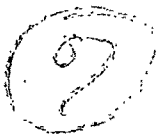
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# THE ARYAN PATH



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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# 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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## A TORCH IN DARKNESS

With this number THE ARYAN PATH opens its fourteenth volume and it hopes to carry forward its mission in spite of the darkness that envelopes the world today.

By the modern calendar, the world enters on January 1st a new year which is bound to prove fateful. It seems most likely that during the coming months this ghastly war will come to a close. But even if it does not, its end will come in sight. The foremost thinkers all over the world are already discussing the nature of the new order to be. Many among them are inspired by noble ideals rooted in justice, in fair-play, in good-will. But they do not receive help and encouragement from those political leaders who are actually engaged in conducting the war; these latter too often cling to the old concepts of racial and national privilege and position. Thus at the time of writing Adolph Hitler announces that he will not capitulate; on the other hand Winston Churchill declares that there will be "no liquidation of the British Empire." Indian newspapers of November 11th published a speech of Hitler's in which he is reported to have asserted: "What is necessary is that we hold what we have." On the same day Churchill is quoted as having declared: "We mean to hold our own." Such an attitude, irrespective of the party which evinces it, spells danger for the world after the war. It means that peace will again be but the prelude to a new struggle. What is now needed is a ready willingness to give up old possessions and claims, to ensure equality of opportunity to all nations as to all men. The few practical idealists realize that the old régime of exploitation and of competition must give way to a new order based on mutual co-operation. In them lies the hope of the world.

Men of insight are also convinced of the futility of mere military successes. Civilized opinion is veering more and more to the idea of victory by moral forces and by moral principles rather than by physical

might. In the world's eyes British prestige has been lowered not so much through loss of military positions, including the ignominious fall of Singapore, as by failure to uphold the ideals of freedom for all and the unification of the whole world into a real federation. Even were we to speculate on the basis of a complete military victory for Germany we hold that the Nazis would not be able to impose by force their ideology for any length of time. The ideal of Liberty, Equality and Fraternity is not dead; it is stirring the hearts and the minds of millions in every corner of the world. And the successful Nazis would soon encounter a Continental revolution before which the French and the Russian revolutions would pale into insignificance.

Many today look to the U. S. A. in the hope that it will uphold the principles of true democracy and brotherhood for all peoples. It has a wonderful opportunity to give the lead in educating the world in true concepts of a righteous new order. May it see clearly and act accordingly!

The achievements of China, not only or even chiefly on the battle fields but primarily on the planes of economics and business, of morality and intellectual honesty, have raised her status very considerably; never again can China be treated by Western powers as in the past and the message which her leaders are giving to the world is as noble as it is practical, for they take the whole world into account and not only their own vast country. Thus Marshal Chiang Kai-Shek, only a few days after the Hitler and Churchill pronouncements, told the world :—

China has no desire to replace the Western Imperialism in Asia by an Oriental Imperialism or to introduce isolationism of its own or of any one else.

We hold that we must advance from the narrow idea of exclusive alliances and regional blocs which in the end make for bigger and bitter wars, to an effective organisation for world unity.

Unless real world co-operation replaces both isolationism and imperialism in a new interdependent world of free nations there will be no lasting security for you or for us.

Again Madame Chiang Kai-Shek in a letter to the East and West Association of New York wrote :—

Unless there is genuine international sympathy and, more especially, understanding, there is a sorry prospect for the world even after the Axis is defeated. If we continue to think on racial lines there is little hope. As you know, I have always been an advocate of closer and more sympathetic relations between East and West. Lately I have been endeavouring to show why such relations, even at the risk of offending some who feel their withers galled, should be altered. But it is supremely foolish to ignore fundamental causes simply because we have to readjust our vision and cease to regard semblances for actualities.

The world must be educated to accept these ideas and to acquire a new outlook. Geographically we must cease talking of boundaries as

dividing country from country and one hemisphere from another. The earth is a single globe and we have reached a stage in human evolution where this recognition is overdue. Our historical sense must be trained to value the achievements and the failures of peoples from a new angle. Those nations must be accounted really great which help the world unselfishly, not those which achieve physical conquests to satisfy national ambitions.

Above all, people have to learn a mode of life founded upon the deepest experiences of the loftiest minds of the race. The truths expressed by the real mystics down the ages afford the surest basis for constructing the new order. Their statements are consistent and their implications clear. Their language, which transcends all distinctions, is universal in its appeal and therefore capable of bringing together men and women of all nations, colours, creeds. Their message is the flame at which the torch is lighted that we hold aloft in darkness.

21st November, 1942.

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# INDIA'S ART

The time has passed when products of Eastern art were decried by the West as degenerate offshoots of Hellenic inspiration. During the last three-quarters of a century authoritative opinion has been leaning more and more towards an acknowledgment that Indian art and culture are among the principal contributions to human civilisation. The *Journal of the Royal Asiatic Society of Great Britain and Ireland* publishes in Part 2, 1942, "A Lecture on the Sculpture of Indochina, Siam and Java" by Dora Gordine (Hon. Mrs. Richard Hare). Herself a sculptor of repute, she illustrates with fine critical perception how the emotional interpretation of the Hindu sculptor and his early imitators endows their work with vibrant rhythm and life, distinguished from the later Javanese style. The lecturer, who holds that "the Indianization of East Asia was a more far-reaching event in the history of culture than the Hellenization of Asia Minor," concludes:—

> The finest sculpture of every region and period that was inspired from India possesses the same basic qualities. All the works are strongly conceived, sensitively modelled, and combine an architectural sense of proportion with weight and dignity. Their serenity is not cold indifference but the expression of an intense inward life. One feels that this art rose to greatness because it was not a closed preserve for a few connoisseurs but rooted in the wants of the people, a part of the daily life of every temple-goer and every person, high and low, who found in it inspiration, joy, relaxation and peace.

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# RELIGION IN REBUILDING VILLAGE LIFE

[This forceful plea for true religion in village reconstruction is by our esteemed contributor, **Shri Bharatan Kumarappa** of the All-India Village Industries Association. It has an important message for the West as well as for the builders of New India.—ED.]

Through human history, Religion has assumed essentially two forms—one which we may call the lower, and the other, the higher. By the lower religion we mean that which concerns itself primarily with the observance of rules and regulations in regard to dogma, ritual and social behaviour. It is the organised religion of the temple, the church or the mosque. It represents the crystallisation of the experience of the seers into codes and practices for the benefit of the people. It may be described as the religion of the Law. Its nature being to conserve, it is critical of any departure from the norm, and is therefore uncreative and reactionary. The higher is the religion of the seer or the prophet who is face-to-face with Reality. It knows no law and yet is the fountain-head of all laws. It is as free as the wind, blowing where it listeth. It may be described as the religion of the Spirit. Being unfettered by tradition, it is creative and evolves ever new forms of thought and conduct.

Religion in both these forms has been a mighty force in the life of our people. To take the lower first, every detail in the life of an individual was regulated by religion—birth, education, occupation, marriage, home life and community life, even food, clothes and dwelling. Hinduism is often accused of being other-worldly. On the other hand, perhaps there has hardly been another religion which has been so reduced to terms of life in this world. The ancients embodied their ripe wisdom and experience in codes dealing with every detail of a man's life, and enjoined these on the people, making their observance a part of religious duty. Religion therefore became for them not a mere saying of prayers or gathering for congregational worship periodically, but a way of life.

Needless to say, such a powerful force can be wielded for good as well as for evil. Codes which were evolved to suit particular conditions become harmful when practised at a later day when circumstances have altered. Or in the course of time they accumulate excrescences which, like so many weeds, choke the tender plant out of existence. Or they are misinterpreted and mutilated by later generations who, lacking spiritual discernment, go by the letter of the law and miss its spirit. When religion of this kind degenerates thus, it becomes a vicious force working against progress and human welfare.

Take, *e.g.*, caste. Human beings in this country were classified under four main types according to the nature predominant in them:— (1) those devoted to the pursuit of eternal values (Brahmin), (2) those devoted to the protection of the community (Kshatriya), (3) those devoted to the acquisition of wealth for themselves (Vaisya), and (4) those who merely laboured as servants (Sudra). In accordance with their nature they were allotted occupations—the Brahmin to be the spiritual leader of the community, having no property of his own but endowed with honour; the Kshatriya to be the protector of the community for which selflessly he was to lay down his life; the Vaisya to acquire wealth through trade; and the Sudra to engage himself in any service which would help him to earn his daily bread.

Each caste was necessary to the others, and the whole was a closely knit, interdependent system. Within each was developed an intimate social sense, transcending barriers of wealth and recognising that one does not live unto oneself but is one's brother's keeper. Instead of a mad rush of all as at present for any job that is paying at the moment, each person had his occupation determined by his caste, so that from generation to generation there was a properly proportioned distribution of labour according to the needs of the village. Hatred and jealousy between competing individuals were avoided, and in their place there was a sense of co-operation and mutual dependence. The blacksmith did not turn potter, nor the potter a shoemaker, throwing the village economy out of joint, but each looked to the other to satisfy his needs, and in turn laboured at his appointed task to satisfy the needs of his neighbours.

Such was the well-knit social order contemplated by the caste system which has, however, under modern conditions degenerated into a pernicious and disruptive force. Money-making being the primary consideration today, thanks to the impact of Western industrial civilisation on our country, the two higher orders, the Brahmin and the Kshatriya, vie with the Vaisya and the Sudra for lucrative jobs. Competition has engendered selfishness, exclusiveness and mutual antagonism as between caste and caste, so that they exist now with hardly a vestige of the element of virtue for which they were instituted, but with all the evil that they were capable of fully developed, breaking up the nation into innumerable water-tight compartments, one pitted against the other. Religion, which sought through the caste system to build the life of the people into a well-planned corporate whole, has degenerated into a disruptive force setting one group against the other and sowing the seeds of disintegration in the body politic.

Caste is only a telling illustration of how the religion of the Law which aims at conserving and building up

the life of the people is ever in danger of degenerating into a power for evil. It requires great vigilance and spiritual discernment to see that in course of time the shell of a code or an institution is not mistaken for its kernel, as unfortunately in history it always tends to be, leading to social disease instead of social health. It is due to this tendency of religion in its lower form that the social reformer who is in a hurry to bring about a new heaven and a new earth is out to get rid of religion root and branch. Religion symbolises for him the entrenchment of all the traditional forces of evil which have kept the people from progress and advancement. But such an attitude reveals impatience rather than wisdom. It is a case of throwing away the kernel with the shell, as the shell is found to be injurious. The more sober reformer will retain the kernel and discard the shell.

In the religious heritage of our village folk there is a rich mine waiting to be tapped, and it would be folly to spurn it and to seek new treasure-troves. To people whose culture is as old as the hills no new-fangled ideas borrowed from tribes who roved the jungles of Europe but yesterday can be of much help. Besides, the future must be of one piece with the past. Or else the edifice, being in the nature of patch-work, must sooner or later collapse.

Not only so, but when the reformer aligns himself with the cultural life of the people he brings into play powerful influences from the past which are capable of working wonders. This has indeed been the secret of Gandhiji's phenomenal success. He has clothed old ideas like satya (truth), ahimsa (non-violence), yajna (sacrifice), tapasya (renunciation), karma and nish-karma (action and inaction), bhakti (religious devotion), sacred through centuries of religious teaching, with new meanings; or rather he has re-interpreted them in the light of the living conditions of today so that he has with their help inaugurated a new era in this country almost overnight. Unlike others who, having drunk deep of the fount of Western learning, find an unbridgeable gulf between themselves and the people and are therefore unable to lead them, Gandhiji, by penetrating to the core of ideas which have been woven into the very texture of the life of the people, and by putting them into action in his own life and surroundings, has immediately caught the imagination of the masses who give him instinctive and unstinted following. What a mighty force is then at his command who seeks to rebuild the life in the villages of our country by recourse to the religion of the people, if only he is capable of getting behind the form to the spirit of this religion and its codes!

But to be able to do this, one must in one's own life have passed beyond the lower to the higher type of religion, for so long as a man is caught in a jungle he cannot see the jungle. It is when he has come out

of it and attained the summit that he can see the nature and extent of the jungle he has struggled through. But what, it may be asked, is this higher religion on attainment of which one can obtain a true estimate of the lower? We have described it as the religion of the Spirit, and the content of Spirit, as distinct from body or matter, would seem to be unity and rationality,—unity or non-separateness (unlike the body which is always marked by separation of one from the other)—and rationality, not merely the logical understanding or science which deals with the objects of sense but the higher Reason which perceives the things of the Spirit, *viz.*, the Infinite Self of Philosophy and Religion, the Good in conduct usually spoken of as morality, and the Beautiful embracing all forms of Art, such as music, literature, painting, sculpture, architecture and the dance. The Religion of the Spirit would then be devotion to eternal values such as these.

To illustrate, today under the impact of Western industrialism the essential solidarity of the village unit has been broken up and all that remain in it are isolated individuals each seeking his own profit, no matter whether in the process he ruins everybody else, and completely upsets the village economy. The result is that the essential unity of the village has been sacrificed because of the greed of the few, leading to economic chaos, resulting in poverty, ignorance and degradation, and to communal and caste factions exploited by a foreign power interested in keeping the people in political bondage. If the nation is to be saved, the village requires to be rebuilt as a self-sufficient well-ordered whole and that cannot be if the people of the village are allowed each to seek his own fleeting, perishing objects which may bring a few individuals temporary prosperity, but leave the village poorer and in disruption, at the mercy of any exploiter. He who would help in rebuilding village life must keep his eye on village unity and seek to bring it about as between castes, religions and conflicting interests in the village.

Further, what the world is suffering from is the divorce of religion from economics and politics. Intoxicated with the quick success that comes with pursuing a transient objective, the sages of the West have proclaimed that the saint should be confined to his hermitage and economics and politics left free from his interference. On what a plight such a philosophy has brought the West to, the present chaos, destruction and bloodshed afford a tragic commentary. Western nations would have wealth, wealth and more wealth. They had it for a time and triumphantly bestrode the world like a Colossus. But alas, their empires were founded on the quicksands of Time, deliberately banning God and eternal values, with the result that the wealth so eagerly sought and obtained for a while is now being

poured out like water to bolster up a crumbling structure.

Foolish would be he who did not learn from the terrible tragedy being enacted before our eyes today. Nation after nation in its godless pursuit of wealth is seeking to destroy all rivals. The only way to redeem humanity would seem to be to restore to its central place the religion of the Spirit. True to the spiritual heritage of his country, Gandhiji has been calling upon people everywhere to apply spiritual truths to politics, economics and social affairs. Even amongst his own immediate followers, imbued as they are with the political wisdom of the West, few there be that have been able to shake off the belief that Religion should leave politics alone. They adopt his principles as a matter of expediency. Only he almost singly persists, in spite of condemnation on all sides, in bringing the Religion of the Spirit to bear on matters touching the nation or humanity. The proud West in disdain calls him the naked fakir, but when mighty empires have fallen and ceased to be, his work and message will prevail for they are rooted in the heart of the Eternal.

When this higher Religion is applied to the rebuilding of village life, as we see it so amply illustrated in the work of Gandhiji, Reason (Truth) touched with Love (non-violence) will lay the foundations of a new order. Both will be equally required—knowledge of the best kind (Truth) as well as regard for the well-being of human beings (non-violence). With these for its base, the building is secure. It will under present conditions show itself in a programme of economic self-sufficiency, *i. e.*, agriculture, khadi and other village industries centring round the needs of the village, village sanitation and medical aid, diet reform, basic education, village self-government, removal of untouchability, communal unity, provision of facilities for recreation, worship and art and, as the village is not to develop in isolation but as an organic part of the nation, propagation of a knowledge of Hindustani, the national language of the country.

But no programme however meritorious is of any avail without workers of the right description to put it into effect. Such workers, it is needless to say, are required to be devotees of Truth and non-violence. Not only so, they must, as higher Hinduism has always taught, be selfless, for when self comes in, Truth is distorted and non-violence flies to the winds. Hence it is that in our ancient social order the Brahmin, who was to occupy himself with spiritual pursuits, was divested of responsibility for looking after his own needs which became the concern of other castes in the village. The nation-builder must be, if we may so describe him, a religious beggar (a naked fakir) in the true sense of the word. Unless such followers of the Religion of the Spirit, devoted whole-heartedly to knowledge and non-violence, are at the helm of

affairs, the edifice they put up must sooner or later come down with a crash. Will the nations of the world, led to the verge of self-destruction through banishing Religion from human affairs, learn this message which India out of her rich spiritual heritage has to teach in the person of Gandhiji, or will they shout "Crucify him! Crucify him!" and put him behind prison-bars, childishly thinking thus to still a voice which is one with the voice of the Eternal?

Whatever they may do, the duty of everyone in this country interested in the work of village reconstruction,—and which true lover of India is not?—is to realise that without faith in Truth and non-violence and selfless devotion which only the Religion of the Spirit can give him, no work he may attempt for the villages or for the country can abide.

BHARATAN KUMARAPPA

# VILLAGE INDUSTRIES

When on all sides the wheels of industry are turning faster, insistence upon cottage industries and rural self-sufficiency might seem strangely perverse. But the question whether India should and could with advantage adopt intensive industrialisation as an aim must ultimately depend upon the conditions obtaining here. In a country where labour is available in plenty the imposition of the labour-saving machine can but result in economic and social dislocation. Machines might save time but speed is not the only consideration. More urgent than saving time is saving men from poverty and starvation.

Industrialisation, which to all appearances absorbs a section of the urban population into employment, only leaves a greater section of the general population on the streets. The development of rural industries not only affords employment to a large part of the rural population but also, while encouraging the creative capacity of the village artisan, becomes instrumental in achieving an even distribution of work for most, if not all. For every village can, by developing its own industries, even if on a small scale, cater to local demand.

The annual report for 1941 of the All India Village Industries Association, Wardha, which we have before us, shows how successfully indigenous industries like paddy-husking, oil-pressing, gur-making, bee-keeping, tanning and leather-work, weaving, paper-making and a large number of others can be developed to immense advantage. Besides providing employment, an intensive programme in this direction will automatically cure the helpless dependence on others which the machine fosters.

A perusal of this report will convince any open-minded person that we are looking up to be fed when we have hands strong enough and skilled enough to feed ourselves and others. India is lacking neither in raw materials nor in the hands that can turn these into finished goods. The villages can be their own markets. Only the willingness to open our eyes is wanting. Associations like the All India Village Industries Association are proving by example how this vast subcontinent can become almost, if not entirely, self-sufficient economically and, incidentally, how it can save its resources from feeding the maws of foreign machines while millions of its own people are underfed.

# THE DOCTRINE OF REINCARNATION IN PERSIAN THOUGHT

[**Dr. Margaret Smith** has brought together in several recent articles a convincing body of evidence for the wide spread of belief, in mediæval and in modern times, of the anciently universal doctrine of reincarnation. Here she shows its presence not only in Zoroastrianism, whose esotericism is, in fact, identical with that of the Secret Doctrine of antiquity, but also in unorthodox Muslim and derivative sects.—ED.]

While the more orthodox Sunni Muslims and most of the Ṣūfī mystics rejected the doctrine of reincarnation and the transmigration of souls, the conception found much more acceptance among the Shi'ites of Persia and among Muslim sects which were reckoned as heretical by the orthodox.

The belief is found in two forms, one being the view that the soul passes through a series of lives, by rebirth each time in a different body, the other the view that the Divine Spirit, in a special sense, is reincarnated in a human body, from time to time—the belief of the Imamites. In 'Irāq and in Persia, Muslim thought was affected by Neo-Pythagorean and Gnostic theories[1] and probably by Buddhism, too.

The sect of the Mu'tazilites, some of whom accepted the doctrine, owed their origin to a Persian, Wāṣil b. 'Aṭā al-Ghazzāl (*ob.* 748 A.D.), a disciple of the theologian and ascetic Hasan of Basra, whom the Ṣūfīs claimed as one of their number. They taught the doctrine of the Unity and the Justice of God, and therefore held that a man had free-will and was morally responsible for his good or evil deeds. Their belief in reincarnation was the logical consequence of their belief in the Divine Justice, which required an exact retribution for sin, but also demanded a means whereby man could attain to salvation. Those who had sinned, they believed, could, in successive lives, purify themselves and, by obeying the Divine Law, free themselves from the necessity of rebirth and become fit to enter Paradise.[2]

The doctrine was also accepted by many among the Shi'ites, who believe in the spiritual succession of the Imāms, their religious leaders, and could not accept the idea of their election by human choice, as the Arabs had done. The Persians had held firmly to the Divine Right of Kings in the Sassanian period and this may have influenced their attitude towards the Imām. They held that he was the earthly incarnation of the Divine Spirit and that

[1] *Cf.* THE ARYAN PATH, May 1942, p. 200, and July 1942, p. 299.
[2] *Cf.* THE ARYAN PATH, January 1933, pp. 33, 34.

the Spirit was transmitted intact from one Imām to another. With this was combined the belief in a Mahdi, *Ṣāḥib-i-Zamān* (Master of the Age), who would reappear when the hour came for his manifestation. The last of the Imāms accepted by the Shi'ites disappeared in the ninth century. His followers held that while the Imām was withdrawn for a time, he would return again to destroy the powers of evil and to bring in the Golden Age of justice and truth. This idea that the last of the Imāms will be reincarnated as a Mahdi or a Messiah is still widely held.

Several Shi'ite sects, such as the Isma'īlīs, the Qarmatites and the Nusayrīs, believed also that ordinary individuals would reincarnate until they had learnt to recognise the Imām and had acquired the knowledge to overcome the evil within themselves, thus obtaining freedom from rebirth. The Nusayrīs divided time into seven cycles, each of which had its own manifestation of Deity. They also taught that from God, the Light of lights, emanated a light, the *nūr-Muḥammad*, which was dispersed into luminous particles, the stars, but these, as a punishment for their pride, were degraded into souls imprisoned in human bodies. The soul, after passing through various cycles of transmigration, might reascend to its former sphere if, while on earth, it recognised the Divine incarnations and accepted their teaching. If not, it must continue to submit to rebirth, perhaps as a Christian or a Muslim, until its expiation was complete. This sect still exists in Western Asia.

The Druses, called after the Persian mystic Ḥamza al-Duruzī, who taught a secret gnosis, arose in the eleventh century, but still exist in considerable numbers and still adhere to an esoteric religion, which includes belief in reincarnation. They teach that God is One, Ineffable, Passionless, in Himself beyond the comprehension of men but making Himself manifest to men by successive incarnations. The material, multiform world is an emanation from the Divine Spirit, which it reflects as in a mirror. The Druses hold that the number of human beings is fixed, neither increasing nor decreasing and that souls are continually being reborn in fresh incarnations. The souls of those in whom good predominates over evil, pass after the death of the body into fresh incarnations of ever greater perfection, until they reach a state of purity in which they can be reabsorbed into the One, but those in whom evil is allowed to have the ascendancy fall lower still, even to sub-human levels. The Druses maintain the freedom of man's will, so that man's salvation depends upon his own efforts, helped by the Divine illumination given through the Imām.[1]

In certain of the Persian poets we find a belief in evolution, which

[1] For a fuller account of the history and beliefs of the Druses, *cf.* THE ARYAN PATH, January 1933, p. 37.

includes not only the evolution of the human being, but also the spiritual evolution of the soul and may well have included some belief in the doctrine of reincarnation. The poet ʿAbdallāh Anṣārī (1005-1085 A. D.) of whom it was said that he was born a Gnostic and had not to seek knowledge and to discover it anew, writes of how he came from the sphere of the unmanifest into the phenomenal world, how he passed through the stages of inanimate organisations to life and thence,

Leaving the brutes behind, I rose again:
Within the crystal shell of human soul
The drop of self became a precious pearl.

Seeking to worship God as others did, he found himself still unsatisfied:

I followed then the road that leads to Him
And so became a bond-slave at His gate.
No longer was I separate from Him,
From Him I came, to Him I had returned.

Here there is the belief in the continuance of the same Ego through different successive existences, always ascending until it attains to reunion with its Source.

It was stated of ʿUmar Khayyām, the Persian mathematician and astronomer, famed for his quatrains, who lived in the eleventh century, that he believed in reincarnation and as he was a student of Ibn Sīnā (Avicenna) who also accepted the doctrine, he may have derived it from him.

Much of the teaching contained in his verses is consistent with this view. The soul, he taught, was in its essence Divine, created in purity, and while in the body was a captive, which must seek to shake off its fetters and to regain its former freedom.

O soul! from earthly taint when purified
As spirit free, thou shalt toward heaven ride,
Thy home the Empyrean! Shame on thee
Who dost in this clay tenement abide.[1]

By renunciation of this world and its vanities, the soul may free itself from the bondage of the senses and the self, but the service of others is part of this discipline: eternal happiness will not be won by one oblivious of the happiness of others:—

Whate'er thou doest, never grieve thy brother
Nor kindle flames of wrath his peace to smother.
Dost thou desire to taste eternal bliss?
Vex thine own heart, but never vex another.[2]

When the lower self has been completely annihilated, then the mystic can pass into the life with God:—

The more I die to self, I live the more,
The more abase myself, the higher soar.

And at the last the mystic can say:—

My being is of Thee and Thou art mine
And I am Thine, since I am lost in Thee.[3]

The great Persian mystic Shihāb al-Dīn Suhrawardī (*ob.* 1191 A. D.), who suffered death for his adherence to Ṣūfism, accepted the doctrine of reincarnation for those who had not made sufficient progress towards the goal of spiritual perfection, but he held that all souls were journeying towards God and that when, by

[1] Translation by J. M. Rodwell.
[2] Translation by E. H. Whinfield.
[3] *Ibid.*

effort and self-discipline, they were perfected, they would find their rest in Him.[1]

There are indications in the writings of the mystic poet Farīd al-Dīn 'Aṭṭār (*ob. c.* 1229 A. D.) that he accepted the doctrine of reincarnation, especially in his *Mantiq al-Ṭayr*, where he symbolises the ascent of the soul as the journey made by a company of birds to find their King, in the course of which they had to pass through the Seven Valleys of Search, Love, Knowledge, Detachment, Unification, Bewilderment and Annihilation, enduring hardships, privations, suffering, until they attained their end. When purified and freed from all earthly elements, they were enlightened by the Eternal Sun and their souls were transformed into its light. That this attainment is reached after many existences, is suggested by this passage :—

When a hundred thousand ages beyond all time, before or after, had passed, then these mortal birds delivered themselves over joyfully to total annihilation...and attained, after annihilation, to immortality....Whilst thou art in existence or non-existence how canst thou set foot in this place? But when thou art no more hindered by existence or non-existence, then thou seest what took place at the beginning and at the end, and when thou knowest the end, behold the gain of it! A germ of life is nourished in order that it may become an intelligent and active being...he is given the knowledge of his own existence. Then Death comes to efface all....Man has turned again into the dust of the way and has been annihilated again and again. But in the midst of his annihilation he has learnt a hundred different kinds of mysteries, of which he knew not hitherto. Then he has been given complete immortality and has attained to glory.

'Aṭṭār tells, too, the story of the Phœnix, which is an allegory of reincarnation, of how it lives a thousand years and when the time of its death is at hand, it heaps up fuel, places itself on the funeral-pyre and itself kindles the flames which consume it.

Soon both pyre and bird become a glowing red-hot mass. When it is reduced to ashes and but one spark remains, then, from the ashes, a new Phœnix arises into life.

So, though one body perishes, the spark, which is the immortal soul, remains and entering into a new body, lives again.

The idea of the evolution of the self through successive existences is found in the poetry of the great Ṣūfī Jalāl al-Dīn Rūmī (1207-1273 A. D.), who teaches that every visible form has its archetype in the invisible world and that, though the form perishes, the original remains. What seems to perish is immortal: the stream which seems to be merged in the ocean has come from a spring, the waters of which never cease to flow. That eternal fountain is the Universal Soul, whence all created things come forth as flowing streams

[1] For a fuller account of Suhrawardi's life and teaching, *cf.* THE ARYAN PATH, October 1931, pp. 710 ff.

and will do so for ever. From the time that the soul entered this material world, it was given an opportunity to make its escape. First it passed through the inanimate, then came to the animate, and then became possessed of knowledge, reason and faith. From humanity it may ascend again until it takes upon itself the sinless nature of the angels. Then at last it is fit to shake off the trammels of earthly life within a material body and to pass into the Divine life, the drop merged in the ocean, the part become one with the Whole.[1]

The same idea of the continuance of the Ego through countless rebirths is found in his great *Mathnawī*:—

> Why should I fear? When was I less by dying?
> Yet once more I shall die as man, to soar
> With angels blest: but even from angelhood
> I must pass on: all except God doth perish.
> When I have sacrificed my angel soul,
> I shall become what no man e'er conceived.
> Oh, let me not exist! for Non-existence
> Proclaims in organ tones "To Him we shall return."[2]

The modern Zoroastrians appear also to hold this doctrine, believing that if after death the good deeds of a man outweigh the evil, he is forthwith admitted to Paradise, which is understood in a spiritual sense, as indicating a state rather than a place. But if a man's evil deeds outweigh the good, he must, for a further period of probation, suffer rebirth in this world, which represents Hell, also understood as a condition, not a place.

The doctrine of reincarnation is accepted by the Bahā'īs of modern Persia, the successors of the Bābīs, originally a Shi'ite sect, who teach that God is Pure Essence, the Source of all things, which are mirrors reflecting His glory. The universe exists in order to individualise the One Eternal Essence.

Forms or bodies perish, but renovation follows dissolution: reincarnation is the means by which the spirit can develop and be made perfect through successive associations with bodies. The thoughts and the characteristics of the individual are not dispersed after death, but tend to reappear in association with each other, when opportunity offers, in another human individual. The Bahā'īs, however, do not believe that there is a continuance of self-consciousness from one life to another; they hold that the results of each individual life-experience enrich humanity generally.

Each human soul, they believe, is a ray of the Divine Love, and, just as many lamps may be kindled from one flame, so the spirits of countless men may be illumined by the One World Spirit. Life in this world is imprisonment for the soul; it is a place full of hardships, afflictions, suffering; but the soul must look to its true home in the invisible world and strive to attain thereto. As matter has evolved from the lowest to the highest form, which is the human body, so the spirit must

[1] *Diwan Shams-i-Tabriz*, No XII.
[2] *Mathnawi*, Book III, ls. 3901 ff., Translation by R. A. Nicholson.

advance to its perfection, when ignorance and darkness will be changed into Divine Illumination. Man has control over his own destiny, but most men are blinded by ignorance and selfishness and it is to arouse them to effort and to discipline that God, from time to time, has sent Messengers and Teachers, who have reached spiritual perfection and are true mirrors of the Divine. Love is the light by which man is guided when in darkness and the means of growth for all who are enlightened; love to God and to fellow-men. "Ye are all the fruit of one tree," said BahāAllāh, "and the leaves of one branch." Therefore men should live in sympathy, love and fellowship one with another.

Successive acts build up the character, for good or ill, and so men are the arbiters of their own fate. Salvation means the conscious realisation of God in this life: the soul then knows itself and knows also that it is one with the Infinite and Eternal Essence. But those whose search has not attained its object, or who have not had the opportunity of hearing the teaching of the Messenger of God, are reincarnated so that they may continue their search, until at last, by Divine grace, they attain to illumination and to the knowledge of their oneness with the Absolute Reality.[1]

MARGARET SMITH

## AKBAR, THE INDIAN

In November Bombay celebrated the four hundredth anniversary of the great *Indian* Emperor, Akbar, of whom Shri Bhabani Bhattacharya wrote in our October issue. The programme extended over several days and inspired a number of excellent speeches and articles. The solid unity of practically all of India under his just, enlightened rule is a rebuke to our surface fissions.

Writing in *The Bombay Chronicle Weekly* for 29th November on Akbar's great achievement of national solidarity, the eminent historian Rao Bahadur G. S. Sardesai warns against dogmatism as a divisive force. He sees a brilliant prospect in the united stand of Hindus and Muslims, bringing their full aptitudes to a common national service.

The singing of the Vande Mataram, the slaughter of a cow, music before mosques, the Urdu-Hindi controversy, all these are false alarms which do no permanent good or evil to anybody and which certainly pale into insignificance before such world problems as invite our joint endeavour at this moment.

In the same issue Principal A. A. A. Fyzee writes of the "Emperor Who Laid Foundations of Hindu-Muslim Unity."

Akbar dressed like a Hindu, wore the sacred thread like a Parsi, reverenced the Bible like a Christian and paid the profoundest respect to the Chishti Saints, as a devout Muslim.

Akbar went beyond justice to his non-Muslim subjects. He married Hindu wives. He was a great patron also of Hindu learning.

The tragedy of India is that in succeeding centuries the lessons taught by Akbar were forgotten both by Hindus and by Muslims, by the Rulers and the Ruled.

[1] *Bibliography: A Year Among the Persians.* By E. G. BROWNE; *The Persian Mystics. 'Aṭṭar.* (Wisdom of the East Series); *Life and Teachings of 'Abbas Effendi.* By M. H. PHELPS.

# THE WRITER IN INDIA

[The South Indian novelist, **Shri R. K. Narayan**, author of *The Dark Room*, *Bachelor of Arts* etc., is not a stranger to ARYAN PATH readers. Fiction has more than entertainment value. A fiction writer worthy of the name is an interpreter of man to man, an unraveller of the tangled skein of events and trends, an educator of public opinion. His difficulties, here described, concern society no less than the writer himself.—ED.]

The writer in India is not in a very happy condition today. It is impossible for him to devote his full time and attention to the business of writing. To feed himself and his family he has to spend the greater part of his day in an office chair or in a similar position and utilize only his spare hours for writing. At college, in the flush of youth, he was full of idealism and resolve. He said to himself again and again, "I shall do nothing but write. I don't care what happens; it is the only thing I can do and will do." This was a sound instinct. He had in him the genuine gift and desire. The stray prose and poetic pieces he threw off earned the approval of his masters—whose critical standards he valued highly. They liked his pieces. His friends admired them. He had none of the cheap amateur about him. He was the genuine writer. The language was obedient to his touch. His sympathies were wide and deep. His intuition was unmistakable. His standards, perception and judgment were all out of the ordinary. Everybody hoped that before him lay a brilliant literary career.

It was all very well as long as he was in College. It was a sheltered life, and his illusions about the world and his future were protected by his well-wishers. But very soon he marched out into the world. He settled down as a writer, printed a book or two at his own expense or at someone else's. A few copies were sent out, a few copies were purchased, a few were patronized, but the bulk remained as dusty bundles on racks. He married and was persuaded to work for a living and to keep writing as a side occupation. He came to occupy an office chair (or a teacher's) most of his waking hours every day, and returned home with all his energy spent. All the same, by sheer will power he sat up and wrote far into the night. Quite a number of first-rate literary works have come into existence in this fashion.

But it must be understood that under these laborious conditions we get only a fraction of the work the writer is capable of doing. We receive dribblets where we could have a flood. Even this is an exception rather than the rule. More often the office chair leaves its occupant so sapped at the end of the day that

he can do nothing but rest and relax. But the mind is a tormentor; it keeps one constantly reminded of the college resolve, and of the planned masterpieces. These troublesome thoughts are quelled by telling oneself that the masterpieces will be executed on a future holiday. When the holiday does come round it is all gone too soon—in recouping lost health and energy—and the victim is back in his office chair.

In general outline—though the actual details may differ—this is the fate of the average literary aspirant in India. When it goes on generation after generation a cultural drought sets in which in its turn dries up every literary bud which may show itself above-ground. This is a very intricate interrelationship, but cause and effect act and react unfailingly as in other departments of human activity.

Our country had unique literary habits and traditions. Nowhere else could be seen literature pervading ordinary life and thought so fully. When the Village Reader, sitting under the banyan tree or in the temple corridor, read out from the ancient copy of *Ramayana* or *Mahabharata* or discoursed on philosophy, his words reached their mark directly in the hearts of the gathering. The greatest compositions thus reached the lowliest among men. No doubt the bulk of the people were "illiterate," but it did not matter. When words could reach the heart direct, and the lips mutter the echo—it did not matter if the eyes were not trained to follow the contours of the alphabet. Again, literature was not something which remained in a compartment by itself, but a power in every form of human expression. From the commonplace proverb on the lips of a yokel to abstract metaphysics or the sciences, ideas were couched in the most elegant literary form—if we could define literary form as the masterly usage of words.

The ancient writer was a blessed being. His movement was among the Gods and the demigods, and his traffic was in paradise. He was a contented being. He never sighed for the goods of this world; the gifts of life paled in the light of his own visions. He had an austere temperament, which made him demand few things of his fellow-men. His patron, whether King or Commoner, made it his duty to provide him with the ordinary needs. Sometimes, unasked, wealth and honours were showered on him; but these sat on him lightly, because he attained fulfilment in his own work.

From this shelter he had to move on. The world changed. Old institutions disappeared. Literature sent down its roots and drew its sap from contemporary life, and the literary man consequently had to draw his sustenance from the society in which he happened to find himself. It is this change which is responsible for all the disturbance and dislocation we see in the life of writers in our country. The old public and the old patron disappeared, and the new public did not fully understand

its relation to its writers.

It is at this point that we see the place of the publisher in the scheme of things. He is the link between the writer and the new public. Let us examine how it has worked out in other countries. In most of the Western countries an elaborate organization grew up and kept pace with the social changes. The publisher's work was twofold. On one side he systematized the work of the writer in all its commercial aspects. On the other, he reached out through his intricate business organization and technique to a large public. His services consequently were both to the public and to the writer. He provided the former with its cultural equipment and the latter with security of a sort. Given industry and the capacity for sustained work of his own quality, the writer today (in Western countries) has a better chance of survival and progress than he had at any time in history.

It is not right to say that a publisher has only profit as his motive. Among publishers—at least English publishers—there are quite a number who are good business men but also discriminating book lovers, even idealists with their own views on life, literature and society; and they plan their output according to their own standards. To mention a few names at random: Macmillan, Gollancz, Faber, Dent—these names have definite significance as an imprint on books: when we see them we expect a particular shade and style of thought and expression. Publishers do not care only for "best-sellers." No doubt these bring in unexpected fortunes, but the publisher's real interest lies in the writer who has the genuine stuff in him, and who will go on writing. The publisher takes up his work, spends on production and publicity, and introduces him to the public. He does not care if the first work proves a loss financially. He hopes to recoup the loss with this author's next work or the next or the next. He takes a long view.

The writer goes on building up a reputation little by little but steadily, and then there comes a time when he is universally recognised and his fame stands like a solid edifice. When this happens the publishing house has also risen with him and stands firmly. The history of any big publishing house or the autobiography of any great writer will bear witness to this. Wherever there are flourishing publishing concerns, there the literary life of the country is rich, varied and full of vitality; and a literary tradition grows up which keeps correct pace with the complexities and developments of social life.

For a large country like India the growth of publishing organization is entirely inadequate. All the frustration of a writer, sketched above, is due to this lack. We are not wanting in writers with capacity and will, and for variety and wealth of material few countries in the world can equal India.

Publishing in India consists largely of text-book manufacturing. There

are quite a number of firms, Indian and foreign, with elaborate organization, whose main concern is to turn out a primer or a reader and get the Official blessing on it so that the largest number of school children are compelled to take it. After this class come the publishers of directories and handbooks which will be required on reference tables; these publishers may also venture into other zones by bringing out an obscure thesis which someone labours out for a post-graduate degree. The last may be published solely for the reason that the author bears the printing charges. These publishers, no doubt, have their place in society, but where we are considering the literary regeneration of a country they cannot be counted, for they serve no one but themselves. (In this enumeration I have purposely left out the publisher of obscene or sensational literature, whose only aim is to catch your coin, and whose handiwork is not unfamiliar in "popular" book-stalls.)

My analysis is of a general character. It does not deny that here and there we find a few exceptions—publishers who struggle and persevere from a sense of duty, bringing out first-class work and satisfied with small returns. But generally speaking a publisher who starts with lofty aims goes on for only a short while and soon either falls in line with the rest or goes out of business. One very good publisher, whose imprint about twenty years ago came to be identified with a group of very high-class novelists, poets and essayists, today is doing a prosperous business in another line —food-stuffs. When asked, his explanation was, "This is at least something which the public is constrained to buy, not borrow or steal."

There is justification for the publisher's complaint. The public in our country has shown reckless unconcern for books. Side by side with the emergence of a recognised publishing business there must be set up an effective machinery of book propaganda. People must be told that books are not in the category of luxuries but of necessaries, and that the best means of keeping up the cultural continuity of the country is for the family to allot a certain fund, however modest, for book buying. It must be the duty of the master of the house not only to provide the food and clothing for his dependents but also to create in them the taste for study and to provide the necessary facilities. This is feasible although it may look formidable. Books after all cost very little; and when we take into account the amount of money spent on titbit reading, cinema, cross-words and so on, we shall understand how nearly a library is within one's reach. The chief aim of the library movement must be to spread this idea. The first place must be given to the library in the home. The community library must supplement the home library and not take its place.

The magnitude of this scheme and its possibilities can be understood

only when the Universal Literacy Schemes we see all over the country bear fruit. A mere Literacy Scheme is pointless unless it also provides for reading when the letters have been mastered. It is like placing all the rules of eating before a person without providing the food!

All movements, whether for the spread of literacy or for the multiplication of libraries, are only means to an end—the end being the attainment and propagation of culture. A substantial share of this task will rest on publishers. Publishing houses must spring up in every province. The new publisher must study and copy not only the business methods of Western publishers but also their ethics. The Royalty Agreement must be adopted in all transactions, and honestly fulfilled; it will prevent underpayment, over-payment, and the exploitation of any party concerned.

The publisher must attract around him a group of authors, and make it possible for them to devote all their time and energy to writing. The idea must be to bring into existence full-time writers. A life devoted to writing requires maximum freedom and peace of mind. Literary labour demands a peculiar allotment of hours. The writer may work only for a couple of hours in the day, and not on all days of the week and only a few months in the year. Yet the actual writing is only a part of the writer's work. Night and day his mind hovers around its subject and every experience which comes his way is either a component of that work and is assimilated, or antagonistic to it and hence avoided. This total absorption makes it difficult for him to do any other work competently. Or if he acquires efficiency elsewhere it is at the expense of his innate gifts.

We hear much about the revival of culture. The first requisite in all such revival is the author. "Authors are engineers of the soul," says Stalin (quoted by Mrs. Chesterton) somewhere. When this fact is recognized and its implications followed up we shall witness a transformation.

R. K. NARAYAN

To believe in himself, a human being needs a double assurance. First, he must be sure that everything will be lost unless he is kind, loyal, brave. Everything. If the State looks on him as only a hand or an adding machine, he will soon think of himself as a hand. If he is naturally docile he will hold it out to be filled. He will grab with it if he is not docile. This is the final reason for distrusting the tyranny, even the benevolent tyranny, of the State, even the World State, and for insisting on the maximum of decentralization and regional life. The life itself of the human race, its will to go on living, depends on the sense of responsibility in every obscure person. It does not depend on a free ration of bread and a wireless set in every home. These material things are finally immaterial.

—STORM JAMESON

# THE MEANING OF THIS WORLD CRISIS

[Readers of **Dr. Hermann Goetz's** occasional contributions to THE ARYAN PATH have learned to expect from him the breadth of outlook and the depth of insight that come out in the following analysis of our times. Dr. Goetz asks Great Britain to take the leading part in the only salvation for our civilization: "real reconstruction, not conservation." This reconstruction can only spring from a complete change of heart. There must be the birth of a new Spirit leading to the granting of equal opportunities to every nation on a basis of world-partnership.—ED.]

The longer this war goes on, the more people are realizing that it is more than one of those clashes which we have seen in the last centuries. Opinions, however, still disagree as to its real meaning. It has been interpreted as the defence of the civilized world against some criminal nations with innate predatory instincts, as a struggle between a democratic and a fascist world order, between an imperialist and a socialist society of the future, as the collapse of capitalism, the disintegration of materialistic Western civilization, etc. None of these theories are without foundation, but they either completely ignore historical experience or see it in a much too short perspective. Nationalism and dictatorship, democracy and socialism, economic exploitation and revolution, moral disintegration and revival are not novel, incomparable phenomena, they have occurred many times in history, though we must often go back far into the past or to distant nations and civilizations in order to study their working and position in human evolution. Our present age, no doubt, is very different from those past times, but the human character, its virtues and failures, its individual and social reactions have not fundamentally changed. What has actually changed are our dimensions of life, the distances and areas covered, the multitudes of people, the quantities of production, the efficiency and intensity of our organization, analytical methods and technical resources, in other words, the instruments through which we are acting on our natural and human environment.

The change of our dimensions of life! With this we are already in the midst of the problem. For there exists a close interrelation between the range of our cultural resources and our social, economic and political institutions. Primitive resources mean poverty, simple social organization, small permanent States, short-lived, medium-size empires, unsophisticated intellectual and artistic life. Highly developed resources permit wealth, great and complicated social organisms, strong gigantic States, and refined artistic and intellectual life. But they mean more. Archaic cultures flourished in

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comparatively small, clearly set-off and well protected territories, such as certain parts of ancient India, Egypt, Greece, Italy, Peru, etc., whereas the great continents remained the refuge of nomads and primitive tribes. High civilizations demand vast maritime or continental empires, such as in olden times the Mediterranean countries or China. With every step forward of human control over nature the whole economic and political organization of mankind must, therefore, undergo deep-going alterations; also the centres of human progress must shift with the depopulation or colonisation of countries, the alteration of trade routes, the development of communications, etc. And the quicker the technical progress, the more incisive the consequences for the whole organization of human life must be.

Such changes, however, are always terrible historical crises. For man is a tradition-bound being, even as a revolutionary. Cultural life is too complicated for our intellectual capacities to take in all the final consequences of the very innovations created by us. Not only this! We are even afraid to face those consequences. We want to enjoy the new facilities they can bring us, but we shun the sacrifices, the responsibilities and the struggles which, too, they must entail. At the very moment that new life possibilities confront us with new tasks and duties, the easy-going life of "progress" corrupts our character and energy, diverts our interest to luxuries, weakens our creative imagination and stifles our religious and moral sensitiveness.

Thus economic, social, political unbalance and tension are growing and finally rising to international dimensions. Power organizations are built up and ranged against each other. The moral forces of resistance and cohesion are decaying behind that glittering façade, until the tension explodes in a series of wars and revolutions destroying all that is rotten and creating a new equilibrium of forces in harmony with existing conditions; and a religious and moral renaissance arises from the hardships and desperation of those years of disaster. This has been the course of all the great crises of history when one age of human civilization has gone down in blood and flames and another, a young and hopeful age, has begun. Whether the end of Sardanapalus in the flames of Niniveh, the self-destruction of ancient Greece, the civil wars and the massacres annihilating the Roman Republic, the sack of Imperial Rome by Alaric or of Renaissance Rome by the mercenaries of Charles V, the conquest of Constantinople by Mehmet II, the destruction of Baghdad by Hulagu, the end of the Guptas or the Mughals in India, or the overthrow of the Sung and Ming dynasties of China, at all times, on all continents, this has been the unavoidable fate of all the great civilizations of humanity.

Now we witness the collapse of the

European world of the last centuries. Since the Renaissance, but especially in the nineteenth and early twentieth centuries, European civilization had made tremendous progress, practically revolutionizing all its aspects. Our forms of organization, production, control over nature, have grown to dimensions far beyond the imagination of even our grandparents. Thus, countries which long had suffered from the insufficiency of cultural resources against the obstacles of nature, the undifferentiated vastness of their territories, the inaccessibility of their mountains, excessive heat or cold, maldistribution of water, etc., have, thanks to these inventions, now found their appropriate style of life and have become first-rank world powers, such as the U. S. A., or are on the point of becoming so, such as Soviet Russia, or on the way towards such a development, such as China, India and some Latin-American States.

Europe, on the other hand, has been completely outgrown by the same expansion of our life dimensions. The European national states are still mainly the same as in the Renaissance, *i.e.*, at the time when guns and travelling coaches were just coming into use. The European social system, in spite of many improvements, is still fundamentally that of the early nineteenth century, when modern inventions and their application were just beginning.

Thus, already before the outbreak of this crisis there had been not a single European state which could be really sovereign, or one whose economic or social life was in sound equilibrium. That things were outgrowing the existing order had been generally felt, but as nobody wished or dared to touch the existing system, a race of the individual greater States for further territories, soldiers, allies and economic resources had become inevitable, until the age of imperialism ended in the war of 1914-1918. As, however, the existing national ideology was not overcome but intensified, as the one hesitating start towards reconstruction, the League of Nations, was disfigured into an instrument of the same game of imperialistic competition, the clash had to repeat itself, but now with all the dreadfulness of a conscious life-and-death struggle, with all the horrors of modern instruments of destruction, with all the reckless barbarity of systematic enslavement or extermination of the weaker or defeated peoples. And this dreadfulness had to be most pronounced in those States where, as in Germany and Italy, inherent social weaknesses, political dissatisfaction and economic difficulties consequent on the last war had led to an extremist form of nationalism, whose very formation on the ideals of a legendary past must be in the way of any solution compatible with the necessities of an age of much greater life dimensions.

And the same development has occurred in the Far East, where a similar form of reckless nationalism caused by the same circumstances

has imitated all the mistakes and the degeneration of its European and especially Axis models. Nevertheless it must be acknowledged that, although the Axis powers have driven the mentality of reckless amoral aggression and oppression to a hundred per cent. systematic consummation, its spirit has, in a varying degree, infected actually *all* the Western peoples and also the Asiatic national movements, because of the *general* growing disproportion between the acknowledged national traditions and the new life necessities as well as in consequence of the religious and moral decline undeniable in the last decades.

This moral decay, however, is a phenomenon connected with *all* late phases of a civilization, whether in late Renaissance Italy, in eighteenth-century India or in present-day Europe. In a certain measure it is a natural effect of every overrefined civilization. For whereas such a high form of social and cultural organization renders possible the greatest and most perfect creations, the security of a well-provided life must also weaken the character, the religious experience and the creative instincts of the less gifted individuals, and favour luxury and pleasure hunting, self-indulgence and irresponsibility. As long as the existing social and political organization can bear the strain, this incipient demoralization is actually an incentive to a last, one-sided flourishing of all the super-sensitive forms of art, especially those serving beautiful women, *e. g.*, dress-fashions, home and society luxury, music, dance, opera. The cult of the great lady and the film actress, the extravagant fashions, the refined interior decoration of the rich home, the enthusiasm for music, the revival of the ballet of our modern times (since *ca.* 1890) have their counterparts in Rococo France, late Mughal India, late Renaissance Rome and Venice, and other late types of civilization. But as soon as the political and social system begins to crack, the progressive moral decay opens the way to terrible social upheavals and to unscrupulous, dreadful political adventurers, whether seen in the religious and peasant revolutions of sixteenth-century Europe, the Indian civil wars, the French Revolution, Communism or Fascism, Cesare Borgia, Danton or Robespierre, Mussolini or Hitler.

Is Western civilization, thus, doomed? The answer depends on what we understand by Western civilization. If we mean the special political, social and economic system, the current ideas of the nineteenth and early twentieth centuries, historical experience makes it certain that most of these will not survive the present crisis (which probably will not yet be concluded by this war). But the same experience shows us that in most cases a new, more appropriate form of life and culture is already beginning to evolve during the last phases of a dying civilization, and is absorbing the valuable traditions of the latter. As soon as

the social shuffling of the crisis, whether through impoverishment, revolution or war, has come to an end, it takes the place of the former, and a new phase of human history enters upon its own cycle.

Such a new form of Western civilization, with a much broader, supernational, even super-racial outlook, has actually begun to evolve since the end of the nineteenth century and has since the last war already acquired a strong influence in many fields of life. Side by side with the grossest scepticism and materialism a strong religious revival has set in; natural science has turned from the dead mechanism of the nineteenth century to a new dynamism; social and cultural science have become practically new disciplines; art has undergone a complete revolution in contact with the East; in literature the sentimental or sceptical tendencies are more and more outweighed by a positive and strong inspiration of life. Western civilization will survive this crisis, but it will be very different from what we had been accustomed to.

Another question, however, is whether the centre of Western civilization will shift to nations on other continents whose natural conditions are more favourable to the modern life dimension and less handicapped by time-sanctioned but superannuated traditions. That Europe has lost its monopoly position is beyond any doubt. Will it be completely eclipsed by Russia and America, or will it retain its position at the side of those two giant powers and other, younger, centres still in the making? At present the future of Europe actually lies in the hands of Great Britain. All other European nations have collapsed, and even if they survive, no leadership can be expected from them. Germany will be discredited and exhausted unto death after this war, and the Nazi system offers not the least hope of European reconstruction, just because it is nothing but a last, completely desperate effort to revive political ideals outrun by modern civilization. Europe can be rebuilt only by international collaboration, constructive work and social liberty, not by national oppression, economic exploitation and intellectual persecution.

Thus, the British Empire is the only surviving nucleus round which the European world can be reconstructed. But reconstruction will mean more than restoration of a past that is gone. It will mean the merging of the peoples of the Empire and of Europe into one nation, as in the U. S. A. and Soviet Russia. It will mean the building up of a modern efficient economy comprising the whole empire and all its citizens. It will mean a ruling class drawn from all sections of the empire, a civilization built from the active contributions of all its peoples. And this will entail the fall of national and colour bars, the sacrifice of merely inherited privileges and long-cherished customs; in

other words, real reconstruction, not conservation. Without these incisive reforms the empire might survive for some time a relic of the past like the Austria of the nineteenth century, subsisting on the prestige of a past splendour but finally disintegrating—because of its vulnerability, its comparative economic backwardness in consequence of monopolies and the interior tensions resulting from the lack of a future ideal—as soon as the now-rising new giant powers have reached their full growth. And its heritage would be a series of small warring States, a new "Balkan" group finally absorbed by the giant powers. As even the slow-working British mind, however, is at present in such ferment as never before in the last hundred years, such reforms, though perhaps executed hesitatingly and step by step, are quite within the possibilities, if not the probabilities, of the future. Then the "Third British Empire," expanded to a European-Asiatic federal union, might initiate another Golden Age of mankind, in which a new form of civilization might spring from the contact of so many old peoples and cultures, as in the Hellenism of the Ancient World and other syncretistic periods. But history is the story of failures and missed opportunities, and of unspeakable miseries resulting from our pride and resentment, our prejudice and short-sightedness. And of the future we can presage only its possibilities, not their fulfilment, especially when we stand at the steps of a new age of human civilization.

H. GOETZ

## RELIGIOUS EDUCATION

In *The Riddle of Religious Education and a New Solution* Mr. Adam Gowans Whyte opposes the campaign for intensified religious instruction in all English schools. This was launched in 1941 by the three Archbishops of Canterbury, York and Wales, and has been joined by the Free Churches and even the Jews.

The history of the long struggle over religious instruction in the schools is not edifying reading and the present position is unsatisfactory. Mr. Whyte attacks the assumption that "Christianity has been the motive power of civilization." He repudiates also its twin fallacy, "the dependence of morality upon Christianity." He sees a positive danger to morality in

> associating the motives of good conduct with theological conceptions. . . liable to be doubted and discarded in later years.

He proposes the study of the world's religions in the light of history and their own exponents' views. Religion certainly, as he claims, "comes alive" through the study of the life-stories of the great Teachers. But "the religious habits and ceremonies and festivals of their multitudes of followers" are unimportant. What those great Souls actually taught is vastly more valuable to present. Bringing out the basic truths and the ethics common to all religions would be the greatest service alike to morality, to truth and to human brotherhood.

# THE PURANAS AND THE THEORY OF HUMAN EVOLUTION

[ **Shri V. R. Ramachandra Dikshitar,** M. A., is a Lecturer on Indian History and Archæology in the University of Madras. He is perhaps best known for his translation of the ancient Tamil epic, the *Silappadikaram* or *The Lay of the Anklet,* reviewed in THE ARYAN PATH in April 1940. Shri Dikshitar has been digging to good purpose in the Purânas, finding them rich in scientific truths allegorically rendered. His study of *Some Aspects of Vayu Purana,* published as the first Bulletin of his Department, was reviewed in THE ARYAN PATH for October 1933. *The Matsya Purana—A Study,* also from his pen, was reviewed in our pages in July 1935. He reports here some of the results of his study of the Purânas' bearing on historical geology. Some of the implications of his findings are pointed out and suggestions for further exploration are offered in the note appended to his article.—ED. ]

The real contribution which the Purana literature has made to the sum total of Hindu culture has not yet been properly assessed. The Puranas as a class were at first neglected by the Orientalists as containing incredible myths and incomprehensible legends. Without examining fully what these documents contained, they relegated them to oblivion. But in recent years a keen interest has been evinced in this branch of literature, and Indologists have been at it with the earnestness and zeal of good students. We have yet to march a long way before we finally say that we have explored this vast virgin field. As one dives into the abysmal depths of the Puranas and examines the various texts in the light of modern scientific knowledge, one gets surprised and bewildered. The contribution of the Puranas to modern scientific knowledge will be a study of absorbing interest. Far greater significance attaches to a study of historical geology as revealed directly or indirectly by the Hindu literature in general and the Purana literature in particular.

Speaking for India, we have vestiges of a long record of animal life and plant life scattered in the old rocks of Peninsular India and in the newer rocks of the Himalayas of the north. It is even surmised that South India and the Deccan plateau have existed on the surface of the earth perhaps from the dawn of geological time. Whatever be the fact, the Vedic texts and the Puranas throw welcome light on the origin of the earth and of vegetation in general, vegetation being known by the appellation Oshadhi. The *Vayu Purana* makes a very interesting statement to the effect that originally the earth was all a mass of fire and was subsequently replaced by water.

(VI. i) As if to corroborate this statement, the *Taittiriya Samhita* tells us that at the outset everything was in a liquid state and that, after thousands of years, it became solidified as *Dyau* and *Prthivi*, generally translated as heaven and earth. (VII. 1. 5. 1) The geologists also envisage some such state of existence for the earth, when they say that the earth cooled from a molten to a solid state. The *Rig-Veda Samhita* also makes a similar observation that vegetation was a later introduction on the earth, and that the earth evolved, as it were, from a state of non-existence. (X. 97) These texts leave one with the certain impression that at the beginning of the universe all was water, and there was little land.

As æons passed, from different causes like the action of the planets, of wind and rainfall, of ice and sea, of volcanoes and earthquakes, the surface of the earth was changed. With the metamorphosis of the earth's surface, life, which originated in water, slowly but surely was transplanted to land and by an unfailing process of evolution man came into existence. Even here there was a stage of sub-man, cave-man, ape-man, call it what you will, before man attained his full stature of true manhood.

The story of this human evolution from the lower kingdoms is seen, revealed or veiled, in the mass of the Purana literature. So it is not mere physical geology of which our ancient texts treat. We have abundant materials also for a reconstruction of historical geology. In other words, the theory of human evolution is adumbrated by the Hindu theory of incarnation, which is the theme of all the sacred books of the Hindus.

Geologists speak generally of four or five great eras with their numerous subdivisions. These eras are characterised by particular animals and plants. At the commencement the geologists envisage life of a very low order. Of this life no remains are left. This period is known as Pre-Cambrian. What Mr. H. G. Wells has said is true of this period and the subsequent geological era. He says:—

> Wherever the shore line ran there was life, and that life went on, in, and by and with water as its home, its medium, and its fundamental necessity. The first jelly-like beginnings of life must have perished whenever they got out of the water, as jelly-fish dry up and perish on our beaches today."[1]

If we now turn to the pages of the Puranas, we have copious references to and details of accounts centring round the Dasavatara or the ten incarnations attributed to Lord Vishnu. Different interpretations may be given to this doctrine of Dasavatara according to one's beliefs and inclinations. But it is certain that this theory is a signpost indicating the stages of progress from the lower to the higher plane of life. Every avatar should be put

[1] *The Outline of History*, Fifth Edition, p. 30.

down as a landmark in the story of human evolution. The intervening space between two avatars cannot be counted in years, or even in millenniums. Ages and æons pass between one and the other.

The first avatar, according to the theory of incarnation, is the Matsya or the Fish Avatar. Before we proceed, a categorical list of the avatars may be furnished so that the reader may follow the thesis more easily. The following is the accepted order of the ten incarnations; Matsya or fish, Kurma or tortoise, Varaha or boar, Narasimha (half-lion and half-man), Vamana or the Dwarf man, Parasurama (perhaps answering to the cave-man or the nomad hunter), Rama with the full stature of manhood, Krishna, Buddha and Kalki. What interests us in this list are the first seven names and the details connected with their birth story and with their life and achievements. According to the record of the rocks it is in the early Palæozoic era that fish emerge from the sea as the first of the vertebrate series. There is an astounding correspondence between this and the Hindu theory of incarnation, which puts down the fish as the first avatar.

Fishes were the first animals with backbones, and surely life in this epoch was mainly concerned with these animals primarily in the sea. This largely explains the wide-spread fish cult in the ancient world, not to speak of India alone. It seems to me that the legend of the fish as narrated in the *Matsya Purana*, namely, that it fell into the hands of Vaivasvata Manu, that it was put into a water-jar, that it was thrown into a well, that it was taken to a pool of water, and then to the Ganges is all a veiled explanation of how life grew gradually. To be more precise, the details may be construed as indicating the transitional stage from life in water to life on land. The fish is admitted on all hands to be the ancestor, maybe very remote, of the salamander and the frog. The latter, which is more a land animal, goes to the water to lay its eggs. These hatch into tadpoles, which eventually lose their gills and migrate to the land, when once their lungs and legs are developed.[1] This is indeed remarkable to a student of the Puranas.

The second incarnation is the tortoise, surely a legitimate successor to the fish in the story of geological life. The legend underlying the Kurma incarnation may well be said to reflect the stage of the evolution of the *andaja* and *udbhijja*, creatures and plants of the Mesozoic era. In other words the Kurma theory satisfies remarkably the amphibian stage which one could recover from the mute record of the rocks. This era is supposed to witness theriomorphous reptiles, the forefathers of mammals.

It is very significant to note that our ancient seers and sages were good students of science. If they had not had scientific knowledge,

[1] *A Text-book of Geology*. By SCHUCHERT and DUNBAR, Vol. II, p. 35.

how could they have introduced the Varaha or boar as the incarnation succeeding the Kurma? For the geologist the next great era after the Mesozoic is the Kainozoic, also known as the Tertiary era. This is the age of mammals. In the mid-Kainozoic era appears the "giant pig" and our Varaha cannot be anything else than this giant pig if we are to interpret the theory of incarnation in the light of historical geology. As I have said elsewhere, the theriomorphic Varaha, which can be correlated with the Bronototherium of the Oligocene epoch, belongs to the category of Jarayuja.[1] The earth had then crumbled to pieces. Nature had played havoc by the action of earthquakes and volcanoes, by the tremendous raising of mountains and the effects of glaciation. The myth that says that the earth had been drowned in the ocean by the action of an Asura and that the Lord in his Boar incarnation recovered her by lifting her up to her original level with his tusks may be explained as the geological truth of the havoc wrought upon the earth by natural circumstances, and the first appearance of the boar in the progress of the life cycle. This state of affairs must have continued for millions of years.

It is only in the Quaternary era that we have the beginnings of human life. According to modern opinion the Java ape-man was possibly the connecting link between animal and man. The Hindu textbooks indicate three stages before they speak of the fully developed man, Rama. The first stage is represented by the half-man, half-lion, and the second by the Dwarf man. If the Dwarf manifestation can be identified with the sub-man —and I see no reason why we should not so identify it—the half-man, half-lion stage must be set as the precursor of mankind. This may negative the ape theory, and the ape-man as the connecting link. It is difficult to get around the half-man, half-lion, frequently referred to in our books. Some significance should be attached to this in the evolution of man from the lower kingdoms.

Vamana is both the Dwarf man and the sub-man in the language of the anthropologists. Vamana is hailed as the very source of this entire universe. What is more interesting is that the Hindu writers have unequivocally styled all the previous incarnations as *ayonija*, literally, not born by sexual union. They were all mind-born, implying thereby that one thing evolved from the other, resulting ultimately in the birth of a human being. Vamana or the sub-man was born to the mythical ancestors Kasyapa and Aditi. Hindu books attribute all creations in the world, including plants, to this Kasyapa, the mythological progenitor. As his son, Vamana is a typical representative of the first man.

All this must have belonged to the period of Cave-men and Bushmen.

[1] *The Matsya Purana: A Study.*

Life progresses slowly, and slowly, until we come to the man of the woods. Parasurama with his weapon, the axe, represents this nomad who begins life primarily as a hunter. From this life of a hunter, man passes through the pastoral and agricultural stages of culture, and finally the true man, the civilized man of the city, comes into existence with his full personality portrayed. This we take to be the incarnation of Rama, whose life-story is the theme of the celebrated *Ramayana,* at once the solace and the inspiration of all Hindu India.

To conclude, every one of the early manifestations was made to tell the story of human evolution. The most powerful of the creatures of one epoch was regarded by the subsequent epoch with something of awe and veneration. With the passage of time, legends grew around this figure and these were passed on to future generations which built up, in their own turn, a cult and a tradition. Being transmitted from generation to generation, this lore, which contains germs of historical truth, has come to stay as religious history.

V. R. R. DIKSHITAR

## A NOTE ON THE ABOVE

Shri Dikshitar is not the first to draw attention to the significance for evolutionary theory of the ten mythical avataras of Vishnu. His whole article, in fact, might be considered an amplification of what Madame H. P. Blavatsky wrote in 1877 in her *Isis Unveiled.* There she epitomised in a paragraph (Vol. II, p. 275) the clear reflection in the Ten Avataras of the evolutionary scheme.

True, the man-lion, which some will find disturbingly contradictory to the fanciful ape-man hypothesis of modern science, has to be understood allegorically. It is not peculiar to the Purânas. The so-called "gnostic gems," really pre-Christian works, are full of representations of it.

But instead of trying to fix Purânic views in the light of modern science it is modern science which has to be examined in the light of the Purânic evolutionary scheme. This, correctly understood, will be found in agreement with that presented in other ancient records, Chinese, Egyptian, Chaldean and Jewish. The latter three, as also the Hindu Purânas, not only deal with prehistoric periods but also with "creations" prior to the last formation of our globe.

The Purânas are a mine of information, underneath their puzzling dead-letter sense, and that not for one or two scientific fields alone. Modern zoology, geology, astronomy and nearly all branches of modern knowledge have been anticipated in the ancient Science. What is the *fable* of Kasyapa, with his diversified progeny of reptiles, birds, and all

kinds of living things, and who was thus the father of all kinds of animals, but a veiled record of the order of evolution ?

The writers of the Purânas, moreover, were perfectly conversant with the "Forces" of Science and their correlations, as with their bearing upon physical and psychic phenomena, unsuspected by modern science. The scientific truths are there, however hidden by the profuse ornamentation and the deliberately contradictory details. The Purânas were intended to convey great truths to those entitled to them, where the profane could see only the more or less fantastic veil.

## ETHICS AND PROGRESS

"The Relation of Ethics to Human Progress" is intimate indeed but Philip L. Alger, writing under that caption in the August *Scientific Monthly*, misses its inwardness. He attempts to deduce ethics "from the progress of evolution without regard to metaphysical or religious codes."

The proposition that "in all things we prosper by harmonizing our actions with those of nature" is unexceptionable. But Nature destroys to build better ; man may destroy what he can never restore ! That "a wise man will never allow himself to seek a personal good save in conformity with the conditions of universal good" is an ethical truism. But to what moral confusion we are led by the attempt to justify the rightness of a course by its *pro tempore* results !

> Who will assert that the extinction of the dinosaurs and the rise of the human race were morally wrong, and how do these facts of survival differ in ethical value from the submergence of the American Indian by the tide of white civilization ? ... A war of aggression is wrong, but so is it wrong to bar unused territory from development.

This line of reasoning may be soothing to uneasy imperialist consciences. Carry it one step further, however, and unused individual wealth might ethically be seized by any one who saw how he could put it to good use ! It is all very well to discover that sympathy and honesty ( except, apparently, with an enemy or a thief ! ) are justified by the utilitarian test as promoting co-operation under present conditions. But 'right human actions," we submit, are not "those conducive to progress at the time" but those conducive to progress in the long run. And only omniscience could make the pragmatic test of ethics a practical one. For who can trace any cause to its end results ? Does not every effect become a cause in its turn, producing further effects, and so on *ad infinitum ?*

Formal customs differ from society to society and age to age, but true ethical principles are valid at all times and everywhere, because they are rooted in the metaphysical truth of human unity. Just as a cut on a finger may make the whole body suffer, so suffering inflicted upon any individual will in the long run hurt not only the perpetrator of the wrong but all men everywhere. The world's great spiritual Teachers are far safer guides to moral conduct than Darwin, Spencer or their followers.

# NEW BOOKS AND OLD

## OLD TREASURES THROUGH NEW EYES*

This is the first volume of a new series edited by Sir S. Radhakrishnan and issued under the auspices of the Hindu University of Benares. Its object, the editor states in the general Preface, is "to bring out studies of ancient Indian classics and thought by competent scholars who have looked at them with new eyes and greater freedom." The studies, we may accordingly expect, will be both critical and interpretative; and, in this respect, they will differ from those published in other series, like the "Sacred Books of the East," which treat of the same subject but from a purely antiquarian stand-point. Another distinctive feature, as indicated by the title chosen for the series, is that these studies do not recognise the sharp distinction that is ordinarily made between philosophy and religion. Indeed, this distinction has never been countenanced in India; and the volumes published in the present series will therefore express the true spirit of Indian philosophy, which is to further right living and not to be merely a way of thought. We have no doubt that such studies have a very useful place to fill at the present time, when thoughtful people are turning wistfully to philosophy for guidance in the solution of the perplexing problems of life.

The theme of the present volume is Pūrva-mīmāṃsā, and there was nobody better fitted to expound it than Dr. Jha. But it is to be greatly regretted that he has not been spared to see it in print. His knowledge of the Indian systems of thought, as a whole, was profound; and it was particularly so in the case of the Mīmāṃsā. In fact, it was he that first threw light upon the characteristic features of one of its schools, *viz.*, that of Prabhākara; and his thesis for the D. Litt. Degree of the University of Allahabad on that school, later published in book form, may be said to have marked an important step in the modern study of the Indian *darśanas*. This school had for long fallen into desuetude, although it had made definite and valuable contributions to the sum of Indian thought. As a consequence of this lamentable neglect, the works belonging to it are still, for the most part, unknown; and even of those that have been discovered only fragments have thus far found their way into print. Our present knowledge of its details is therefore quite meagre; but that knowledge, so far as it goes, we owe largely to Dr. Jha.

The work is in thirty-three chapters, which may be divided into four sections. The first of these, consisting of the very interesting introductory chapter, treats of the nature, scope and aim of the Mīmāṃsā in relation to the other systems, particularly the Vedānta. Here the author refers, in general terms,

* *Purva-mimamsa in Its Sources.* By MAHAMAHOPADHYAYA DR. SIR GANGANATHA JHA; ed. by SIR S. RADHAKRISHNAN. (Library of Indian Philosophy and Religion, Vol. I. Benares Hindu University. Rs. 10/-, or 15s.)

to the place and relative importance of all the three schools of the doctrine—those of Kumārila, Prabhākara and Murāri Miśra. The next seventeen chapters constitute the second section. They deal mainly with the purely philosophic side of the doctrine and discuss questions like the validity of knowledge and the nature and destiny of the soul. In these, as throughout the rest of the book, the views of Kumārila and Prabhākara, where they differ, are invariably set forth; but, owing to the scantiness of the information available as regards the remaining school, only brief and occasional references are made to it. The third section, comprising the next fourteen chapters, is devoted to the consideration of the principles of interpreting the Veda and the details of the many sacrifices taught in it. Here, owing to the wide variety of the topics considered, there was need for much condensation of the material; and the skill and ability with which this has been effected reminds one of the masterly summing up of the same aspect of the doctrine by Vidyāraṇya in his *Nyāya-mālāvistara*. This portion is technical, and its appeal therefore is primarily to the specialist; but it is not altogether without interest to others, for they will find discussed in it such general questions as the conception of *dharma* and the nature of the motives that prompt human action. The concluding chapter, which forms the fourth section, shows by reference to concrete instances how the Mīmāṁsā has influenced legal and other branches of literature.

The book contains an abundance of useful information; and, since it is also well documented, it will be of great value to those who are engaged in the advanced study of the subject, or are doing research work in it. The exposition of the topics, generally speaking, follows the order of the *Jaimini-sūtra*; but, where necessary, cross-references are given to help the student in getting a connected view of points that may be found explained in different parts of the commentaries on it. The work is throughout written in a simple and straightforward style. It also contains, as an appendix, an extensive bibliography prepared by Dr. Umesha Mishra, a former pupil of the author, which gives an interesting account of the entire literature of Mīmāṁsā, including the works of modern scholars like Dr. Jha himself. We may say without any hesitation that there is no other book in English which gives such a comprehensive, lucid and authentic account of the doctrine. It will remain as a worthy monument to its distinguished author; and all lovers of Indian thought will feel grateful to the authorities of the Benares Hindu University for publishing it amidst conditions which are none too favourable to the printing of such big books.

M. HIRIYANNA

# ON GUJARATI POETRY*

Mr. Khabardar, like the poet Tagore, cannot be considered a direct product of University education, as he is a self-made man in every sense of the term. Educated at home in Daman, with inborn tendencies of a poet, he not only struggled by himself with prosody and poetics in English and Gujarati, but also secured an intimate knowledge of classical literary Gujarati, which by itself presents great difficulties to many a Parsi writer. Whatever differences one may have with Mr. Khabardar regarding his theories about the form and spirit of poetry, there is no doubt about the depth of his knowledge of the ancient and modern forms of Gujarati poetry or about the diction and the style of his literary work either in prose or in poetry. The present volume would do great credit to any Gujarati author and it would be difficult to write in purer and more elegant style.

It is a hopeful sign of the synthesis of the national life that is taking place at the present time that the Parsis—some of whom had once founded a separate Parsi Lekhak Mandal—have now come to recognise the fundamental unity of Gujarati as a vehicle for the expression of their most cherished and cultured emotions. While the poems of some of the older Parsi poets—Malabari, Mansukh, Jamshedji Petit, Sorab Palamkot, Vicaji etc.—possessed a flavour peculiar to the Parsi dialect, those of Khabardar and Jehangir Desai show such a complete command of the technique, the vocabulary, the idiom and the cadence that it is hardly possible to distinguish the latter from ordinary Gujarati poets. One must emphasise this side of the evolution of Gujarati literature, for the contribution of the Parsis to the cultural life of Gujarat should not be allowed to be neglected longer, particularly in view of their magnificent contribution to the material progress and prosperity of the province. The sparkling humour which characterises ordinary conversation among Parsis is reflected in Khabardar's famous parodies, which form his unique contribution and which will long remain unsurpassed. Mr. Khabardar writes frequently in English and his book of English poems *Silken Tassels* has reached two editions.

Mr. Khabardar divides his lectures under five headings. The first is "Origin of Poetry and the Art of Composition of Poetry" in which he explains the first principles of the sciences of prosody and poetics as known in English, Sanskrit and Gujarati. The second covers "The Evolution of Metre in Ancient and Modern Gujarati," and is a masterly historical study of the art of metric composition in Gujarati. It incidentally describes the author's own twenty-five new metres. The third lecture examines critically the adaptation of the Gazal, the Ode and the Sonnet from the Persian and English, and shows the author's wide knowledge, extensive reading and deep insight. In his fourth address "On Experiments and Researches on Blank Verse" the author gives a full description of his own contribution to the art of versification in Gujarati and strongly criticises those

* *Gujarati Kavitani Rachanakala.* (Technique of Gujarati Poetry.) By ARDESHIR FRAMJI KHABARDAR. (Shri Thakkar Vassanji Madhavji Lectures, University of Bombay. Re. 1-/)

from whom he differs. It is, however, in the last lecture on "Structure of Poetry and Language" that the poet and the critic shines at his best.

Mr. Khabardar is a great disciplinarian and would not let the young poets take liberties with the form of either language or verse. He thinks that all poetry is an expression of musical talent, and that the rules of music and prosody should be rigidly followed. He quotes with approval the famous dictum of Palgrave that "passion, colour and originality cannot atone for serious imperfections in clearness, unity or truth." The author believes that the soul of poetry cannot function except in a perfect and harmonious body. In a simple but effective apologue, he advises with sincere fervour that the poet should not only look to the colour and the pattern of the cloth but should also attend to its texture and insist on the purity and evenness of each fibre, the closeness of the web and the work on every detail that makes for classical perfection.

P. G. SHAH

## THE TEACHINGS OF MADHVA *

This is a brief but scholarly exposition of the philosophy of Madhva. It is to be regretted that much intellectual energy is being wasted by both advocates and critics of the school of Madhva, on the question of the exact label to be attached to it. The author and Dr. D. M. Datta, who writes the Foreword to this book, are agreed as to the inappropriateness of the term "Dualism," while they do not seem to be equally punctilious with regard to the term "Realism." It is unfortunate that they seem to accept it, obviously overlooking the Naturalistic associations of the word in English philosophical terminology.

It has to be remarked that Mr. Sarma's description of the system as the "philosophy of the one independent transcendent Reference" is neither happy nor intelligible. In the absence of a simpler title for the school, it would have been quite sufficient if the author had merely expounded the philosophy of Madhva without labouring to evolve such a lengthy and monstrous designation.

The book contains nine chapters. The author takes up for discussion some fundamental points of the school, its doctrines on God, the Soul, Nature and the ultimate destiny of the finite individual. We are given original textual authority for every statement and the exposition is by no means obscure. But from the point of view of the modern student the omission of a table of contents and an index must be deemed a drawback. The predominant intention of the work seems to be to describe the exact philosophic rôle of Dvaita in the evolution of Vedanta. We are made to contrast the tenets of Dvaita with those of Advaita and Visishtadvaita at every crucial point in the exposition. However, on two points, there seems to be either some error in interpretation or want of care in statement.

Firstly, we are told that, according to all the three schools of Vedanta,

* *Svatantradvaita or Madhva's Theistic Realism.* By B. N. KRISHNAMURTI SARMA, M. A. ( Author, Annamalai University. Re. 1/8 )

"everything in the world has to be traced to an absolute spiritual principle." This may be admitted as a true characterisation of the motive of Vedanta. But to name this relation of the cosmos to God "dependence" and to say that Sankara merely gives one of the several possible conceptions of this dependence is to ignore what Sankara explicitly declares in his commentary on the *Mandukya Upanishad*, 7th verse.

Further, the author draws a radical contrast between Ramanuja's idea of God and that of Madhva in relation to the world of matter and finite spirits. "The Visishtadvaitin misses the abstract character of God" and, on that view, "the Brahman is never allowed to rest by itself." We are told again and again that God is abstract in the system of Madhva and that "in the last analysis, the existence of matter and souls, is *immaterial* to God." In other words the cosmic process "matters" to God in the philosophy of Ramanuja, while it is quite "immaterial" to Him in "the philosophy of the one independent transcendent Reference."

This contrast seems to me to be philosophically inaccurate. Without entering into the question of the author's exactitude in representing Visishtadvaita, we have to consider whether he correctly represents Madhva's position. It is unfortunate that Mr. Sarma gives only one quotation in his support and that cannot carry all the heavy implications he draws. There are a few points in the system that go definitely against his interpretation. The cosmic process is not extrinsic to the Divine life. It flows from the ultimate *svabhava* of God.[1] He is so constituted that the world of matter and finite spirits derive their very "being" from Him. Madhva is responsible for the unique dictum which he repeats again and again in his works, that "Ananda" and "perfection" naturally issue in creative activity.[2] Perfection is incompatible with inactivity. God is perfect and hence the creation.

It is true that creation does not proceed from any self-interest on the part of God, for he is absolutely self-fulfilled. But Madhva insists and Jayatirtha elaborately establishes that God is not devoid of all purpose in creation. He creates in order to facilitate the perfection of finite spirits.[3] Following the *Gita*, Madhva argues that the disinterested activity of God must serve as the ideal for human goodness.[4] Men should transcend self-interest and exert themselves in the spirit of disinterestedness. Surely to a good man disinterested action "matters," though it may not matter to an ego-centric individual. The degree and the extent to which such selfless activity matters to an individual is the test of his moral progress. If God embodies the ideal of goodness, his creative activity, prompted solely by his infinite goodness, must be most "material" to him. In saying that it is "immaterial" to him, are we not attributing to God the standards of value characteristic of the man of the world, to whom self-interest is the only ideal of action?

If Mr. Sarma merely means that the cosmic process does not presuppose any

[1] *Anuvyakhyana*. 2-1-9.
[2] *Gita. T. N.* 3-22 and *Nyaya Vivarana* 2-1-9.
[3] *An. V.* 2-1-9 and *Sudha* thereon.
[4] *Gita. T. N.* 3-22.

deficiency in the personal perfection of God, that is ground common to him and to Ramanuja.[1] But if he means more than this and holds that creation is extrinsic to Divine life, that it is not necessitated by the nature of God, that God has no purpose whatever in creation, and that, in spite of His absolute goodness, such disinterested activity is "immaterial" to God, then he is flouting the spirit as well as the letter of Madhva's teachings.

The second point concerns the meaning of freedom in moral life.

> The right to choose between right and wrong is the Jiva's own and the choice comes from him.

Action accomplished through the exercise of such free choice renders evil and inequality in the life of individuals intelligible. Up to this point, Mr. Sarma's explanation of freedom and karma seems to agree with the general Indian tradition. But Mr. Sarma goes further :—

> Most Indian philosophers would rather take shelter under the inexorable law of Karma....Madhva has been the only one to push the question to its logical extreme. Karma implies freedom and freedom implies choice. But it does not explain *why a particular choice is made*....The only possible explanation is that offered by Madhva, *viz.*, that the Karma itself is the result of an unchanging and underlying nature...of each soul.

In substance, this would mean that the "particular choice" made by the individual in every moral situation is determined by his unchanging nature. This position, it is clear, affects the concept of freedom profoundly. If choice and the direction in which moral conflicts are resolved are ultimately determined by the "unchanging svarupa" of the agent, there is no real freedom. The individual is not responsible for his Svarupa and if he is, it should be possible for him to modify and develop it, which is denied by the dogma of "unchanging svarupa." Even if this dogma is given up—which alternative Mr. Sarma does not adopt—there is no freedom if the individual is denied the capacity to go against the inclinations of his nature. The actual self of man should not fetter the possibilities of moral progress. It must be possible for the stream to rise above the source. I cannot but state the crux of the moral situation in the words of Mr. M. A. Venkata Rao :—

> If karma means predestination of souls to heaven or hell in such a manner that no after-career can modify the nature with which souls begin, the doctrine becomes a species of fatalism....The past only urges and introduces a powerful bias, but karma mean the present choice, which is creative and strictly free. We may work against the past.[2]

There is one glaring instance of equivocation in the book. We are told that matter and finite souls cannot "claim to be as real as the Absolute" and almost in the same breath the author adds that want of substantiality and independence does not deprive the dependent entities of their reality.[3]

The book, on the whole, is a welcome addition to the literature on the subject.

S. S. RAGHAVACHAR

[1] *Gita Bhashya* of Ramanuja, 7-12 and 9-5.
[2] *Studies in Philosophy*, pp. 185-187.
[3] Pages 11-12.

# MACAULAY'S "HISTORY OF ENGLAND"*

So much has been written about Macaulay's *History of England* (published 1848-1861) that the least competent may take courage to write about it, in the full confidence that no one else will bother about his jejune observations. If any one does glance over such observations, it will be with the intention of inducing tired eyelids to drop upon tired eyes: let it not be forgotten that Sancho Panza called God's blessing upon the man who invented sleep. Those, however, who read or reread the *History* may be forgiven if they are seized with an intense desire to speak about their wonderful experience, and to share with others the pleasure, deep as well as varied, which the reading vouchsafes.

About half a century ago Macaulay was perforce known to every school-boy. Nowadays many are content to know of Macaulay's school-boy. In his Essays Macaulay was apt to speak of what "every school-boy knows" evidently meaning a state of knowledge that the combined reading of the professorial staff of a well-equipped College might furnish.

Nowadays Macaulay's writings are seldom prescribed for schools and colleges in India. This is partly because Macaulay is accused of possessing a style that induces a deleterious ambition in school-boys to imitate it: Ulysses' bow can be bent by Ulysses alone. This accusation (often secret and insinuative), combined with the charges of inaccuracy and a strong Whig bias, are probably responsible for a comparative neglect of the great historian. If, however, reference is made to the opinion of so competent a guide as H. A. L. Fisher, we are assured of the correctness of the view which an unsophisticated person may reach with little reflection. An author who was so intensely interested in history, so voracious a reader, and who had taken as active a part in practical politics and in the debates in the Houses of Parliament as Macaulay had done, could not be expected to be devoid of deep-rooted convictions of his own. A historian with such antecedents cannot speak on subjects of universal interest without coming into conflict with the opinions of others who think otherwise.

Macaulay could not have written with such marvellous vividness, his portraits could not have been so alive, his style could not have produced the impression similar to that of a conqueror's triumphant march, had he been anæmic. But no one can be harmed by Macaulay's bias, such as it is. There is no attempt to hide it. Occasionally a reader may wish that other views had been taken than those expressed by Macaulay: more often we regret that his view has not been expressed with less acerbity. The historian need not maul the feelings of any of his readers. Some are born in surroundings making it almost imperative to come, in all honesty, to convictions that the historian is at liberty to consider erroneous.

But the whole range of Macaulay's *History* must be considered. When that is done, it is evident that occasions such as have just been referred to are few. Moreover we have

* *History of England.* By THOMAS BABINGTON MACAULAY.

high authority for conceding that even Homer nods, and is entitled to do so. After making all due allowances, we must ask how many historians there are who have been able to study the great original documents, and who have also read contemporary pamphlets and even newspapers. How many have been willing and able to spend a day in visiting an out-of-the-way fortress for understanding the details of a royal flight or pursuit? How many have formed their estimate of the character of public men after reading, not only the reports of their utterances but also the books written by them or even attributed to them? And then are there many—if any—who can absorb all such material in quantities that astound the normal human being and who can acquire such mastery over it all, as to reproduce its effect in the simplest and most natural manner without any apparent strain or effort, as if events and occurrences were being related in which the author had himself participated: in language so lucid that no reader has to read any sentence twice, so charged with imaginative fervour and vision that it is difficult to put the volumes down when they are once taken up?

The substance of Macaulay's *History*, apart from his manner and style, is well worth careful attention and study for itself. The first chapter, containing in 150 pages a rapid survey of the whole history of England, has won the admiration of experts. A detailed account follows. For the period after the death of Charles II, every important feature of English life and society is brought before our eyes. When controversies have arisen on matters of public concern Macaulay deals with them as living questions. The views held and expressed by the great protagonists are reproduced and pitted against each other with vigour and dramatic power. The *History* accordingly furnishes a living school in the methods by which matters of public concern have been discussed in the past, and ought to be discussed in our times: errors of investigation and fallacious arguments or inferences are carefully noted. The accounts of the establishment of the Bank of England and the dissensions over the affairs of the East India Company furnish two examples out of many.

To omit to read Macaulay's *History of England* is to deny oneself a great pleasure and to deprive oneself of an easy means of learning much that one wants to learn.

FAIZ B. TYABJI

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*Yin Fu King*. (Manual No. 18, The Shrine of Wisdom, 6 Hermon Hill, London E. 11. 1s.)

This little Chinese classic is ascribed to the legendary Emperor Huang Ti of the twenty-seventh century B. C. or to his teacher, Kuang Cheng Tsze, considered by some Chinese scholars a previous incarnation of Lao Tsze.

*Fu* means a seal in two pieces, symbolising "Heaven and Earth, the Above and Below, the Inner and Outer." The classic's purpose, the Editors explain, is "to present us with a reconciliation of the two parts of the seal." The text begins:—

> To observe the Tao of Heaven and conform to the mode of Its operation is the term of all human achievement.

The *Yin Fu King* holds an important place in the Taoist Canon. Freely rendered into English after Balfour and Legge, it is briefly commented upon by the Editors of "The Shrine of Wisdom."

V. M. I.

*The Philosophy of the Beautiful.* By P. N. SRINIVASACHARI, M. A. (R. C. Srinivasa Raghavan, Sri Krishna Library, Chitrakulam Square, Mylapore, Madras. Re. 1/8)

The five lectures that constitute this book were originally delivered by Professor Srinivasachari in 1933 during his tenure of Honorary Readership of the University of Madras. He is very widely read in both European and Indian literature on Æsthetics, a subject that he rightly describes as " the most fascinating of all studies on account of the universal appeal of the beautiful. " Professor Srinivasachari starts with certain questions : What do we mean when we speak of a poem or a piece of music as being beautiful ? Can we define " beauty " ? Does beauty admit of degree of comparison ? Is it possible to formulate any criteria for judging the beauty of artistic creations ? These and related questions have been variously answered by the intuitionists, the materialists and the transcendentalists; the classicists and the romanticists; the realists and the idealists; the Advaitins and the Visishtadvaitins. The views of thinkers like Croce, Bergson, Aristotle, St. Augustine, Darwin, Santayana, Kant, Hume, Herbert Spencer, Hegel, Bradley, Bosanquet, Bharata, Sankara, Bhaskara and Ramanuja, and of many others, are competently passed in review. But the average reader, who has small philosophy and less scholarship, is likely to have the uneasy feeling that, having heard great argument about it and about, he evermore came out by the same door as in he went. It is, therefore, refreshing to arrive in the end at Professor Srinivasachari's own views:—

Beauty is a quality of the subject, and is as autonomous as truth and goodness....It functions in the sphere of sense in order that man may be released from sensuousness. Beauty reconciles matter and spirit, harmonises the head and the heart, and bridges earth and heaven.

The artist's true aim is "the intuitive expression of the infinite through the medium of the finite."

The inspired artist looks from nature, the body of beauty, to Nature's God who is the soul of beauty.

According to the Vedantin, of course, Brahman is the supreme reality and the paths of beauty should therefore lead to the realisation of the bliss of Brahman, Brahma-rasa.

The mystic seeks communion with beauty and is lost in bliss. The aloofness of God is changed into godlikeness and finally into godliness.

Like the views of the other writers on the subject, Professor Srinivasachari's own views are also, "consciously or unconsciously, swayed by his philosophical prepossessions." He is a Vishishtadvaitin, and it is natural for him to think of creation as a Divine Comedy and of beauty as a spiritual testament revealing the splendours of Vaikuntha. Professor Srinivasachari has given us an illuminating and authoritative book on Æsthetics; his exposition of the subject is distinguished by clarity and conviction; although it is tough in parts, it is never obscure; and for all its scholarship, it nowhere degenerates into pedantry.

K. R. SRINIVASA IYENGAR

*Annual Bibliography of Indian History and Indology, Vol. II for 1939.* By BRAZ A. FERNANDES. (The Bombay Historical Society, Bombay. Rs. 5/-)

A bibliography, to be useful and authoritative, needs to be accurate, comprehensive and up-to-date. The Second Volume of the *Bibliography* before us, though not an ideal one, shows considerable improvement in form and matter as compared with the First Volume which appeared in 1938. The preparation of annual bibliographies involves much labour and expense, besides the willing co-operation of scholars, libraries and publishers. We fully endorse the appeal made by Mr. Fernandes to learned bodies, authors and publishers to co-operate with the Bombay Historical Society in making subsequent volumes of the *Bibliography* as complete as possible. The present volume is divided into sections and items are arranged in alphabetical order under authors. Books published in 1937 and 1938 which came to be noticed or reached this country in 1939 are included in the volume. The author promises to include in the next volume publications of 1939 which are omitted in this volume through oversight or want of information. At a time when every scholar has been emphasizing the need of bibliographies in different subjects owing to the enormous production of books and articles, Mr. Fernandes deserves encouragement from all concerned to enable him to execute his work on the future volumes of the *Bibliography* with thoroughness and precision, not to say completeness, which is one of the essential features of a bibliography.

P. K. GODE

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*A Common Enemy.* By J. D. BERESFORD. (Hutchinson and Co. (Publishers) Ltd., London. 8*s.* 6*d.*)

This is a discussion novel. Mr. Beresford makes ideas live without either depriving the narrative of human warmth or losing reasoned perspective on contemporary affairs. A variety of topics—to which all thinking minds are naturally directed by the present disorder—is here discussed. They range from party government to petrol-consumption, from prohibition to the inscrutability of Providence. They are handled with detachment, sincerity and genuine desire for peace, good-will and unity. Mr. Campion's emphasis on "the long view"—beyond political frontiers and racial barriers—is decried as canting sentimentality by the self-seeking Mallock. But he is an unthinking *protégé* of the old order. Mr. Campion's, however, is a potent argument against the cult of might, which apparently has successfully challenged the creed of mercy and justice.

But what can make the prospect for the future hopeful? Nothing short of recognition that physical force is a frightfully tyrannical devil. And that in a society of human beings the dustman is as important to general health and convenience as any other member. The warring world has to wake to the realization that Hitler is not the common enemy. It is against its own lower nature and tendency to self-seeking at the expense of others that it has to fight and succeed.

V. M. INAMDAR

*The Many and the Few.* By PAUL BLOOMFIELD. (George Routledge and Sons, Ltd., London. *7s. 6d.*)

This book has significance, but only from a negative point of view. It is significant of the state of mind of the middle-class, one-time silver-spoon-in-mouth intellectualist trying to feel at ease in this era of increasing Democracy. It reads like a long, long conversation interspersed with drinks. It wanders about over the whole field of present-day thoughts about everything. It is incredibly amiable and open-minded. It has nothing against anything or any one. Yet there is no virtue in this; for if a man is amiable about everything he is really saying nothing, and if a mind is as broad as the Mississippi we can't see the water for the river. The result is the reader can make no headway whatever with this book. Good remarks are made from time to time, and one hundred and seventy-seven writers are quoted in one hundred and seventy pages, but no definite line is taken about anything. Hence it is impossible to grasp what is being said, or, if grasped, it cannot be retained. The thoughts and the sentiments are on the side of the angels but are as useless to us as a perfectly good dress cut in pieces and mixed in a hat.

The theme? The many and the few; culture and destiny; the place of "beautiful things"; how much we owe to Self and how much to Society; the function of the artist; the problem of machinery; the importance of agriculture; and so on—everything that concerns the modern mind. But no *line taken* with any conviction about anything. And all in a style so loose that the author's continual reference to Art becomes impertinent, since a man who writes about Art and Harmony and Wholeness with no art is doing a disservice to those things. These may seem hard words, but possibly they will send a few people to the volume to find out for themselves whether the criticism is just. If they do turn to it they will be rewarded. For it has most decidedly a negative significance. Those who are concerned about the state of modern England from a cultural point of view are faced with many gloomy facts. At one end there is—well, the Forces Programme. That deserves long meditation. The writer of this volume is held out as an important representative of the Cultured Few. He is cultured and broad-minded and amiable. Yet he hangs in the air somewhere midway between the moon and Beachy Head. That also needs some meditation.

J. STEWART

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There lie before us two great campaigns. The first is the military campaign to defeat the enemy.

But the second and equally difficult undertaking is to win a lasting peace for the world. Military victory alone will not give us peace. That was proved in 1918. Victory, however essential, is chiefly important for the privilege it gives of shaping an era of peace for the world.

—HERBERT HOOVER and HUGH GIBSON

# CORRESPONDENCE

## SUBLIMATION FURTHER DEFINED

Dr. C. Narayana Menon has presented in his communication (THE ARYAN PATH, July 1942) a fairly accurate picture of the Freudian position. But his final and characteristic point is not Freud's or Jung's, but that "substitution of *ideal* ends" by no means is a "*fulfilment*" of the instinct according to the analysts. I have put the important words in italics to show the real differentiation that Dr. Menon has in mind. The contention obviously is that *any* substitution is a fantasy and an unreal escape-phenomenon which is had for the sake of diverting oneself or fooling oneself, so that one may enjoy in the shadow-creation what one cannot have in real experience or fulfilment.

Substitution is the technique of transformation of the direction of the instinct either in its means or in respect of the object or finally both: in the last case, when there has occurred the substitution in respect of means as well as ends we would find that the instinct has, at that later stage, nothing of the specific signs of the original state belonging to it *at the time of its emergence* in the life of the individual. It is this that can be called sublimation, *provided the modifications are progressively capable of revealing spiritual or ideal life.* Otherwise, the modifications entail only regression into lower life. In that case they become aboriginal. Standing midway between animal and God, it is possible for us to move downward or upward with the energy of the Spirit into the darkness of the aboriginal or into supermanhood (*devajāti*). Sublimation is what happens when things and activities and instincts become holy, sublime, God-directed, God-levelled and God-sustained. This could be our original Object if we accept the metaphysical truth that God is the Origin, the Sustenance and the End of the world—*Janmād yasya yatah.* If, in this sense, Dr. Narayana Menon has used this word "original" when describing Tulsi Das's Object, I have no quarrel. That is what I mean by the Ideal End. Sublimation means a transcending process.

K. C. VARADACHARI

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"Do not believe that lust can ever be killed out if gratified or satiated, for this is an abomination inspired by Mara. It is by feeding vice that it expands and waxes strong, like to the worm that fattens on the blossom's heart.

"The rose must re-become the bud born of its parent stem before the parasite has eaten through its heart and drunk its life-sap."

—*The Voice of the Silence*

# ENDS AND SAYINGS

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

Diversity of cultural and religious traditions has been in India the field of exploitation for the self-seeking separatist as well as for the ruling foreigner. A sane and rational approach to a happy fusion of traditions would only be through sympathy and understanding. Characterising Indian Unity as a cultural problem, Sir Mirza M. Ismail in his recent convocation address at the Patna University stressed the Universities' responsibility for promoting Unity.

It is the task of a University to encourage deliberately, so to speak scientifically, that which by natural process is already coming to pass; and this fusion of culture can be hastened, and guided, and enriched by a University which deeply cares about it. There are curricular changes that would help; there are ways, too, outside the curriculum; but above all this is a matter of attitude on the part of those who teach.

Our universities today, who educate the young more or less in a kind of cultural vacuum, need to take heed of Sir Mirza's wise words. The universities owe to their students the fostering in them of a healthy national consciousness. For truly, as Sir Mirza said, "he who most deeply and wisely loves his own country is the very man who will most deeply care for the well-being of mankind."

Throughout this country we must not, in any sense whatever, be separate....To me, India, one Nation, is a most inspiring thought and a most reasonable one. I see, too, all round, the growth of this consciousness. This is the land of all of us, to whatever race or creed we may belong.

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Sir C. V. Raman made a powerful and timely plea in his convocation address at Madras University on 26th November for the strengthening of the Indian universities. He deplored the fad for sending Indian youths abroad to be educated, declaring that "the key industry of a nation is the production and diffusion of knowledge." A crore of rupees more or less is estimated to have been spent annually before the war by Indian students in foreign universities. Half that "literally wasted" amount, Sir C. V. Raman pointed out, would mean a vast strengthening of our universities.

We are in full sympathy with this position. Our Indian universities are good and the way to make them "the very best in the world" is to support them adequately. That does not mean financial aid alone, though we agree that "there is no greater gift a man can make than a gift in the cause of learning." It means also facing facts, shedding our inferiority complex and recognising that outlay on foreign education is very often money thrown away.

It is in the interest of our children no less than of our institutions to send them to Indian universities. Even the few who have benefited by foreign study, Sir C. V. Raman claims, would

have benefited more if they had stayed here.

I am prepared to quote any number of examples to show that Indians who have stayed here and worked at our universities and used the opportunities present here have done infinitely better and shown more real originality than many of those who went abroad....

The moment we believe that the right thing to do is to send our young men abroad, we come to believe also that the right thing is to have men with foreign degrees as teachers, professors, and for other places. It is a vicious circle. I should, therefore, put it before my young friends that their aim must be to reach the highest in the field of scholarship and learning by remaining and studying in Indian Universities, and I am sure they can achieve their ambition.

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A leader in *The Hindu* for 28th November is on "Universities and the Nation." It echoes the concern expressed in Sir C. V. Raman's convocation address at Madras University for national prestige in education and research. It urges self-sufficiency in both fields. More money is not the whole solution even of the research problem. If Indian universities seem not to have a clear policy in respect to the importance of research in pure science,

it is largely due to the excessive control exercised over them, on the one hand, by a Government which is unable to take a comprehensive view of national needs, and on the other, by heterogeneous elements which, thanks to the peculiar composition of their governing bodies, are heavily represented on them and which have little understanding of educational matters and less respect for the principle of academic freedom.

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That India's insistent demand for freedom is not chauvinistic, Sir S. Radhakrishnan emphasised in his convocation address at the Benares Hindu University on 29th November. India's "treasures of spiritual wisdom are for the healing of nations." India has a message for the whole of humanity, the Vice-Chancellor declared.

If India wants freedom, it is for enabling her to teach the world lessons of moral perfection and love. It is impossible for those who have not experienced foreign rule to realise how deadening it is to the soul of the country.

India's history, no less than her spiritual traditions and the natural disposition of the people brought up under them, absolves her from any charge of selfish ambition for foreign domination.

India never stood for national and cultural isolation. Her spiritual heights rest on a basis that embraces all humanity. Wherever men love reason, shun darkness, turn towards light, praise virtue, despise meanness, hate vulgarity, kindle sheer beauty, wherever minds are sensitive, hearts generous, spirits free, there is your country. Let us adopt that loyalty to humanity instead of a sectional devotion to one part of the human race.

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Dr. Robert Heilig contributes a valuable study of "Cultural Contacts" to *The Half-Yearly Journal of the Mysore University* for September. He finds in world history ample justification of his thesis, so important for the realisation of human unity, that cultural contacts are one of the main factors in national development. The sweep of his survey brings him to "the modern Indian renaissance, which permeates, animates, rejuvenates and ennobles all provinces of Indian life, material, intellectual and spiritual." He finds the explanation of modern India's great leaders, from Ram Mohan Roy to Gandhiji and Nehru, Rabindranath Tagore and J. C. Bose and others,

in the fact that they are " citizens of two worlds."

They root deeply in Indian soil, their whole being is imbued with Indian spirituality and yet, they have accepted gladly and gratefully all that the West had to give, achieving a complete synthesis of the world's spirit in their own self.

But Dr. Heilig emphasises that it is only by assimilation, not by imitation, that a culture can profit from foreign elements.

Only after losing the character of a foreign body they will exert their beneficial stimulating influence. Therefore, one should beware of the two common fundamental mistakes : narrow-minded nationalism, which preaches that India has nothing important to expect from the West, and on the other hand, underestimation of India's own spiritual treasure, the paramount value of Indian tradition, which is ridiculed as old superstition by the young and middle-aged freethinkers, by westernized progress worshippers, blind and deaf to the unique wealth of their own people.

Incidentally, Dr. Heilig finds in Dharma and Karma the key to what makes the " Indian spiritual tradition so very precious."

The right understanding, the constant keeping in mind and truly taking to heart of these two fundamental ideas is all that an individual and all that a nation needs to realise which way to go.

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A resolution in the the names of the Norwegian and Dutch delegates, reported passed by the revived International Federation of Journalists meeting in London on the 31st October, can do no good and may do harm. The resentment against journalists and other citizens of German-occupied countries who have deliberately served the Axis cause is understandable. But what good end can be served by resolutions calling for their eventual punishment ? Cannot the proponents of such punitive threats perceive that they can only arouse in prospective victims the intransigence of desperation ?

This resolution is not, regrettably, an isolated phenomenon. Revengefulness is in the air. Retaliation has received recognition as a legitimate war aim. But what is lawful may not be expedient. There are two points which vindictiveness leaves out of account. One is the age-old truth, threadbare with repetition but never controvertible, that retaliation is a vicious circle. Hatred and injury can beget only hatred and injury. They are the signposts on the road to ruin. The other point that the clamourers for revenge leave out of account is that the universal law of karma, action and reaction, requires no volunteer executors of its decrees. The reaction is bound up in the act itself and can no more fail to follow it than the streamer to follow its comet.

The world should by now be sated with horrors. But a perverted taste knows no satiety. Like opium, like alcohol, the thirst for violence grows by what it feeds on and even more than they, perhaps, devours the understanding. Sobriety is required by law of every driver of a vehicle. How much more should society demand that those who frame the peace must be free from the intoxicating spirit of revenge ! None should be allowed to come to the peace table with hatred in his heart.

The victors and the vanquished alike might well take to heart the words of an old Red Indian Chief. The occasion was the making of peace between several warring tribes of American Indians. They had publicly buried all weapons of war and the old Chief adjured them :—

Let no one ever mention about the past. We all have lost some one ; so let us not bring back the things that hurt us.... Beginning to-day, we find we are one people only that we live apart in different villages.

but let us keep up that relationship alive within us.

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In "Bushido: Its Rise and Effacement" (*The Quarterly Review*, July 1942) Mr. Lewis Spence tolls the knell of a noble tradition of unspoiled Japan. It was not wholly indigenous. Bushido, however its principles of lofty personal virtue and propriety originated, had "from one period to another, been notably affected by native as well as Chinese and Indian philosophical and moral precepts." Shinto, Confucianism and Buddhism were its three main sources. The spirit of Buddhism, Mr. Spence writes, had wrought "a marvel of quietist influence upon Japanese popular thought, sentiment, and behaviour," through its vein of impersonal detachment.

Originating with the Samurai, the traditional warrior caste of Japan, the moral attitude and the code of ethical and courteous conduct had spread its influence through every class. It was a lofty code, inculcating moral courage, rectitude, benevolence, serenity of mind, the suppression of self for the general good. It is indeed

> a vast pity...that a code so excellent and so productive of national good feeling and courtesy should of late years have been invaded and rendered almost nugatory by alien doctrines of barbarous tendency, similar, indeed, to those which it was designed to extirpate.

But Bushido is not the only flower of Oriental culture that has withered under the dry sirocco of Western materialism. Mr. Spence blames primarily the Nazis for the decline of Bushido, but it was not the Germans who first challenged the peaceful seclusion of mid-nineteenth-century Japan. Japan, with her frenzied eagerness for Western ways has only been the most apt and docile pupil of the money-loving and commercial West.

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An editorial entitled "The Scientist's Responsibility" in *Endeavour* for July claims that "the fundamental problem confronting science in the ethical sphere is that of making itself known to mankind as a whole." We do not concur. The fundamental problem of science today is rather to keep dangerous knowledge out of hands that will exploit it. Science cannot evade its responsibility in that direction.

But that aside, how far will it profit the world to popularise the scientific pronouncements? Science, in the person of even its foremost exponents, says a great many things today that will not stand the acid test of time. Theories that have superseded others no less plausible yesterday will be superseded in their turn tomorrow. The road of science is paved with discarded theories.

Many current hypotheses, to be sure, are recognised as such in the laboratory but too often they are preached as dogmas by the hangers-on of science. And, to the modern layman, "Science says..." carries all the weight that an appeal to the scriptures carried only three generations ago.

There can be no two opinions, however as to the gain if the attitude of true science could be imparted to the public. The detachment of the scientist worthy of the name, his humility, his withholding of judgment until his reason is satisfied, his agnosticism, becoming progressively and reverently gnostic—layman and sciolist alike need these. The Editor pertinently remark :—

> How slender is the footing which science has in the popular mind can be inferred from the smouldering fires of astrological superstition now being fanned into flame by the winds of war.

The seriousness of the present astrological craze in England is left in no doubt by the recently published repudiation of astrology as superstition over the signature of the Astronomer Royal. Real science must of course reject the popular distortion of the ancient knowledge of cyclic law which masquerades as astrology today. But would real science fail to recognise, under the excrescences of undeniable superstition and fraud, echoes of long-forgotten scientific findings of the past?

# 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 KARMA OF NATIONS

The Law of Cause and Effect operates universally and impersonally. Not only in the visible but also on the moral and mental planes where its workings are not so easily determinable as on the physical. Just as chemists have determined how two elements, Oxygen and Hydrogen, combining in certain proportions produce the effect, water, so can super-chemists know the causal forces which produce, as effects, psychical and psychological phenomena of love or lunacy, charity or miserliness. The ancient Sages named the Law Karma, which term means "effect-producing cause." As it encompasses the mind and the heart of man it is defined as the unerring Law of Retribution. One important aspect of this Law is related to nations. Nations, like men, have their Karma. No nation or nations can escape their Karmic fate any more than can units or individuals.

Karma has been mistaken for fatalism, which implies a blind course of some still blinder power; but man is a free agent during his stay on earth. Destiny may be described as the effects of actions performed in the past, but destiny is *self-made*. To take a homely example, having freely chosen to eat a particular kind of food a man is compelled to digest what he has eaten. Indigestion may awaken him to secure a prescription to alleviate the pain but, if he has not been intelligent enough to connect his discomfort with the food he has taken, he very likely will go again to the same menu and again will experience pain.

The same process obtains in the operation of National Karma. A nation's destiny is the effect produced in the present by causes generated in the past. Neither angels nor devas punish or reward, with or without God's or Allah's permission or order, but man himself—his deeds or Karma, may attract, individually and collectively (as in the case of whole nations, say, at the present

time), every kind of evil and calamity.

Knowledge of the Law of Karma enables us to understand such events as the present war which directly affects some nations and indirectly all others. Absence of that knowledge misleads us in evaluating the cause and meaning of this ghastly experience. Those who have studied not only the general principles but also the detailed workings of the Law and are capable of calculating the nature and mass of the forces set into motion by any nation are in a position to predict or to prophesy the fate awaiting it; yet in the prognostication of such future events no psychic phenomenon is involved. Wrote H. P. Blavatsky in 1888:—

It is neither *prevision, nor prophecy;* no more than is the signalling of a comet or star, several years before its appearance. It is simply knowledge and mathematically correct computations which enable the WISE MEN OF THE EAST to foretell, for instance, that England is on the eve of such or another catastrophe; France, nearing such a point of her cycle, and Europe in general threatened with, or rather, on the eve of, a cataclysm, which her own cycle of racial *Karma has led her* to.—*The Secret Doctrine*, I. 646.

But does this imply that the evil and wickedness of this war must be silently endured and that nothing can be done? That would be following the philosophy of Fatalism, not of Karma. Fighting Hitlerism may be compared to the man's securing a prescription for his pain; the overthrow of Hitlerism may bring this particular war to a close, but will not teach the United Nations the cause of the prevailing ghastliness, any more than their defeat will bring sense and wisdom to the Axis Powers. If the cycle of war and strife is to end in Europe, in the Occident or in the whole of the world, that aspect of Karma which is related to Brotherhood must be understood.

Causation and Unity of and in Nature are most intimately connected. In a man's personal life, as also in a nation's life, evil and suffering can be overcome only by uprooting the weeds of competition, of ambition, of lust, of wrath, of greed. The great Buddha's axiomatic teaching, which He named the Eternal Law, is that "Hatred ceases not by Hatred but by Love." This is recognised by any thoughtful and intelligent observer of events in his own life. It is not so easy to perceive the working of this principle in national and international affairs. And yet if, putting aside only for an hour the details of bombings, of ration tickets, even of ideologies, we contemplated the principles of life and evolution we should readily see that the Law of Nature cannot but work incessantly to restore disturbed harmony, no less in collective than in personal life.

The only decree of Karma—an eternal and immutable decree—is absolute Harmony in the world of matter as it is in the world of Spirit. It is not, therefore, Karma that rewards or punishes, but it is we, who reward or

punish ourselves according to whether we work with, through and along with nature, abiding by the laws on which that Harmony depends, or—break them. Nor would the ways of Karma be inscrutable were men to work in union and harmony, instead of disunion and strife. For our ignorance of those ways—which one portion of mankind calls the ways of Providence, dark and intricate; while another sees in them the action of blind Fatalism; and a third, simple chance, with neither gods nor devils to guide them—would surely disappear, if we would but attribute all these to their correct cause....Were no man to hurt his brother, Karma-Nemesis would have neither cause to work for, nor weapons to act through. It is the constant presence in our midst of every element of strife and opposition, and the division of races, nations, tribes, societies and individuals into Cains and Abels, wolves and lambs, that is the chief cause of the "ways of Providence." We cut these numerous windings in our destinies daily with our own hands, while we imagine that we are pursuing a track on the royal high-road of respectability and duty, and then complain of those ways being so intricate and so dark....

This state will last till man's spiritual intuitions are fully opened.... until we begin acting from *within*, instead of ever following impulses from *without;* namely, those produced by our physical senses and gross selfish body. (*Ibid.*, I. 643-4)

This "acting from within" implies a new attitude to international problems. Only those minds which free themselves from the prevailing disease of false patriotism, which see the immorality of benefiting one's country at the expense of another, which recognise that humanity is one and that injury to a single part, however small, means harm to the whole body—those minds alone are the true benefactors of humanity. Every leader in every nation is a channel for the manifestation of the national Karma. The manner in which he meets the evil now enveloping his people must determine the future of his nation and unless he turns it into a force for good he will ill serve them. To transform evil into good he must abandon on behalf of his nation the old mistaken path of selfishness, ambition and competition and take to considering the good of the whole, including the part which his own country is. If "the whole past of the Earth is nothing but an unfolded present," as Büchner pointed out, the converse is equally true—tomorrow in its turn will be the unfolding of today. And so what is thought and planned now, what is said and done now, will unerringly produce in time its harvest of sweet fruits or poison plants.

It is a fashion nowadays to point to the Peace of Versailles as the cause of the present carnage. But unless the point is driven home and plans are made to abandon the ideas which created Versailles, there can be no lasting peace. What created Versailles? Pride, ambition, greed on the part of the victors; and their folly brought to birth Mussolini and Hitler and their like. The ancient doctrine of Karma needs to be studied by modern men if a truly New World Order is to arise.

# ETHICS AS THE BASIS OF INTERNATIONAL LAW

[ We agree with **Shrimati M. A. Ruckmini,** an advocate of Madras, that the way out, for the world as for the individual, is the ethics of altruism, the application in practice of the unchanging spiritual verities.—ED.]

Since the dawn of civilisation, mankind has too often relied on brute physical force for the settlement of international claims and conflicts, with the result that precious lives and property are lost in merciless mass-murders and massacres. I propose in the following paragraphs to argue a plea for Ethics as the one basis for International Law. Diverse as have been the metaphysical theories and schools of philosophy since man began to probe into the mysteries of Nature and of Existence, one striking feature in the bewildering maze of speculation is the subterranean current of thought running through all these different channels of intellection, *i.e.*, the remarkable discovery that man is not to be identified with his body, mind and senses, but with something above all these—call it Atman, Consciousness, God, or by whatever other name; and that all men in their essential nature are only manifestations of the Infinite, the primal source and abode of everything, including consciousness.

This ultimate principle of the Universe, the nature of man's self and the relation of one human being to another of his species—these have resulted in a code of conduct which regulates the activities and the behaviour of men. That science of conduct has been called Ethics. The aim of Ethics is to show how best men should lead their lives, to point out what distinguishes men from animals, and to guide in proper directions the cognitions, emotions and volitions, mind and body and senses, in accordance with the supreme spiritual ideal to be achieved. In the words of the *Bhagavad-Gita*,

> Whosoever regards the happiness or misery of another person, even as he does his own, he is to be regarded as the best of Yogis.

Again, in another stanza we read:—

> He whose mind is steadfast in yoga, sees his own self in all creatures and all creatures in his own self, for he sees God in all.

The necessity for Ethics has been felt to be absolutely compelling and obligatory. From time immemorial, there has been no system of thought that has not dwelt on Ethics side by side with metaphysics. We see ideas of good conduct underlying Plato's *Republic*; and Herbert Spencer's *Inductions of Ethics* is well known. Even the Advaita school of philosophy, which regards the world as only an illusory phenom-

enon, is not without its own code of Ethics. Buddhism went to the extreme of emphasising active Ethical principles and doctrines of Right Conduct even at the risk of relegating to a secondary place the metaphysical quest and theories. Mahatma Gandhi in our own day has stated, in his laconic style, that "my service to my people is part of the discipline to which I submit myself in order to free my soul from the bonds of flesh." Tagore's absolute emphasis on Ethics is thus expressed :—

Our love of life is really our wish to continue our relation with this great world. This relation is one of love. We are bound to the world with a deeper and truer bond than that of necessity ; our soul is drawn to it.

This reminds one of Coleridge's view :—

A love which beginning in the cradle binding him to his mother, widens in ever broadening circles as life enlarges, including the children of the home, the villagers, the tribe, the nation, at last reaching out and taking in the whole human race and learning that there is a still larger life in which we live, move, and have our being, towards which we tend and by which we are led and inspired.

In utterances like these we find the swinging of the pendulum from Religion to Ethics.

That this widening of consciousness has led to the *ethicisation* of the volitions of men can be realised in the evolution from individual to family, from family to nation, and from nation to federation. The mere recognition of pleasure as an object of individual aspiration is one-sided and does not fully satisfy the spiritual cravings of mankind. There should be an adequate outlet for spiritual energy in the satisfaction of other values as well. For instance, thirst for knowledge, desire for truth, love for art, beauty, etc., give a peculiar satisfaction to the mind, not afforded by tangible pleasures. On the other hand, the higher emotions of love, reverence, pity and friendship do not demand pleasure or satisfaction for oneself, but elicit an excruciating measure of suffering and sacrifice. So the consummation of all human action must be the living of a larger life, call it *Brahmee-sthiti* or by any other name.

If ethical conduct was found necessary even in primitive society when man had practically very little connection with the outside world, much more so is it an inescapable obligation at the present day, when whole nations are knit together, one way or the other, by various causes, scientific and cultural. The modern inventions of radio, telegraphic communication and the cheap printing-press make it absolutely impossible for one to shut his eyes to the outside world, even if he wants to do so. The threatening discoveries of destructive engines, poison-gas etc. prevent even the most philosophical nations like India, which had so long relegated material civilisation and political achievements to a secondary place, from sitting with

hands folded, as mere spectators. Even India has been unable to resist the cataclysmal force of circumstances threatening on all sides and is being led on to some sort of action, violent or non-violent, passive or aggressive, or whatever its nature may be. The Civil Disobedience Movement of Mahatma Gandhi is a glaring instance of the failure of mere speculative theories to satisfy the needs of men.

Man cannot rest content only with bliss promised in a future state of the world but wants here and now to satisfy the cravings of his human physiological and psychological make-up or constitution. That the spirit of vindictiveness, of suspicion, of fear and rivalry engendered by the war and which the provisions of peace-treaties have served to perpetuate and to foster, has led to an enormous increase of national competitive armaments which in its turn has accentuated the effects of world-wide depression and nervousness is a truth that even the most superficial observer would not fail to note. That a narrow and brutal nationalism which the post-war period of self-determination (so-called) has served to perpetuate and to reinforce has been chiefly responsible for the policy of high and prohibitive tariffs, so injurious to the healthy growth and flow of international trade and to the mechanism of finance and international wealth, is a fact which few would venture to dispute.

There is thus urgent and imperative need for the nations of the present day to act in conformity with the principles that would uplift the nations as a whole and not make one nation destroy another in cut-throat competition. This no one can deny. Here comes in the conception of International Law, *i. e.*, law governing the relations of nations with one another in their intercourse, political, economic and, above all, cultural and spiritual. There is a compelling and insistent need for a new world-order, a world organically united and unified in all its essential aspects and not disrupted by economic distress, political exploitation and confusion, financial crises and upheavals, religious restlessness and racial animosities which at present seem to conspire with one another to add immeasurably to the miseries and burdens of the war-weary world.

To arrive at such a dynamic and spiritual world order the following suggestions could be made:—

(1) The spirit of "I and mine" which the ancients so rightly described as the root of all evils has now taken the shape of narrow political consciousness and a possessive economic spirit. These should be cut at their very foundations—nipped in the bud. Ethical ideas like "God is truth" should be reversed to give greater force to the principle "Truth is God." This principle of truth conceived as love for all humanity should be injected into the life-blood of nations and should be made to circulate in the

veins of every modern dictator, so that he might be compelled to honour his peace-pacts.

(2) What one nation cherishes as ideals of freedom and democracy is equally necessary for other nations as well. This should be conceded and acted upon by all the nations. The Biblical dictum, "As you would that men should do to you, do you also to them" should be translated into effective action.

(3) More emphasis should be laid on duties than on rights. The deplorable tendency of modern times is for each nation to be ever more zealous in guarding its rights but not half so enthusiastic in discharging its duties to others.

(4) Finally, the spirit of true religion and ethics as expounded in the opening *mantra* of the *Isavasya-Upanishad* stands in urgent need of actually being lived in the daily conduct of all citizens of the world—politicians and economists, scientists and industrialists *not* excluded. The verse runs thus:—

By one supreme Ruler is this universe pervaded, every world in the whole circle of nature. Enjoy pure delight, O man! by abandoning all thoughts of this perishable world and covet not the wealth of any creature existing.

That the world is perishable needs no demonstration or proof in its present chaotic state. The gorgeous display of wealth, with all its direction in wrong channels, the licentious sensualism of ease and affluence, unsettle the balance of mind of the unsophisticated and plunge them into the sea of worldly ambitions and earthly anxieties of passion, hatred and jealousy. The tantalising thirst for possession and man's unquenchable desire for adding territory to territory only inflame his possessive inclinations all the more, like oblations of clarified butter poured into fire. Worst of all, this canker of desire blinds him to all the glorious and ennobling aspirations of an everlasting life, aspirations which spring from a conscious conviction that Nature, with her immutable laws and inexhaustible resources, is not a conglomeration of chance but is the positive edifice of an ever-active, moving spiritual principle. The second verse equally forcibly rallies all men under its banner by sounding the clarion call:—

Aspire thou, O Man! to live in virtuous deeds for a hundred years in peace with thy neighbours. Thus alone and not otherwise will thy deeds not contaminate thee.

But let not the glorification of this universal moral law be misunderstood as the subversion of the foundations of the existing social order. It seeks only to broaden its basis, to remould its institutions, in a manner consistent with the needs of an ever-changing world. It can conflict with no legitimate allegiances, nor can it undermine essential loyalties. Its purpose is neither to stifle the bright flame of patriotism in men's hearts, nor to extinguish the light of national autonomy. It does not ignore, nor does it attempt

to suppress the diversity of ethical origins, of climate, of history, of language and tradition, of thoughts and habits that differentiate the peoples and the nations of the world. It calls for a wider loyalty, for a larger aspiration than any that has till now animated or energised the human race. It insists on the subordination of national interests and impulses to the imperative claims of a unified world. It repudiates excessive centralisation on the one hand and disclaims all attempts at mechanised or mechanical monotony or uniformity on the other. Its watchword is "Unity-in-diversity." It is towards such a goal, the goal of a new world order, divine in origin as envisaged in the *Purusha-sukta*, all-embracing in its scope, equitable in its principles, challenging in its appeal, for which harassed humanity should strive.

Humanity has today strayed too far from the ancient ideals of love and spirituality. Pet theories and slogans of democracy and independence cannt save or redeem mankind. No scheme which the calculations of the highest statesmanship can devise, no doctrine which the most efficient economist can formulate, no principle which the most ardent moralist can inculcate, can discover the panacea for the ills of contemporary mankind. The poison of aggression and exploitation is slowly but steadily eating into the vitals of human society and civilisation and it is high time that really effective remedies were discovered. Political and economic theories will not do; Man is not merely an intellectual animal to be satisfied with scientific progress. He is above all a spiritual entity. Not merely the head, the heart also must be purified. The purified and practised perception of spiritual truths of the *Isavasya-Upanishad*, and their translation into daily life and conduct, would alone save mankind. Stern and rigorous moral discipline must prevail. Physical force must disappear. That is the pure, timeless safe Aryan Path. The Kingdom of God can be reached only by those who have the perception and the courage to walk along the Aryan Path undeflected by distractions, disabilities and the myriad-shaped mundane hedonisms.

M. A. RUCKMINI

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As a matter of fact, the geographical oneness of India is the least part of its unity which is organic and fundamental, rooted in a history and culture which extends far beyond the history and culture of any other country except China. Geographical unity may be broken, at least temporarily, by political action. More important, therefore, than geographical, more even than cultural, is that India is a spiritual unity. No statesman who does not appreciate that fact, can understand and appreciate at its full strength the passionate feeling of the Indian people against even the faintest idea of separating any part of it from the whole. Gentlemen to whom an immediate political gain has a fascination far beyond its intrinsic worth may contemplate a compromise involving separation as worth the sacrifice. But that type of man does not represent the soul of the country.

*Indian Social Reformer.*

# Æ: APOSTLE OF IRISH DEMOCRACY

[ We publish here a tribute by **Mr. R. M. Fox,** who was privileged to know Æ, practical mystic and reformer with the vision that only spiritual quickening confers. An unwavering conviction of the realities of the Spirit underlay all his efforts. From his early contact with genuine Theosophy, Æ's loyalty to the vistas of Truth that it opened never wavered. John Stuart Mill was right when he declared that "One person with a belief is a social power equal to 99 who have only interests."—ED.]

G. W. Russell (Æ) was a poet, a painter, a mystical philosopher and a man of affairs. In his weekly journal *The Irish Homestead* he devoted himself to the fostering of rural co-operation. He travelled throughout the country addressing gatherings of farmers in the villages and explaining the principles of co-operative organisation. He was engaged in this work for many years and all the time his reputation was growing as a man of force and originality.

After the Irish treaty settlement in London, Æ became Editor of *The Irish Statesman* and was enabled to turn his creative mind to larger and wider issues. He was called upon to advise the Government regarding the constitution of a Senate and recommended that it be formed on vocational lines with representation for all the various professions and callings.

His influence reached far beyond Ireland. Harvard and Yale Universities each conferred the honour of a degree upon him, while Dublin University made him a Doctor of Letters. He was invited to America to engage in an extensive lecture tour. But the most signal honour was paid to Æ when the U. S. Department of Agriculture asked him to come over to advise them on rural problems during a period of severe economic depression. He spent much time in Washington and saw many deputations from rural areas. At this time too—in January, 1935—he was asked to visit an Indian Reservation in New Mexico to instruct them in the principles of co-operation. Unfortunately, his health would not permit the journey and he died in England on July 17th of the same year.

Why was it that America asked for the services of this man from the far-off small country of Ireland? What was novel in him as an economist, he was told in America, was that he never forgot that man was a human being, not just a number on a chart. Today, when we have vast schemes of mass production, mass organisation and regimentation, this quality which Æ possessed is sufficiently unique for us to investigate it further and to find out if possible how he came to hold such views.

Behind his practical work was the

outlook of a mystic. Always he was conscious of the world hidden by appearances and to him the most important fact in life was human personality expressed in meditation and thought. "All our thoughts," he declared, "are throngs of living souls." He studied the *Bhagavad Gita* and other treasures of Eastern poetry and philosophy. He brought a receptive spirit to this study and soon, in poems and in paintings, he was expressing shadowy images of the grandeur of life. A key-note is expressed in the verse where he writes of how "the herdsman, beneath his rustic habit, finds himself a king." The kingliness of common humanity—this was his essential teaching. Such a conception of democracy elevates each man and does not degrade him as the product of a mass mould. This teaching is a corrective to every system which would treat man merely as an instrument of production or a weapon for winning wars.

Æ was early attracted to the Theosophical movement and was one of a group of young men in Dublin—including W. B. Yeats—who were influenced by the teachings of Madame Blavatsky. Later still Æ took a leading part in forming the Hermetic Society, an offshoot from the parent body, and for many years he devoted his time and energy to advocacy of these ideas. Behind all his work as an artist, a poet, an economist and a literary man was a conception of God and man and nature as one single and yet multitudinous being. This gave his work and ideas a complete harmony although they reached out in varied directions.

As a young man Æ was a clerk in a Dublin commercial office, working long hours for meagre pay. "When one works nearly twelve hours a day, hard work," he remarks, "there is not much spirit left for other things."

What was worst to me in this overwork was what happens now and then in the hot room, the sudden flashes of recollection or looking out for a moment at the sunlight over the houses, golden white, the blue ether, the distance, the haze; then it all comes over me, the sense of something missed.

He wrote a foreword to a little book of mine dealing with modern industry and reverted to the memory of those early days:—

When I was a boy I knew for myself how a great business organisation can draw the soul into itself and dull it to its own inhuman image. I revolted and ran away to fight, in poetry and painting, the mechanism by which I had been confined. But every now and then, as in a nightmare, I would remember the past, the fierce inhuman activity of body and mind, the exhaustion of energy when the day's work was over.

Æ was a very gentle and courteous man and yet he could explode into passionate indignation when he saw injustice. During his early years he deeply resented the attitude of an overbearing superintendent at the office and confided to a friend that "sometimes I think I will blaze out at that man and scorch him up."

This experience, it has been suggested, was the beginning of his sympathy for all those who endured oppression. But indeed no basis of personal experience was necessary for him. With his high ideal of humanity he considered that oppressive acts injured both those who suffered and those who committed them.

His own material wants were few. About a year before his death he wrote to a friend in America :—

We are all poor in Ireland and it has done none of us any harm. The happiest years of my life were when I was young and lived on less than fifty pounds a year and could afford no luxuries. But we sat up to all hours talking about everything in heaven and earth and we brooded and brooded on what we read. I live now very economically as my fixed income is about £100 a year. And am I unhappy? Good God, no....So many artists want a motor car, a house, to give parties, etc., that they sell their genius for cash....For about six years I lived on an income varying from thirty to sixty pounds a year and was magnificently happy. Yeats had long years of poverty and never sold his talent. Stephens was living on £1 a week when he wrote *The Charwoman's Daughter* and *The Crock of Gold.* Stephen McKenna, the translator of Plotinus, the greatest piece of prose written in our time, I think, lived at the end of his life in a cottage on £2 a week rather than undertake work he did not like....

It will be seen that Æ always put the claims of personality first. A man must follow out the lines of his gift or his destiny. He must develop his potentialities and do his work in and for the world. Circumstance must bend before the will of a resolute man.

Winged spirits in human form embody the splendour of his visions, their white limbs and luminous wings speaking of a traffic between earth and heaven as surely as the ladder which William Blake hung between heaven and Charing Cross. Into his poems Æ infuses some of the delicate colour of his paintings. *Homeward: Songs by the Way,* which appeared in 1894, was his first book and it contains poems glowing with colour :—

Faint grew the yellow buds of light
Far flickering beyond the snows
As leaning o'er the shadowy white
Morn glimmered like the pale primrose.

*The Great Breath* begins :—

Its edges foamed with amethyst and rose
Withers once more the old blue flame of day.
There where the ether like the diamond glows
Its petals fade away.

In his poems and paintings Æ seems to merge into an exciting universe full of colour and sensation upon which he can draw at will. Writing for an obscure journal he once signed an article "Æon." But the printer could not decipher the word and it came back as "Æ—?" Russell struck off the query from the proof and retained his characteristic signature. In his early exuberant days he sometimes felt

the need for more direct expression than he could get through pen or paint-brush. So one Sunday morning he mounted the sea-wall at Bray and began to talk to the people about the ancient gods of Ireland and their heroic qualities. Among his listeners was Standish O'Grady who was later to write many heroic romances based on old legends.

Æ's lifelong service to the cause of rural co-operation in Ireland began in curious fashion. W. B. Yeats—who had been a school-fellow in Dublin—suggested to Sir Horace Plunkett that Æ might be made an organiser for the Irish Agricultural Organisation Society. So he began his pilgrimage, often by bicycle or on foot, over the Irish mountains to the villages, where he talked of the advantages of co-operation and gave advice on loans, about seed and every other practical detail. Following this he was asked to undertake the editorship of *The Irish Homestead*, the weekly organ of the movement, and succeeded in making this a journal famous for its literary qualities as well as for the cause it served.

Soon came the turbulent years of Irish Labour unrest culminating in a great lockout involving all the unskilled workers of the city. Hunger entered the gaunt tenement dwellings and for months the associated employers remained obdurate in their demand that the men must leave their union before they could return to work. Æ was not personally involved in this conflict. He could easily have stood on one side. Instead he penned a scorching "Open Letter to the Masters of Dublin," lashing them for their lack of humanity and prophesying that, even if they had their way, they would leave such a smouldering feeling of hatred behind that in a few years the people of the city would rise up, wreaking destruction and violence all round. Three years later the Easter Rising occurred and the Citizen Army—formed by the strikers and led by James Connolly—was the fuse which fired this explosion.

Not content with the written word, Æ crossed to London and in the Albert Hall spoke to a vast audience in blistering terms of those who in their stiff-necked pride were willing to condemn children to starvation. He arrived back in Dublin to face a furious campaign launched by united reactionaries who accused him of misusing his position in the co-operative moment to intervene in the Labour struggle. Æ answered his critics in the London *Times*. He wrote :—

> I am charged with being a revolutionary: I, who for seven or eight years past have week by week been expounding an orderly evolution of society. I am charged with being against religion : I, the sole poet of my generation who has never written a single poem which did not try to express a spiritual mood.

The opposition, which wanted to remove him from the *Homestead* editorial office, crumbled away.

Not only did he serve progressive

and humanitarian ends in the great Labour struggle but he was one of the pioneers with Yeats in the literary Renaissance in Ireland, known as the Celtic Twilight because of its mist-laden beauty. Æ also took a leading part in the work of the Irish dramatic movement associated with the Abbey Theatre. He wrote a play *Deirdre* in which he made an impressive appearance on the stage as a druid. Increasingly he won recognition as a leader and a teacher on the spiritual plane while, in practical affairs, the interlacing system of co-operative dairies which grew up in the country owed much to his untiring efforts. What the poet and the mystic gained from the farmers in deepening the practical side of his nature cannot be estimated.

My first meeting with Æ was in his lofty editorial tower at the top of The Plunkett House in Dublin. The walls were covered with brown-tinted paper from which gleamed shining life-sized figures wrought out of his imagination. His burly genial figure, smiling mouth and eager friendly eyes made him a personality not easily forgotten. And when he spoke he combined wisdom with poetic charm. For several years I called at the *Irish Statesman* office every week to discuss articles and reviews for the journal and never did I fail to be delighted at the breadth of mind, the generosity of spirit and the warm friendliness which shone through his conversation. At that time he seemed an essential part of Dublin, striding along in his great cloak through the city streets.

In *The National Being*—one of his best-known books—he speaks of the Irish peasant as possessing a "culture which lingers like a fragrance about his mind, sharing in the loveliest nation, the skies over him ever cloudy like an opal, the mountains flowing across the horizon in wave on wave of amethyst and pearl." He believed that the spirit of the people was best expressed in co-operative activity and was sanguine about the possibilities of linking co-operative industry with co-operative agriculture in a way that would allow for the greatest individual freedom. He had a horror of domination by big business organisations or by the ruthless State, both of which, he thought, cared nothing for the life and happiness of the individual.

When *The Irish Statesman* ceased publication Æ turned to America. His felicitous command of words and ideas assured him of eager hearers, while his insistence on the needs of the human being in spite of the claims of social organisation, everywhere found response. When he left Ireland—although he had the deepest love of the country—he did not mourn his exile. Instead he wrote :–

> I am rejoicing at present in being a wanderer, the cries of my race no longer touching me, the lights of love and home long behind me and drowned in hazes of sunken years. I like the sensation of freedom, that none puts a delaying hand on me, and I can, like

the Indians, retire to the jungle to meditate.

Meditation, the sensation of freedom, the claims of personality in an organised world—these were the ideas which Æ lived to express, they formed the basis of his belief in spiritual democracy. To the Irish people and to the people of the world he spoke on behalf of the men of his type :—

No blazoned banner we unfold—
One charge alone we give to youth,
Against the sceptred myth to hold
The golden heresy of truth.

R. M. Fox

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# EDUCATING FUTURE MOTHERS

Addressing a large gathering of the Mahila Seva Samaja at Bangalore on 8th December, Sir M. Visvesvaraya is reported by *The Hindu* to have said :—

One advanced view is that in the first seven years of life, the child should be shown the way to become aware of the world ; in the second seven years, the development of her moral nature should be helped by elementary education ; in the third seven years, the intellect should be developed and also her sense of discipline and responsibility. This brings up the period of training to 21 years. In the fourth seven-year period, vocational training is recommended, without which the education of women is not considered complete. To make it of value to Indian women, it has to be adapted and adjusted to the realities of life in this country."

Because of the great influence of women in the home, the education of the mothers of future India is of paramount importance. Those who complain of the unsuitable character of the education which Indian girls get, and those who are thinking of schemes of reconstructing women's education will find much of value in these few suggestions.

The life of man does fall in seven-year cycles. The educationist who recognises that division is in so far prepared to help Nature and work on with her, but the educational divisions cannot, naturally, be hard and fast. Discipline must begin in the cradle and moral education is never finished, as Sir Visvesvaraya may well have brought out in elaborating his thesis. One aspect, particularly, which should not be lost sight of in educational planning is the pupils' need, especially in adolescence, for noble patterns upon which to mould themselves.

A purely literary education, exalting memory at the expense of independent thinking, too often unfits our youngsters for practical work. Further, the divorce from reality which emphasis on specialisation necessarily creates, frustrates the very purpose of education. That purpose is all-round development, including the unfoldment of the inner faculties and powers. Sir M. Visvesvaraya's suggestions envisage such all-round development—both physical and mental. Only such an education and development can produce really efficient men and women adjusted to their environment, alive to their social responsibilities and prepared to fulfil them.

# SRI AUROBINDO, THE PROPHET OF THE SUPERMAN

[ **Dr. S. K. Maitra** of the Benares Hindu University is a devoted student of Sri Aurobindo's philosophy. His *Introduction to the Philosophy of Sri Aurobindo* was reviewed in THE ARYAN PATH for August 1942. The teaching of the Superman in its fundamentals is as old as Indian philosophy, as old, in fact, as thinking man. But not even Supermen—our race has produced many—can redeem a single individual against his will or without his own earnest effort. And *Natura non fecit saltum*.—ED.]

When I received a request from the Editor of this magazine to write some article for it, I felt that no subject would be more appropriate than one dealing with some aspect of the message of Sri Aurobindo, for the seventieth birthday of that great sage and philosopher would fall on the 15th of this month (August). And of all aspects of his message, that which makes the greatest appeal to us today is his prophecy of the Superman.

The honour of being the first to use the word Superman, though not of being the first to introduce the idea connoted by the term—for the idea of a race of higher beings is present in the literature of all countries and all ages, and is perhaps as old as mankind itself—undoubtedly belongs to Nietzsche. "Man," declared Nietzsche, "is something that must be overcome." "What is great in man," he said, "is that he is a bridge and no end." Through the mouth of his favourite sage Zarathustra he further announced, "I love those who do not seek in the stars the reason of going down and offering themselves for sacrifice, but who offer themselves to the earth, in order that the earth may belong to the superman.... I love him who works and feels, in order that he may prepare the house for the superman and keep the earth, beast and plant ready for him; for thus he desires his own downfall."

But if Nietzsche must be given credit for being the first to introduce the word Superman, he must also be held responsible for lowering the idea of the Superman and reducing it to that of an Asuric or Titanic man. The new race pictured by him might be stronger and more powerful, but it was certainly not *better* than the existing race of men. In fact, if anything, it was more ruthless and cruel. This appears clearly from the list which he gave of the qualities of the Superman. In the morality of the Superman, which he called master-morality, the virtues which figured were courage, the power to conquer and to rule, but the qualities which we value most, such as sympathy and benevolence,

were expressly excluded from the list as not worthy of being ascribed to the race of Superman.

Sri Aurobindo's Superman is the God-man, the Gnostic Being, who excels man not in physical strength or in the power to rule and to conquer, but in things of the spirit. There is, however, this in common between Sri Aurobindo and Nietzsche, that they both emphasize that if the world is really to be raised to a higher level, it can be done only by a new and higher race of men and not through individual salvation. The path of individual salvation was favoured by our ancient sages. There can be no doubt that this path, with the appropriate sādhanā, followed by a large number of people for centuries, created a spiritual atmosphere very favourable to the growth of a higher consciousness in the race. But Sri Aurobindo believes that this is not enough, as it cannot lead to a total transformation of nature, a radical change in the universe, which is the goal of evolution.

To return now to Sri Aurobindo's conception of the Superman.

The emergence of the Superman is a necessity of evolution. Evolution or Ascent is the return of the Spirit to itself, as Involution or Descent is the self-projection of the Spirit. At every step the latter conditions the former. To the extent to which the Spirit has descended into the world, to that extent it can evolve. As the Spirit has descended into Matter, therefore Matter can evolve into Life. So is it with the evolution of Life and Mind. Evolution must reproduce in the reverse order the process of the involution of the Spirit. The process of evolution cannot stop until the Spirit has returned to itself out of its involution in the world. So far, this process has produced four principles; Matter, Life, Soul and Mind. The time is bound to come, sooner or later, when the next higher principle, the Supermind, will emerge.

Consequently also, the emergence of the Superman is an evolutionary necessity, for the Superman is the Being into whom the Supermind has descended, the Gnostic Being with the supramental consciousness. The descent of the Supermind, however, will cause the emergence of, not an individual Superman, but a race of Supermen. And along with the emergence of a race of Supermen there will be produced also a radical change in the whole nature of the universe, physical, vital, psychical and mental. In fact, the Superman cannot appear until matter, life, soul and mind undergo a radical transformation. This follows from one of the main principles of Sri Aurobindo's theory of evolution. Evolution to a higher stage does not mean the annulment of the previous stages, but their transformation. When mind emerges in the course of evolution, the lower principles, matter, life, soul, undergo a transformation, with the result that after the emergence of mind these principles become different from

what they were before. The new principle, when it emerges, descends into the lower ones and is integrated with them, so that they also get the benefit of the light that comes from it, and their nature undergoes a change. This is what Sri Aurobindo calls integration.

But the cosmic necessity for the emergence of the Superman does not prove its emergence in the human being, for it might very well happen that the higher consciousness might descend into some other being. To show the necessity of its emergence in human consciousness we have therefore to examine carefully the human consciousness itself for the purpose of ascertaining whether in that consciousness there are signs which unmistakably point to a higher destiny for man. If we do so, we come across the phenomenon of human aspiration which undoubtedly points in this direction.

This aspiration is to lead a Divine Life in this terrestrial existence. But, apart from this definite aspiration, what has distinguished man from the very beginning of his career is a spiritual urge, an impulse towards self-exceeding. This, in Sri Aurobindo's view, gives man the right to receive the higher consciousness when it descends into the world. The nature of man will, of course, be transformed when this great event, for which the whole world is eagerly waiting, takes place. But he will not be pushed to the wall, he will not perish, in order to make room for a higher race. What will happen is only a radical change in the nature of man, raising him to the status of a Divine Man. A Divine Man! Yes, that is the destiny of man—to end not as man but as a higher race of beings. This new race of Divine Men or Gnostic Beings will be the consummation and fulfilment of all that exists already in man as an aspiration.

It is very important to remember that this doctrine of the Superman is very different from humanism. Humanism looks upon man and his problems as the sole concern of philosophy. It judges everything from the standpoint of man as he is at present, with his social, economic, political, religious and other needs. It does not take into account at all the subhuman or the superhuman world. This is, to say the least of it, a grossly inadequate view. Man and his problems are only a passing phase in evolution. They cannot be allowed to loom so large as to put into the shade all other problems. Indeed, to look upon them as the sole or even the chief concern of philosophy is to lose all sense of proportion. Sri Aurobindo's impatience, therefore, with those who want to look at the universe from the point of view of humanism is fully justified.

The standpoint of the philosophy of the Superman is very different from this. It takes into account the whole universe and not the small part of it which is concerned with man and his needs. It only asserts that man has shown his capacity to

become something higher than man, and that consequently, when the Higher Light will descend which will transform the whole universe into something much grander, nobler and purer than what it is at present, it will descend into his consciousness. The result of this descent will be to change man into the Superman, but it will equally change Nature into Supernature (*Parā Prakriti*). It is from the standpoint of this Superman with his Supernature that Sri Aurobindo tries to look at the universe, but this standpoint is one for which human needs and human problems have lost their special significance and have become merged in the larger issues which now come into view.

The Superman is not the same as an Avatara. The Avatara takes birth in this world for a special purpose. His work over, he withdraws from the world and leaves it to its slow process of evolution. He does not effect any radical change in the nature of the universe; he only removes some stumbling-block which impedes the process of evolution and lets it proceed on its slow onward march. It is true he takes birth in a human body, but by that he does not divinize the whole race of man. His advent only proves that the human body is a sufficiently noble vessel to contain the Divine Essence; it gives an ocular demonstration that man has the capacity of becoming Divine. Or, in the words of Sri Aurobindo, "the Avatar comes as the manifestation of the divine nature in the human nature, the apocalypse of its Christhood, Krishnahood, Buddhahood, in order that the human nature may, by moulding its principle, thought, feeling, act, being, on the lines of that Christhood, Krishnahood, Buddhahood, transfigure itself into the Divine."[1]

The Superman, however, is not a temporary denizen of the world, like the Avatara. He does not come into it with a special mission and leave it as soon as that is over. He comes to stay permanently in the world and raises the whole tone of the universe by doing so. He does not come merely as an individual but as a member of a higher race of beings. The process of evolution does not stop with his emergence. It only undergoes a radical change, for before his emergence it was through ignorance and after his emergence it becomes for the first time an evolution through knowledge and it must continue till it attains its goal, which is the emergence of the Sachchidananda. We must not forget that above the Supermind, the emergence of which will cause the advent of the Superman, there is the still higher principle of the Sachchidananda, or the triune principle of the Pure Existent, Consciousness-Force and Bliss.

Such, in brief outline, is Sri Aurobindo's conception of the Superman. It may, however, be said that by making the emergence of the

[1] *Essays on the Gita*, First Series, p. 215.

Superman dependent upon a radical change in man's nature, it removes it to an extremely distant future. The apprehension, however, is groundless. For, says Sri Aurobindo,

> what is demanded by this change is not something altogether distant, alien to our existence and radically impossible, for what has to be developed is there in our being and not something outside it.... What is necessary is that there should be a turn in humanity felt by some or many towards the vision of this change, a feeling of its imperative need, the sense of its possibility, the will to make it possible in themselves and to find the way. That trend is not absent and it must increase with the tension of the crisis in human world-destiny; the need of an escape or a solution, the feeling that there is no other solution than the spiritual cannot but grow and become more imperative under the urgency of critical circumstance. To that call in the Being there must always be some answer in the Divine Reality and in Nature.[1]

S. K. MAITRA

## A GLOBAL ORDER

The statement which Bertrand and Patricia Russell recently made on India, conceals behind apparent anxiety to solve the Indian deadlock, a conservative unwillingness for Britain to let go her hold immediately. Mr. Russell is enough of a freethinker to believe that "no nation should be the subject of another nation." But the Russells would limit the sovereignty of all.

> Each nation should be subject in some respects to all others. This would imply extension of the principle of democratic government to international affairs.

They concede that "India has the same right of independence as any other country in the modern world." But the plan they propose for doling out freedom in instalments does not show the same international breadth of outlook. It betrays on the contrary a hyper-consciousness of arrogated responsibilities, more than a hint of condescension and a pathetic faith in endless negotiations and conferences. The long-run solution, the holding out of boons for post-war bestowal, lends scant assurance to doubters of the United Nations' protestations.

In his convocation address at the Travancore University Sir C. R. Reddy expressed the conviction that the whole trend of events was towards "a supreme Global Order."

Many thinkers have been advocating an "equalitarian co-operative world order." But Sir C. R. Reddy's conviction that "after all, the conception of humanity is nobler than that of race, than that of nations and States" is really valuable. He was perfectly right when he said that the present war would only result in a "global *status quo* and stalemate" if Mr. Churchill said that

> everything that England gained in China and Asia in the days of their weakness shall be regarded as our eternal and natural properties."

[1] *The Life Divine*, Vol. II, Part II, pp. 1169-70.

# CONSCIENCE AND INTUITION
## A REVALUATION

[The **Rev. Leslie Belton,** broad-minded Unitarian Minister and former Editor of *The Inquirer*, distinguishes here between that which passes for conscience but is only a system of acquired reflexes, the voice of convention or even of rationalised desire, and the "still small voice," which when it clearly speaks is louder than the thunder's roll. Mr. Belton has done well to differentiate between inhibitions artificially imposed and what he calls "the *true* principle of conscience....spiritual intuition, the Divine Light in the innermost man." But does not introspection reveal something between the two, something that, like the lighthouse, warns against a dangerous course but cannot indicate unerringly the way to go? A discussion of conscience is hardly complete if it fails to take account of this voice of accumulated individual experience in this or previous lives, a voice, moreover, which one flouts at one's peril. Shall we say that there are two Voices of Conscience, besides the voice of habits, inhibitions, etc., which masquerades as Conscience? These two are:—(1) The voice of the accumulated experiences of the past, including those of previous lives, which the incarnated ego carries; the voice which admonishes, warns, etc., but which is not able to guide and direct that ego and to which the name of human conscience may be given. (2) Divine Conscience, the voice of intuition, when the personal consciousness is lighted up by Buddhi, spiritual intuition.—ED.]

Few words in the English language are so gravely misused as the word, conscience. That the word represents a genuine experience of human nature is beyond dispute but whether it can safely carry the weighty canvas that is hoisted upon it is a matter for doubt.

It is sometimes assumed that modern analytical psychology was first in the field in rebutting the more extravagant notions of conscience current in the eighteenth and nineteenth centuries. Yet Montaigne anticipates the psychologist's viewpoint when in one of his Essays he affirms that "the laws of conscience, which we pretend are born of nature, are born of custom," a dictum wholly discordant with Byron's lines,

> Whatever creed be taught or land be trod
> Man's conscience is the oracle of God,

or Browning's apostrophising of conscience as "The great beacon light God sets in all."

Of these antithetical views that which affirms the divinity or sanctity of conscience is the more traditional, and until recently has been the more commonly held. From early times men have recognised an inward voice approving and disapproving their motives and acts, constraining to good deeds and restraining from bad. This experience is as ancient as man's awareness of good and evil, a perdurable concomitant of his achievement of self-conscious estate. Exalted over animal creation, man became a conscience-struck soul.

But only in modern times have thinkers raised a temple in honour of conscience in the shape of a moral philosophy. We think of Kant's moral imperative, recalling his reflection upon " the starry heavens above and the moral law within "; of Bishop Butler's doctrine concerning a ruling faculty of conscience magisterially presiding over the attributes and passions of man, and of James Martineau's ethical intuitionism claiming conscience as a divine revelation " consentaneous for all men. "

Butler and Martineau both insist on the supremacy of conscience. For Butler conscience is an absolute authority in virtue of which man has a natural propulsion towards social happiness. There is reason to believe, he says, that the Author of our nature intended it for this purpose. What is singular in Butler's treatment of this matter in his celebrated Sermons is his equation of conscience with reflection. Man as a moral agent has the capacity to reflect upon his experience and thereby to reach indubitable judgments of right and wrong.

This teaching, especially as Martineau shapes it, represents the working out in terms of ethics of the mystical tradition. It gives to the doctrine of immediacy an ethical content linking the moral imperative that is within the man to a source beyond man whence its authority derives. Hence its authority is absolute, for denial of it is denial of God himself.

As soon, however, as we come to reflect on this high claim we become aware of certain psychological difficulties. Is it a sound and a rational assumption that men are endowed with a faculty which enables them unerringly to distinguish which actions are right and which are wrong in every given situation? Is conscience an inborn faculty sovereign by divine right over the constitution of man? Observation and experience seem emphatically to disprove this assumption, for the voice of conscience speaks in diverse tones and reflection is by no means the faultless monitor Butler assumes it to be. Thus to claim sacrosanctity for conscience (or for what passes for conscience) is to overlook certain psychological facts which we must briefly note.

Conscience may be described psychologically as an impulsive trend of the total psyche, manifesting itself emotionally and volitionally, towards an acceptable end. How it manifests depends upon the formative influences which have been brought to bear on the psyche itself. Conscience is made, not born. Thus there is no such thing as conscience pure and simple, the same in all men. It is a product of environment combined with training and temperament, of inheritance combining with experience. Conscience may therefore be regarded as primarily the product of the parental or any other authority to which the child was subject in early years. The child, outgrowing this authority, may cease to give it

his conscious assent, but it nevertheless persists as a subconscious influence determining his attitude, constraining him to this, restraining him from that, long after the years of nonage are passed. Environment—especially the home life of the child's earliest years—is of considerable importance in the formation of conscience, though later years may modify this influence as the personality becomes subject to counter-influence in the larger world.

Although conscience is an inward guide it is questionable whether its guidance is invariably rational or wholesome; sometimes it gives us a feeling of guilt about trivial things which the rational judgment informs us cannot be sinful. An example may be found in Edmund Gosse's *Father and Son* where he tells of how his mother, who had rich imaginative and inventive gifts, always thought of story-telling as a sinful occupation. No work of fiction of any kind, religious or secular, was admitted into her house. The cause of this strange antipathy lay in the influence upon her child-mind of a Christian Calvinistic governess who had taught her that fiction was wicked, a lesson she had learned all too well and, consciously or subconsciously, never forgot. Thus can conscience be malformed.

The conclusion seems obvious: conscience has to be purified, disciplined and trained to meet the conditions and demands of mature adult life. To achieve freedom from the conditioning of childhood we must learn that a conscience worth having is a conscience that is disciplined by reason and liberated from the bias of the nursery-mind. One of our troubles is that so many people still carry the nursery-mind into adult life The wise man continually educates and refines his conscience so that conscience keeps pace with the expanding horizons of manhood. Conscience, rightly conceived, is a thing, not a creed, a spur to self-responsible and rational moral action. A conscience worth living with is a conscience one has made for oneself.

It follows from what has been said or implied that from this point of view there can be no universal conscience, the same for everybody, determining with absolute certainty some actions to be good and others to be evil in all circumstances and on all occasions. The moral law is a law in no legal sense requiring obedience to a specific code with penalties for its infringement; it is better described as man's will-to-good. So described it implies universal acceptance of a moral principle capable of lifting the personality out of his ego-centredness and ego-aggressiveness and obliging him to conform to certain standards of behaviour conducive to social cohesion.

The universality of this will-to-good seems a justifiable assumption, but the will-to-good does not always and everywhere express itself in the same way. How it expresses itself depends not alone, perhaps not primarily, upon personal idiosyncrasies but upon the cultural pattern to

which a person belongs and the traditions he accepts. For religion's sake the Aztecs immolated living human beings. Yet the religions of the higher culture learned to dispense with even the token sacrifices of a pigeon or a lamb. A defeated Japanese military commander who failed to commit hara-kiri would probably be conscience-plagued for the rest of his life. Yet in Christian lands suicide is in any circumstances a sin. Customs and conventions, and hence conscience, vary from people to people. What is morally admirable or morally pardonable in one cultural pattern may be reprehensible in another. Even within the cultural pattern itself—in England at the present time—conscience prompts some men to resist military enlistment while others (among the numberless ones who accept the inevitable without serious thought) actively seek enlistment for conscience sake. Moreover, conscience can be warped, inverted, turned against itself, as the history of fanaticism abundantly shows. Torquemada would have slept uneasily in his bed had he not been the conscientious Inquisitor he was. The ardent nihilist who wrecks a train, and the homicide who assassinates a king, can justify their destructive propensities on the principle that the end justifies the means if the end be a social order nearer their heart's desire.

We may conclude then that though the *fact* of conscience may be universal its *form* is various. The form it assumes, its direction and moral purity, depends upon its conditioning—the influences which have gone to its making, the cultural background, the traditions and *mores* of the group, the training of childhood in early years. If conscience be the Voice of God it is a voice that speaks many languages, the purest and the most uncouth.

So far our enquiry has led us unmistakably towards a negative judgment on the high claims for conscience advanced by ethical thinkers like Butler and Martineau. Conscience, as we have discerned and described it, is the voice of the ego expressing itself in terms of conventional morals. Is this the last word? Or can we truthfully find room within the human complex for the wayward and fallible conscience as psychology perceives it, and also for the indefectible moral intuition of the mystic's claim? Can we reconcile the facts of common-sense observation with the assertion that conscience is the seal of the divine in the inward man?

Reconciliation seems impossible so long as the one word, conscience, is used to describe disparate psychic states. That it is so used is the source of much ambiguity. The same word is employed to denote both the propulsive ego-urge towards a moral (amoral or immoral) end, and the spiritual element in man, the Overself. Edmond Holmes, for example, speaks of the voice of the higher self as the voice of conscience; it is, he says "the claim

put forward by the spiritual side of one's being—the claim to be the true self, a claim...which is again and again dishonoured and rejected, yet never relaxes its hold upon us." (*The Secret of Happiness*) Whether Holmes's use of the word, conscience, to describe the intimations of the higher self unwittingly confuses the issue, since the term has other all-too-familiar associations which are assuredly not those he wishes to convey? Conscience may be the voice of the "lower" self masquerading as the voice of the "higher" self. Ought we then to retain the word as descriptive of moral intuition? How can we distinguish between the "conditioned" conscience and conscience conceived as intuitive knowledge charged with a sense of obligation?

A possible answer to this question is suggested by Mr. J. D. Beresford in his book *What I Believe*. There is, he assumes, a true inner direction arising from the principle of conscience although "what we call our conscience may prompt us to actions that another would condemn." Why is this? Mr. Beresford meets the difficulty by distinguishing between a primary and a secondary conscience, the natural and the artificial voice. The former is the genuine "still small voice." The latter is a compound of the mental and moral habits formed by our subscription to social and religious codes.

From our earliest years, we begin to build up a secondary conscience that is no more trustworthy than any of the general rules of morality on which it is founded. To say that the doing of this or that is "against our conscience" means nine times out of ten that it is against the principle that we have more or less deliberately adopted as just and right.

The word "deliberately" here suggests that the personality has control over the growth of the conscience-complex whereas the process of conscience formation seems to be largely unconscious and undeliberate, not the result of conscious choice. This, however, is a comparatively minor point. What is meant is clear enough, and highly suggestive. The secondary conscience is the seat not of eternal values but of prejudice, scrupulosity and personal promptings deriving from the body-mind; its morality is of the automatic kind; press the button and you get the answer, the same button always inducing the same response. The primary conscience, on the other hand, is spiritual and hence spontaneous, genuinely intuitional and authoritative.

It follows, then, that what we customarily call conscience is a temporal complex of impulses formed in childhood and sometimes, though not invariably, modified by experience. The *true* principle of conscience—the inner mystery of our manhood—is the source of inspiration and authentic guidance commanding in the rare moments of its deliverance the concordant assent of our whole being. It is spiritual intuition, the Divine Light in the innermost man.

Though for convenience sake we may allow Mr. Beresford's distinction between a primary and a secondary conscience, the one "heavenly" and the other "earthly," the one inborn and the other conditioned, there is need for caution lest we fall into the error of fragmentising the psychic whole into independent faculties or parts. The human being, it is true, is many "selves," but the ideal man, perfectly integrated, is one Self. "Man partly is and wholly hopes to be," said Browning. It is the Self man *wholly* hopes to be, the Self within his selves, which is the source and seat of genuine intuition, the "inner light," the Voice of God.

LESLIE BELTON

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# "NO LONGER A FIGHT FOR FREEDOM"

At a meeting of Nobel Prize Winners in New York Mrs. Pearl S. Buck declared that this war was no longer a fight for freedom but one to save the European civilization.

If somewhere this year there could have been a man great enough to have declared that this war was a war for freedom of all peoples, we would not have had to face, as we do face, another war, of which this is only the beginning.

The complacent illusion has persisted somehow in the West—with some notable exceptions—that all would be well if some kind of peace were to be established in Europe. With Europe at rest, nothing very much would need to be done outside. But it is this "outside" which is the thorn in Europe's side, and which has given this war universal significance. Europe has become the pit for the combatants only because powerful nations with colonial possessions and world-wide commercial entanglements, are herded together there.

If this is a war between the real upholders of democracy against the dictatorships, then those who uphold freedom and democracy should not themselves be guilty of injustice, against which they say they are fighting. The unwillingness to admit even in principle the right of all exploited nations to justice and fair-play, exposes the pretensions of the avowed guardians of the democratic way of life. If it is a war for freedom, then it must be freedom for all. There can be no lasting peace without justice for all. Mrs. Pearl S. Buck has had the courage to express what most fear to face and to say.

Self-complacence and false illusions only obscure the truth that a patched-up peace in Europe is no final solution of the problems which the war has created or of those out of which the war itself sprang. Whether rooted in assumed racial superiority or in the hope that it is still possible to maintain the *status quo*, the unwillingness to let the subject nations go is obvious. But until assurance is given these peoples and the hope of freedom inspired in them, neither can protestations ring true nor future wars be avoided.

# A CRITIQUE OF HINDUISM

[Love of and loyalty to religion are so natural to the heart of the Indian that in this country the very colour of his patriotism is tarnished by his creedalism. In most Western lands religious feeling is not allowed to sway political programmes, mainly because secularism dominates the life of the people. In the following article **Shri U. C. Bhattacharjee,** an experienced educationist, writes about the work before Indians of all faiths who should labour for a higher synthesis which would bind the various groups into a single nation.—ED.]

Whatever Hinduism be taken to mean—a way of life, a philosophy of the world or a religion—there is no doubt that above everything else it is an incorporated system of beliefs. But the very extent of the area in which it is accepted and the range of time through which it has lived down to the present, have endowed it with characteristics which admit of different interpretations. Even within its fold men do not always see eye to eye regarding its true nature. The claim of the orthodox that Hinduism, being an embodiment of eternal truths has not been changed and can never be changed need not detain us. We can easily show that this belief cannot be true of any sectarian body of knowledge. Eternal truth cannct but be universal and impersonal.

Religion, however, is hard to change. Attempts at reform very often lead to the birth of new religions. Instead of accepting reform, the more orthodox expel the reformer from the fold and brand him and his followers as heretics, and the reformed religion soon becomes a new religion. Buddhism is an instance. It was but a reform of Hinduism. Buddha was a Hindu just as Jesus was a Jew whose reform led to the establishment of Christianity. To start with, Buddhism was a protestant movement within Hinduism. Buddha opposed certain empty formalities of religion and wanted to turn men's minds to deeper spiritual perceptions. But the irony of fate was that he was too lofty for his time. Many no doubt accepted him; but organised orthodoxy stubbornly resisted him. The result was a struggle which lasted for centuries. There were conquests and reconquests on both sides. Buddhism was branded as a new faith, hostile to the old religion of the *Vedas*. But gradually Buddha was admitted into the Hindu pantheon and regarded as one of the incarnations of the Deity. Some of the principles for which he fought were incorporated into Hinduism. It was a partial triumph for Buddhism and a partial reform of Hinduism. Hinduism could not lapse again completely into its pre-Buddhistic form. Old deities, old modes of worship and old morality yielded

place to new. *Ahimsa* or non-injury to life was accepted as a higher morality than the religion of sacrifice could provide.

The work of Buddha, the Reformer, coupled with that of Mahavir, the last of the Jain Tirthankaras, gave Hinduism a shaking and pre-Buddhistic Hinduism seems to have been in danger of being ruled out of existence altogether, when a new spirit of revivalism was born. Political power was behind this movement. Hindu kings who overthrew Buddhist kingdoms naturally allied themselves with Hindu orthodoxy and brought the resources of Hinduism together and helped in the resuscitation of ancient Vedic rites and beliefs.

But conditions of life continued to change and the spirit of reform once roused could not be completely suppressed. Among the most important socio-political changes that took place in the middle ages and affected the status of Hinduism were the rise of the Rajputs and the coming of the Muslims.

The traditional answer of Hinduism to successive invasions had always been to absorb the invaders with some attendant reform and reshaping of Hindu Society. That succeeded with the Rajputs. But the assimilation of the Muslims was a tough business and has obviously failed. The Muslims came with a codified religion—a definite system of beliefs, to which they clung with all the enthusiasm of new converts. They were determined not to part with any article of their faith or to allow any modification of it. Moreover, Hinduism appears to have lost much of its old vigour and power of assimilation and to have been unable to appropriate new elements. The result was a more or less unabated conflict of two apparently heterogeneous cultures. This conflict has not ceased, but attempts to solve it have been made more than once during the past millennium.

Liberal-minded Muslims in high places as well as low—men like the Emperor Akbar and the weaver Kabir—tried to bring the two cultures together. Among the Hindus also, many reformers arose: master minds who fully realised that the presence of Islam in the land meant a new situation; and that, in order to survive, Hinduism must adapt itself. A fusion of the conflicting forces, more or less complete, was the ideal for which these great men strove. Nanak, Chaitanya and several others symbolise this new consciousness. Any one who looks at the movements ushered in by these men in their historical perspective—any one who tries to understand these movements with a mind free from the influence of orthodoxy which subsequently overshadowed them—will see in them the embodiment of the spirit of reform and of adaptation. Were caste and polytheism an impediment to the coming together of Hinduism and Islam? Sikhism denied them. Did untouchability and elaborate ritualism stand between the Hindus and the Mussal-

mans? Chaitanya denounced them. Later, however, these tendencies culminated in several independent sects either within or without Hinduism. This meant the temporary triumph of orthodoxy against the forces of liberalism.

But the spirit of reform, the desire to adapt and the revolt against senile orthodoxy could not be killed at a stroke. This spirit has again and again raised its head against the forces of conservatism. It fights against odds but does not give up.

Dayananda's Arya Samaj is a case of revivalism in so far as it professes to go back to the *Vedas*, but it is pre-eminently a reform movement in so far as it denies the correctness of earlier interpretations of the *Vedas* and reads new meaning into them. Caste and polytheism were supposed to agree with the Vedic teachings as once understood; the Arya Samajists reject them.

Brahmoism is another great reform movement which arose out of the double impact of Christianity and Islam on Hinduism. For a long time the Brahmos have been regarded as an un-Hindu sect. Various causes have contributed to this. But the history of Brahmoism indicates that neither Devendranath nor Rammohan nor Keshabchandra intended anything more than a reform; a breach with Hinduism took place only when it became inevitable. Towards the beginning, Brahmoism was content with a minimum of rejection of old tenets, *viz.*, idolatry. Gradually, from the time of Keshab onwards, partly owing to the continued hostility of orthodox Hinduism and partly because of the increasing needs of the time, Brahmoism went forward in theory and practice and gave up more of ancient Hinduism than before. But even today, we think, it may correctly be said that Brahmoism tends to look upon itself as but a chip of the old block.

One of the latest but certainly not the least of such forward movements is Theosophy. Probably Theosophists will not agree to describe it as a reform movement in Hinduism. Theosophy, according to its best exponents, is a world movement, and if a reform at all, it is not a reform of Hinduism but of all religions. It aspires to become a world religion by assimilating and synthesising whatever is good in the religions of the world, by smoothing off their exclusive individualities and angularities, by rehabilitating the wisdom of the ancients and by adapting life to the fundamentals of that wisdom.

Without denying its claim to the status of a world-religion to which it aspires, it is permissible to point out that among the ancients upon whose wisdom Theosophy seeks to rebuild the structure of society and to base life, the Hindus occupy a place of honour. Theosophy reinterprets many of the concepts of Hinduism. And further, it accepts unaltered some of the ideas of Hindu philosophy and religion, such as those of reincarnation and karma.

If Hinduism is sufficiently liberalised and modernised, a merger of Hinduism in Theosophy is not inconceivable. What is certain is that the acceptance of Theosophy would imply a reform of existing Hinduism.

Now and again, here and there, great minds have risen within Hinduism who were alive to the changing conditions of life and who strove to revitalise Hindu society and religion. Ramakrishna and his great disciple Vivekananda are two among many such. The Mission which goes by the former's name and has ramifications all over the world, preaches what it conceives to be the quintessence of Hinduism. Nevertheless, it does not accept the whole of Hinduism but revises and reforms it.

In quite recent times, movements have been started to give a new tone to Hinduism more from the social than the credal side. The Hindu Mission in Bengal is one such. It aims to remove untouchability from Hindu society, to encourage inter-caste marriage and widow-remarriage and to promote other reforms felt to be imperative. There are similar movements in other parts of Hindusthan. But towering above all is India's Mahatma's *Harijan* movement. The agitation for the right to enter public temples and places of worship is an offshoot of it seeking to remove one of the many disabilities from which lower caste Hindus suffer.

We do not propose to enumerate all the reform movements that exist in Hinduism today. It is enough to know that the need for a new adaptation is recognised and that attempts are made now and then with that end in view.

Now, if Hinduism has allowed criticism of itself in the past and attempts to remodel itself in the present, is it not time that opposition to reform should cease and wider reforms on a larger scale should be effected? Political, social and economic problems are more complex now. Social reconstruction has become more urgent. A more courageous handling of the situation is necessary.

There was a time when in this land of plenty whole masses of men could live unaffected by political changes. The overthrow of an old dynasty at Delhi or the crowning of a new king at Murshidabad meant little for the men in distant villages. But times have changed. Men have come closer together. And no race or nation can remain unaffected by the presence of other races and by events taking place elsewhere; much less by things happening within its own territory. There was time when Hindudom thought the presence of Christians or Mussalmans in the country of no consequence to it. It is impossible to think so now—nay, it is suicidal.

The presence of new faiths and ideals and other communities, and contact with other civilisations and countries, imply an immense change. Hinduism must realise that what was suited to old times will not help in these conditions. The forces of

disruption are at work. Unless they are checked in time, the fabric of the old structure may give way beyond repair.

A higher synthesis and a larger whole which will include and absorb Hinduism, Islam and Christianity can alone give us an Indian nation. It is not an impractical ideal. But for it to become actual not Hinduism only but all creeds and communities must reshape themselves or allow themselves to be reformed. Here, however, we are considering Hinduism in particular.

The Mussalman is a problem in India. He is not so in Russia or China or England. Why is he an almost baffling problem here? It is not his political past that is responsible, though of course, having been a ruler once, he will naturally refuse to be treated as an untouchable now. It is the Hindu theory of untouchability that keeps him out, but for that a closer association of the two communities might become a fact. The Normans went to England as conquerors but they were absorbed in English society. If the liberalising process started during Akbar's reign had continued to bear fruit, the history of India would have been different. But it cannot be said that the Hindus have no responsibility. Not only have they treated the Mussalman as an untouchable, but, while Buddha has found a place in the Hindu pantheon, Muhammad has received no such honour. Being a Hindu ourselves, we are not blind to the difficulties. We only desire to point out that the Hindus' paying like honour to Muhammad would solve the communal tangle.

Many Mussalmans are alive to the situation and anxious to bring about reconciliation. The Ahmadiyyas attempt it by recognising the prophethood of Hindu teachers like Krishna and Buddha along with Moses, Jesus and Muhammad. It is a bold step for which they suffer persecution and even ostracism. But cannot the Hindus reciprocate by accepting Muhammad as a seer and a teacher of truth? If scientific and philosophical truth can be accepted from a foreigner, why not spiritual truth also? In such matters, Theosophy takes perhaps the most liberal view, which others might well follow. Race, creed or clime is no bar to its acceptance of a teacher. Could not this liberal attitude become general?

The fact that so many attempts have been and are still being made to reform and to revitalise Hinduism proves that the need for reform is recognised. The chief question, therefore, is how best to effect it. The attempts made hitherto have often been fitful, sporadic and disorganised. Besides, it has sometimes happened that the reformer has allowed himself to be deified by his followers. Thus, instead of reforming Hinduism as a whole, he has started a new sect with himself as its founder-leader. We refrain from mentioning examples by name. Such is not the best means of reform,

even with the keenest desire for it. What is necessary is a rational and modern outlook.

The legislatures may be more extensively used for this purpose. They have been successfully employed in recent times for important reforms. Rights long denied have been conferred on scheduled castes. Marriage and property laws have been changed. And other laws are on the anvil. This is a happy sign. But we cannot overlook the hostility aroused. There are difficulties in using a mixed legislature for these purposes, but they are not insuperable and public opinion should be educated not only to withhold opposition but to support such efforts.

Attempts to control the holy places and public temples and to regulate the use of the immense properties belonging to the deities in them, have met with tremendous opposition. But a reform of these places is most urgently needed. What we wish done is what Jesus did in similar places. Without offence, it may perhaps be said that our holy places are often festering dens of much evil and ugliness. Yet they were intended and are still believed by many to be centres of the highest spiritual life.

The best preparation for reform and readjustment is ideological change. All concerted action should be in this direction. The greatest obstacle is undue glorification of the past and unjustified complacency with the present. We do not suggest that there was nothing to be proud of in our past and that we must feel unhappy over everything in the present. But we do demand criticism. Let praise be given wherever praise is due; but let fault also be found where fault is. This is the only attitude which may bring about the right sort of adjustment.

In the higher nationhood to which we aspire and the larger synthesis of creeds and communities which is India's goal, Hinduism will undoubtedly play an important part. It is well, therefore, that it should lead the way by shaping itself to the future that is to be.

U. C. BHATTACHARJEE

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Up till now, Asia, with the exception of Japan, had played but a subordinate rôle in world problems. But it was as likely as it was desirable that the centre of gravity would gradually shift from the West to the East. A good measure of equality in the political and economic spheres was really a condition precedent of the desired co-operation of Asia. "I, for one, feel that in the peace settlement and reconstruction which will follow the cessation of the war, it would be practically impossible to withhold such rights from dependent Asiatic countries. This is not a pious hope, but a conviction based on the logic of circumstances as they are moving to-day."—N. R. SARKAR

( *The Hindu*, 9-1-43 )

# NEW BOOKS AND OLD

## DHARMARAJA'S "VEDANTAPARIBHASA"

[We bring together here the reviews of two recently published translations of the same philosophical work of the Advaita school.—ED.]

*Vedāntaparibhāṣā.* By DHARMARĀJA ADHVARIN, edited with English translation by S. S. SURYANARAYANA SASTRI. (The Adyar Library Series No. 34. Adyar. Rs. 2/12)

The *Vedāntaparibhāṣā* of Dharmaraja has been rendered into English in this work by Mr. S. S. Suryanarayana Sastri, whose keen aptitude for philosophical works and whose remarkable skill in translating high technical phraseology into common English parlance are well known. Dr. S. Radhakrishnan's Foreword to such a book has considerably lightened and simplified the reviewer's task. Though Dharmaraja introduces his book as "One based on the content of the Vedanta for the instruction of the dull-witted" his work, in the absence of such a clear translation as Mr. Sastri's, would seem even at a casual glance to threaten augmenting immensely the difficulties of the dull-witted.

In a short review of such a book, it is impossible to do full justice to the author except by pointing out one or two leading features. The very detailed introduction and the copious notes appended make it easy for the reader to tackle the subject. Various controversial points have been raised and subtly clarified. For instance, in discussing whether mind is a sense organ or not, the apparent error that is likely to arise on the strength of the *Bhagavat Gita* reference to "sense organs with the mind as sixth" is refuted. In support, an illustration from the *Veda*, referring to the Yajamana as fifth is included among the Ritwiks, though not a Ritwik, and *Bharata* as the fifth *Veda*, though not a Veda by itself, is put forth as another argument. The Katha text quoted, that "objects are superior to sense organs and the mind is superior even to the sense organs" settles it once for all that mind is not a sense organ.

Secondly, there is clarification of the basic truths such as Moksha and other philosophical concepts. The place of Moksha among the four Purusharthas is distinctly brought out. "Anandatmaka Brahma Praptihi Moksha: Soka Nivritti." "Release is the attainment of Brahma of the nature of Bliss; it is also the removal of sorrows"; for there are such Sruti texts as "The knower" of Brahman becomes Brahman itself.

One feature that would interest modern practical-minded men and women is the statement that

> release is not, however, the attainment of some other world or some object-generated Bliss produced there; for that being non-eternal as something generated there is the contingency of fresh return for the released one.

Though this may be a controversial point, whether attainment of bliss "generated" by God's prasada or Grace is non-eternal, it gives sufficient consolation for this war-weary world of an everlasting peace in this world itself if

people make an earnest endeavour to live up to the ideals inculcated in the Vedanta.

The definition of terms like Sravana, Manana, Nididyasana and the assignment to them of their respective places in spiritual discipline are noteworthy. Though I cannot in a short space go into all the ramifications of the subject, the detailed examination of the six pramanas—Prathiksha (perception), Anumana (inference), Upamana (comparision), Sabdha (verbal testimony), Arthapathi (postulation), and Anupalabhdi (non-cognition), the admitted sources of Advaita philosophy—is sure to rouse the interest of the public.

A melancholy interest attaches to this review, for from *The Hindu* of the 11th December it is learnt that Professor S. S. Sastri has passed away. His death is undoubtedly a loss to the world of Indian philosophy.

M. A. RUCKMINI

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*Vedanta Paribhasa of Dharmaraja Adhvarindra.* Translated by SWAMI MADHAVANANDA, with a Foreword by DR. S. N. DAS GUPTA. (Ramakrishna Mission Sarada Pitha, Belur Math, Howrah. Rs. 3/-)

This neatly got-up translation of *Vedānta Paribhāṣā*, an elementary text in Advaita Vedānta, is a welcome addition to this translation series of the Ramakrishna Mission. The aim is to popularise the literature of Advaita and to give a correct notion of it to laymen unacquainted with the original Sanskrit. It is high time for Indians to get a closer acquaintance with originals, since most translations suffer from a type of distortion that cannot be easily got over. Swami Mādhavānanda has presented a neat translation and one that does not suffer from too much literalness, which mars the beauty of translations made by modern scholars.

No one will deny that the Philosophy of Advaita can be understood only by those with a good grounding in the other five schools of Orthodox Philosophy. Advaita is an attempt to arrive at a synthesis of all the systems by showing their mutual contradictions in some aspect or other, thus entailing a transcendence over all the others. Phenomenal and Noumenal stand-points are clearly marked out, corresponding to the Realistic and Idealistic divisions of modern Philosophy. Phenomenally Advaita accepts the Samkhyan pariṇāma-vada: transcendentally it refutes it but accepts instead vivarta-vāda, a species of Asat-kārya-vāda of Nyāya-vaiśeshika. Phenomenally it accepts the akhyāti or non-observation theory of error of Sāmkhya; transcendentally it accepts the anyatha-khyāti (mal-observation) of Nyāya and calls its own brand anīrvacanīya-khyāti. Phenomenally it accepts the Dharma-kanda of Mīmāmsā, but transcendentally it refutes it as unhelpful. The Adrishta of Vaiśeshika becomes the Apūrva of Mīmāmsā and finally in Advaita it becomes the Māyā, the transcendentally illusory causal principle of Karma and avidyā. Advaita accepts all the pramāṇas or sources or means of right knowledge of the other schools, accepting as many as six. But this acceptance is limited to the phenomenal world of experience. The real and ultimate means is *anubhava*, transcendental experience born out of reflection on the fundamental Mahāvākyas like *Tat tvam asi, so'ham asmi* etc. Thus there is no wonder that Dharmaraja Adhvarindra has taken the realistic stand-point, as pointed out by Prof. S. N. Das Gupta, the well-known historian of Indian philosophy, in his Foreword.

The translator has given useful annotations and has furnished a glossary of epistemological terms which enhances the value of the publication.

K. C. VARADACHARI

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# OLD SCROLLS UNROLLED *

It is more accurate to say that a detailed and authoritative history of ancient India remains to be written than to say that such a history does not exist. Innumerable difficulties have conspired to make the writing of such a history extremely difficult, if not impossible. The great antiquity of India's historical and cultural traditions is by itself a major difficulty. Their indeterminate chronology is another. But when it is tacitly but erroneously assumed that no authoritative records exist for the construction of a reliable account of the ancient past, it is forgotten that the *Vedās*, the *Upanishads*, the epics and the *Puranas* contain a wealth of historical material. Too often this is ignored as fiction or philosophical allegory instead of an attempt's being made to sift history from these ancient writings.

No doubt, true history lies embedded in, and almost hopelessly mixed up with, myth, legend, allegory and romance, sometimes too much obscured behind the mist of centuries to be recognisable as authentic, but investigation will undoubtedly uncover valuable historical facts which await to be critically examined and collated. The *Vedās* are not merely pantheistic hymns in praise of the elemental forces of nature. The *Upanishads* are not merely moral and philosophical allegories. The *Purānas* and the epics again are not merely the glorifications of the impossible achievements of imaginary heroes. They sum up an entire civilization, vanished and lost to history. Rich with the wreckage of an ancient past, these works throb with the marvellous achievements of mighty men whom long distance in time has invested with a mythical romantic halo.

Shri Munshi has attempted in these lectures the difficult but engaging task of reconstructing the ancient history, not of the whole of India, but of his own province, Gujarāta, on the evidence of those ancient works. He proposes, in brief, to detect the first historical traces of the Aryanisation of India south of the Narmada and extending along the line of the western coast. He takes us far into the dimness of antiquity, beyond the dawn of traditional history, to a period when Gujarāta was a stretch of marshy land and Cutch still under water. References to that part of the country which we now call Gujarāta are not few in the *Vedās*, the epics and the *Purānas*. It is Shri Munshi's purpose to arrange those references so as to evolve an authentic account of the advent of the Aryans into Gujarāta.

For the sifting of the historical from the unhistorical, Shri Munshi has provided himself with an accepted critical method. The record of Purānic traditions and genealogies is accepted as reliable only if Vedic literature corroborates it or supplies the necessary corrective. Having been woven into contemporary records by persons having direct or indirect knowledge, the names, associations and synchronisms found in the *Mantrās* of the *Rigveda* afford undubitable evidence.

**The Early Aryans in Gujarata.* By K. M. MUNSHI, B. A., LL. B. (Thakkar Vassanji Madhavji Lectures Series. The University of Bombay. Re. 1/-)

The *Brāhmaṇas* and the *Upanishads* illuminate the passage which tradition and genealogies took in the process of their gradual incorporation into the Purānas.

The first historical outpost, however, is the Dāśarājña, the Battle of the Ten Kings described in the *Rigveda*. The earliest tradition about Aryans in Gujarāta is said to be older than the Dāśarājña, being associated with the Mānavas and the Bhrigus, both early tribes, the latter of whom claimed kinship with the Yayāti and the Śaryāti groups. Śaryāti Mānava is the first Aryan directly connected with Gujarāta as it received its name from his son Ānarta. Cyavana, whom the *Mahābhārata* repeatedly associates with Gujarāta was the son-in-law of Śaryāti the King of Ānarta. After these early tribes come the names of the Haihayas, residents of the Vindhyan plateaux—the region bounded on the north by the Jamuna and on the south by the Narmada. Vītāhavyās or Śrinjaya Vītāhavyās are generally admited to be the Vedic variants for the Haihayas and though the Vedic evidence is not detailed enough the Haihaya supremacy in Gujarāta finds ample corroboration. The paucity of evidence in this connection is explained by the now accepted fact that the earlier Vedic compositions were the work mostly of Aryans on the banks of the Saraswati and Drisadvati in Northern India, or the leaders of the "Inner Band" as Grierson calls them; and those writers did not or could not refer in great detail to the exploits and achievements of the tribes—the Outer Band—advancing far southwards. The *Purānas* are eloquent about the achievements of Arjuna Kārtavīrya, the mighty conqueror who raised the Haihaya power to its peak, invaded the territories round about the River Narmada, destroyed the Nāgas who were in occupation and raised out of the ruins the first Aryan city in Western India, the mighty Māhishmati, near modern Broach. Then follows the famous Bhrigu-Haihaya conflict, the story of Paraśurāma's retaliatory war against Arjuna Kārtavīrya, the death of the Haihaya hero, the razing of Mahishmati and the establishment of Śūrpārāka (modern Sopara near Bassein). The *Atharva Veda* completely corroborates the story of this huge conflict. Furious controversy has raged about it, but its historical actuality is hardly to be doubted from the fact that even today the Paraśurāma Kshetra is situated near Vajreshwari (about twenty-five miles from Bassein) and certain Brahmins in the Colaba and Ratnagiri Districts claim descent from Paraśurāma even to this day.

Subsequent history is still enveloped in the dust of controversy. Synchronising closely with the *Mantra* period, tentatively from about 1500 B. C. to 1000 B. C., there followed a dark and definite gap in the religious and literary traditions of the *Rigveda* and history has to restart with the composition of the *Aitareya* and *Śatapatha Brāhmaṇas* shortly after the reign of Janamejaya Pārikshita. The existence of two Janamejayas has rendered difficult the task of fixing the distance of time which separated the second Janamejaya from the *Mantra* period.

To shorten as far as possible this intervening time, Shri Munshi hazards the not unplausible but highly disturbing conclusion that this Janamejaya Pārikshita is the great-grandson of the

Pāndavas of the *Mahābhārata*, a conclusion which lands him in a position from which the whole of the *Mahābhārata* cannot but be regarded only as a grand imaginative creation utterly divorced from historical truth. The conclusion that the great epic is purely imaginary and is built up entirely against the background of the Bhrigu-Haihaya conflict is particularly hard to accept in view of the investigations of no less a scholar than Dr. V. S. Sukthankar. Shri Munshi is, however, conscious of this questionable position and is open to correction, true scholar that he is, should further study and investigation upset his daring hypothesis.

Thus within the brief scope of a hundred pages is narrated the chequered history of ancient Gujarāta. We congratulate Shri Munshi on this achievement, and in closing wish to stress in his own concluding words :—

> ....a time has come when our history must be examined and written by us from our own point of view, from the point of view of our development and culture, our literature and art, our achievements. Our national history awaits to be written, and a Nation which seeks self-realization must undertake the work.

V. M. INAMDAR

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*The Bible and Its Background.* By ARCHIBALD ROBERTSON. Vol. I, Old Testament. Vol. II, New Testament. (C. A. Watts and Co., Ltd., London. 2s. each volume)

*The Old Testament in the World Church.* By GODFREY E. PHILLIPS, M. A. (Lutterworth Press, London. 10s.)

A few years ago, Mr. H. G. Wells—that most forceful and provoking Titan of the literary world—startled the dovecots of orthodoxy by deprecating the exaggerated importance attached to Bible history in Western lands. Palestine and its people, he said, were a "side-show" in the greater conflicts of the ancient world and of no great importance in the history of civilization. Palestine must be seen in proportion. Naturally the orthodox were offended, for had not the central event in all history occurred on the sacred soil of Palestine, and were not the Jews the predestined preparers of this epochal event? Jesus was a Jew. And Jesus was God incarnate. Thus Palestine is uniquely and divinely significant. God chose the Jews.

Of the two writers whose books we notice, Mr. Archibald Robertson is a Wellsian who sees Palestine in perspective against the entire background of the Middle-Eastern world, and its sacred scriptures as a varied collection of writings born of the strivings and stresses of its people. Only within the context of history does the Old Testament come vividly and comprehensibly to life. It has value not as revelation but as a reflection of the fortunes and beliefs of a particular people whose story is deeply ingrained in the Westerner's mind.

Mr. Phillips stands in the opposite camp. Not Mr. Wells but Mr. Belloc is his literary affinity. "How odd of God to choose the Jews," reflects Mr. Belloc, believingly. Mr. Phillips also believes. The Jewish people, he says, is singled out for special treatment as a messenger to all the world since God in his Wisdom chose the Semites, not the Aryans, to be the medium of his revelation. Their story, as the Old Testament discloses it, is the opening chapter of a stupendous drama, "the developing plot of a story unfolding

towards Christ as its true meaning and climax." Somehow this story must be made comprehensible to the "babes" in Christ who are gathered into the younger churches in India, China and Africa, and especially to those who doubt whether the Old Testament with all its crudities and contradictions can fittingly be used as a means to evangelism. Many missionaries use the old Testament very little, and some use it wrongly. What then is its true function in this twentieth century?

Mr. Phillips has his answer. The Old Testament, he says, must be read in the light of the New, for only so can its full value become apparent. The Old Testament is an introduction to the New, "the opening part of the story of the world's salvation through Christ." Providence was operating long before Jesus was born: God raised up Moses who was the first John the Baptist who prepared the way for Christ. "If India were to reject the Old Testament," says Mr. Phillips, "she would be rejecting the real Jesus, her Saviour and the world's."

Mr. Phillips starts with an assumption: he assumes a unique, invasive Event in Palestine, and on the basis of this belief he interprets the entire tumultuous story of Hebrew development. This, in fact, is his clue to the whole history of religion; like many Westerners, he makes history of myth. He is entitled to his assumption of course; it is one that he shares with millions of Christians who have not his knowledge of Biblical criticism. What he is not entitled to is his manner of using the data and the theories of modern Biblical scholarship *selectively* in order to prove his own preconceived case. Mr. Robertson's book on the Old Testament provides a valuable corrective at the radical extreme.

Radical also is his volume on the New Testament which, like the other, is a marvel of compression. For the most part, the author lets facts speak for themselves; but he also has a clue, plausible if contentious:—

> The prophetical books of the Old Testament are poetry, and in parts great poetry. But unless we see them as the literature of a class struggle, we shall not understand the poetry. The Gospels are a wish-fulfilling myth of God made man—perhaps with a kernel of revolutionary history at its centre—. But unless we see the Gospels against the background of the struggle of the Jewish people and the submerged masses with Roman imperialism, we shall not understand the need which gave rise to the myth.

Palestine is important, but its importance can only be estimated against the changing background of history and in relation to other lands and peoples.

LESLIE BELTON

*Studies on Some Concepts of the Alaṅkāra Śāstra.* By V. RAGHAVAN, M. A., PH. D. (The Adyar Library Series No. 33. Adyar. Rs. 4/-)

With a Foreword by Dr. G. Srinivasa Murti, Honorary Director of the Library, this thirty-third volume in the Adyar Library Series contains studies on certain fundamental concepts of ancient Sanskrit literary criticism and literary patterns by Dr. V. Raghavan of the Department of Sanskrit at the University of Madras. These studies originally appeared in different technical periodicals and are now presented in book form.

The first study is a historical account of the definitions of a genuine literary work of art (Lakshana). The "Use and Abuse of Alaṅkāra" are elucidated in the second. "Svabhāvokti" (literary treatment of a subject as it is in its structural and functional manifestation in nature), "Bhāvika" (making the resurrected past and the anticipated future throb with life as if in the dynamic present) and "Riti" (stylistic characteristics and idiosyncrasies) get a study each. "Vritti" (expressional pattern) is then studied. Next comes a historical account of the concept of "Aucitya" (appropriateness, appositeness or relevancy). The next study deals with the different names of Sanskrit poetics. The concluding study is devoted to an analysis of "Camatkāra" (the distinctive emotional reaction to any fine work of art).

From the foregoing list of the different discussions summed up by Dr. Raghavan from the original Sanskrit sources, it will be realised that Dr. Raghavan has made an important contribution to correct understanding of the basic concepts of literary patterns and literary embellishment adopted by Sanskrit classicists. There are, however, certain *obiter dicta* of Dr. Raghavan's on which undoubtedly reviewers would be expected to comment.

Towards the conclusion of the study on 'Use and Abuse of Alankara," Dr. Raghavan remarks, "Nature is the creation of God's Līlā, poetry, of the poet's Līlā." Such exaggerations as these are as plentiful as blackberries in the writings of many of the Sanskrit poets. While it would be impossible to deny the poet his place in the sun or that poetry and poetic imagery should be appreciated by persons of cultured sensibility, the poet should at the same time be shown his proper place in the scheme of things. Literary criticism ancient or modern should be strictly controlled by rationalistic canons and discipline, and it must then be observed that even in the wildest and most ecstatic moments of poetic imagination no creation of a poet, not ever his *magnum opus*, can stand comparison with God's Līlā! That is why a ban is rightly contemplated on poetry and poets. ("Kavyalaapamscha-varjayet.")

Further, a statement which occurs in Dr. Raghavan's discussion of the concept of "Aucitya" makes one very nearly despair of poetry altogether! "The poet," writes Dr. Raghavan,

> takes up even Anaucitya to make Aucitya out of it. The poet's attitude is as free and open as in respect of the question of morality in poetry.

There is no doubt a universal reign of relativity; nevertheless, there are certain permanent standards which must be observed by all, poets and non-poets, even prosaic critics like the present reviewer! If Dr. Raghavan holds that "there is no absolute Guṇa

and Doṣa but only Ucita and Anucita," even the latter do not escape the iron grip of relativity. If, further, Dr. Raghavan argues that even inappositeness can be transformed by poetic alchemy into appositeness, he makes the basic concept of "Aucitya" contingent on poetic imagination, possibly on poets' whims and idiosyncrasies. The correct position rather is that there is a permanent background of Æsthetic Reality to which even the imagination of poets must conform.

I do not think the citation from Robert Bridges improves matters. A court bird can bear false witness and give out a perfectly apposite story without being dislodged from his position even by the cleverest and acutest of cross-examining criminal lawyers. Even so, in describing a saturnalia of drunken criminals the poet's imagination may have the freest play, but the inapposite can never be transformed into the apposite. Before æsthetic judgment is pronounced, it is obligatory to mark the boundaries of the specific universe of discourse, or the sphere concerned and the concepts of *aucitya* and *anaucitya* must have sway only within its jurisdiction. Then I do not believe it would be possible for the poet or the poet's imagination to transform the inapposite in any given sphere into the apposite in the same sphere. If different spheres are contemplated, the concepts themselves cease to apply. For what is inapposite in one sphere may well be apposite in another, so that the poet and his imagination would never succeed in transforming the former into the latter.

These comments may not touch the general excellence of Dr. Raghavan's treatment, nor would they deter one from congratulating the Adyar Library on this publication.

R. NAGA RAJA SARMA

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*Monkey*. By WU CH'ENG-EN. Translated from the Chinese by ARTHUR WALEY. (George Allen and Unwin, Ltd., London. 12*s*. 6*d*.)

Serious ideas are set forth side by side with overwhelming nonsense....The riotous license of his mirth is restrained neither by decency nor by reverence....All assumes the form of allegory; those who have no taste for allegory cannot appreciate Rabelais.

Thus Sir Walter Besant on the great Frenchman who produced his immortal work at about the same time that the Chinese scholar Wu Ch'êng-ên was composing his own masterpiece. And all that is said of Rabelais applies with equal truth to the author of the *Hsi Yu Chi*, or Journey to the West, parts of which are here translated by our modern Urquhart, Mr. Arthur Waley.

The story has been called the Buddhist *Pilgrim's Progress*, based as it is on the journey to India undertaken in the seventh century by the monk Hsüan-tsang, also known as "Tripitaka," in quest of the Buddhist Scriptures. But apart from this, there is nothing historical in the *Hsi Yu Chi*: all is pure fiction (with an underlying allegorical motive) of the most fantastic character, and its real hero is not Tripitaka himself but the fabulous monkey who becomes his disciple and accompanies him on his pilgrimage. The opening chapters, indeed, are entirely devoted to the supernatural origin and mischievous exploits of this strange creature, who has acquired stupendous magical powers and uses them to throw the whole Buddhist and

Taoist pantheon into a turmoil. He is finally quelled by the serene influence of Buddha, and only after five hundred years' imprisonment in a mountain is he released at the instance of Tripitaka, to whom he soon gives proof of his devotion by invaluable help in many directions. Meanwhile other converts have been made; a demon with snout and tusks, whose licentious conduct had led to his downfall from heaven, receives the name of Pigsy; a fierce dragon becomes a white horse to bear the pilgrim on his way; and a hostile river-monster is won over to the faith and known henceforth as Sandy. Such is the curiously assorted little company that after much scheming and cursing, laughing and jesting, and desperate encounters with all sorts of enemies, succeed in reaching the goal at last. The tale is spun out to an immense length with a succession of adventures, both hair-raising and grotesque; but Mr. Waley has contented himself with translating rather less than a third of the whole. His racy style, sown with broad colloquialisms, admirably preserves the Rabelaisian flavour of the Chinese original.

And what of the allegory? Though never obtruded, one feels it subtly suggested throughout, giving coherence and meaning to what might otherwise appear to be a hap-hazard jumble of episodes. It is the old yet ever-fascinating story of the upward progress of the human soul, in which Monkey represents the active intellect or, in Mr. Waley's phrase, "the restless instability of genius," Pigsy brute strength and the animal appetites, and Sandy the passive side of man's nature. Near the end of the book, when they are crossing the last of the rivers, a corpse is seen drifting rapidly downstream. Tripitaka is alarmed, but the others congratulate him, saying: "It's you, Master. That dead body is your old self." A few minutes later, he stepped lightly out of the boat: "He had discarded his earthly body; he was cleansed from the corruption of the senses, and his was now the transcendent wisdom that leads to the Further Shore."

LIONEL GILES

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*Indian Architecture (Buddhist and Hindu Periods)*. By PERCY BROWN. (D. B. Taraporevala Sons and Co., Bombay. Rs. 19/-)

Handbooks fulfil a double task. They are not only guides for students and reference books for scholars, but also milestones of the progress of science. For, although they cannot catalogue all the detailed results of preceding research, they must at least draw its general sum, showing what has already been accomplished and what is still left to be done.

For years the history of Indian architecture has been in urgent need of such a new handbook. The existing standard works not only have become antiquated as a result of the archæological discoveries of the last decades, but also are not up to our modern methodological standards. J. Fergusson's monumental *History of Indian Architecture*, re-edited in 1910, was merely a first tentative classification. E. B. Havell's books of 1913 and 1915 (reprinted in 1927) have done the greatest service to Indian art by rediscovering to mankind its forgotten sublime beauty, but also a hardly less

disservice by their abstruse theories.

The gap is now being filled by Mr. Percy Brown, Curator of the Victoria Memorial Hall and former Principal of the Calcutta School of Arts. The present first volume, which is to be followed by another dealing with the architecture of the Islamic period, reveals all the virtues of his former books, industrious compilation of facts, sober and cautious judgment and clear exposition, indeed the very virtues demanded of such a handbook. Mr. Percy Brown, moreover, offers not merely a summary of our present-day knowledge of Indian architecture, but has incorporated also much of his own research.

Among the striking features are the many ( 46 of 118 well-executed plates ) splendid reconstructions and comparative tables illustrating the development of ground-plans and elevations, columns, arches, roofs, śikharas, etc. Drawn by Babu N. D. Ray after the author's sketches, they make the understanding of many complicated aspects really easy. Most interesting amongst them are the reconstructions of Vedic and other early domestic prototypes of religious stone architecture.

As a matter of fact, these early chapters are the most illuminating of the whole book. In the part dealing with Mediæval architecture the outline loses much of this clearness. The treatment of the so important transition period from the Gupta to the later North Indian, as well as from the Chalukya to the Hoysala style is somewhat meagre. The links connecting Paharpur on the one side with Masrur and Kashmir, on the other with Greater India, are hardly mentioned. The same must be said of the wood architecture of Nepal and its relations with Kanishka's stupa as well as with the Far East. The shrines of the Himalaya between Kashmir and Nepal should not have been quite omitted nor certain interesting temples leading over to the Hoysala style, such as the Belagami group. Of the great sanctuaries in Bengal, Orissa, Central India and Rajputana the author tries to trace the chief characteristics, but much still remains in the dark. Finally, hardly anything is to be found on the domestic and military architecture since the Kushana period, and perhaps also something more about the dominating influence of India on the architecture of Burma, Thailand, Malaya, Java and Cambodia might not have been out of place.

It would, however, be unjust to lay all these shortcomings at the door of the author, for most of them represent gaps in the research hitherto conducted. It is certain that Mr. Percy Brown's valuable book will become, for the next decades, the generally accepted reference work on Indian architecture and that its very shortcomings will be a guide to our scholars where to set in with future researches.

H. GOETZ

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*Kashmir : The Playground of Asia : A Handbook for Visitors to the Happy Valley.* By SACHCHIDANANDA SINHA, D.LITT., BAR-AT-LAW. ( Ram Narain Lal, Allahabad. Rs. 3/8 )

Dr. Sinha has compiled a multi-purpose book with such admirable thoroughness as to lay both his special public and the general reader under a real debt of gratitude to him. In less

than 350 pages, he has organised for us a combined history, geography, gazetteer, directory and bibliography of Kashmir. He disarms criticism in advance by calling it a guide-book; but it is evident that he is thoroughly under the spell of the *genius loci* of the world's loveliest play-ground. The tourist, rich or poor, native or foreign, who elects Kashmir for a change from the more sophisticated call of better advertised rivals will find in the book not merely a guide, but also a philosopher and a friend.

The work is so obviously a labour of love that it might seem ungracious to criticise it for not being differently planned. The very multiplicity of accessory prosaic tips so generously provided in it almost threatens to make a toil of a pleasure. The arm-chair travellers—the holiday-makers in imagination, the more numerous and blest of us, have no use at all for the statistical part of the book. That these count in the author's estimation is evident from the thoughtful provision of the third section, "Descriptive and Reflective," for their exclusive benefit. The author is at his best here, describing the sights and recording his impressions of the lovely scenes of Kashmir, of its rivers, lakes, gardens and sublime Himalayan heights brooding in snowy silence over all the landscape. The author becomes lyrical without effort, and conveys something of the beauty of Nature in love with itself.

The book is well got up and is enriched with numerous photographs of the beauty-spots in the happy valley. But the proofs have not received the care which they deserve in a book otherwise so carefully produced.

It is rare for busy publicists in our country to unbend in letters either for their own relief or for the delectation of a public too often condemned to behold them in one monotonous pose. It is happily otherwise with Dr. Sinha who in this book returns to his original love of letters from excursions in the world of affairs.

P. MAHADEVAN

## WAR IDEOLOGY

Apart from the verbal protestations of the major combatants, there is nothing to distinguish their war ideologies. Both believe in out-bombing one another and expect, out of the smoking ruins of a civilisation, the emergence of perennial peace. It is hardly likely therefore that the message which India has for the world can reach the deafened ears of the West today.

Sir S. Radhakrishnan expounded that message in his recent Kamala Lectures at the Calcutta University, defending the philosophical soundness of the Gandhian ideology. He believed, we think quite rightly, that India—if only she were free to lead—would show the way towards the elimination of the war spirit. Commenting on that mission *The Indian Social Reformer* of 19th December remarks editorially:—

> If India, like the monk, Telemachus, who put an end to gladiatorial fights in ancient Rome by throwing himself between the rival combatants, though he himself was stoned to death by the infuriated spectators for interfering with their enjoyment, can stop future wars by an act of self-immolation, it will be in the line of her ancient tradition.

# ENDS AND SAYINGS

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

It is a long step in the right direction to recognise the present confusion and the need for co-ordination of the different branches of knowledge. The health of society depends upon mutual co-operation and free circulation of ideas. The statement issued a few months ago by the hundred American scholars who attended the Third Annual Conference on Science, Philosophy and Religion at New York is pregnant with great possibilities. Its framers look upon the tragic developments of our time as "in large part the ultimate effects of world-wide intellectual confusion and spiritual and moral deterioration." And they urge the necessity of "bringing into focus the spiritual and intellectual resources available to us." *The New York Times* published their statement, from which we quote:—

It has been clear for more than a generation that the advances in human knowledge in special fields were not being correlated with one another, or with the great inherited body of accepted truth, or with the emerging value judgments necessary to preserve and further civilization.

They see the clarification of goals as necessary, and "the co-ordination of vast fields of human experience beyond military, political and economic interests." Also they recognise that a civilisation in which "various fields of creative thought are integrally related and yet autonomous" is not to be brought into being by wishing for it. They propose fellowships under the guidance of the Conference for study by men and women of vision of how to improve "the technique of intercourse among the fields of learning and human experience."

The Conference has made a good beginning and its breadth of outlook, its distinguished membership and its representative character lend hope of fruitful results. Its steering committee of directors includes a Jewish Rabbi and a Negro Professor of Philosophy, educationists, scientists, writers, Government officials and men of affairs.

When THE ARYAN PATH was launched in 1930 we set down for our guidance certain desiderata in various domains which we considered merited support. Among such desiderata, it may be of interest to mention, we gave a prominent place to these, which the Conference's findings definitely subserve:—

That which tends to unite specialists in different fields to pool their special knowledge in a common fund and thus provide a body of *unified* sciences—Knowledge.

That which tends to bring into existence a philosophy of modern science, *i. e.*, to bring to light principles and fundamentals common to scientific thought in different branches; especially those which emphasise the humane phases of scientific labour.

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The article by Dr. C. E. M. Joad which the *Evening Standard* published recently under the somewhat misleading title "Joad Goes Back to God!"

does not represent so sudden a right-about as the exclamation implies. An attitude of mind does not spring up overnight; it must always represent an extension of previously existing ideas. The articles which Dr. Joad has been contributing to THE ARYAN PATH over several years offer an illuminating study in ideological development.

In this latest article in the *Evening Standard* Dr. Joad explains what has led him to retake his ontological soundings. One consideration is the conviction that we have seen growing, "that what the mystics tell us may be true." Another is the recognised need to make provision in his scheme for moral experience. This is a line of thought in which Madame Blavatsky's *Secret Doctrine* undoubtedly played its part. His article in THE ARYAN PATH for February 1936, "God's Responsibility and Man's Freedom," was based upon his study of that work. There is a more logical and satisfying issue to his present dilemma than feeling driven by the fact of evil into acceptance of "a benevolent and participating God." It was pointed out in the "Note" appended to that article, in which the position of *The Secret Doctrine* on Good and Evil was summarised; he and others like him may be ready to see it.

In a nutshell, that solution is: There are no Good and Evil in the moral sense below the human kingdom but only Spirit and Matter as two contrasted aspects of the One Life. Human self-consciousness bestows freedom of choice; selfish choice disturbs equilibrium; restoration of equilibrium involves pain; pain becomes a teacher. It is as simple as that; but the ramifications are infinite.

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The Soviet Scientists' Anti-Fascist Committee sent a most interesting message to Sir C. V. Raman, President of the Indian Academy of Sciences. (*The Hindu*, 7th December). With it came an article which reviews the multifarious activities of Russian scholars in Indological research. Pre-Revolutionary Russia paid a good deal of attention to Sanskritic studies, it is said. Among notable achievements were the publication of an unabridged Sanskrit dictionary and a number of ancient manuscripts. The endeavours of scholars like Oldenburg embraced a vast field in ancient and medieval Sanskrit literature, folklore, history, archæology and culture. A number of scholars devoted themselves to the study of Buddhism.

The present generation of Russian Indologists, however, is reported to be devoting more and more attention to modern Indian languages and literatures and to Indian history. The translating of works like the *Ramayana* of Tulsi Das and the compiling of dictionaries of modern Indian languages is proceeding apace.

The message, it is explained, is prompted by a desire

> ...to strengthen and further contact with fellow-scientists abroad...[and] to organise mutual exchange of information about the progress of science in other countries.

But it is also stated that "the Russian public has been manifesting great interest in Indian culture and literature."

For the sake of mutual understanding, such interest in any aspect of Indian intellectual life is welcome. Mutual understanding, however, does not surely mean only acquaintance with each other's books. An intimate understanding of the deeper aspirations of

the two peoples, and sympathy with and co-operative help in the nobler struggles in which either of them is engaged, can more effectively weld them together. The nobility of the sentiments which have actuated the present message to Sir C. V. Raman is unmistakable and gives room for hope that Russia will be greatly helpful in giving to the ill-informed and misinformed West a more correct idea about the workings of the contemporary Indian mind in every department of life.

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The Nationalist (Indian) Christian Party's Executive Committee did well to remind their co-religionists that "the birth of Christ in a stable symbolises humility and self-sacrifice." Especially in this great crisis for our Motherland and the world, the traditional pomp and splendour of the Christmas season would not be seemly. Rejoicing at the birth of Christ, they conceded, was in order, but they urged simplicity and sobriety. They warned especially against the alcoholic indulgence which every right-thinking person must regard as profanation of any sacred festival. "Let us remember," the Committee urged,

> the poor and needy, who suffer from want of the bare necessities of life and let us also fraternise with our brethren belonging to other communities as children of one God.

This Christmas Message sounded the right note. We should like especially to see the Committee's last injunction taken to heart by everyone in India. The duty which it lays upon Christians rests no less upon us all. Sectarianism, dividing man from man, is a crime against humanity, under whatever name it be propagated. That alone is true religion which binds all men in a common brotherhood.

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Mr. B. J. Wadia, Vice-Chancellor of the Bombay University, also struck the right note in his New Year's message to *Rast-Rahabar*, progressive Parsi weekly. He urged not only a comprehensive policy of reform, broad-minded but not precipitate. He recommended also that *Rast-Rahabar* emphasise "what does not require to be preached so much as to be practised, that Parsis too are Indians first and Indians last."

> If we could only talk a little less, fight among ourselves a little less, combine a little more and think a little more of the country than of the community, we could always keep our heads high above water, and carry on.

That prescription for the diminutive but far from insignificant Parsi community deserves wide application. If every son of India would say "I am an Indian before I am a Hindu or a Mussalman, a Christian or a Jain, a Sikh or a Jew," the very force of our united will would sweep us irresistibly to freedom.

There is a lesson for others than Parsis also in Mr. Wadia's warning against making ancestral prestige do duty for present effort, "continually basking in the sunshine of our great-grandfathers." We fully recognise that the breaking down of the false standard that considers honest toil demeaning is a *sine qua non* of national, economic and social health.

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The passing of resolutions at annual conferences may mean little, Mr. H. B. Richardson, Education Minister of Holkar State, warned the educationists at Indore on 27th December. Their work must bear fruit. If the ideals formulated at that conference could be realised in practice it would be well for India, well for the world. The occasion was the joint session of the Eighteenth

All-India Educational Conference and the Third Indian Adult Education Conference. Educational objectives and educators' responsibility were specially stressed. The objectives were variously stated but were not mutually contradictory.

The maximum adaptation of each to his environment was the terse formulation of H. H. Maharaja Sir Vikram Sinha Rao Puar in his Inaugural Address. This is unexceptionable if by man be understood more than his mere material self and, by environment, more than the things he sees.

Mr. Richardson, President of the Reception Committee, offered physical, mental and spiritual development as the educational goal. He brought out too the need for the co-operative spirit and for education to weave individuals into a living pattern of creative activity for the benefit of all.

Pandit Amaranatha Jha, Vice-Chancellor of Allahabad University, urged, in his Presidential Address, stressing moral and spiritual enlightenment, especially in adult education. "The final aim of education in all its stages" he formulated as being

> to train the mind and the practical capabilities so as to subserve the higher and permanent needs of the spirit; to produce an urge for service; to make one a source of happiness to oneself, to one's family, neighbours and society; to render life beautiful and to prevent ugliness in thought and action; to attain wisdom and the even-balanced soul.

The first phrase could be interpreted to include what we hold to be a *sine qua non* of true education. But generalisations sometimes leave in doubt what requires to be plainly stated. True education must produce *free* men, vigorous and liberal minds. Children must be strictly trained in accurate and independent thought, free from all prejudices of race or caste or creed. Most truly was it stated in the Inaugural Address:—

> Victory over poverty, distress, disunion—whether ideological, communal or provincial—would be a much greater victory than anything which may be achieved by our armed forces. Indeed, it is perhaps not too much to say that wars are created or prevented in the classroom; for it is the ideas implanted in the individual mind at an early age which decide men's attitude towards life and their fellow-men. If this is so,—and I believe it to be so,—then the future lies more in the hands of educationists than of any one else.

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The address of Dr. George K. C. Yeh, Counsellor of the Chinese Embassy at London, to the East India Association, on "India and China" appears in *The Asiatic Review* (October 1942). He gave Buddhism a high place among formative influences on China. The way had been paved by Taoism, which not only had awakened religious speculation but had hinted that

> something undefined, something that could fill life and eternity with light and hope... was to come from the distant wonderlands of the West, which in those days referred generally to the countries in Central Asia and what was then known as T'ien-chu, the old name for India.

He credited the personal influence of Indian monks in China with creating the best type among Chinese monks, "that type of holy dignity combined with nobility." But the distinction that he drew between Chinese and Indians in relation to religion echoed a common misapprehension. "The Chinese," he said, were "rarely able to lead a life entirely given up to religion such as exemplified by Hindus and Buddhists in India." This he attributed to "the staying influence of Confucianism," which had made the Chinese so practical-minded."

Sir Atul Chatterjee did well to challenge the implication that little attention had been paid by Buddhists in India to worldly affairs and material things:—

In a study of Indian history it would be found that the great Maurya dynasty were Buddhists from Asoka downwards, and these certainly did not forget the practical side of life. The same was true of other dynasties—the Pala dynasty, for example, which ruled for four hundred years in Bengal and Bihar—they were strongly Buddhist...but they also took full cognizance of the world needs of their day.

Dr. Yeh disclaimed meaning to imply "that their Indian friends were unable to attend to practical affairs of life." But it cannot be overstressed that the ideal of the great Indian thinkers, Buddhist or Hindu, has never been retirement from the world. It has ever been the living of the spiritual life in the world, doing whatever has to be done with devotion and detachment.

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In another address at the same meeting Prof. Gordon Luce, recently of Rangoon University, bore witness to the predominantly idealistic nature of India's influence.

Dr. Yeh had said that there was something matter-of-fact—he thought he used the phrase "a little hard"—about the Chinese temperament. The same was true of the Burman and also of the Thai peoples. There was certainly something lacking on the spiritual plane until Indian influence, and particularly Buddhism, came there. That was a historical fact, borne out by many instances. One had only to see what happened when Indian influence came. It came to Champa in Annam, and the result was the great art centre of Misön. It came to Camboja, and the result was Angkor. It came to Java, and the result was Boro-Budur. It came to Burma, and the result was Pagan. It came to China, and the result was Yün-Kang and Lung-mên. Here, surely, the Far East owed a tremendous debt to India such as it could never repay.

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The one problem which is occupying the attention of the leaders of thought all over the world is that of peace—of post-war reconstruction. Mr. Wendell Willkie's "final comment on imperialism," recently published in *The Times*, is necessarily disconcerting to imperialist thinking. He was eloquent on the futility of dreams of Anglo-American hegemony. He disagrees profoundly with the theory that the future peace must be built "around the ridge-pole of British-American relations." There could be no hope of lasting peace unless narrow prejudices were overcome, ideas reoriented and Eastern nations hailed at the Peace-Table as equals. "The main point," he said, "is this":—

Health, peace and security for all of us depend on just and equal settlement with the Far, Middle and Near East. This is what Versailles did not do. We must do it.

The new internationalism he envisages is to be economic and not primarily political. These are basic universal considerations but of no less practical significance were "some plain words" which Mr. Willkie addressed to America, all against separatism and for the unity and brotherhood of nations and of men. Whenever the search for someone else to blame for conditions or events is suspended long enough to turn the searchlight within, there is hope.

We talk about defects the British must cure. Well, there is a lot of house-cleaning we have to do. We have to revise all our ideas about the place of Negroes in American life.

Only one familiar with the Negro problem in the U. S. A. can appreciate the courage of this statement by a political aspirant. It is proof positive

of the writer's good faith. So is his flouting of the sacrosanct Monroe Doctrine when he demands the giving up of "dreams of merely hemisphere security." So is his attack on big business in demanding the abandonment of the United States' exclusive tariff policy. Is Mr. Roosevelt, in his concern for the international proprieties, letting the moral leadership of his people pass into braver hands?

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The war has made one thing indisputable: that unless the reordering of the world after the war is on the basis of international understanding and good-will there is very little hope of a bright future for humanity. The Federal Union Movement naturally reflects the present intellectual ferment. None will disagree with the Federal Unionists when they propose, as in a recent Anglo-American manifesto, "extending the pledge of statehood in this Union to all other peoples who are prepared to give the guarantees of individual freedom." Nor should any disagree with their opposition to imperialism in all its forms.

The anxiety of the Federal Unionists therefore to have "an all-inclusive international organization" is understandable but not the mention of India among the nations who are asked to take a lead in the matter. This betrays a sad lack of knowledge about India's status and freedom of action. A nation unfree to order her own house, however advanced culturally or intellectually, can hardly give a lead in such a matter.

Further, "limitation of national sovereignty" is easy to demand but its reconciliation with maximum national autonomy will call for the highest statesmanship and a concern for the commonweal most rare among powerful States. If such a federation can ever succeed it must be on the strength, not of international coercive sanctions, but of sincere general conviction that force is not a permanently effective way of settling differences or cementing union. Arbitration and mutual understanding, based on the recognition of our common humanity, alone can establish and maintain amity and goodwill.

Prof. Gilbert Murray recognises, it seems to us rightly, that the most effective and practicable international system would leave complete national freedom outside "a series of definite agreed obligations" unanimously accepted. He visualises this as rendered more effective by precautionary plans against wars, by economic agreements and by provisions for a proper enforcement of international law.

Mr. Bernard Shaw seems unduly pessimistic in thinking the dreams of Federal Union beyond the present political capacity of man. His federation of nations on a "psychological" basis—in effect on the basis of East and West—is convenient geographically but pregnant with dangerous possibilities of racial wars. Mr. Julian Huxley sees security in enforcing peace through an international security organisation with adequate inspecting powers. Mr. Amery offers hopefully to the post-war world "the system of free co-operation, political, economic and cultural, which we have developed in the British Commonwealth, involving no constitutional impairment of national sovereignty"!

The Federal Unionists believe "that Man holds within himself, through mind and soul, the power of growth and promise of development." We pin more faith on that than on an artificial linking together of nations without the fusion that warmth of mutual feeling alone makes possible.

# 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 LOTUS

[The following poem by **Shrimati Sarojini Naidu** is from *The Broken Wing*; it is dedicated "To M. K. Gandhi." It is appropriate to print it here. India's great and saintly leader, incarnation of sincerity and apostle of Non-Violence, has planned to go on twenty-one days' fast from the 10th of February. *11th February 1943.* —ED.]

O MYSTIC Lotus, sacred and sublime,
In myriad-petalled grace inviolate,
Supreme o'er transient storms of tragic Fate,
Deep-rooted in the waters of all Time,
What legions loosed from many a far-off clime
Of wild-bee hordes with lips insatiate,
And hungry winds with wings of hope or hate,
Have thronged and pressed round thy miraculous prime
To devastate thy loveliness, to drain
The midmost rapture of thy glorious heart . . .
But who could win thy secret, who attain
Thine ageless beauty born of Brahma's breath,
Or pluck thine immortality who art
Coeval with the Lords of Life and Death ?

# THE INDIVIDUAL AND RECONSTRUCTION

In the great deal of present useful discussion on the New World Order there is scarcely anything said about the place and the responsibility of the individual in creating and maintaining it. Just as economic and political aspects elbow almost out of existence the moral principles involved, so also the real strength and power of man, the individual, is not fully recognised; he is lost among classes and masses. His contribution, and he can make a real and substantial contribution, is not taken into account. Whatever plans the economist or the educationist may make, whatever laws the politician and the administrator may forge, it is the individual as citizen, learning at school or earning his livelihood, who has to work the plans and to carry out the programme made. Unless the highest interests of the individual are given the primary place in any programme of reconstruction, harmony and order will not result.

One of the most potent factors in post-war reconstruction, if not the most potent, is the present re-education of the educated adult. He has to learn to formulate and then to improve his own philosophy of life. This is a pressing task for each of us—to make clear to ourselves our own philosophy of life. By what principles do we live? Towards which ideals do we aspire? By what method do we work to realise them?

Every man lives by his own philosophy of life, his own inner religion—not by the creed of his birth. A true view of religion is necessary if the New Order is to be one of subjective peace and objective prosperity. World peace will not be established as long as members of our own constitution war among themselves, within us—as long as our greeds and ambitions, our lusts and passions, are active in the brain and in the blood. That is why rich individuals or rich nations enjoy not the peace of heart and of mind, and why also their objective prosperity is not real and deep-rooted.

Organised religions are a bar to the world's progress towards lasting peace. We are not among the advocates of doing away with religions. But we fully recognise the necessity of doing away with the trading aspect inherent in every organised religious creed. The existing competition between religions is fostered by salaried priests. The individual should learn that one religion is as good as another, or as weak, for none is devoid of inspiring forces and none is free from the fetters of mental and moral slavery. The Great Instructors have always taught the self-same verities over which the dross of accretions has gathered; the future world-citizen must educate himself to absorb the wisdom of every religion, brushing away the dust of illusion that clouds each. The Wisest Minds have

taught the self-same truths for ages and yugas—their constancy and consistency reveal their magnitude. These universal and immortal truths mellow the human mind, illumine the human heart.

Among these truths are two which may rightly be called primary fundamentals. They pertain: (1) To the real nature and constitution of the individual himself; and (2) To his relationship to his fellow-men and to the Great Mother, Nature.

The first raises the dignity of man in his own eyes and strengthens his sense of responsibility. Not by looking upon himself as born tainted with original sin and ineradicable weakness but by valuing himself as an unfolding divinity can man do not only great things but also righteous things. The former attitude makes him a weak creature dependent on the strength of some god or saviour and breeds in him innumerable falsehoods. The second enables him to go forward from strength to strength, not in arrogant isolation but in reverential realisation of the Law of Interdependence.

The second of the two truths—man's attitude and behaviour towards his fellows and vast nature—has also been explained in one and the self-same way by Sages and Seers, ancient and modern. From the earliest times the doctrine of Non-Violence, of Harmlessness, of "Resist Not Evil" has been taught as an eternal law. Whether the warring clans of today, composed of politicians and soldiers, like it or not, the gospel of Non-Violence will prove dynamic, will become an Energetic Force if the new world now in the making is to enjoy lasting peace and real prosperity. Whatever the future of this gospel it has been made world-famous by the great son of India, Gandhiji; and once again credit goes to India for reintroducing this ancient truth in the modern world. The consummation of Non-Violence is devoutly to be wished, and be it early or be it late when its recognition and practice are established, the sun of India will then shine with greater *ojas* and grander *tejas*.

On the foundation of these two truths—that man is divine and that hatred can be dissolved only by love and in no other way—can we erect the Temple of a New Civilisation in which the formidable problems of economics, raw materials, national boundaries and the like will solve themselves. The World of Tomorrow must be free not only from religious sectarianism but also from the bias and the prejudice of narrow nationalism. What is needed then, and that immediately, is the education of the adult, which must put into each the right philosophy of life without which righteousness cannot become our permanent possession.

*5th February 1943.*

# THE PATH OF PATANJALI

[We publish here the first of a series of three articles by **Dr. D. G. Londhe** from which modern investigators as well as laymen can profit. Dr. Londhe has behind him many years of close study of Western psychology, including a course in Experimental Psychology at the University of Leipzig. Against that background he examines here the system of mind-control taught by a great psychologist of ancient India, Patanjali.—ED.]

## I.—THE AIM

It is now a quarter of a century since the *Buddhist Psychology* of Mrs. Rhys Davids appeared in the "Quest Series." The Editor's Note opened with the words,

> One of the most marked signs of the times is the close attention that is being paid to psychological research, the results of which are being followed with the greatest interest by an intelligent public and the continued advance of which promises to be one of the most hopeful activities of modern science. The observation, analysis and classification of mental phenomena are being pursued with untiring energy, and the problems of mind attacked on all sides with refreshing vigour. In brief, the new science of Psychology seems to promise at no distant date to become one of the most fruitful, if not the most fruitful, field of human tillage.

These prophetic words are significant even at the present time when the prophecy in the last sentence has been fulfilled.

When Patanjali compiled the *Yoga Sutras* he laid down a unique technique of mind culture and thus paved a Path for all those who are intent upon disciplining their minds and sublimating their souls. He started with normal healthy individuals and set up a system of streamlining the soul and perfecting the psyche. He did not set out to diagnose and cure the disorders of neurotics and the maladjustments of morbid minds, as the modern psycho-analysts do, seeking to save their souls. His was not the modern method of medical consultation and clinical practice but the time-hallowed method of personal spiritual guidance. The psycho-analytical method has to employ "all the devices of the animal tamer to make the defiant barbarian and the savage in us in some measure tractable" but the Yogic method aims at awakening the slumbering divine spirit in man and at developing and evolving the Super-man in him.

The Yoga system contains a vast mine of psychological material. A constructive and comparative study of the system of psychology implied in it is a great desideratum. The psychological outlook dominates Indian philosophy, religion, ethics and culture in general. Yet it is to Yoga that one has to look for a systematic and coherent treatment

of the nature, working, conditions and interrelations of the mental processes. Yoga is the blossom of a culture which is essentially psychological. European culture starting from Greek science shows a marked preference for physics and mechanics. Indian culture, ever since the Upanishadic period, shows a remarkable inwardisation of spirit. Bergson indulged in very penetrating and sagacious musing on the genius of the comparative cultures of the East and West in his Address to the Psychical Research Society in 1913. He writes :—

I have sometimes asked myself what would have happened in modern science, if it had started the reverse way: with the consideration of mind (*esprit*) instead of matter: if Kepler, Galileo and Newton, for instance, had been psychologists.

Following this reverse way, that is, " with the consideration of mind, instead of matter," India could produce a wonderful system of psychological theory and practice in what we call Yoga. We may, following Bergson's suggestion, style Patanjali a " Newton of Psychology." Mrs. Rhys Davids, writing on " The Birth of Indian Psychology and Its Development in Buddhism," complains that

India is still a home for mysteries of rddhi or psychic will-force, but she is far from being a home for an intelligent investigation of it.

It is high time that our vastly increased psychological knowledge and the newly discovered methods of investigation be brought to bear upon truths intuitively discovered by Patanjali and other illustrious teachers of the Yogic tradition and continuously kept alive and enriched through the centuries.

Psychology as a separate science is of comparatively recent origin. Psychology as pursued in the West is only "Mentology." It is, strictly speaking, a science of the mind, rather than a science of the psyche, which has obviously a much wider significance. The English word "mind" is too generic and vague and is positively confusing when employed as an equivalent of the Sanskrit word "Manas." It is only in the early Vedic usage that Manas is equivalent to soul or spirit. In the *Shiva Sankalpa Sukta* (*Yajurveda*, 34) mind is praised in the sense of an all-pervading spirit, the description of mind being analogous to that of the Atman in the Upanishadic sense. The all-pervading mind later came to be degraded and limited as a mere "Inner Sense" (*Antahkaran*). The term " Chitta " becomes more prominent in Buddhism and, in the Yoga Psychology, as an empirical science divorced from metaphysics, would naturally require a suitable terminology divested of all metaphysical associations.

Yoga represents a dualistic psychology. Patanjali posits a psyche distinct from the body. Human life as it is actually lived is a partnership between the psyche and the body. We are familiar with these two different trends of thought in

Western psychology. According to Monism, man, as a concrete being, is a unity of body and mind. However clearly we may distinguish conceptually between body and mind, the concrete evident existence of man is as an organic, undifferentiated whole. Mind, soul or self is an abstraction for which there is no ontological counterpart in real nature. Aristotle had advocated such a monistic view of man. He regarded the soul as a mere function of the body. Thinking, judging etc. are to the body what cutting is to the axe or seeing is to the eye. Materialists supported the monistic view from a very different standpoint. Karl Vogt held that "thought stands in the same relation to the brain as bile to the liver." Büchner regarded psychical activity as "nothing but a radiation through the cells of the grey substance of the brain, of a motion set up by external stimuli." Haeckel considers soul as a function of all substances. He attributes tissue souls to plants, nerve-souls to animals, cell souls to ova and germ-soul to the impregnated ovum wherein man's body and soul are born together.

The line of dualists starts with Descartes, who postulates two substances, soul and body, or spirit and matter, in general, and thus leaves a problem for all future generations of philosophers and psychologists to struggle with. He regarded the pineal gland as the seat of the soul and as a medium of interaction between the soul and the body. In modern times Henri Bergson, Hans Driesch and William McDougall are the outstanding exponents of psychological dualism.

Yoga, as said, implies a dualistic conception of the constitution of man. Body is regarded as an instrument of the soul. Health and efficiency of the bodily part of man, though deemed desirable, are not so over-emphasised as to be allowed to jeopardise the well-being of the soul. Psychological dualism is a necessary presupposition of the recognition of former lives. Patanjali undoubtedly recognises a series of births prior to the present one and suggests the possibility of recalling them to memory through a revitalising of the Sanskaras. Even a direct sallying forth of the psyche is sometimes suggested (*Cf. Yoga Sutras*, 3, 43 and 19). As Yoga believes in extra-sensuous perception, it virtually recognises the capacity of the mind to function independently of the senses and thus supports a dualistic psychology.

In our experience we meet with facts of two kinds: mental and material. This dualism may not be hastily dubbed ultimate, metaphysical and mysterious and yet there can be no gainsaying that experience is either mental or material. The mental is what is directly and immediately experienced; the material, on the other hand, is what is indirectly and mediately known. Our first acquaintance is with the mental. The mental occurs as perception, feeling, emotion, belief,

judgment, memory, dream etc. What we term mind or self is not experienced in its integrality at any particular time. Mind may be understood as a general name, a class-concept or a universal of which the perceptions, feelings etc. are the particulars, just as man is a general name, a universal to which such individuals as Socrates and Shakespeare correspond. Mind is not a mere abstraction, as it is capable of taking the form of a concrete passing perception. We may conceive a particular passing perception, feeling or belief as an incarnation of the mind, if the secular use of a religious term be permitted. It is not the mind but only its " mindings " (or workings—*Vrittis*) with which we are immediately concerned.

Patanjali in his Yoga system aims at developing a definite scientific method of controlling and mastering the " mindings." He defines the ideal of Yoga as " control of the modifications of the mind." (*Yoga Sutras*, I.2) A question might be raised: What is the exact nature of this control? The original Sanskrit word "Nirodha," primarily connoting inhibition, is *prima facie* a negative concept. It means withholding, not allowing something to go forward, so to say. The " mindings " betray a natural tendency to go forth to objects and to identify themselves with them. Yoga implies that it is desirable to check this extravagant outflow of mental energy which dissipates itself upon objects. The aim of Patanjali's unique method of mastering the mind is to retain the contents of the *Vrittis* on the subject itself. The control of the modifications of the mind, then, which is laid down as the ultimate objective of the Yoga system is nothing but conservation of the mental energy. Thus, in spite of the apparently negative connotation of the term, " Nirodha " is found on closer consideration to carry the positive significance of retention and conservation.

But the conservation of the energy content of the " mindings " should not be understood in a mere passive receptive sense. Control as conservation of mental energy will ultimately take the form of transformation and sublimation of mental energy. Patanjali conceives the human psyche as being essentially a dynamic entity. Yoga psychology in the last resort turns out to be a species of Spiritual Dynamism.

Modern Western psychology has only recently come to recognise the existence of psychic energy. Freud misinterprets psychic energy as being sexual in character. McDougall has rightly insisted that psychology must postulate general psychic energy if it is to avoid being merely descriptive. The hypothesis of energy, being so very serviceable in physics and biology, should be equally serviceable in psychology also, if psychology is to deal satisfactorily with the problem of innervation of human activity. In McDougall's view this energy must be conceived as being different in character from

energy as postulated in physics. It should be understood as being psycho-physical, or hormic, as he chooses to term it.

The physiological basis of a mental process consists in a neural process of enormous complexity involving inter-neuronic connections between any number out of those nine billion cells which inhabit the cerebral cortex. Our knowledge of the exact nature of the neural process accompanying and conditioning a mental process is still very meagre, yet we may conjecture that it is probable that the stimulation of a nerve results in the discharge of stored-up energy contained in a neuron.

The brain activity is sustained by these streams of energy which keep it charged with neurokyme at a varying tension or potential and this charge of free energy is constantly being worked off by thought or mental activity of any other kind; for all mental activity involves the discharge of neurokyme from the sensory to the motor side of the brain, according to James's Law of Forward Conduction. (McDougall's *Outline of Abnormal Psychology*, p. 104; also his *Energies of Men*, p. 9)

The value of controlling the mental modifications is being increasingly recognised with the progress of neurology. Intense brain work sustained for some time should convince us in a general and non-technical way of the probable loss of mental energy caused by mental activity. The most outstanding mark of an untrained and undisciplined mind is unsteadiness. The "monkey" mind is a wandering mind. Now it thinks of one thing and then suddenly and unexpectedly it thinks of quite another thing absolutely disconnected with the first. The unsteadiness in the last analysis amounts to lack of adequate attention and application to the object in the focus of consciousness for the time being.

The evil of unsteadiness which it is sought to remedy by the Yogic method is the excessive speed, the mere movement that overshoots the mark, the velocity that is valueless because it defeats its own purpose. The mere passage of the mind from one object to another is a movement of thought which does not help the understanding of a particular object, as it fails to open up different perspectives for looking at one and the same object or situation. Unsteadiness in its extreme form expresses itself in a miserable lack of logical and coherent thinking. A flickering mind is like a flickering flame, unreliable and treacherous and good for nothing. Unsteadiness beyond a certain measure is a symptom of insanity. In the manic form of insanity a man's mind betrays absolute incapacity to fix itself on a particular object. Yoga leaves out this abnormal state of unsteadiness, and takes up unsteadiness only in its normal aspect, seeking to control it by a definite method and technique. Jung has rightly grasped the high value and significance of this method. He writes:—

We Occidentals had learnt to tame

and subject the psyche, but we know nothing about its methodical development and its functions. Our civilization is still young and we therefore require all the devices of the animal tamer to make the defiant barbarian and the savage in us in some measure tractable. But when we reach a higher cultural level, we must forego compulsion and turn to self-development. For this we must have the knowledge of a way or method and so far we know of none. (*Modern Man in Search of a Soul*, pp. 61-2)

Patanjali provided a "way or method of self-development" two thousand years before the birth of modern psychology, which is still groping in the dark to find such a way.

D. G. LONDHE

# PRISONERS AS RECONSTRUCTIONISTS

The article "War Prisoners Hold Conferences" in the greatly delayed January-February 1942 issue of *International Literature* (Russia) is revealing. German prisoners in the Soviet Union late in 1941 adopted declarations appealing to their brothers at the front and to all compatriots to work for the overthrow of the dictators. This declaration was unanimously adopted by 158 delegates, representing, it is claimed, all strata of the German people. Conferences of prisoners belonging to other suppressed nations who had been made to fight for the Nazi cause passed even stronger declarations. That prisoners of war in Russia should have been given the liberty to meet in mutual consultation and discussion would seem to be in striking contrast to conditions reported of German concentration camps. Granting the *bona fides*, the declarations unanimously adopted at these conferences prove beyond doubt that the whole of Germany is not behind Hitler, that, in fact, in every subjugated country there is a section of the population seething with righteous indignation and waiting for the overthrow of the man who has meant to them the eclipse of their cherished freedom.

There can be little doubt that such conferences will yield far-reaching political and military results. If the Fascist leaders are to be checkmated in their vandalism—both material and spiritual—nothing can more effectively achieve that than the growth of consciousness such as that which prompted the prisoners to hold the conferences. Should the dictators find that their followers are being steadily won over to the conviction of the futility of force they will realise that their best foothold—blind and implicit obedience—is crumbling. More crushing than any military defeat would be such a consolidation of spiritual protest of all the freedom-loving and democratic forces now under the yoke of Nazi suppression. Battles may be won, but victors and vanquished alike may suffer defeat in a total war like the present one. As Shri Munshi recently remarked in delivering the inaugural address of the Nagpur Press Club, whoever won the war would find it difficult to control the whole world. And *The Hindu* of 19th January reported him as adding that "if today a moral order was represented by anybody, it was not by warring nations but by Gandhiji."

# EURASIAN INFLUENCE ON INDIAN ART

[**Dennis Stoll,** who wrote in our last volume on "India's Early Influence on Mediterranean Music" enters here a perhaps more debatable field. Culture, like Life, is a pattern of interrelationships, but Indian art, like Indian culture generally, has ever given more than it has received. It is fed by hidden springs. Many are the streams that have flowed into India's deep, calm and quiet pool, but more are the irrigation canals leading from it.—ED.]

New culture commences with new ecology. Art receives its initial impetus from racial experience or physical environment: it is only at a later and higher period in its development, when it has become fine art, that it consciously draws inspiration from spiritual vision.

The known history of Indian art confirms this principle. The relics found at Harappa, Mohenjo-Daro, Amri, Jhukar and elsewhere in the Punjab, Sind, Seistan and Baluchistan, suggest that there was a sophisticated Indian civilization in the fourth millennium B. C. Having attained its full physical maturity, the glory of this early civilization seems to have waned. The spirit was willing, but the flesh was weak. So a new ecology must needs give birth to a new culture that would inherit the best attributes of the old. The inevitable miracle took the form of a Eurasian community on a gigantic scale—the community which forms the Hindu bulk and backbone of the modern Indian people.

Toward the end of the second millennium B. C., a white race of Aryans swarmed into the valleys of the five rivers of the Punjab. After a certain anxiety for racial purity, echoed by the texts of the *Vedas*, the Aryan aversion for *krishna tvac* (the "black skin" of the resident Dravidians) was rationalized into an ingenious social order; but a dynamic impulse for miscegenation, expressing itself in successively relaxed laws about intermarriage among castes, slowly but surely united the two peoples.

This clash and blend of colour produced a physical type that is reflected in the complexions of the mortal and divine characters of the epics *Mahabharata* and *Ramayana*. Draupadi is described as dark, Sita as "golden yellow," Rama as black or dark, Balarama as white and so forth. The *Mahabharata* suggests progressive miscegenation when it says that the complexion of Vishnu varied from age to age. The *Brihadaranyaka Upanishad* confirms the evidence that the colour of the Aryans changed owing to the mingling of castes.[1]

The slowly maturing Eurasian stock proved itself worthy of symbolizing the spiritual concepts of the

[1] See *Racial Synthesis in Hindu Culture.* By S. V. VISWANATHA. (Kegan Paul, Trench, Trubner and Co., Ltd., London 1928)

Buddhist artists who painted those "Botticellian princesses" of the Ajanta frescoes (first to seventh centuries A. D.). It inspired the sculptors who hewed slender figures of chaste grace in the rock of Mamallapuram (seventh century A. D.), and the metal-workers who caught in bronze the virility of a thousand dancing Sivas (mostly fifteenth century A. D.).

From the fulfilment of the Aryan infiltration to the time of the Mughal secular "renaissance," Indian culture became increasingly spiritualized. The new ecology flowered and flourished in conscious religious aspiration. The fused Aryo-Dravidian minds revealed a noble path of thought that—through the *Aranyakas* and *Upanishads*, the Buddhist *Dhammapada* and Jaina *Sutras*, and their synthesis with the more recent works of Hinduism—may prove ultimately to have paved the way for a universal conception of religion, and has already generated the highest cultural glory that is the Asian heritage.

Let us trace the process of spiritualization. We see that India's art matured in sympathetic coalescence with her religious literature. Its steady and upward growth can be followed through the numerous chronicles of spiritual thought. The nature poems of the *Rig-Veda*, lauding the physical forces of thunder and flood, perceiving a god or a goddess in every world element and human need, gradually gave place to the monotheistic tendency of the *Upanishads* (from about 800 to 300 B.C.). The process of realizing Universal Spirit as the source and vitalizer of plastic creation was hastened by the Buddha and the religious thinkers who followed him (fifth century B.C. onwards). Simultaneously India's sculpture emerged from its earthy state and aspired to regions of fine art. The *yakshini*, forest fairy, swaying forward into space from the east gate at Sanchi (third century B.C.), suggests a liberation of spirit, a soul no longer confined to the pagan stone.

With the spiritual enlightenment of the Buddha, there dawned a Golden Age of culture in India. Buddhist fine art may be said to have found its first patron in the Mauryan (and therefore Eurasian) Emperor, Asoka (third century B.C.). He was responsible not only for the famous *stupa* at Sanchi and the sculptured railing at Bharhut, but for some thirty-five rock and pillar edicts, scattered throughout his empire, bearing messages of universal peace and good-will that transcended narrow nationalisms and race prejudices.

It is significant that at this time isolated seers arose in the Indian art world, who realized more sensitively than some others the Buddha spirit of their age. The fragment of an arch from Sarnath (200 B.C.), representing a lotus and a sorrowing woman, brings home the plastic gentleness of the later Classic Buddhist style in a remarkable manner. Indeed, its subtle emotional appeal,

the hidden face, the expressive curve of the back, scarcely seem to belong to the Mauryan period at all. The work may be regarded as an inspired anticipation, by some four hundred years, of the Amaravati bas-reliefs, where the body physiognomies are so revealing of inner and spiritual emotion.

During the medieval years (up to about 700 A. D.), Buddhist art produced wall paintings in the cave temples at Ajanta, Bagh and Sigiriya, and sculptures in almost every part of India and Ceylon. The Ajanta paintings are among the world's most divine in majesty and human in tenderness. In particular, we recall a panel (Cave 2, early seventh century A. D.) of a woman in anguish, kneeling before a king. Her face is concealed in her arms, the line of her back is curved in supplication. We are reminded of the sorrowing woman of Sarnath: only here the passion of mourning is not depicted, but the act of pleading for life. The king holds a drawn sword in his hand, expressing relentless purpose. Very strangely, the damp has now soaked into the painting in such a way that it is his head that has been cut off by a mist of mildew.

The physical types of human character in Ajanta's frescoes match the lofty compositional conception, the spiritual splendour of their subject. The distinctive features, typically ancient Indo-Eurasian, are still to be found among the mixed tribes of Koles and Bhils in Central India. Shri Mukul Chandra Dey, that most aware of modern Indian artists, has observed:—

> I was astonished to see how the golden-coloured man and woman walking beside a cart resembled the figures I had seen in the Ajanta frescoes of the earlier period; the woman had a sharp nose and long, fine arched eyebrows over lovely dark eyes, and the man's curly hair was encircled by a band of palm-tree leaves and flowers.[1]

It is interesting to compare these Ajantan features with the more flaccid delicacy of the faces in the Brahmanical wall paintings at Badami (Cave 3, sixth century A. D.).[2] At Ajanta, the skin fits the firm modelling of the features, lacking that softness we find at Badami, that hovering modulation of spirit which has breathed upon the flesh. There are doubtless anthropological conclusions to be drawn from the differences, as well as from the considerable affinity between the two types.

About the seventh century A. D., Buddhist and Brahman art mingled like two great rivers that have the same destination. Their fusion, the rise of Hinduism, was accompanied by steady race infiltration from north to south, and from west to east. Hindu temple architecture superse-

[1] *My Pilgrimages to Ajanta and Bagh*, finely illustrated. (Thornton Butterworth, Ltd., London. 1925)

[2] See Stella Kramrisch's essay and photos "Paintings at Badami." (*Journal of Indian Society of Oriental Art*, Calcutta. June 1936)

ed the Buddhist cave-temple style. The pinnacled pagodas of Mamallapuram provide excellent examples of this. These elegant structures are witness to the spread of Aryan culture far southwards among the Dravidians. They were built toward the end of the rule of the Pallavas, who occupied Madras Presidency from about 400 to 750 A. D. The outside walls are decorated with rectangular frames containing sculptured nude figures, remarkable for their ethereal and elongated appearance, veritable "images of chaste grace." There is absolutely no suggestion of sensuality in the shape or pose of any male or female represented. The sculptures are a monumental contradiction of the mistaken theory that miscegenation produces a degenerate culture. At Mamallapuram, we see the pure work of the hands and hearts of a mixed stock, the mingled heritage of both Buddhist and Brahman, æsthetic values. The Pallavan sculptors have given us not degeneracy, but the mystic nutriment of the loftiest souls.

The famous dancing Siva motif appeared in South India about this time (seventh century A. D.). E. B. Havell has written illuminatingly :—

Brahmanical teachers drew many of the symbols which they used to explain their esoteric doctrines from the local environment, often borrowing and adapting those of non-Aryan cults which came under their influence. So, comparatively late in the development of Indian iconic symbolism, we find in the temple worship of the Saivas in Southern India a new type of image representing Siva as Nataraja, or the Lord of the Dance of Destruction, a wonderful conception now generally recognized as one of India's greatest contributions to the world's art.[1]

This Aryo-Dravidian conception, too widely known to require further elucidation, was translated into many fine bronze images in the fourteenth and fifteenth centuries. It was a triumph for Indo-Eurasia, now the Mother of all India's non-Muslim art.

In the sixteenth century, we are confronted with the beginning of an Iberian and a further Aryan infiltration—that of the Portuguese and the English. When Albuquerque landed at Goa in 1510, in order to save the local Indian women from the indignity of concubinage, he encouraged his men to take Hindu wives. The result is that the Goanese today are a deliberately bred Eurasian people, the progeny of a once flourishing community that commenced on too artificial and too slender a eugenic scale to be anything more than an experiment. But a certain culture has survived, and the modern Goanese are famous throughout India as musicians. Ethel Rosenthal's comments are of interest in this connection :—

Specimens of Indian music, influenced by contact with Europe, are to be found in Portuguese India. Although

[1] *The Himalayas in Indian Art.* (John Murray, London. 1924)

Nova Goa...is a stronghold of Roman Catholicism, a large proportion of the inhabitants are Hindu. The Indians have come very closely in touch with the European and semi-European inhabitants, and this intercourse has affected their music....In the Portuguese district of Ponda, bells, drums, horns and Indian string instruments are employed in the temple consecrated to Siva worship....The performers obtain rhythmic and melodic effects suggestive of western compositions.[1]

Artistically, the Anglo-Aryan infiltration presents an even more disappointing picture than the Portuguese. The Hindu "aristocracy of eugenics" has been blamed for this; but honest thinkers have no hesitation in admitting that the plain truth is that England has never seriously considered India as a *colonie de peuplement*, but only as a *colonie d'exploitation*. The position today of the Anglo-Indian (the confusing modern term for Eurasian) is therefore lamentable: he feels he is not the product of the creative imagination and sympathy that unite, but the result of a passion for riches and power that divides.

G. T. Garratt has traced the somewhat negative history of Anglo-India with firm outline:—

Former invaders had settled down, brought up their families in India, and either were absorbed by the Hindu system, or, like the Moslems, introduced a new religion which spread sufficiently to give them a real hold in the country. The English did none of these things. From the first the Eurasian and the "country-bred" were despised. The tone of the administration and of the expatriated community was set by fresh contingents of Englishmen, coming from a land which was itself rapidly changing.[2]

Such drastic condensation of the facts is inevitably misleading. It is not fair to generalize, as Garratt does, by asserting that from the first Eurasians were despised. Many of the early British traders and administrators were by no means morally narrow or unenlightened in eugenics. They did not anticipate those late nineteenth-century inhuman race prejudices and artificial social regulations that have since made *pukkha sahibs* and *memsahibs* figures of fun for English people at home. They understood that East and West are ever in search of each other (as Tagore put it) and that they must meet, not merely in fullness of physical strength, but in fullness of truth.

If East and West are as yet showing little sign of real union, it is due to the same racial and spiritual ignorance that now darkens Europe with war-clouds. Exclusive pride of race and religion, the creed of the Nazis, has too long been the secret creed of the world.

Enlightened people look with sorrow toward India, seeing that no high civilization has emanated from her long contact with the West. Perhaps tomorrow, when the sun

[1] *Indian Music and Its Instruments.* (William Reeves, London)

[2] *The Legacy of India.* Oxford University Press. 1937)

rises again in the East, their sorrow will be turned to joy. Eurasia will assume a new and truer significance. The black with the white, the yellow with the brown, all will be united in human and spiritual relationships such as Tagore has so nobly envisaged :—

O, heart of music, awake in this holy place of pilgrimage,
In this land of India, on the shore of vast humanity.
Here do I stand with arms outstretched to salute man divine,
And sing his praise in many a gladsome pæan.
These hills that are rapt in deep meditation,
These plains that clasp their rosaries of rivers,
Here will you find earth that is ever sacred,
In this land of India, on the shore of vast humanity.
We know not whence and at whose call these myriad streams of men
Have come forth impetuously to lose themselves in the sea.
Aryan and Non-Aryan, Dravidian and Chinese,
Scythian, Hun, Pathan and Moghul, all, all have merged into one body.
Now the West has opened her doors, and they are all bringing their offering.
They will give and take, unite and be united, they will not turn away,
In this land of India, on the shore of vast humanity....

DENNIS STOLL

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# EURASIAN MENTALITY

The advice which the Governor of Ceylon gave recently to students of the Royal College at Colombo is refreshing. In these days Western ways of life are aped without a thought about their suitability to conditions here. Indians no less than the Sinhalese need to be reminded that the tyranny of the West, whether in the matter of dress or habit or thought must go, for its sheer absurdity if for no other reason. As His Excellency said,

> To wear the dress necessary to the cold climate in a very warm one is neither rational nor hygienic nor economic nor æsthetic but merely mimetic.

More serious than the cost, the inconvenience, the discomfort and the downright absurdity of such mimicry is the mental attitude which submits tamely to such "tailor's tyranny." It is the same uncritical, unquestioning attitude which prompts the greater folly of imitating Westerners in such habits as drinking and smoking, which His Excellency also deplored. To his credit be it recorded that he has consistently encouraged the national, *i. e.*, the suitable, dress at State functions and has himself given up smoking. He did well to make his iconoclastic appeal to youth. He remarked :—

> I do not, of course, expect elderly men to discard at my bidding the habits and costumes of a lifetime. That would be unreasonable. It is only a growing hermit-crab that changes its shell. The old one becomes permanently encased.

# THE GOAL AND THE GRADED WAY IN JAINISM

[There is much of truth enshrined in Jainism, as **Shri Ajit Prasada** brings out here. It has a noble concept of the Goal and of the graded Way. Its tolerance is beyond praise. Side by side with its great doctrine of Ahimsa, the ethics of the Jinas rightly puts self-discipline. But exaggeration is distortion, and the austerities described at the end of this article seem more akin to Hatha than to Raja Yoga. "Even in a palace, life can be lived well!"—ED.]

Jainism is very often and by very many people called Atheism. This is an entirely baseless conception if it is thereby intended to convey the idea that Jainism does not believe in divinity, godhead or supreme being. It would not be incorrect to call it Atheism if the idea thereby conveyed be that Jainism

(1) does not apotheosise any one as the maker of the world or the dispenser of the destinies of worldly beings;

(2) does not recognise the theory of one Supreme God, from whom all animate and inanimate phenomena proceed, and in whom they are all reabsorbed;

(3) does not subscribe to the propositions of Advait, Vishishtadvait, or Dvait Vedanta;

(4) does not accept the proposition of the One God sending His Son, Jesus, or His Messenger Mohammad to redeem or to reform mankind;

(5) does not sanction sacrificial offerings in fire, of animals, horses, buffaloes, serpents, goats, and even men, to appease God, or minor gods and goddesses;

(6) does not admit that the Veda, Bible, or Koran has been revealed by God to chosen Rishis, Christ, or Mohammad;

(7) does not accept the Trinity of God the Father, God the Son, and God the Holy Ghost, or the Trinity of Brahma, the Creator, Vishnu, the Preserver, and Siva, the Destroyer of the Universe;

(8) would not tolerate the idea that God himself reincarnates in various forms at various times, when sin and sorrow increase abnormally, in order to restore peace and order;

(9) does not believe in the sanctity of rivers, like the Ganga, the Yamuna, or the Godavari, or of trees like the Bargad, the Peepal, the Aonla;

(10) condemns blind or thoughtless following of beliefs, customs and conduct, without duly considering and weighing them according to the best of one's intellect;

(11) sanctions, recommends and encourages independent thinking, logical argument and the severe testing of Guru, Deity or Scripture before accepting any as authority;

(12) does not believe in prayer or supplication, or the begging of

favours from God ;

(13) does not worship any idol of fantastic or curious shape or form.

Jainism does believe in divinity or Godhead, and to an extent surpassing all other religions. The characteristic tenets of Jainism are the eternal, uncreated and unending existence of the Universe ; Syād-vāda ; the Philosophy of Karma ; the doctrine of Ahimsa ; and the possibility for every embodied soul, every living being, to attain the status of Godhead, Omniscience, eternal existence, and Bliss, and that by individual efforts, without the mediation of any redeemer or the intercession of any minor gods or goddesses.

Some poets and philosophers had a glimpse of the Jaina Doctrine when they gave utterance to their feelings in verses such as follow :—

*Ajab man Shams-e-Tabrezam he Ashiq gashta am bar khud,*
*Cho khud ra khud nazar kardam na deedam juz Khuda dar khud.*

( I, Shams of Tabrez ( a city in Persia ) am a curious person in that I have become lost in love for myself. When I looked at myself, I found nothing but God in my Self. )

*Khuda hun zat-e-Bari hun Khuda hun main Khuda hun main,*
*Buland Awaz se kahta hun main ki main Khuda hun main.*
*Khuda ki jitni sifatain hain sab hi moujud hain mujh men,*
*Khuda ka ham-sifat hun main, Khuda hun main, Khuda hun main.*
*Kaha Mansur se tu baz a apne aquide se,*
*Pari jab ankh Suli par to bola main Khuda hun main.*
*Utaren khal Araf ki mukhalif gar-che sab mil kar,*
*Sada har rom se nikle Khuda hun main, Khuda hun main.*

(I am God, I am the Creator ;
I proclaim in a loud voice, I myself am God.
All the attributes of God are present in me,
I am possessed of the same attributes as God, I am God, I am God.
When Mansur[1] was told to abjure his belief ;
He looked at the scaffold and exclaimed " I am God. "
If the opponents of Arif[1] all join in removing the skin from his body,
Every pore will voice forth, " I am God, I am God. " )

Another poet says :—

*Sarapa arzu hone ne banda kar diya mujhko,*
*Wa-gar na main Khuda tha gar Dil be-Mudda hota.*

( Because of being steeped in Desire, I have been rendered a Slave ; otherwise I were God, if my mind had been free from Desire. )

Jainism, I repeat, does believe in divinity or Godhead. It asserts or postulates that the Universe ( all living beings and all non-living matter ) is eternal ; it was never created and it will never cease to exist ; man is the master of his destiny and may make or mar his future, may by his own efforts attain Omniscience and Eternal Bliss, or may ceaselessly wander for ever in the mazes of transmigration from one body to another.

History shows that the Greeks and the Romans had numerous gods and goddesses. The early Aryan settlers in India also sang songs in praise of the Sun, the Moon, the Stars, the rivers and other mighty forces of nature. Each of the Arab clans had a god of its own installed in stone in the Kaaba, and it was no easy task for Mohammad to remove these numerous gods and substitute in their place the worship of One

[1] Mansur and Arif were persons absorbed in self-realization.

God only. Curiously enough, one black stone is still held as sacred by all Muslim pilgrims to Mecca. In other countries also totem worship in various forms prevailed, until replaced by reformed religions.

It is not difficult to imagine how the idea of a God came to man's mind and why it took such strong possession of it.

From the time man begins to think, he sees that corn grows in consequence of seeds properly sown by man, that cloth is made out of cotton, gathered by man from shrubs man had sown, and cleaned, spun and woven by man, and that man works to provide all his necessities. A grown-up baby thus begins to think that there must be somebody, some agency, some power, some superior force, a deity, who controls the weather and all other phenomena, and rules over the destiny of man, subhuman beings and all that is. The idea grows up, and the "God" created by man takes such a powerful possession of man's mind that his intellect is atrophied, and he cannot think freely. Prejudice takes hold of the man, and free thinking or logical argument is condemned as heresy. The idea that a tree sprouts from a seed, and a seed grows on a tree, and that it is impossible to say which is the first cause never enters his mind. He does not stop to think that the chain of cause and effect is unbroken, endless, like a circle; and that the theory of a First Cause is untenable, illogical, and is a mere thoughtlessly preconceived idea.

Jainism is tolerant to the utmost degree. It is known as Syādvāda—the system of "It may be so." It recognises that there is truth in every religion and every philosophy. However contrary one Faith may be to another, each has truth in it when looked at from a proper point of view. Jainism is a synthesis of all, a reconciliation of all seemingly discrepant or contradictory systems.

Jainism further lays down that the number of living beings is infinite. An infinite number of them exist in a state of complete ignorance with only a speck of knowledge, which is the essence of life or soul. From that state of ignorance called *Nigoda*, living beings evolve higher and higher until perfection, divinity or a supreme state of godhead is reached. The number of such supreme beings is also infinite. There is thus an infinity at both ends. Anything may be subtracted from or added to an infinite number, and the result will still be infinite.

Jainism postulates three conditions of living beings. The lowest is called Bahīrātmā, a soul in utter ignorance. The next stage is Antarātmā, when the soul is sufficiently evolved to comprehend its own attributes and existence and is in a position to ascend higher. The highest stage is Paramātmā, when the soul gets rid of all weaknesses, ignorance and defects and becomes pure, perfect, Omniscient, Omnipotent and Omnipresent.

Jainism offers an open door, a full opportunity for all living beings,

howsoever situated, to evolve to the highest perfection, of course by degrees. This evolution, as already said, depends upon a soul's own effort.

The path to perfection is easy, gradual and suited to the capacity of every living being who has developed all the senses and the mind.

Broadly speaking, it is twofold, the path of the householder and that of the ascetic or the saint. The path of the householder again is graded into eleven classes. The saints also have a sort of hierarchy.

Souls in the world, or mundane souls, are divided into seven classes, the first with the sense of touch only, and fine; the second with the sense of touch only, and gross. Each of the successive classes, all gross, adds one of the following to the total possessed by the preceding class: taste, smell, sight, hearing and mind.

The substantial steps toward the goal have been laid down as below :—

1. The embodied soul begins to recognise the reality of things. He begins to realise his own attributes, of knowledge, bliss and power, absolute and unlimited. He realises that he is separate from the body in which he is imprisoned as the result of his own Karmas (thoughts, words and deeds). He is disgusted with the world, the body and sensual lust, and is desirous of following the true path.

2. He observes the five *Anu Vrata* vows and the seven *Shiksha Vrata*, subsidiary vows, to an extent limited by his capacity and circumstances, by deed, word, or thought, directly, indirectly or by approbation. The *Anu Vratas* are Ahimsa, non-injury to any living being, however low in degree, truth, non-stealing or honesty, sexual continence and limited possessions. The seven *Shiksha Vratas* are respectful waving in four directions of the palms joined together, salutation in four directions, non-attachment to the body, absence of desire for worldly prosperity, meditation in a seated or standing posture, purity of mind, speech and body and performance of meditation three times a day.

3. Performing the above, observance of a fast (abstinence from food and water for thirty-six hours), and engagement in devotional acts and spiritual study.

4. Abstinence from uncooked and unripe roots, fruits, flowers, vegetables.

5. Abstinence from food, solid or liquid, from sunset till sunrise.

6. Abstinence from sexual indulgence.

7. Renouncing service, trade or other occupation.

8. Renunciation of the possession of goods—such as land, houses, silver, gold, cattle, grain, maid-servants, man-servants, clothes, utensils.

9. Renunciation of even giving an opinion or advice in respect of the possession of goods.

10. Renunciation of home, taking vows in the presence of a Guru, performing austerities; living on food obtained from other people,

and wearing only one piece of cloth.

11. Renunciation of food by request, invitation, or appointment; and its acceptance only when offered by a householder himself with respect and devotion.

The ascetic gives up all clothes, remaining as naked as he was born, pulls out his hair by the roots, sleeps on the bare ground without changing his position, remains silent at night, suffers austerities, abjures washing or using a tooth-brush, keeps only a wooden jar for water, and a soft brush of peacock feathers or thread.

The rules of disciplinary conduct prescribed by Jainism are suited to the circumstances of every individual, and are such as ultimately lead to perfection, Omniscience, All-Bliss, Eternal Joy, the status of a Deity, or God as commonly understood.

AJIT PRASADA

## "FORCES THAT FAILED"

Under the caption "Forces That Failed" Commander H. H. Lippincott brings in (*The Personalist*, Autumn 1942) a powerful indictment of our civilisation. Most valuable is his diagnosis of the collapse of the very forces on which humanity was to have ridden to triumphant control of environment. It is true that our civilisation "has long since slipped to a lower qualitative level of life." True, too, that "mankind has become profoundly superficial." But why?

> Among all the dark and sinister forces which have played a part in the great modern betrayal, no one of them can be quite so serious as the spiritual breakdown in the soul of the race.... Mistaken education, materialistic philosophy, and a devitalized religion lie in the background of this terrible and tragic world!

There is bitter truth in Commander Lippincott's remark that "we plugged up the emptiness in our souls with efficiency." But "all our efficiency, if it leads only to disaster, is worse than folly....A moral and spiritual purpose is imperatively necessary."

The fallacy that education along materialistic lines could save the world is exposed in this article.

> Intelligence without character is a public calamity! For that reason education should be profoundly interested in keeping vestal fires burning in the temples of morality. If it has no ameliorating influences to help in the achievement of good character it is a question whether anything else it may accomplish can justify either its expense or time.

Commander Lippincott is right. "The great reverences which lie in the centres of significant existence are important" and "when the spiritual lights burn low the worst kind of darkness steals over the world." Religion has substituted the ideal of an earthly social and economic paradise for "redemptive spirituality." "Vestal fires on inward altars have lost their glow."

Not the least instructive portion of the article is that contrasting "the present unanimated psychology of ecclesiastical leadership" and the awe of explorers of "the frontiers of the scientific *over-world*." These "express amazement and sheer wonder before the ineffable infinitudes of the Cosmos and its exhaustless God."

> In these times, when the aura and inspiration of religious mysticism no longer illumine and inspire the temples of religious worship, scientific giants, with reverent awareness, are mystics and willing worshippers before the "non-mechanical reality" which is the source of the stream of knowledge, and which is itself also the founding agency back of a "Universe that is more like a great thought than a great machine."

# THE NECESSITY FOR MANUAL WORK

[**Miss Elizabeth Cross** presents a convincing brief on the value of work with the hands. The dignity of manual labour is a lesson that many, in East and West alike, need to learn. As Richard B. Gregg points out, "Devoting an hour or more a day to handwork may to some people seem like self-sacrifice. It would be more accurate to say that manual work helps us to understand the necessity, the meaning and the rewards of self-sacrifice, and so helps us to accomplish it. Sacrifice is not a mere giving up. It is a giving up of a lesser good in order to secure a greater good."—ED.]

The present arrangement of society seems to provide for a certain section of the population to do all the manual work and to wear themselves out in the process, while the other section does none whatever and suffers real physical deprivation as a result.

Social reformers have often stressed the evil effects of overwork and, on occasion, moral reformers have stressed the evil effects of slothfulness! Generally, however, both have agreed that manual and general physical labour is unpleasant, a cross for men to bear, a punishment for sin and so forth. The humanitarian has been all in favour of machinery, the harnessing of steam, electricity and other means of power, in order to relieve the worker of part of his burden. The sterner critic has often regretted the introduction of machinery on the grounds that it has made life too easy, has made man forgetful of his duty, has, in fact, ruined his morale. (Most of these critics have belonged to the leisured classes. It is apparently no danger to the character to be born with an income and to have no need for employment, but only unwise to become an unemployed workman!).

Few people seem to have understood the deprivation mankind has suffered by this division of labour and by the specialisation of work in general. Those who are physically overworked are to be pitied, for their exertions fatigue them to such a degree that they are incapable of mental effort or cultural advance. Those who are engaged in monotonous and repetitive work for long hours are also to be pitied, for, whatever their pay or their privileges, these cannot compensate for such misuse of time. These workers do, however, stand some chance in a world that is making an effort towards humanity, for their tasks will be lightened and their hours reduced. It is the other class, which in some measure does include all dwellers in cities or "improved" country-sides who have been deprived of all traditional tasks, who are more in need of pity, but who are completely forgotten.

Take, for instance, the ordinary city clerk. If he lives in a home with "modern conveniences" he will have no physical work of any kind

whatever. (This applies, of course, particularly to times of so-called peace.) He eats what is put before him and walks a few steps to bus or train, walks a few more to his office, sits down and gets on with his ledgers. His wife may do some housework, but more probably employs a servant. In any case she will probably cook by gas or electricity, she has water on tap, buys many foods ready prepared and her clothes ready-made, turns on the radio for music and then wonders why she is bored.

Throughout the ages there have been a certain number of rich people who have more and more avoided as much physical exertion as they possibly could, but, until quite recently, everyone had to use his body to a fairly considerable extent. If he wanted to travel he did so on foot, in a somewhat uncomfortable carriage, or on horseback. Everyone was expected to know how to feed and groom his horse, how to rough up the horse-shoes in bad weather, how to make a fire in an emergency, in fact how to take care of himself without much help.

The ordinary man, as apart from the really wealthy, would also have many household tasks, he would cut up logs for the winter, trap and skin animals for food, take care of the domestic animals (a cow, pigs, goat and chickens) and be ready to help when his wife was overbusy with caring for the children. The ordinary woman had even more manual arts at her disposal, for housewifery included far more than cooking and brewing; the intelligent woman was obliged to know something of nursing, sewing, dairying and the use of herbs.

What is the result of this lack of manual work? There is much so-called saving of labour, but to what end? The clerical and other non-manual worker is surrounded by various public services, transported by public vehicles or (in peace-time) in his own mass-produced car with considerable speed from place to place, is able to buy clothes, furniture and food-stuffs more cheaply than he or his wife could make them, and is left with energy and time to spend. This energy and time he spends in earning a living by performing often monotonous tasks that have little direct interest, and by seeking various recreations. Some fortunate individuals are able to earn their living by work that is of immediate interest and value; these include doctors and nurses who have a genuine "vocation" and certain workers in shops who find their service to customers important and valuable. The majority, however, are bound to experience long hours of uninteresting routine, when the actual task has no intrinsic value. They find their work hours not so much unpleasant as dull. The time spent seems to be lost to the personality. Therefore they have a strong incentive to fill the leisure hours with a very definite form of pleasure or "thrill." This may, in some measure, account for the

popularity of such escape amusements as the cinema, greyhound-racing and all forms of gambling.

Another important aspect of this lack of varied manual work is that the ordinary sedentary worker puts too great a strain on the smaller muscles and nerve endings. Eye strain is increasingly common, and this is aggravated by cinema-going, by reading in moving vehicles and by all forms of book-work. The typists have little bodily activity all day but use the smaller finger muscles almost constantly, with consequent strain, whereas an old-fashioned housewife would have been moving about from kitchen to dairy, bending and sweeping and becoming healthily fatigued by the end of the day. What is of even greater importance is that the clerical or intellectual worker who is of any use at all in an office or laboratory must pay attention to the task in hand and often pay *unwilling* attention. The figures to be copied or worked out have no personal significance but they demand mental energy and so impose mental strain. Although the mental work involved may be of no high order, yet it is required and required for a fairly long and constant period.

The human being, viewed biologically, would not appear to be constructed for this impersonal mental work. Throughout the ages men have experienced lives in which physical and mental labour have mingled. Work of all types has been purposeful, although it has tended to become more and more specialised. This specialisation, such as the division of men into carpenters, blacksmiths and other craftsmen, was generally from personal choice and due to various creative tendencies, and so did not impose the strain that comes from modern commercial life. It is when direct interest is lost and the balance of physical work lost also that the danger begins.

Those who feel that their work is meaningless except for its actual monetary value need to plan some compensatory use of their leisure time. They may realise that this meaningless work is valuable to the community as a whole and so must go on, yet they feel the strain of over-concentration. Such people need the balancing effect of manual activities in some form or other. Instead of trying to fill up their free time with obvious pleasures and usual recreations, let them try to find out what form of creative physical work or art appeals to them. There is no need for them to be able to show any talent, although many people have hidden capacities that flower amazingly when given the chance. Just because the radio can offer them more professional performances, let them not be frightened away from trying to play or invent music. They may not have any instrument but few cannot afford a simple whistle pipe or, perhaps, a guitar, and the perseverance needed to master a tune or so will afford immense pleasure and be restful to

overtaxed nerves. (It may not afford so much pleasure to their neighbours, but if they let *them* have a try, then they will make converts and soon have a party!)

Instead of seeing how much time they can save by household improvements, let them disregard money values and work exactly as they please. For instance, it is probably cheaper and quicker to use bought flavourings, herbs etc. in cooking, but it is immensely more satisfying and generally amusing to grow and concoct them for oneself. In the same way it is more "labour-saving" to have gas and electric fires but there is no reason why those who prefer it shouldn't chop and saw their own logs and sit in front of the glow they have created.

What is most essential is for all of us to take up a fresh and unbiassed attitude to manual work in general. Too much manual work is bad and exhausting but a reasonable amount, bringing us into peaceful contact with the material world of wood, water, earth and other elementals, is necessary for our peace of mind. We have been in too much of a hurry and have lost much of our independence in the process. We shall benefit if we can manage to win back some of our ancestors' manual dexterity, so that we are not so one-sided. The more we develop our own capacities the happier we shall be; this is very well known but we have been applying it overmuch to book-learning and perhaps to art-appreciation and forgetting the capacity to carve wood, to build stone walls, to weave baskets and to embroider curtains.

Finally, only those who do a certain amount of manual work ever have time to think properly! Too much labour tires, so that thought is dulled, but a regular rhythm of physical work, work that takes some time to accomplish and has a soothing effect, gives rise to a special contemplative wisdom such as is often to be found among shepherds, woodsmen and such workers. This is the kind of thought that so many of us are in danger of losing today, that many have never found, but that is the basis of happiness.

ELIZABETH CROSS

# BUDDHIST VIEWS OF KARMA AND REBIRTH

## A BRIEF OUTLINE

[ **Shrimati Surama Mitra,** Śāstrī, is Professor of Sanskrit at the Asutosh College in Calcutta. She has made a special study of Buddhist texts and chose for the title of her thesis " Here and Beyond." In this article she disposes of the alleged injustice of Karma always stressed by the opponents of Buddhism who argue thus—" Why should the doer escape punishment and an innocent victim be made to suffer, since the doer and the sufferer are different beings ? " As the author rightly explains, the fact is, that while in one sense they may be so considered, yet in another they are identical, since the " old being " is the sole parent of the " new being." We may also draw our readers' attention to the dialogue between Buddha and Ananda in the *Samyuttaka Nikaya*, which will answer the other charge usually levelled against Buddhism, that the Buddha did not believe in the existence of a permanent Ego. While it is true that nothing that is composite can be permanent and that the personal Ego is therefore perishable, there is in each one of us the Higher Ego, immortal and eternal.—ED. ]

The theory of rebirth and the doctrine of Karma are very old in Indian systems of thought. With the exception of a few schools of thought like that of Cārvāka most Indian systems have accepted them. The Hindu systems admit the existence of a permanent soul which seemingly passes through the cycle of deaths and rebirths, reaping the fruits of its actions in its previous existence till it can attain liberation and become free from the bondage of Saṃsāra. This liberation is nothing but realisation of the self in its true and pure essence. We need not enter into details regarding bondage and freedom. The point necessary here is that, since there is a permanent soul according to Hindu thought, there is no inconsistency in supposing that it passes through a series of existences and is not destroyed at death with the dissolution of the physical body with which it has been associated in a particular existence.

But the position of Buddhism is different. It does not admit the existence of any permanent entity, does not postulate a permanent self—yet believes in rebirth and Karma. Naturally the question comes, how is it that though there is no self there is rebirth ? Who is reborn and to whom does Karma accrue ? The inquirer may exclaim with growing impatience, " If there be no permanent self, who is it that performs actions and experiences pleasures and pains ? Who is it that remembers things and events as witnessed by him and who is it that dies and is reborn through the effect of Karma ? Strange indeed ! If everything is transitory what is the

connecting link between the agent of an action, the experiencer of pleasures and pains and the person who remembers ? "

The questions are very reasonable. But to the inquirer we say, "Patience, please!" The answer has been given in a logical manner from the Buddhistic position. To understand the Buddhist view-point regarding the problem we have to discuss the Buddhist view of causation. Unlike other systems which advocate theories such as Satkāryavada and the like, Buddhism does not admit the cause to be an entity—as it denies all entities whatsoever—or a substance—of which the effect is a modification. What seems to be a causal connection is simply a sequence between two events.

The statement of Buddhism is this: This being there, that comes into existence (idaṃ pratītya idaṃ samutpadyate). This having happened, that originates. Nothing more can be said. There is no question of any entity. There are simply two events or rather two moments of existence, one of which having happened the other happens. The necessary connection between them is that the one having been or having passed off (pratītya) the other comes, and therefore we say that the former is the cause of the latter though nothing more can be said about them. This is known as the pratītya-samutpāda.

Still the question comes: "If there be merely the relation of sequence why should that relation be taken to be necessarily that of cause and effect? Is there not a relation between them more intimate than that of mere sequence? The answer is in the affirmative. Idaṃ pratītya idaṃ samutpadyate—implies that, this having gone "towards" (the other), that (the other) originates.

To be more explicit: By the force of the preceding existence (purvakṣanabalotpanna) the later originates and therefore is replete with the history of the preceding one. It is for this reason that the two moments are similar and give the impression of identity. Similar moments of existence rise and disappear—and flow on in a series—giving the appearance of a permanent entity. But what constitutes each moment of existence? How can mere existence be possible without reference to an entity which exists? To this the reply is, that that which seems to be an entity is but an aggregate of bodily and psychical states which are fivefold: (1) the rūpa (the four elements: earth, water, heat, air; the body; the senses), (2) vedanā (feeling), (3) saññā, or saṃjñā (conceptual knowledge), (4) saṃskāra or sankhāra (synthetic mental states), (5) Viññāna, or vijñāna (consciousness). This conglomeration appears to be an entity though there is in reality no such entity; what exists is the mere combination as stated above. When one thinks he perceives a self, he is simply deluded by perceiving one or more of these together.

I here leave out any discussion about material entities according to Buddhism to confine myself to the idea of self, as at present we have to consider the theory of rebirth and Karma. Now each moment of existence means the existence at that specified point of time of a conglomeration which perishes, and at the next moment there comes into existence another conglomeration. Thus a series flows on, constituted of different and discrete conglomerations. It is by the force of the existence of the preceding conglomeration that the second is called forth, just as a particular wave is pushed up by the subsiding of the former wave. The first and second waves are never the same but by the passing away of the one, the other surges up. At one moment a particular conglomeration comes up and appears as the ego of that moment. It passes away, giving rise to another conglomeration; that also passes off and is followed by another.

So what gives the impression of an abiding self is nothing but the series of various momentary ego-consciousnesses. But since each momentary ego comes into existence depending on the former it is similar to the former, reflects its past history and has the appearance of identity with it. The succeeding ego falsely thinks that it has continued from the preceding moment as it has inherited from the former its past history. It stays only for a moment and dies out, bequeathing in its turn its legacy to the succeeding moment of existence. And since each moment comes into existence containing the history of the past it is no wonder that memory and the consciousness of identity are possible. Momentary states rise and fall, sparkling with consciousness like dewdrops in the sunshine, and seem to form one ego who thinks, acts, suffers and remembers.

Thus even in the present life there is a series of deaths and births of the ego. What happens at the time of death is that this present physical body is dissolved and the series of psychical states flows on, being associated with another physical form in accordance with the history of the self-series of the former existence. This second series is formed in consequence of the first just as each moment of a series within itself is determined by the preceding one. It is through this mechanism that Karma and rebirth are possible without any reference to a permanent entity as the self. The series behaves as an identical being and takes the place of the self.

Even with those who admit a permanent self, the self is a colourless being, the mental states weaving round it an external cover, as it were. Each mental state, thought and action determines the nature of the future states by influencing them in the form of saṃskāras or impressions. Here also the same psychological fact holds good. States are momentary but leave their impress behind and thus colour the following states. Thus as one thinks and

acts so the next state becomes and reaps the fruit thereof.

"It seems, however, as if the son or the grandson were reaping the consequences of the actions of his father or his grandfather." But does not in actual life a similar thing happen? Succeeding generations also inherit the ancestral qualities, suffer or enjoy in consequence of the bad and good actions of their fathers. Why not so in the case of mental states? In fact when one is angry and then when he is sorry for that, are not these persons different? If they were the same, then the former could not be angry or the latter could not be sorry. There is a change. In the case of a series also the same thing takes place. A mood of anger rises, colours the next one and then in due course the anger is mollified and gradually comes the state of repentance. Since it inherits the history of the past, it knows at once that it is suffering for the wrong mood of anger exhibited by its ancestor-state. These two states of anger and repentance are different but one comes as a consequence of another and therefore there is a necessary relation between them.

The difficulty that Hume experienced in trying to explain memory when he denied any permanent self had been successfully solved long ago by the Buddhists by this particular theory of causation, *viz.*, pratītya-samutpāda or dependent origination. Modern science today has come to a similar view of causation: this being, that happens; and nothing more than that can be affirmed.

Now the theory of rebirth and Karma according to the Buddhist view becomes clear. The force of Karma is here even much stronger than in those systems which hold a permanent self, since in this view we are creating the momentary self anew. We are reminded at every moment that we are determining the next moment of existence and should therefore be careful. The sword is hanging over our heads: if we do wrong and thus pollute ourselves we pave the path to sufferance. If we keep pure in the present the next moment likewise will be pure. There is no breathing-time, no leisure to be idle. Let us be always on guard! The present is fleeting, the future is being created anew. Let us put our hands to the anvil and be active and energetic if we desire a bright future to smile on us.

We are responsible for each moment that is passing. As we sow, so we reap; here and now begin the consequences, though in the fragmentary form of a moment. It is neither wise nor good to pollute our minds by jealousy and hatred, anger and animosity, for that will determine the coming mental states and thus lead to sufferance. If, on the other hand, we transform each moment into a moment of peace and tranquillity, love and sympathy, similar psychoses will stream in and happiness will follow. If each moment blossoms forth into a flower of goodness, love and sympathy, the entire life-series will be a garland shining in beauty, sweetness and purity which we may offer at the feet of humanity.

SURAMA MITRA, Śastri

# THE MISLEADING PARTICLE

[The superseding of the ancient concept of God as the ALL, synonymous with Nature in the broadest sense, by the unphilosophical notion of God the Creator and Author of Nature must be regarded as a retrogression. Even the designation of Spirit which **A. A. Morton** applies to the Deity in the following article might be misleading out of its context.

"The evolution of the God-idea proceeds apace with man's own intellectual evolution"; for the simple, the fetish—physical idol or mental personal God; for the Sage, the ever-unknowable *Causeless* Cause which has its shrine and altar on the holy and ever untrodden ground of the human heart. —ED.]

The little word "a" has a dangerous fashion of particularising in a separative way the word that follows it. In no connection has this function a more hurtful effect on correct understanding than when it precedes the word "Spirit" in the sentence "God is a Spirit." If a Buddhist or a Theosophist were asked "What do you mean by "God?" he might be justified in saying "God is Spirit." But to put the particle before "Spirit" narrows the conception, puts a ring round the idea, making it one of possibly similar "Spirits." Is this the idea we would wish to spread in the world as our notion of that which we hold Supreme, unencompassable by mere words? The word "God" itself seems always to need inverted commas when used in argument with those who have not yet begun to approach the idea of an Ineffable Absolute ALL. Purity of diction and a very guarded use of common words are essential if lucidity is to be attained in offering teaching about the great Truths to others.

God is defined in dictionary terms as "the one supreme and absolute Being." But the student of archaic wisdom learns that BE-NESS is the nearest term he can find to express that which cannot be bounded by words. "Being" has too personal a connotation when intuition begins to throw light on Supernal Truth, when a ray from *Buddhi* penetrates the shell of his own personality in response to his determined aspiration and belief in the essential unity of Spirit.

How easily this separative idea slips into that anthropomorphism which has been the bane of Christianity! *A* God, somewhere,—apart from man himself, on whom he can lean and be comforted, "Father," in the narrower sense; instead of a realisation that the man is *his own father*, karmically responsible for all his present joys and sorrows—has been the successor of the Jewish Jehovah since the church took over the Jewish scriptures and embodied them in the canon of the Bible. Then, as man becomes conscious, by a stirring of the still small voice within, of his "fall from grace" in

the eyes of his "Father in heaven," he looks for an intercessor, a go-between, another to bear his responsibility, one who he hopes will relieve him from his burder of "sin." Hence comes the degradation of the Christ concept, from the Christos—"the DIVINE PRINCIPLE in every human being... the spirit *crucified in him by his own terrestrial passions*, and buried deep in the 'sepulchre' of his sinful flesh"—to the idea of a kind of whipping-boy who will, if the guilty one has faith in the idea, take his punishment for him and let him go free.

The "Christ Principle," the awakened and glorified Spirit of Truth, being universal and eternal, the true *Christos* cannot be monopolised by any one person....The name has been used in a manner so intolerant and dogmatic, that Christianity [or shall we say churchianity?] is now the religion of arrogance *par excellence*.

But then, the ordinary Christian, having taken over unexamined from his family tradition just what stereotyped religion has set before him, does not know that

the Christian canon, especially the *Gospels*, *Acts* and *Epistles*, are made up of fragments of gnostic wisdom, the ground-work of which is *pre-Christian* and built on the MYSTERIES of Initiation....He who finds Christos within himself and recognises the latter as his only "way," becomes a follower and an *Apostle of Christ*, though he may never have been baptised, or even have met a "Christian," still less call himself one.

These are extracts from a priceless series of articles by H. P. Blavatsky called *The Esoteric Character of the Gospels* which was really a preliminary feeler. It would very probably have been followed by a more detailed account of the origin of the great religion of the Western world, with an exposition of fallacious interpretations of the churches, but it raised such a storm of opposition that the idea was dropped at that time. Great illumination of the true meaning of much of both Old and New Testaments is, however, to be found in *The Secret Doctrine*, which gives an interpretation entirely new to the modern West and one that brings the old obscurities and apparent contradictions into line with the basic teaching of all religions. Especially valuable are the comments on *Genesis* and the placing of its account beside older more archaic scriptures in parallel, showing where, by correct translation, its tale of creation agrees with universal metaphysical teaching.

What do we find as to the meaning of "God" in this monumental work?

The true Buddhist, recognising no "personal God," nor any "Father" and "*Creator* of Heaven and Earth," still believes in an *absolute consciousness*, "Adi-Buddhi."

A Buddhist catechism quoted shows that the true Buddhist regards a personal God "as only a gigantic shadow thrown upon the void of space by the imagination of ignorant men." One of the Masters said in another place :—

The word "God" was invented to designate the unknown cause of those effects which man has either admired or dreaded without understanding them....The idea of God is not an innate but an acquired notion....The God of the Theologians is simply an imaginary power, *un loup garou*, as d'Holbach expressed it—a power which has never yet manifested itself. Our chief aim is to deliver humanity of this nightmare, to teach men virtue for its own sake, and to walk in life relying on himself instead of leaning on a theological crutch, that for countless ages was the direct cause of nearly all human misery....It is belief in God and Gods that makes two-thirds of humanity the slaves of a handful of those who deceive them under the false pretence of saving them.

It would be possible to quote many passages from the works of H. P. Blavatsky and *The Mahatma Letters to A. P. Sinnett*, setting forth in more detail the reasons for discarding the idea of an extra-cosmic Deity. Those interested have only to look up the indices of these books.

There is, however, one instance in which the little particle takes a legitimate place, and it is to be found in that small book *The Voice of the Silence*, containing the most advanced teaching for those who would be followers of the Buddha's "Way."[1] Dealing with the seven Portals which "lead the aspirant across the waters on 'to the other shore,'" of the seventh, PRAJNA, it says "the key to which makes of a man *a* God, creating him a Bodhisattva." Elsewhere it speaks of "the 'mystic Power'" which "can make of thee *a* God, Lanoo." The word God here, too, takes a wholly different complexion from that conceived in careless Christian diction. It speaks to the Lanoo of his "*inner God*" whose voice he must hear in seven manners as part of his schooling on the Path to Divine Knowledge and Wisdom, at the end of which he is told, "Thou art thy Master and thy God. Thou art THYSELF the object of thy search." It has been well said that the only personal God one would ever know was one's own Higher Self: which brings us back to the Delphic Oracle's dictum, MAN KNOW THYSELF, as the first, middle and final knowledge which is the right of man, mounting as the fully developed mystic from his mere mundane self, through the Seven Portals, to a comprehension of the ALL SELF of which he is an integral part.

From this lofty, yet lowly standpoint he becomes a "saviour of mankind," a medium for his hardly acquired knowledge to pass to his fellow travellers on "the hard and thorny way to Gnyana," "a beam of light immaculate within" though "a form of clay material upon the lower surface," transmitting, as a reflector, "the one unfading golden light of Spirit," having reached the knowledge of himself as "abiding in all things, all things in SELF."

A. A. MORTON

[1] The following quotations are from *The Voice of the Silence*, which gives a selection from the ancient *Book of the Golden Precepts*—some of which are pre-Buddhistic. Confirmation from Chinese and Tibetan sources of the antiquity of these *Precepts* will be found in an edition of the little book published in Peking, which is a facsimile of the first edition with some added notes, other editions having been unwarrantably altered to suit later teaching.

—A. A. M.

# HALF AN HOUR WITH ABANINDRANATH

[ **Shri Gurdial Mallik,** who wrote in our December issue of Shri Nandalal Bose, "a great Indian artist," here describes a fragrant morning with the teacher of Shri Nandalal, Acharya Abanindranath Tagore, chosen successor of his world-famous kinsman Rabindranath Tagore as the head of Santiniketan. The new flowering on the ancient stem of Indian art owes much to Shri Abanindranath. The reproduction of "the divine dynamic archetype" has been from of old the Indian art ideal.—ED. ]

It was a Sunday forenoon. Two young visitors to Santiniketan and I were walking with an air of solemnity and in a mental attitude of affectionate remembrance towards the house where the Poet Rabindranath last lived, prior to his passing away from our physical world in 1941. Suddenly a servant, clad in spotless white, emerging from the verandah of a palatial building, came running up to me and said, "Grandfather wants you." So I followed in his footsteps, wondering all the while what awaited me at my journey's end. But no sooner had I entered, unshod and humbly, into his presence than he asked me with the twinkle of innocent mischief in his eyes, and a gentle stroking of his newly-grown silvery beard, "Whither, Friend?"

"To the Poet's shrine," I replied reverently.

"Then I also shall go with you." Saying this he forthwith rose from his chair and picking up his patriarchal staff began to wend his way in the direction of our common (but by no means commonplace) destination. Thus, by a piece of sheer good luck I found myself in the exalted and inspiring company of our country's greatest living artist, seventy-year-old Shri Abanindranath Tagore.

Within a few minutes we were on the stairway which leads to the Poet's shrine. Not a word passed between us, for both of us were at once seized with the emotion and the ecstasy of pilgrims. In silence (in which, however, deep called unto deep) we went round the sacred spot, visualising, at every step, the scene which we had witnessed so often when the Poet dwelt among us, wearing a fleshly vesture and fabrics of angelic beauty. And we felt inwardly as if we were circumambulating the altar.

Spell-bound by the sanctity of the atmosphere we descended the flight of stairs. And then the spell was broken with the touch of a tear, for I saw that the corners of his eyes were laved with love.

"He lives, he lives," said the master-artist, with his throat still choked with overwhelming affection. He continued, "An artist first lives in his own mind, then in the mind of his fellow-men and, lastly, as time passes, in his works." Then, with a face illumined by some turn of thought or winged vision, turning to me he added, "Yes, we will

remember him and keep him alive and never let him die."

I bowed in acquiescence, realizing in a flash what an onerous responsibility that sign of assent implied and involved.

Resuming the thread of conversation, he went on, "He ( referring to the Poet, who, in terms of earthly relationship, was his uncle, but in that of the spirit, his brother aspirant-artist ) was my all-in-all. No death, not even of the dearest in my own family, ever left me like an orphan in the storm as his did. For he was my playmate—my parent—my preceptor, all in one."

He was visibly submerged in the depths of his own heart. So he paused a while and, then, after a few moments, he observed, "But before long I, too, shall be with him. So why worry and weep? Maybe, some of you will think of me when I am gone. But if my work has received any touch of the eternal truth, then, like my uncle, I also shall continue to live on, in and through it."

By this time a number of students of Shri Nandalal Bose were seen, walking with springy steps in our direction. Presently they touched the feet of their teacher's teacher and the latter blessed them, laying his hand on their dear devoted heads.

"What are these?" he asked, pointing to sheaves of white paper under their arms. But before waiting for their answer, he added, "Oh, I see, you are going to make some sketches."

And then the artist in him spoke forth, "Do not draw an object or a scene as soon as you see it. That the camera will be able to do more quickly and realistically. You, who aspire to be artists, should observe whatever your eyes fall upon, not only with outer sight but also with insight. Never take up your pencil and paper unless and until what you have seen, day after day, in all its variety of tints and tones, has taken on wings to fly to the vision of its ideal and infinite prototype.

"Nature has a vast memory, in which endless types are stored. You cannot see or study each and every type, far less make a copy of it. And even if you were able to do this, you would be but making a copy of a copy. Then why not be like Nature in this respect? Envisage, with the aid of wonder-spurred imagination, the divine dynamic archetype and reproduce it in your own work?

"In the presence of Nature always be humble and stand before her hallowed with the hush of holiness. You are her children. So She desires primarily to see you play in her courtyard which is also her cathedral. All art is play,—play of the Beautiful. The universe is His delightful sport. A real artist is less of a pedagogue and more of a playmate."

Just at this stage Shri Nandalal Bose appeared on the scene. Pointing to him with his patriarchal staff he said, "Never let him instruct you. Let him ever play with each of you, —his playmate,—and, in this wise, become like the Divine Playmate of us all."

*Ding-dong-dong!* The luncheon-hour struck and we all returned home. On the way I could not help saying to myself, over and again, "Methinks, I have been on a pilgrimage today."

GURDIAL MALLIK

# NEW BOOKS AND OLD

## THE STORY OF YAMA AND NACHIKETAS

### A FRESH INTERPRETATION*

It is but appropriate that Sri Krishna Prem should follow up his exposition of the *Bhagavad Gita* with one of the *KathopanisLad*, for that Upanishad may be said to be the prototype of the *Gita*. The author of the *Gita* practically quotes six or seven verses from the *Kathopan-shad*, imitates many more and expands and illustrates several Upanishadic ideas.

Both the Upanishad and the *Gita* are practical gospels, not philosophical treatises. Both undertake to guide us along the Mystic way, which leads us "from the unreal to the Real, from darkness to Light, from death to Immortality." Sri Krishna Prem rightly stresses, throughout his exposition, this practical aspect of the Upanishad, and, as the mystic way is not confined to the religious tradition of the Hindus, but is to be seen in the mystical literature of other races as well, all the world over, he brings his knowledge of that literature to bear on the teaching of the Upanishad. Its symbolism is explained in the light of the neo-Platonic, Orphic, Hermetic, Rosicrucian and Theosophical classics of mysticism. Some may think that all this can only darken counsel as, for instance, in the following passage, which may fairly be looked upon as typical:—

> Buddhi is indeed the Moon of Wisdom, the Mother Isis, who, wedded to divine Osiris, gives birth to Horus, the Son. In the Hindu symbolism she is Saraswati, Goddess of Harmony, whose husband is Brahma himself. She is the Eternal Virgin from whose womb is born the Son of God; Devaki, "in whom are all the Gods," giving birth to the Divine Krishna in the dark prison created by Kansa, the lower self. She is equally Mary, the Virgin Queen of Heaven, bringing forth Christ in the dark stables of animality.

But the author, who anticipates the objection, says that "clarity of the intellectual sort, though undoubtedly a value, is not the only value." His aim in this book is rather to get at the complementary value of "psychic vividness." He wants to show that behind the words of the Upanishad lies not a world of thin philosophic abstractions, but a world of rich and vivid experience—experience shared by many a pilgrim on the mystic path in all ages and climes. Naturally, therefore, he differs in several places from the orthodox commentators like Sankara, as well as from Western translators like Max Müller. But he gives his reasons wherever he differs, and so the reader is free to judge for himself.

It is well-known that the *Kathopanishad* is in the form of a dialogue between Yama, the god of death, and Nachiketas, the son of Vajasravasa. An ancient legend found in the *Taittiriya Brahmana* is pressed into service by the unknown author of the *Kathopanishad* to give a dramatic or symbolic

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* *The Yoga of the Kath-panishad.* By SRI KRISHNA PREM. (The Anand Publishing House, Allahabad. Rs. 6/-)

setting to the teaching. Vajasravasa performs a sacrifice in which he is required to give away all his wealth to the priests. Nachiketas, his son, seeing that the cows which are being given away are old and feeble and therefore are not satisfactory gifts, offers himself to be given away. When he persists in asking his father, "To whom would you give me?" the latter loses his temper and bursts out, "To death will I give thee." These words, once uttered, could not be revoked. And Nachiketas goes to the house of Yama. Finding the god absent he waits there for three days without taking any food. Yama returns and offers the youth the grant of three boons in recompense for the three dinnerless days he spent in his abode and asks him to indicate his choice.

According to the Upanishad, the first boon that Nachiketas chose was that his father should forget his anger and welcome him back to his house. The second boon was that he should be instructed in a particular fire-sacrifice which would lead him to heavenly immortality. Yama readily grants these two boons. And Nachiketas chooses as his third boon that the riddle of life after death should be solved for him. Yama now hesitates and tempts the youth with the offer of other gifts. But Nachiketas resists these temptations and insists on the knowledge of life after death.

The god is pleased and proceeds to instruct him. But before he answers the question of Nachiketas regarding the condition of the soul after death he congratulates his pupil on his firm resolve in preferring the good to the pleasant, in preferring the path of Vidya or Right knowledge to the path of Avidya or Wrong knowledge. And, incidentally, in comparing Vidya with Avidya Yama speaks of that radiant Being, who is the goal of all true knowledge, and who is at the same time hidden in the hearts of all. Nachiketas now naturally wants to know who or what that Being is, "which thou perceivest to be beyond right and wrong, beyond cause and effect and beyond past and future."

Thus by imperceptible degrees the question of Nachiketas regarding the condition of the soul after death becomes only a part of the larger question of the relation of the soul to the Universal Spirit. The original question is, of course, not forgotten. The answer to it is given incidentally. But it occupies a very insignificant place in the Upanishad, the main theme of which is Brahman, the Absolute, the unchanging ground of the changing universe, the ultimate Reality behind both Nature and Man. This is the traditional interpretation of the Upanishad.

According to Sri Krishna Prem's interpretation, Vajasravasa symbolizes the letter of religion and Nachiketas its quickening spirit. Yama is the higher self of the individual. To the ordinary man the god is only a grim judge, but to the disciple of the Inner Path he is the great Initiator. Nachiketas' going to the halls of death and remaining there without food for three days symbolizes the fact that in many ancient initiations the candidates had to remain for three days in a death-trance awaiting the mystic rebirth. The first boon chosen points to the anxiety of the mystic who returns to the world with new light—anxiety whether he would be welcomed by the custodians of institutional religion or

cruelly hounded out of society. So far, there is no serious departure from the usual interpretation. So far, Sri Krishna Prem's reading of the allegory does not affect the aim of the Upanishad; it only points out the possible deeper meaning of the scaffolding.

But when we come to the second boon there is serious difference of opinion. According to the traditional interpretation, the Nachiketas Fire is a sacrificial rite which leads one to heaven, which is not a final state of emancipation, but only a comparatively temporary abode of happiness. That is why the text speaks of the number of bricks with which the altar has to be constructed and of the correct method of construction. Moreover, in all the Upanishads there is a pointed contrast between sacrificial ritualism which leads to the happiness of heaven and Brahma-jnana which leads to the final emancipation of the self. The *Mundaka Upanishad*, for instance, calls the sacrificial forms leaky boats and declares in a famous phrase that that which is uncreated (the eternal Brahman) cannot be won through anything created or performed. The mystical knowledge of the eternal Brahman glorified by the Upanishads is a reaction from the excessive ritualism of the Brahmanas. Therefore the contrast between Jnana and Karma is an ever-recurring theme in the Upanishads, as is the contrast between faith and works in the New Testament.

But, according to Sri Krishna Prem, "the Nachiketas Fire is the central secret of this Upanishad." It is not a mere ritual fire, but "the secret alchemical Fire by which the base metal of the personal self is transmuted into the Gold of the Higher Ego." It leads one not to a temporary heaven, from which there is bound to be a return to the mortal world, but to Brahmaloka from which the final "flight of the Alone to the Alone" is to be attempted. In brief, the Nachiketas Fire, which our author identifies with the serpent Power of Kundalini, leads to what in Vedantic parlance is called "krama-mukti" or gradual emancipation. He says:—

> Much easier is it to climb step by step the Ladder of Being till the great World of "Mahat" is reached, whence the final flight to the Unmanifest Eternal can be made.

In the opinion of Sri Krishna Prem, Yama the teacher, citing his own example, recommends to Nachiketas the gradual Path "on which the transient experiences of life are transmuted by the sacred Fire and thus made use of as the means of ascent." Accordingly he explains away the bricks of the altar as a piece of allegory.

But, he points out, the danger of "the gradual Path" is that one is apt to mistake its goal of Brahmaloka for the final goal of Moksha. Hence Yama praises Nachiketas for refusing to be satisfied even with the sublime attainment of the "Universal Being" and passing on to the third boon. What Nachiketas asks as the third boon is to know, not whether the soul survives after death—for he himself has survived and his second request showed that he had no doubts at all about survival—but what happens to the individual soul after liberation; whether it preserves its individuality or not.

It is a question, as our author points out, which was often put to Buddha and which Buddha refused to answer, saying that to affirm that the Arhat

continued to exist after reaching Nirvana would give rise to one misunderstanding, while to deny it would give rise to others. We are also reminded that in the *Brihadaranyaka Upanishad*, when Yagnavalkya declares to his wife Maitreyi that in the "passing beyond" there is no more separate consciousness, she exclaims that she is bewildered by the statement. But the sage goes on to explain that when there is duality then one sees another, one hears another and one understands another; but when everything has become One Self, he asks, whom and by what could one see, hear and understand? As Nachiketas cannot be lured from the path of the highest knowledge by any temptation, the Teacher proceeds to impart his teaching "which will enable his pupil to find in and for himself the answer to his question."

According to our author, the first three chapters of the Upanishad give us the teaching about the Path, its difficulties and the method of treading it, and the remaining three chapters, which form a sort of supplement, impart to us the knowledge which arises in the heart of the man who treads it faithfully. The knowledge can be of real use only to him who treads the path, not to him who but reads about it and understands and stops there.

The main objection to Sri Krishna Prem's interpretation is that, if, as he says, the Nachiketas Fire were "the central secret of this Upanishad," at least three-fourths of the Upanishad would be rather out of place in the teaching. As it is, the legend of Nachiketas and the instructions regarding the Nachiketas Fire are soon left behind, as the battlefield of Kurukshetra is left behind in the *Gita*, and the Upanishad goes on to expound its central theme of "the mystery of the eternal Brahman" (*Guhyam Brahma sanatanam*). The fact is we seem to be much nearer the truth of this Upanishad when we interpret it in its natural relation to the other Upanishads and the Brahmanas than when we interpret it in the light of the mystical manuals of other lands, though naturally we may discover some points of coincidence among all the mystical traditions in the world.

D. S. SARMA

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*Women and Social Injustice.* By M. K. GANDHI. (Navjivan Publishing House, Ahmedabad. Rs. 2)

This is a collection of Mahatma Gandhi's writings and utterances published in *Young India* and *Harijan* during the last two decades. The Editor is to be congratulated on bringing together in book form Gandhiji's scattered views on a vital problem affecting the position of women in Indian society. The impetus that Gandhiji has given to social reform is nowhere more discernible than in the transformation wrought in the rôle of women in India. Social reformers like Ranade, Tilak and Chandavarkar had started the education of girls years ago but it was not till Gandhiji came into the field that it took the shape of a mass movement. All social barriers and taboos and age-old social customs were broken as if by magic. Women were given full opportunities to offer their services in the field of politics. They secured the same rights as men in the fight for their country's freedom, as recognised by the foremost represent-

ative body of Indian opinion—the National Congress—at its Karachi Session in 1932.

The idea that woman was a doll to be adorned with jewelery and fine clothes, and the idea sponsored by poets of all lands and times, that woman's beauty was to be found in her exterior aspect were discarded. As the real strength of women resides in their capacity to work and to sacrifice and not in their physical strength alone, so also with their beauty. That is Gandhiji's special contribution to the subject. In every nook and corner of India he is known as the friend of the meek and the downtrodden. In Gandhiji's philosophy of non-violent struggle women have a unique place because of their powers of endurance and self-sacrifice.

While the equality of men and women is recognised, their functions are complementary. Whereas in other countries women were fighting for their rights and there was a tendency towards growing rivalry between men and women, in India under Gandhiji's guidance, the ideal of partnership replaced that of rivalry. Woman was man's partner, "Sathi," and not his blind imitator. On account of the theoretical recognition of equality, the women's movement was given this correct perspective while recognising women's full responsibilities as fellow-citizens of equal rights with men.

This, in short, represents Gandhiji's chief influence on women's movements. The writings compiled in this collection are characterised by the same burning moral zeal which is so typical of Gandhiji in other spheres of his activity. Once he recognises the truth of a certain view he does not hesitate to criticise the scriptures even. Therein lies the courage of his lead.

An index adds to the usefulness of the book.

TARABAI M. PREMCHAND

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*The Courtly Charlatan.* By GEORGE R. PREEDY. (Herbert Jenkins, Ltd., London. 16*s.*)

Collectors of occult lore will no doubt add this volume to their shelves, not because of its historical or biographical value (which is negligible), but because of the fascination which the subject of the author's study has always held for the student of these matters. The publishers tell us that Mr. George R. Preedy has made full use of the material available. Unfortunately, in an author's note at the end of the book, we are informed that it "is impossible to give in the form of a Bibliography the various authorities that have been consulted in the making of the preceding volume," and we are referred, for a rational account of the matter, to a work published in 1931 reviewing the progress of ideas from primitive magic to modern medicine. One is left wondering why a Bibliography is "impossible" in a work that seeks to be considered a historical biography. Certainly, no evidence is adduced in support of the title "charlatan," as applied to the Comte de St. Germain, and it is only fair to add that Mr. George R. Preedy mentions that Mme. de Pompadour's secret police were diligent:—

> and they had never been able to learn that the man had been bribed, had taken money for his talents, had imposed on any one by any trick or delusion; he appeared to be of

princely origin ; he had never been concerned in any scandalous or sordid intrigue ; in brief, he had always been received with respect in the best society.

These findings do not preclude the author from associating the following attributes with St. Germain's conversations, as reported by him from pp. 123 to 186: "writhing smile and leaden looks," "sneer," "negligible air," a glance "of a peculiar livid colour," "a negligent voice," "light sneer," "thin smile," "cunning smile," "a glitter in his sunken eye"!

On the origin of the Comte de St. Germain no one of his would-be biographers is dogmatic. But his title was derived (so we are informed by H. P. Blavatsky) from a property called San Germano, in the Italian Tyrol, bought by him from the Pope. The same authority describes the Count as "certainly the greatest Oriental Adept Europe has seen during the last centuries." And there is a prophecy in the same writer's words, which some among us may yet see come true: "Perchance some may recognize him at the next *Terreur*, which will affect all Europe when it comes, and not one country alone."

B. P. H.

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*Education for Death: The Making of a Nazi.* By GREGOR ZIEMER. (Constable and Co., Ltd., London. 7*s.* 6*d.*)

Gregor Ziemer was the Director of the American School at Berlin until that school was closed for the war, and his book is a record of his visits of inspection to all the Nazi institutions for the production and training of National-Socialist citizens, from sterilization and ante-natal clinics to the senior schools of the Hitler Jugend. He obtained permission for his investigations from Rust, the Nazi Minister for Education, by representing himself as an educationist so deeply impressed by the new methods, if not actually a convert to them, that he wished to make them better known to his fellow citizens in America. This he has done, but in the form of an indictment perhaps more terrible than any other of the innumerable treatises written by opponents of the ideas of the Third Reich.

This circumstance might somewhat discredit the work, for an author who could so successfully deceive the Nazi Minister and hide his real opinion from the many educational officials he interviewed might not be accounted the most reliable of writers even to his own public. Any suspicion on this score may be dismissed, however, partly because the author probably felt quite justified in playing the part of a cultural spy in conditions of cultural war or revolution. Moreover, his account, although presented with almost too much of the journalistic skill we expect from trained American publicists, does not appear to be overdrawn in any essential. This picture of an educational system directed wholly, solely and systematically to training an entire nation to efficiency in the destruction or conquest of others, is true to the excessively published opinions and purposes of the German ideologues who came to power with Hitler. Dr. Ziemer merely shows us that they have been as good as their word, or even a little better. He has only presented us with a series of intimate glimpses of the system at work in clinic, school, hostel, lecture-room and so on, and there is

every reason to accept his work as authentic, so far as one aspect of that system is concerned. This is, of course, the aspect which perturbs or horrifies everyone who is not a Nazi doctrinaire, namely, the erection of an elaborate disciplinary and hortative training upon the idealization of qualities of which some are definitely evil according to the conscience of mankind. Certain things, such as lust, pride, cruelty and hatred have been, in some respectable cultures, allowed for as inevitable, and efforts made to canalise their expression in less harmful channels: but here they are inculcated, imposed as duties where they would not appear by natural inclination. And what is worse, the result is, up to the present, highly successful in the production of disciplined fanaticism and vital energy.

One of the most terrible sayings of the Christ was about any one who should harm "a hair of the head of one of these little ones." What He would have said of those who go about to corrupt children's hearts by the million with evil desires, we do not know, for such an enormity was not thinkable in the "backward" conditions of first-century Palestinian education. For this reason one hardly likes to recommend the reading of this book, except to persons who need to know such things. Mr. Gandhi, for instance, ought to read it all with care. Most of us are already showing our attitude towards the practices of Nazism in some practical effort to stop them, and to read such literature as this is a temptation to the sin of anger, or at least provocative of negative emotions which can only make us less effective in what we have to do.

The moral drawn by Dr. Ziemer is that American youth ought to be inspired to feel as deeply for America and Democracy as the Hitler Jugend are trained to feel for Germany and Hitlerism. It is natural that he should feel that way, but obviously his moral is inadequate. The tendency of education almost all over the world has, for a long time, been towards more reliance upon national and political idealism and less towards religious thought and self-discipline. It was almost bound to occur, one day, that a nation would go to the extreme and try to make the State political system into God and its power into the sole morality. Germany has done so, with results which Dr. Ziemer admires no more than do the rest of us; and he ought to have something better to recommend than a milder mixture of the same medicine. One cannot help recalling the Duke of Wellington's remark when he heard of the plans for universal education, "But can you base all this on religious teaching? If not, you may only make millions of clever devils." The Germans became the best educated nation in the world, but it was education based on secular philosophising. Their education has made them extremely clever, but has landed them in something very like diabolism.

On p. 108 Dr. Ziemer quotes the story of Hitler and the mice, as if the sole authority for that revealing anecdote were an adulatory biography of the Fuehrer, officially circulated among juvenile Nazis. That is curious, since *Mein Kampf* figures in the bibliography. Still, not to have read it is a forgivable detail.

P. M.

*Bhāratīya Vāijñānika* ( Indian Men of Science). By SHYAM NARAYAN KAPUR. (Sahitya Niketan, Cawnpore. Rs. 3/-)

This is an age of scientific research and the original contributions by modern Indian men of science are not negligible. The Introduction of this book describes briefly the achievements of ancient India in the positive sciences.

A generation keen on scientific studies is growing up in India. To it books such as this are bound to be of inspiration as well as being of interest to the general reader. Its appearance in an Indian language which is coming to be regarded as the *lingua franca* makes possible a much wider circle of readers than a similar work in English could have reached.

Part I describes the lives and achievements of Dr. Mahendralal Sircar, S. Ramanujam, Dr. Ganesh Prasad, Sir J. C. Bose and Sir S. M. Sulaiman, none of them now with us. Part II contains the lives and achievements of seven living Indian scientists : Sir C. V. Raman, Sir P. C. Ray, Dr. Meghnad Saha, Dr. Birbal Sahni, Sir S. S. Bhatnagar, Drs. K. S. Krishnan and H. J. Bhabha. The account fittingly opens with the life of Dr. Mahendralal Sircar, the pioneer who founded the Indian Science Association in 1876, and ends with Dr. Bhabha, the youngest scientist dealt with in this book. Biographical details have been diligently gathered and presented in an interesting way and the author has attempted fairly successfully to give an idea of the contributions made by each.

When some years ago efforts were made to evolve a national system of education, efforts which are yet to bear full fruit, one heard the gibe, "Is there a *national* algebra, or a *national* physics or chemistry ?" Of course not, in respect of actual contents. But there seems to be such a thing as an Indian outlook, characteristic in its approach, or answering to specific present Indian needs. The lives and works of S. Ramanujam, Bose and Ray answer the gibe. Ramanujam's uncanny intuition remains a mystery. His tender solicitude for his mother, and his desire to help poor Indian students out of savings from his scholarship make touching reading. Similarly, the intuition of the Vedic seers seems to have inspired and guided the patient research of Sir J. C. Bose who constructed ingenious and highly delicate instruments to record the response of plants to stimuli. The unity of life of which the distinguished scientist presented thrilling proofs is a characteristic Indian idea. The work of Sir P. C. Ray as author of the *History of Hindu Chemistry* and as founder of numerous industrial enterprises and his signal services to famine relief through the Charkha indicates how national scientific spirit finds channels for its manifestation.

The author has tried to sketch the personalities of his heroes, giving accounts of their extra-scientific interests. Sir S. S. Bhatnagar, besides being a chemist, writes Hindi poetry; Dr. Bhabha is a musical composer and an artist of distinction. The simple and austere life of the late Dr. Ganesh Prasad and that of Acharya Ray are in the noblest Indian tradition.

The work is illustrated and the general get-up is good. We trust that the book will secure the wide circulation that it deserves.

K. S. G.

# SHORT NOTICES

*Seagulls and Other Poems.* By CHRISTMAS HUMPHREYS. (The Favil Press, London. 4s. 6d.) Mr. Christmas Humphreys describes himself too modestly as an "incurable amateur." He paints scenes and moods with a touch as sure as it is light. But he is at his best in his rarer poems of ideas.

E. M. H.

*Begams of Bengal.* By BRAJENDRA NATH BANERJEE. (S. K. Mitra and Brothers, 12, Narkel Bagan Lane, Calcutta. Re. 1/4) Here in brief are the life-stories of some of the royal ladies of Murshidabad. Their magnanimity or their misfortune invests each story with a deep human, sometimes tragic, interest. Sir Jadunath Sarkar's approbation in his Foreword is proof of the historical accuracy of this account, based mainly on State records. Here are facts stranger than fiction, yet full of all that human experience implies.

V. M. I.

*The Evolution of Indian Mysticism.* By DIWAN BAHADUR K. S. RAMASWAMI SASTRI. (International Book House, Bombay. Re. 1/8) Many will be glad of the bringing together in book form of this stimulating series of articles on "The Evolution of Indian Mysticism." They appeared in THE ARYAN PATH in 1940 and 1941, though rather surprisingly this volume does not mention that fact. Such sympathetic handling of so various a collection of mystics of many lands and eras as this reveals our author as one who, in widening his sympathies, has never sacrificed his depth of understanding. He traces Indian mysticism down from ancient times. An appreciative chapter, necessarily somewhat restricted, deals with Mysticism outside India, establishing the fundamental identity of true mystical experience. The mystics' realization of Divine Union, their inner vision of the realities of the spiritual world, differs chiefly in degree. Choice quotations enhance the book's value.

C.

*The Holy Mother.* (Advaita Ashrama, Mayavati, Almora, Himalayas. As. 10) Devotees of Shri Ramakrishna especially will welcome this anonymous brochure on his faithful wife. Calmness, softness, sweetness, the Holy Mother radiated, teaching by life what she enjoined at death: "Make the whole world your own. No one is alien." It is not to minimise a great moral achievement to recognise hers, like her more famous husband's, as a partial revelation. The world needs sweetness and light and moral rectitude but, no less, sound philosophy as their impregnable foundation and support. Devotion falls short of its full possibilities if it does not flower in wisdom.

D. C. T.

*He Follows Christ.* Edited by J. P. GUPTA. (Unity Series No. 2, Hamara Hindostan Publications, 23, Hamam Street, Fort, Bombay. As. 8) This booklet includes a few of Gandhiji's utterances about Religion, Truth, God, Christ and man's mission on earth. There are also two short essays about Gandhiji by John Gunther and Prof. H. C. Mookerjee. An attempt is made to present the ideals of service and of sacrifice which Gandhiji embodies. Rightly has Sir S. Radhakrishnan observed in his brief Foreword :—

> One day the world would look back to Gandhi and salute him as one born out of his time, one who had seen the light in a dark and savage world.

V. M. I.

*The Man in the Red Tie and Other Stories.* By A. V. RAO. (International Book House, Ltd., Bombay. Rs. 3/-) A short story's value depends less on the writer's dexterity than upon the moral lesson it points or implies or the rarer heart note with spiritual overtones. Several stories of political colouring included in this collection could pass this value test, if not with superlative ratings. "The City Fathers of Narainpur," "The Last Chance," "Bahadur Log," and the eponymous story are well worth reading. But they are in bad company. A few stories are positively objectionable in moral tone. Like all the rest these are well-written; they sustain the interest. But "Do Good by Stealth," "Digging Up the Past" and "The Worm that Turns" will leave the reader poorer than they find him. Life is already sordid and sorrowful enough.

The stories are essentially of Western flavour though set in India.

X.

# CORRESPONDENCE

## SUBLIMATION?

Misleading statements regarding the implications of Freud's discoveries have appeared in papers and journals both European and Indian. In a note on Sublimation (THE ARYAN PATH, July 1942) I pointed out how the later discoveries of Freud had necessitated sweeping modifications of the early speculations found in popular books like *The Introductory Lectures on Psychoanalysis.* I am glad Dr. Varadachari has modified, in his letter published in the January ARYAN PATH, his theory of sublimation. In his note on "Sublimation and Substitution" (THE ARYAN PATH, February 1942) he wrote of "sublimation of the instinctive energy" owing to the frustration of its "animal direction," as a result of which "lust's fierceness and fury are removed from it" and yet "the primitive resonance" remains. That was the pseudo-Freudian concept of libido, repression, sublimation. Now he stresses that energy belongs to spirit, and that if we talk in terms of libido we find that it is transformed both in its means and in respect of its ends so completely that nothing survives of the specific signs of its original state. To explain how "lust can be used" to further spiritual ends, some theory of sublimation is needed, but to explain how spiritual energy appears on various levels, sublimation is a gratuitous hypothesis.

C. NARAYANA MENON

*Hindu University, Benares.*

[In a note in our Ends and Sayings columns in November 1941 we took exception to certain statements in an article by our esteemed contributor Dr. K. C. Varadachari. He had written in the *Journal of Sri Venkatesvara Oriental Institute* on "The Doctrine of Substitution in Religion and Mysticism." We objected to his dangerous implication that the animal passions could be directed into higher channels. We have since published three communications on the subject, two by Dr. Varadachari and one by Dr. C. Narayana Menon, whose second letter

we publish above.

We are less interested in what Freud or any other individual thought than in making plain the fact, a fundamental axiom of spiritual ethics, that *lust cannot be used for any noble end.* Animal passions can *never* be directed into spiritual channels. But man may direct his energies in either direction, upwards towards spiritual regeneration or downwards towards ruin. We cannot do better than to point to some conclusive remarks on this subject in an article by Madame H. P. Blavatsky entitled "Occultism versus the Occult Arts," reprinted in *Raja-Yoga or Occultism* (See pp. 32-34) from *Lucifer* for May 1888.—ED.]

## FOREIGN vs. INDIAN DEGREES

Sir C. V. Raman's criticism in his Convocation Address at Madras University of the economic drain involved in educating Indians abroad is more than deserved. I fully endorse your comments in your January "Ends and Sayings" on that point. But I wish to draw attention to what more than anything else encourages the tendency and perpetuates the folly. Without belittling the instruction foreign universities impart, for those who can afford to go abroad this education is a luxury while for those less fortunate but more ambitious the desire to acquire a foreign degree is a clandestine bid for lucrative jobs. That is a bold and cynical statement but essentially true. Our public and our Universities as well as the Government have their share of responsibility for encouraging this state of affairs. The advertisement columns of any daily paper show the unashamed preference promised to holders of foreign degrees and diplomas for any responsible post. Though Government appointing bodies do not make their preferences so plain as private bodies do, it is a common experience, despite protestations that the rules enjoin equal consideration for holders of our own degrees, that holders of foreign degrees invariably are given preference. Instances could be given of posts remaining unfilled for months on end just because a candidate with a foreign degree was not forthcoming.

Unless this mentality in our own people disappears there seems to be no hope for our Universities or their students. Our private employers as well as appointing bodies like Universities and Public Service Commissions must realise that their unavowed but none-the-less dangerous policy of slavish discrimination is responsible for the Universities' unprogressive tendencies. If they support the products of Indian Universities and refuse to be lured by the glamour of an Oxford or a Cambridge degree, attention will naturally be diverted from foreign countries to our own—a diversion invaluable for innumerable reasons.

V. S. DESHPANDE

*Dadar, Bombay.*
*29th January 1943.*

# ENDS AND SAYINGS

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

The American Oriental Society celebrated its centennial last year with a four-day session at Boston, devoted to ideas dominant in Asiatic cultures both in their formation and today. That wave of interest has not yet spent itself. For example, Wellesley College, a leading college for women in the U. S. A., has recently established the Mayling Soong Foundation to strengthen the international understanding to which Madame Chiang, a Wellesley alumna, has contributed. Madame Chiang herself wrote, apropos of the Foundation bearing her name :—

> Whatever books, artists, exhibits tend to interpret China and other nations of the East interpret human aspiration, human nature, humanity itself. To my mind many world problems can be solved if we know and understand each other as human beings. Environment and customs may differ but through sympathy and understanding we gain trust and confidence in each other's good faith.

The Board of Trustees, *Wellesley News* announces, was prompted to take the step "because of their deep concern that the 'educated' people of America know so little of the history, current problems and rich culture of the Far East." Geography, history and political science courses are now to place special emphasis on the Far East. Part of the income from the Fund will be used

> to bring to the campus distinguished speakers, books and exhibits to interpret China and the other nations of the East to American college students.

The Institute of Oriental Culture as planned for the current year will specialise on China's art, religion and culture as well as on political, historical and economic questions affecting her. Dr. Lin Yutang, Dr. Hu Shih and Dr. Owen Lattimore were announced as among the speakers. One would look forward with a better heart to a similar series of lectures another year on India, if there were any likelihood that other than approved Empire apologists would be available to speak for us.

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Is a democratic form of government unsuited to India? That widely prevalent and persistent misconception was refuted in a debate at Loyola College, Madras, which *The Hindu* of 18th January reports. Shri T. R. Venkatarama Sastri, who was the "Observer" on the occasion, pointed out, we think rightly, that there could be no alternative for India in the present conditions. Those who pointed to general illiteracy as an impediment laid exaggerated emphasis on universal franchise. That aside, the Indian peasant though "illiterate" had sound common-sense which made him a passably good judge of men and affairs.

We go a step further and assert that our history should convince any one that India needs no introduction to the

democratic way. It was the form of government in ancient India ere the first glimmer of civilisation had dawned upon the Western peoples. None who has read dispassionately ancient and mediæval Indian history can fail to see that, though all along there have been kings and monarchies, they have all been constitutional. No king could disavow his position which was always that of an agent for the enforcement of Dharma or law. That the structure of ancient Indian democracies was broad-based and consistent is proved by the self-sufficient character of the life which the country enjoyed. Its peaceful self-administration displayed a thorough assimilation of democratic ideals. That was how the vast number of Indian villages could remain comparatively unaffected by dynastic changes at the centre.

Panini, assigned by modern scholars to the seventh century B. C., mentions as many as eighty full-fledged republics. Asoka trusted the people with self-government. In fact the democratic form of government with all the administrative details of its working is traceable to the Rigvedic period. Still more evidence abounds in Pali literature. Government with highly centralised control is a British product, imported into India with the British advent.

We need to read our history. Any other form of government than the democratic will go against the innate aptitude of those who have for centuries lived under a rule of, for and by the people. Shri Venkatarama Sastri did well, therefore, to remind the dissentient voices in the debate that nobody considering the future of this country could think of it except on the basis of the equality of all citizens in the eye of the law and the rights of all to be protected, fed and employed as they were in the most advanced countries.

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Rajya Ratna Shri Satya Vrata Mukerjea addressed the Rotary Club District Conference at Sholapur on 23rd January. The Rotary Governor refuted the suggestion that the Rotary movement, "so American in its birth, so alien in the colour of its environments" was unsuitable to Indian conditions. Shri Mukerjea rightly insisted that the movement, mainly cultural and idealistic in its aim, could find no field better than India, rich "in the idealism and spirituality of our homeland." The sympathy which Rotary has been increasingly able to enlist during the past few years should set at rest suspicions as to its alien character. Whether the movement originated East or West should not be a matter for suspicious scrutiny or prejudice. Rotary has a mission everywhere so long as it is inspired by a desire to make idealism prevail and to induce in men an awareness of values higher than those responsible for the frank and brutal materialism of the age.

But Shri Mukerjea pointed to a very real danger which threatens other aspects of Indian life than Rotary Clubs:—

> What I fear is that our Indian Rotarians may, through a mistaken zeal for European ways, lose their bearings and allow their Rotary clubs to become Anglicised little coteries alien to the life around them.... It will be a tragedy...to let our good-natured but mistaken anxiety to get on well with outsiders influence our life and colour our outlook.

Rotary stands for "a blend of individual freedom with corporate

interdependence," for "a new internationalism of concord and appreciation of the essential unity of the human race." Any organisation holding such a creed and cutting across the divisions of caste and sect offers indeed a useful corrective for the communal-mindedness which, next to political servitude, is perhaps today the greatest single drag on India's progress.

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The All-India Pharmaceutical Conference met at Benares early in Jauuary. Prof. M. L. Schroff in his presidential address, reported in *Dawn* (Delhi), held the Government partly responsible for the neglect of this vital subject in India.

Neither the Central nor the Provincial Governments have ever realised the importance of pharmacy to public health and hence they have never given any encouragement for the growth of educational institutions providing instruction in pharmacy.

The Universities also, he charged, had never thought of the public health problem of India as a vital one. Time and again has it been pointed out that all our plans for educational reconstruction proceed with academic blinkers on, with never a glance at wider possibilities!

No one who is conscious of the vast vegetable wealth of this country can fail to recognise the economic waste involved in such failure to exploit opportunity. Far more serious, to one who knows anything of health conditions in our country, is the indifference to human values which such neglect implies. Preventable disease takes an appalling annual toll here in the best of times. The war-time shortage of quinine and other very necessary drugs may bring the problem home—too late for many sufferers.

The problem is bound up, like all our problems, with our people's poverty. But when human lives are at stake supply must somehow be made to square with need, not only with effective demand. In countless cases, adequate medical treatment is now out of reach. India, it has been said, is a "veritable emporium of drugs." Yet how many die annually without the hope of medical relief. Not in the field of pharmacy alone have we sadly neglected our rich therapeutic resources. The time is more than ripe for reinvestigation into the ancient Indian systems of medicine which such mines of information and knowledge as the *Atharva Veda* embody.

Academic interest ought to inspire us to resuscitate the ancient medical science dependent in the main on our own indigenous plants and minerals. At any rate, the sufferings of millions, year after year, should move us to it. That such possibilities rise to the surface only at conferences and nothing tangible results is a sorry commentary on the unintelligent apathy of those concerned. The Government should subsidise research and promote investigation. Pleas of financial stringency cannot extenuate disregard of the physical, social and economic possibilities in pharmaceutical research.

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Commendably the Government of Sind has taken steps to end the communal cleavage. *The Bombay Chronicle* of 5th January reported that under the guidance of the Ministers for Public Health and Education a programme for observing 20th January as Hindu-Muslim Unity Day was planned. On that day students in schools and colleges were to be required

to write essays on the advantages of Hindu-Muslim unity and the disadvantages of failure to achieve it. The best twenty essays were to be awarded prizes. District Officers were to direct both Hindus and Muslims to pray in their temples and mosques on that day for the realisation of unity. The Ministers proposed to go on short tours in the province and to launch a regular campaign.

The part of the scheme directed to leading students to proper lines of thought is especially important and far-reaching. Too often our schools and colleges manufacture future communal bigots through various organisations which stress communal differences. The difficulties in achieving the very necessary unity would be halved if our educational institutions could keep clear of communal consciousness and stop poisoning the minds of our youngsters. The citizens of tomorrow need to enter the world of practical affairs with clean unbiased minds. Should that be made possible, as the Ministers of Sind intend, communal discord will soon be forgotten. What makes their move significant is their right approach. They have undertaken a programme of *practical work* instead of indulging in arm-chair platitudes.

The prospective establishment of an Islamic Chair in the Travancore University is another correct approach to the same problem. None can differ with the Dewan's conviction that "the psychological estrangement that exists in certain quarters between Hindus and Muslims can best be dealt with and obviated by intellectual and cultural influences."

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Richly earned praise is heaped upon the great leader of the reviviscence of Indian art in the sumptuous Abanindra Number of *The Visva-Bharati Quarterly* with its superb reproductions in colour. To have created things of beauty is a high achievement. To have lighted the creative flame in other hearts and minds is an even higher. But Abanindranath Tagore has been credited by his great kinsman Rabindranath with a higher achievement still. To have "saved the country from the sin of self-depreciation" is a great service indeed, in which none will deny Abanindranath his generous share. But it is not to detract from the honour due to him to recognise that he was not the only one or even the first to deserve that encomium. Rabindranath himself made a major contribution to that end. And before either of them had made his contribution Madame H. P. Blavatsky had awakened many an Indian to a living sense of his ancestral dignity.

Abanindranath drew freely on the Sanskrit classics for his inspiration, "seeking to recapture the fragrance of bygone days and their delicate spirit." But Abanindranath is an *Indian* artist, and Indian art is multiradicate. The "simple refined style of the Mughal masters" is reflected in his technique. His Mughal paintings alone would ensure his claim to fame. And they would have us think that Hindu-Muslim unity is but a far, fair dream!

# 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. XIV APRIL 1943 No. 4

## LOVE AND WAR IN LITERATURE

Those who hold that human civilisation did not begin in savagery but with the Golden Age, when the Gods lived with mortals and taught infant humanity its arts and crafts, are in a better position to appraise and to appreciate mythology, be it Indian or Egyptian, Greek or Roman, and its echoes in the writings of today. All ancient literature abounds in the activity of Gods and Goddesses; though they withdrew from manifest activity many thousand years ago they have exerted power and influence on the mind of the race. During the last few centuries the very existence of the Gods and Goddesses has been doubted and denied; and yet modern poets and other creative writers often refer to them still, though not always very directly.

Human evolution took a downward course from the Golden to the Iron Age. The process of involution demanded it. Man had to touch the nadir point of the circle of growth ere he could rise to reach its zenith. Man's evolution is marked out—from innocence and ignorance to compassion and wisdom; the way lies through obstinate egotism, separative selfishness and ambitious pride; but mankind need not have lingered so long on the way. Infant humanity though ignorant was innocent, capable of being taught, and in child-like purity it learnt, as devotees do, from its immortal teachers. But as child-humanity grew up it needed not the divine aid to the same extent, and, at a later stage, it heeded not the voice of Ancient Instruction.

And so from being clear-sighted man became myopic in vision and today sees truth with a squint, mistaking rapid motion for rigid stability, opining that Matter alone is all in all and ignoring Spirit. His very virtues have become tinted with vice. His love has become lust. The power of the all-seeing Eros has become transformed and is now the force of the blind Cupid. For modern man, the mighty Kama-

Deva, the God of Impersonal Love and of Infinite Compassion has lost His divinity and is now known as mere Kama—passion and lust. Passion has another aspect—War, sprung from the seeds of wrath and greed. Today Mars, the God of War, is also the God of Passion and Lust.

War and Love bear a mysterious relation to each other. Great poets and dramatists have dealt with these themes from times immemorial. The concepts were once spiritual; they have become carnalised. The degeneration of the concepts of Love and War may well be regarded as an index of the process known as the fall of man. The Vedic Kama-Deva has lost much of his true character, if we are to judge him by actions attributed to him in later eras. Similarly, Kartikeya, the Hindu Mars, has lost almost all of his chivalry, his *virya*, the dauntless energy that wins its way to supernal truth, and his spiritual graciousness. Soldiers of today are not noble Kshatriyas but butchers, gross in planning war and in executing it.

Creators of literature in every age have tried to elevate the concepts of Love and of War. Great literature does it grandly; in effete eras we come upon jejune ideas about war and love. In this number of THE ARYAN PATH we publish several articles which deal with the service which literature renders to the human race. Pandit Amarantha Jha's paper strikes the necessary warning note against the debasement of literature by expressions of lust; but it also reveals the power of great writers to benefit humanity—mellowing the mind and awakening the heart to deeper perception.

In his own age Kalidasa, about whom Shrimati M. A. Ruckmini writes, tried to elevate the concepts of Love and of War; he handled their interrelation in a special piece full of charm and mystical significance, *viz.*, *Kumarasambhava*.

Similarly Shakespeare, a thousand years later, once again endeavoured to raise the concept of War, a subject which Mr. B. J. Wadia discusses so very interestingly. Much has been written about Shakespeare's favourite theme of Love. The part played by love in the life of the individual, the microcosm, corresponds to that of peace and order in the life of humanity, the macrocosm. War between the individual's head and his heart, his brain and his blood, projects itself as international catastrophes, enveloping the globe. Shakespeare tried to fulfil his mission of elevating the already degenerated concept of Love in many places and in many ways.

Conditions today show the great worth of the ideals upheld in one particular sonnet which deserves to be better known among our youth, whose notions about love and lust, marriage and divorce are, to say the least, superficial, weak and debasing. We need not apologise to our readers for taking space to reproduce the sonnet here :—

Let me not to the marriage of true minds
Admit impediments. Love is not love
Which alters when it alteration finds,
Or bends with the remover to remove :
O no ! it is an ever-fixed mark
That looks on tempests and is never shaken ;
It is the star to every wandering bark,
Whose worth's unknown, although his height be taken.
Love's not Time's fool, though rosy lips and cheeks
Within his bending sickle's compass come ;
Love alters not with his brief hours and weeks,
But bears it out even to the edge of doom.
If this be error and upon me proved,
I never writ, nor no man ever loved.

The task of great literature always is to help mankind to exorcise lust and wrath from its system, to teach it to war against both and to bring humanity back to feel and to express love :—

*Now learn ye to love who loved never,—*
*now ye who have loved love anew.*

# SHAKESPEARE'S SERMON ON WAR

[**Mr. B. J. Wadia,** Vice-Chancellor of the Bombay University, is a lover of English literature and a devotee of Shakespeare. This excellent essay brings to the fore some immortal aspects of a subject which at present is most topical.—ED.]

In the troublous times through which the world is passing it cannot be out of place to turn for guidance to the greatest of the English dramatists, who was also a great practical philosopher. Shakespeare's philosophy is proof against many chances and changes, and it acquires a new popularity in war-time. He is not only a dramatist of unequalled power, but also a poet of extraordinary beauty, and all that the stage can do is to lend wings to our halting imagination to rise to all the knowledge and the charm of which he is so full. He had heard a lot in his time about "the pomp and circumstance" of war. He lived through a great war and knew the threat of invasion. Several of his plays are definitely war-plays, and war is in the background of others. Shakespeare is the most typically British of England's classical poets, and in time of war there is bound to be a heightened sense of patriotism which is fed by a delight in what he wrote about his country's greatness.

It is not, however, the outward show so much as the practical philosophy underlying war that matters at present. There is first the picture of heroic war which Shakespeare drew in the historical play of *Henry V*, his soldier-king. Henry was one of his great heroes, with a few wild oats to answer for in early youth, but in the end almost a perfect man. He was evidently Shakespeare's ideal King, as is shown in the dialogue between the King and the soldiers before the battle of Agincourt. Around him the loyalty of England, Scotland and Wales is organized. But his King, however exalted, is a man and not a fetish. "Though I speak it to you," Henry is made to say,

I think, the king is but a man, as I am ; the violet smells to him, as it doth to me ; all his senses have but human conditions ; his ceremonies laid by, in

his nakedness he appears but a man; and though his affections are higher mounted than ours, yet, when they stoop, they stoop with the like wing; therefore when he sees reason of fears, as we do, his fears, out of doubt, be of the same relish as ours are.

Shakespeare understood that it was by a noble comradeship between King and soldier, and through the King's hold upon the soldier's heart, that at Agincourt despair was turned into victory. It was old Falstaff who said to Justice Shallow when they were discoursing together on the qualities desirable in a soldier, "Care I for the limb, the thews, the stature, bulk and big assemblance of a man? Give me the spirit, Master Shallow." When we hear these words coming from a drunken knight, we feel that this is the wisdom of a man who has a claim on our respect even when he denies it to himself. Is it not the same spirit which accounts for the inexhaustible endurance of Russia today?

War is described as "grim-visaged"; and we have it in the same play of *Henry V* that

In peace there's nothing so becomes a man
As modest stillness and humility;
But when the blast of war blows in our ears
Then imitate the action of the tiger;
Stiffen the sinews, summon up the blood,
Disguise fair nature with hard furrowed rage....

If one would have an account of the horrors of war, as they might be set out by a pacifist, he will find it in the mouth of the same monarch, for he was the most various of men, able to satisfy the needs and the tastes of all sorts of people.

England's destiny and her international renown were never absent from Shakespeare's mind. It was the country's greatness, and not the empire, that he harped upon. But with all his feeling for the glory of Henry V, the poet has clearly expressed his sense of the waste of lives in iniquitous wars, a grim phenomenon which repeats itself in every great war, as it does even now. In later years Shakespeare morally sickened of the romance of war, for the French wars were some of the worst that were ever waged. He must have experienced a sharp revulsion from an earlier strain of thought, when he wrote a wicked play like *Troilus and Cressida*, perhaps intended as a foil to the glowing picture drawn in *Henry V*, for it is a play in which we get heroes that cure us of hero-worship. It is a play that might well have been written by a modern dramatist about the last Great War and the present one. It contains a passage that may be applicable even to Coalition Governments which do not always adhere together:—

O madness of discourse,
That cause sets up with and against itself!
Bi-fold authority! where reason can revolt
Without perdition, and loss assume all reason
Without revolt.

It is a play in which Shakespeare meant perhaps to score out the theory of heroic war, for war was not always a chivalrous struggle, but merely the art of crafty murder, or

at best "murder in uniform." It was no longer to him an education in the virtues of valour and sacrifice, because cowards can creep safely out of the line of fire, and the best and noblest of men can be treacherously slain. Jealous commanders might awake, not to the call of duty, but to the desire for revenge. This was his later philosophy; and is it not all still true? Have we not seen reason and wisdom pleading for peace and justice in our own time, and the plea borne down by lust and passion, red-hot for war and conquest? The lightness of woman, however, is the major subject of this play, lightness transformed into the wickedness of Cressida. From her Shakespeare has spared no touch to show the wanton's cold heart and a head steeped in malice. Then it was a war for woman. Now it is war for dominion, or rather domination, based on the copiousness of hate shot as if from a serpent's fang.

If we apply our minds closely to all that Shakespeare wrote about war, we will find in his works a good treatment for the agony and the hopes of the times through which we are passing. He knew the mischief wrought by false rumours when he wrote in *King John*:—

O, let me have no subject enemies,
When adverse foreigners affright my towns
With dreadful pomp of stout invasion!

Whether it be peace or war, he taught men to look calmly, even laughingly, at all that was passing around and to say:—

Though Fortune's malice overthrow my state,
My mind exceeds the compass of her wheel.

Just as Hamlet and Othello and Lear had to work out a destiny which would give them a peaceful environment, so have the people of all nations to seek and to find the heroic way of life. Shakespeare also enjoins a rational attitude to the possibility of injury which may result even in death:—

Cowards die many times before their deaths,
The valiant never taste of death but once!
Of all the wonders that I yet have heard,
It seems to me most strange that men should fear;
Seeing that death, a necessary end,
Will come when it will come.

Perhaps this is more easily said than done. It is a philosophy that makes men bow to "Fate," "Kismet," or "Destiny." Fearlessness is the essence of wisdom, but not all are cast, like Hector, in a tragi-heroic mould. One sentiment runs throughout Shakespeare's teaching, as if it were its life-blood, and it is expressed in the great line, "There is nothing good or bad but thinking makes it so." This may be true; but every man cannot be expected to be so philosophically inclined. Yet it is only by a humanist approach to the problems of modern life that we can hope to see life grow better and brighter for the future.

Thought manifests itself in various forms, and so does sorrow. There is enough of sorrow in the world at present. There always was enough, but there is even more of it now. Shakespeare knew what sorrow was

for he is the supreme humanist of literature. He knew its sacred truth. But his final words were, "What's gone and what's past should be past grief." Very few of us have the philosophic mind to apply this truth in practice. It is our common experience that we are overwhelmed with sorrow at our loss. Time heals many wounds, but there are wounds which never heal. They leave a void which the years cannot fill up. It is difficult to forget, though thinking about it will do no good. There is also the "dry sorrow" which drinks a man's blood. But the poet's teaching is still true. A man must acquire control over his thoughts and feelings. Hope springs eternal, and there is a hand that guides. After all there is unspeakable satisfaction in knowing that what was best was done. Then only, with courage in the mind and peace in the heart, we can sit back and leave the issue to the great Creator. How true it is to say,

O that a man might know
The end of this day's business ere it come!
But it sufficeth that the day will end,
And then the end is known

We do not know how Shakespeare spent the last days of his life. If he expressed disgust with mankind in *Timon of Athens*, he did not let that be his last word. Even at the end his teaching was, "The rarer action is in virtue than in vengeance." With great dignity he broke the wand of Prospero, and never wrote again.

Deeper than did ever plummet sound
I'll drown my book.

This was his farewell to the world he had enriched beyond measure and for all time.

Shakespeare, like Horace sixteen hundred years before him, prophesied that his "powerful rhyme" would live longer than the marble and gilded monuments of kings and princes. It was not an overstatement, for his work has survived even "the wreckful stage of battering days," though more than three hundred years have passed since the humble church on the banks of his gentle Avon received his bones for their final rest.

B. J. WADIA

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Jog on, jog on the foot-path way,
And merrily hent the stile-a:
A merry heart goes all the day,
Your sad tires in a mile-a.

—SHAKESPEARE

# THE FUNCTION OF THE SOCIAL NOVEL TODAY AND TOMORROW

[ **Dr. E. Kohn-Bramstedt** is already known to our readers. He is a sociologist and a historian of literature and has written a number of books based on his studies with special application to German literature and German sociology. He is thus admirably qualified to write on the theme treated in this article. He holds that the task of sociology in literature is to secure sociological information through an analysis of literature and at the same time to study literature by examining its social implications.—ED. ]

What will the social novel of the future, in the coming post-war period, be like? This is a question of importance to the artist as well as to the social philosopher, and to all people interested in adult education. The function of the social novel is formally speaking always the same: to make life articulate and visible, to make understandable through a concrete picture what you and I and the neighbours' children are thinking and doing, and why they are thinking and doing it. The novelist should analyse but, different from the psychologist, also "synthesize"; that means, describe a small totality of life rounded in itself with a beginning and an end. Only the greatest artist can draw a vast social panorama with real characters, real background and moral depth as Tolstoy did in his immortal *War and Peace*, where the convulsions of a war-ridden society are as truly depicted as are the weaknesses and idiosyncrasies of the generals or the weird incomprehensibility of sudden death.

The social novel stands half-way between psychological narrative and sociological tract, the former being interested in the behaviour and the peculiarities of a certain individual, the latter in those of a social type. The social novel undertakes to portray people as both types and individuals, and to combine the freshness of the concrete with the significance of the typical. It wants to inform and to entertain at the same time. It may or may not have a message but it must in any case illustrate the impact of the milieu on the individual, the connections between individual and group, the antagonism and the co-operation between various groups, generations, classes or nations. In other words, it brings social atmospheres and social attitudes to life.

Take a few representative social novels from our time, not of the highest artistic calibre perhaps, but mature, full of lucid understanding and accurate in social detail. The first shows the well-regulated life in a comparatively stable society between the two wars: a life typical of the male upper-class North American

who graduated twenty-five or thirty years ago at Harvard or Yale, went into business and contracted a rather, though not completely, successful marriage: *H. M. Pulham, Esq.*, by Marquand.

The second describes the chaotic conditions in Germany in the twenties—unemployment, political intrigue, the hopeless despair of the demobilised, the triumph of crushing circumstances over men's effort to exist and to rise: *Three Comrades* by E. M. Remarque—a novel, incidentally, illustrating the mental climate which later made the rise of Fascism in Germany possible.

The third book is given to the lives of the peasants under Fascism in Italy, the drabness of the existence of the *cafoni*, their superstition, their passivity towards a régime which they do not understand; at the same time the bitter hopelessness of the few who dare to oppose Mussolini's régime through underground channels is forcefully brought out. A book great as a social document, but also great through the deep sympathy of the author for the thwarted man in the street, through a mixture of tragedy and hilarious fun—*Bread and Wine* by Ignazio Silone.

If we turn our attention from the social novel of today to that of tomorrow, we must distinguish between their function and their problems. As to the function of the social novel, two serious competitors will have to be reckoned with—the movies and the radio. For the tired citizen, who is more in search of entertainment than of instruction, both have one advantage over the novel; they offer him their dishes ready-made and assist the enquiring mind with either optical impressions or with the easily conveyed logic of sound. The radio has proved the more dangerous rival of the two. Yet as a means of spreading literary culture it is still in an early stage. While it is easy to bring a short story to life over the ether, it is difficult, if not impossible, to produce a satisfactory radio version of, let us say, *War and Peace*. The radio cannot do justice to its wealth of minute observation and is unable to reproduce the whole fabric of social types and attitudes embodied in this book.

On the other hand, it can be safely said that the war, at least in Britain, has increased the demand for more serious reading matter. Men who five years ago argued hotly over the Spanish Civil War, looking at it from a purely political angle, now learn to see what this war was and meant from a social and human point of view by reading Hemingway's masterly novel *For Whom the Bell Tolls*. Hemingway describes the actions, reactions and fates of a score of human beings on both sides with a deep detachment that, however, never lacks human sympathy.

What subjects do we expect the future novelist to tackle? In any case there will be no shortage of them, for life, however terrible and depressing its events may be, is always full of variety and interest for

the born artist. But I should think that the following focus-points will deserve preferential treatment :—

(1) Man, beast and hero in war time. Man facing danger unflinchingly. A life-like portrait of the deeds of the pilot, of the men of the Merchant Navy and of the men and women in the street facing destruction. Such a novel should show most graphically how the few saved the many; but also how bravery could sometimes go hand in hand with antisocial behaviour in other fields. Man can be human, but he cannot be superhuman for long. Only some years after the war will a true picture of the attitudes and the reactions of people in it be possible. Then the pitfalls of either romantic glorification or pacifist debunking should be avoided. War, as Tolstoy has so clearly demonstrated, is sometimes an unavoidable evil; but whilst man has to bow before the iron law of necessity, he can win his inner freedom by rising to the higher possibilities in him. He can mature as well as degenerate in war, and he is actually doing both.

(2) The transition from war to peace ; the problems of adjustment and maladjustment in the political, economic and psychological spheres. This transition after the last war has been aptly described in the novels of Remarque, Robert Graves and others. Let us hope that this time the transition will be better planned and will work itself out more smoothly than twenty-five years ago ; but there will be many social problems as the result of the emerging of a Brave ( or otherwise ) New World.

(3) The epic of the suppressed nations and their fight for liberation. Many pathetic stories will be told of events in Poland, in Holland and in France etc ; of ruthless persecutions, of torture and death, of unheard-of resistance and heroism, of inventive genius hatched by the grim necessity of underground struggle. The social novel of the future must give us a clear impression of the shades and shadows in the life of the suppressed, of famine and exploitation, of sabotage and inspiration, of despair and of unceasing courage.

(4) International co-operation. This war was started by the madness of perverted nationalism. Our aim must be to replace the sinister fire of nationalism by the broader light of an international order and co-operation. At present there exists an international of foreign slave labourers in Germany, and, very different from it, the friendly international of the United Nations. Today in London Englishmen fraternise with Americans, and both mix with the exiled Poles, the Free French and many others. This collaboration in the common cause should widen our horizon and keep away any narrow nationalism. The observant mind of the novelist is, for instance, attracted by the intermarrying of Polish soldiers and Scottish girls. To him social and national mixing opens new vistas and problems.

(5) The relationship between the sexes. This is an eternal subject for

realistic prose and idealistic poetry alike. Yet it has received a new significance through the changed sociological function of women in our society. As in the last war, the prestige of women in the democratic countries is growing. Women share the many burdens of this war equally with men; they suffer from raids and other enemy action; they serve in the armed forces; they fill many and often important posts now vacated by men; in the occupied countries they pay with their lives for their will to resistance, as do the men. War with its brutality but also with its heroism makes for equality between the sexes. For many reasons women are never more indispensable from an economic, political and human point of view than in war time.

But apart from this new balance between the sexes, war has even a more far-reaching influence on their relationship. As it changes many accustomed aspects, so it both loosens and deepens the love ties between man and woman. The vicissitudes of war remove many love and marriage partners from their peace-time surroundings. The man is called up or evacuated and so may be the woman; new ties are formed and old ones gradually fade out. It is a significant sociological fact that, for instance, the divorce cases before the London Divorce Court increased from 2650 in the autumn term of 1939 to nearly 3,000 in the autumn term 1942. The middle-aged suddenly rediscover the fascination of new love and forget husbands, wives, children.

On the other side, the uncertainty of life, the omnipresence of danger, have deepened many ties. The tenderness and the profundity of genuine love become all the more radiant against the background of destruction and the fleetingness of our existence. All this should make a fascinating theme for a competent social novelist. His work will portray the variety of types and fates, the beings led astray by passions and those mastering them, the whole symphony of higher and lower tones, of heart-rending suffering and of quiet sacrifice, of intrigue and of pathos, of resolute devotion to duty and of unbridled longing for a day's wild pleasures. It needs sensitive ears and high skill to make the symphony audible to others.

(6) This leads us to our last point: the rôle of faith and religion today and in the future. The insecurity of life has produced the snatch-pleasure-while-you-may attitude, but it has also brought about a deeper religious feeling in many. It would be too much to speak of a religious revival but it is a fact that today there are more people who wonder about the meaning of life and of death than before the war. Some return to the belief in the essential Christian doctrines, trusting that they can thus find a path to a higher and purer life. Others prove through their actions that they have acquired a new kind of stoicism as an attitude of accepting what fate has in store,

not with indifference, but with equanimity.

This will be another task for the novelist, to illustrate how suffering and tragedy have developed some of us; how, perhaps for the first time, we have experienced what comradeship is and what sacrifice means. An attempt at international reconstruction without a deeper belief in eternal values will not lead very far. The doctrine of the Rights of Man is no longer a piece of academic tradition, but an essential prerequisite for any sound social life. A good social novel has not only to describe social conditions and social changes, and to observe the medley of egotism and altruism which determines the human drama. It should also depict what is going on inside a human being when he fights because he believes.

From a purely artistic point of view an effective novel need not convey a message; Galsworthy's epic of the Forsytes has none and Balzac's unsurpassed social portraits are without any; others, like Sinclair Lewis's books with their live-wire American types, imply the message more than express it. Yet there are numerous social novels with a message, from Harriet Beecher Stowe's *Uncle Tom's Cabin* to the Dane's Martin Andersen Nexö's, great proletarian novel *Pelle, the Conqueror*. Perhaps it is less the job of the social novelist to preach than to illustrate, less to philosophise than to circumscribe vital questions by the concrete stories of people of flesh and blood. The moral of a story must not be elaborate and didactic, but must be impressive and speak for itself.

The many tragic and heroic episodes happening today indicate better than general reflections the meaning of liberty and of slavery, the perversion of nationalism and the service of true socialism. There will be plenty of material for the social novelist of the future. He will find it in the events of our time: round the next corner, in a French village, in the mass slaughter in Russia, in the thirst for freedom which is alive everywhere, in Poland as well as in India, in Norway as well as in Greece. The stones are there, ready for the master-builder to create a powerful structure portraying the drama and the tension of life in the present, and the painful birth of what we hope will be a better and juster world.

E. K. BRAMSTEDT

# WHERE KALIDASA EXCELS

## "SAKUNTALA"—A PLAY OF NATURE

[ **Shrimati M. A. Ruckmini** is an advocate of the Madras High Court. She writes to us—" I have ventured to argue in support of a comparatively new approach to a correct understanding of the real dramatic significance of *Sakuntala.* "—ED. ]

In spite of the voluminous ( by no means luminous in many instances ) mass of expository and critical literature that has sprung up round the works of Kalidasa, they continue to occupy the focus of attention and to inspire evaluatory reflections. The ambition of every poet, according to the Sanskritic classics on Literary Criticism, should be to write a true Drama ( *Natakantam-kavitvam* ) ; and the implication undoubtedly is that one cannot be a dramatist at one's will and pleasure. *A great dramatist is born, not made.* By universal consensus of judgment Kalidasa was a great dramatist, and he excels everything else in that line in his *Sakuntala* which has been acclaimed a striking work of art by scholars Oriental and Occidental. I shall indicate in this contribution a comparatively new approach to a study of *Sakuntala* which can be viewed as a typical *play of Nature.*

The greatest testimony to Kalidasa's excellence as a dramatist is his *Abhijnyana Sakuntalam.* It is believed to be his *magnum opus* ( *Kalidasasya-sarvasvam* ). The freshness and the vigour of his creative fancy, the exuberance of his imagination, the richness of his poetic genius, his profound insight into the working of the human heart, his uncanny appreciation of the tender emotions, and above all the gift of dramatisation which makes his characters throb throughout with dynamic life, have easily enabled him to convert a cut-and-dry historical episode of the *Mahabharata,* depicting the love between Sakuntala and Dushyanta, the separation of the lovers for a time and their reunion after a long lapse, into a living drama of conflict of emotions, with the different personalities fulfilling their destinies according to a divinely ordained plan and programme. The skeleton of the epic is transformed into a living model, and the characters are presented in such vigour and freshness as easily command and elicit the sympathy and the fellow-feeling of the audience.

A beginning can be made anywhere. The heroine, Sakuntala, belongs to the rare type of womanhood known as the *Padmini* type, *i.e.*, a type that reveals a happy and harmonious combination of physical charms with intellectual, moral and spiritual attainments. Sakuntala is not a modern cinema-star or a coquette. Nor is Dushyanta a

modern dandy! The feelings of the hero and the heroine should be expressed as delicately as possible. So the poet has introduced two female characters who act as constant companions of the heroine, who make fun, interpret symbolism, convey messages and supply always the missing link in the progress of love. In a similar capacity more or less appears Vidushaka in reference to the hero. Most modern match-making is based on the striking of profitable and calculated bargains. The *Padmini* type of heroine shuns all bargains. She loves just because love is the best form of self-expression under the circumstances of life and as the unfolding of a dedicated life. So, deliberately, but discreetly and skilfully, the poet omits reference to the bargain that Sakuntala would agree to marry the king only on condition that her son be made the heir-apparent. Such a commercial-minded bargain would have been alien to the dignity and the magnanimity of the *Padmini* heroine.

It is again to arouse the natural reaction in the minds of the audience that the poet manages Sakuntala's return to Dushyanta at a time when she is *enceinte*. The audience must be all sympathy for the heroine in these circumstances.

The crucial and central incident in the development of the plot is the strange and mysterious behaviour of the King who has forgotten all about his *Gandharva* marriage with Sakuntala, whom he fails to recognise and flatly repudiates. In the bland epic narration Dushyanta must appear as a downright hypocrite, fit only to be delivered up to the criminal law of the land! The poet, however, saves the entire situation in an extraordinarily clever manner by making use of the supernatural or the preternatural, in which the average Indian mind has deep-rooted faith. The curse of the irate sage Durvasa, the loss of the marriage-ring in a tank, and the consequent forgetfulness of the King of the sacred alliance contracted by him with a confiding and devoted heroine, are pressed into service to make the conduct of the King natural and almost inevitable in the circumstances and context.

The lasting emotional impression left in the minds of the audience after the completion of the drama is technically known as *Rasa* ( *i.e.*, the sum-total of emotional reaction ). The *Sthayee-bhava* or the permanent emotional reaction-pattern is like the "ocean melting all salt into water" which, not being interrupted by any contrary feeling, pervades and surcharges the whole play with its influence.

In *Sakuntala* the predominant emotional make-up is the *Sringara-Rasa*. It is at the same time *Ujjvalita*, made to blaze with life and splendour. In the service of this basic emotion others co-operatively commingle to enhance the general dramatic tone. The King's wonder at the deer he was hunting having dragged him an unconscionably long distance contains an element of good-

humoured self-reproach. The King sees himself as others would see him! The celebrated stanza—*Grivabhanga-bhiramam*—in the *sragdhara* metre is resonantly onomatopoetic and immediately suggests the flash-like darting of the deer hither and thither. The natural feeling of fear is there (*Bhaya*). The general background furnished by the abode of the ascetics and saints to whom all sex is taboo, Dushyanta's own *Dharmic* nature, and the nurture and up-bringing of Sakuntala by a saint-guardian within the walls of a hermitage, all go to keep up the *Santi-Rasa* and prepare the way in a subtle and unconscious manner for the development of the plot.

Bhartrihari has depicted an acute analysis of the tendencies of different persons. The mental tendencies and inclinations differ from person to person. Some are indifferent to the world and are engaged in devotional contemplation of the Supreme Being. Some spend their days in pursuits moral, political etc. Some specialize in the enjoyment of the pleasures of the senses. It is one thing to note the different emotions in different persons or groups of persons, but it is totally a different and withal a more difficult thing to portray a conflict of these diverse emotions *in one and the same person.* The conflicting emotions and impulses, the conflict of duties, the conflict between reason and passion, are all portrayed by Kalidasa with remarkable insight into the mental mechanism of mankind. Dushyanta's mental quandary is strikingly expressed in Act 2. His duty to the hermits drags him one way. His duty to his parents drags him another. The King's mind is compared to a current obstructed by a hillock and the conflict is thus embodied in a simile so singular and suggestive that Kalidasa's aptitude for similes is seen to be by no means exaggerated or overrated. (2. 17. "*Krityayoh...Srotovaho-yatha.*")

The King's natural hesitancy before he embarks on his love-venture in a place of hermits, and in an atmosphere saturated with saintliness and the spiritual prowess of ascetics who can even consume one to ashes by a mere glance, finds embellished expression at the hands of the poet. The confession of faith of an indomitable and inveterate lover is put into the mouth of the hero. "I am aware of the potency of penance. It is also known to me that the maiden is in another's power. Yet, I am not able to wean this heart from her." (*Jane-tapaso-veeryam...nivartayitum.*) There is no *Blitzkrieg*, no taking by storm in the progress of genuine love. Surely the King, notwithstanding his royal position and power, could not carry away his bride as Lochinvar is reported to have done!

The same naturalness and freedom from artificiality are seen in the dawn of love in the heart of the heroine. Of course, Sakuntala must have come into contact with many men, good, bad and indifferent, even in the seclusion of her Asrama, but till the time her eyes caught

sight of Dushyanta she must have been absolutely indifferent to the opposite sex. When love begins germinating she is surprised with herself. She exclaims—"How is it indeed that on seeing this person, I have become susceptible of an emotion which is inconsistent with a penance-grove?" (*Tapovana-virodhino-vikarasya.*) Kalidasa has portrayed the typical Indian Ideal of Womanhood in love in all its simplicity, its unself-conscious glory, modesty and bashfulness. The poet makes Anasooya question the King regarding his ancestry, his status, etc. Sakuntala is a passive but an intensely interested party. Addressing her palpitating heart she says, "Be not impatient. Anasooya gives expression to what lies hidden in you." The onset of love disturbs deeply the mental and emotional equilibrium of both the hero and the heroine, and this reciprocity of reaction is the characteristic of the *Dhirodatta* hero and the *Padmini* heroine, *i. e.*, magnanimity, fortitude, bashful restraint *et hoc genus omne*. The different *Bhavas* ably co-operate to portray the first reaction of love when members of the opposite sex are brought into contact by Destiny, as it were. The two types *Sthayi* and *Vyabhichari* bhavas find striking illustration in the play.

The progress of the stealthy, insistent, subtle love which consumes the hero and enslaves all his faculties is sketched by Kalidasa with the finest of touches. The first stage is *Abhilasha,* the dawn of desire. The King's address to the Bee is typical. While a hundred considerations and inhibitions, social, moral etc. prevent the King from approaching his beloved, the Bee hovers persistently and kisses the lips of Sakuntala. No wonder the love-intoxicated King envies the Bee! The stanza "*Chala-pangam...tvam-khalu-kritee*" (I.21), embodying the figure of speech known as "*Vyatirekalankara*" and patterned into the "*Sikharini*" metre has been admired as an astonishing work of art describing nature at its best in a sweet musical metrical cadence. The contrast between the Bee and the King is pathetic and poignant. The King would readily surrender his crown to get transformed into the Bee if by the wave of a magic wand the metamorphosis could be accomplished! The jealousy here indicated is an excellent illustration of "*Dhvani.*"

The intermediate stages may be easily imagined. When the lovers come face to face their attachment deepens. The lover does not fail to note even the slightest gesture or movement made by his beloved. Such gestures are more eloquent than the loudest avowals and protestations of love. By making use of the figure of speech known as the "*Anumana-alankara,*" the poet describes with penetrating insight into the psychology of the love-smitten heart how the King interprets the different gestures of Sakuntala.

That a certain amount of vehement declaration is inevitable during the progress of love, even when the lovers

are rational and highly intellectual, is an aspect of nature delineated in pleasing colours by Kalidasa. Consider for instance the King's vehement declaration that he, already rendered lifeless by the arrows of Cupid, is again killed by Sakuntala's jealousy-ridden suggestion that a King revelling in his harem would not be a devoted lover! Sketching the further development of love the poet has brilliantly portrayed the *Unmada-avastha* (intoxication-stage) and *Vipralambha* (separation) contexts. The plot is thus skilfully interwoven till the *Garbhasandhi* (central core or fruition) in the Fourth Act. The successful union of the lovers is marred by the curse of the saint. The curse eventually vanishes and the lovers are reunited in undying felicity after having passed through the fiery ordeal of countless vicissitudes. In another attractive simile, the *forte* of Kalidasa, the reunion of the hero and the heroine is compared to the union of Rohini and the Moon after an eclipse (*Smritibhinnamohatamaso ... rohini-yogam*).

Certain conclusions may now be brought together. Kalidasa has intimately linked animate and inanimate Nature. He is not a nature-poet in the Wordsworthian sense, perhaps. Inanimate nature reacts on man, and man in turn sometimes shapes and at other times submits to such Nature. The whole creation is instinct with life. When Sakuntala leaves the Asrama even the trees seem to shed tears! There is no need to accept Tagore's interpretation of *Sakuntala* as an attempt to etherealise love, lifting it above mundane transactions. Sakuntala and Dushyanta are typical representatives of two human hearts in love, which is perfectly natural, completely mundane, quite in consonance with the environment.

Kalidasa was neither an anchorite nor a moralist. He was a careful student of nature animate and inanimate. He had an uncanny insight into human psychology. He was a humorist. (See the Fishermen's scene.) He saw with perfect vision the different aspects of human nature. To my mind Kalidasa stands supreme as an artist who has taken every poetic element, character, Rasa, sentimental and stylish embellishment, and merged them all in a grand harmony and a sublime totality (*Auchitya*). Sense-perception and the admiration of beauty are not taboo to Kalidasa. Kalidasa excelled as a Nature-poet *par excellence*. Whether he was describing a plant or a creeper, the bee or the buffalo, the calm of the Asrama or the excitement of the hunt, above all the mysterious emotion of love between the sexes, he held as it were a mirror to Nature. In Kalidasa we see a faithful replica of nature. His works are model microcosms of artistic perfection. In them the macrocosm has found faithful reproduction. Nowhere is this better illustrated than in *Sakuntala*. There is no need to import metaphysics or moralism into *Sakuntala*. The characters are human, all too human. They move on the stage with the dignity and the inevitability of all human emotions and transactions. In the hands of the creative artist Kalidasa, nature animate and inanimate has found the fullest, the most faithful and the fairest handling which elevates his art at once to the objective plane of universality, containing an eternal appeal.

M. A. RUCKMINI

# AN OLD STORY

[We take great pleasure in welcoming to our pages a very well known South Indian writer. **Rajasevaprasakta Shri Masti Venkatesa Iyengar** is a leader of the literary renaissance in modern India and the Vice-President of the Kannada Literary Academy.—ED.]

Parasar's father had been a prominent person in the circle of devotees at Kanchi. After some years in Kanchi he had moved to Sriranga. Parasar was born some years after the shifting to Sriranga. The father spent most of his time in attending on the Acharya, and all matters in the house, from getting the worship of God conducted to looking after the education of the son, became the mother's responsibility. Growing under the care of his mother, Parasar made good progress for his years in his studies, and by approaching able teachers of the time acquired much learning. Losing his father young, he soon, by scholarship and ability, made a name equal to his father's or higher.

Scholarship and learning apart, Parasar, by the guidance of his mother in the details of daily life, learnt a hundred things which make a better thing of the life of man. On every possible occasion in that daily life, his mother would be stressing the need for faith in God. When all is said and done, there is nothing greater to be taught or learnt. Yet men generally are not sufficiently aware of this fact. One in a hundred speaks of it. One in how many really feels it?

If the son said that he had not been able to bring enough flowers for the worship of God, his mother would say, "How many flowers does God require? Does He require any at all? If you have many flowers, offer many; if you have few, offer a few. If you have no flowers, offer a leaf." If someone said that he was not able to go to the temple and that it was a pity, she would say, "Keep that pain in the heart, and when you fail to go to God, God will come to you." Her attention to the guests that came to the house was something to watch and to admire; and if worship was being conducted the sincerity which she put into the little acts with which she helped in the worship looked out in every movement.

While still young, therefore, Parasar became a devotee as well as a scholar. He then went to the Acharya himself for the finishing touches to his education. When, in talking of the texts and commentaries in the course of the lessons, the Acharya made some statement, Parasar would say, "Yes, that is how my mother explained the passage." When a thing like this was repeated several times the Acharya felt a little surprised. When some days later

Parasar's mother attended a gathering at which the Acharya spoke and she bent down in reverence, he said to her, "Your son is remarkably able, my mother. There is very little for me to teach him. He seems, indeed, to have learnt a great deal from you."

She answered: "I have taught him to walk humbly in the presence of the elders; the rest he has from his father and from you and the other teachers."

The Acharya said, "When I was explaining a verse of the *Gita* to him, he said that he had heard the explanation from you previously. How does it happen that you know the *Gita* so well?"

The lady replied, "My father was very learned in sacred lore. As a little girl I used to sit near him when he taught his pupils. What I heard then has remained in my mind." And this was true. The lady did not know how to read and write. But what did this matter? Reading is a means for having access to knowledge. It is not itself knowledge. One man may read and not learn so much as another may by moving amongst the learned and hearing them talk.

Parasar's mother trained his mind by talking to him frequently of the incidents of his father's life. When the father left Kanchi to go to Sriranga, he had given up all the wealth that he had earned there and started empty-handed. The lady at first felt sad at having to leave everything, but she got over the feeling easily. At the moment of leaving the house, however, she said to herself that she ought to have a small vessel with her in case her husband wished to drink some water on the way. It would be useful even after they reached Sriranga. So she took a silver cup with her. On the way they had to pass some forest country and were by themselves. The husband in front and the lady behind, they had proceeded some distance, when the lady said that she felt afraid.

The husband asked, "What have you and I to fear? Be at peace."

When they had walked a little farther the lady again expressed fear.

The husband stopped and looked at her. "Have you brought anything from Kanchi? I told you to leave everything behind," he said.

The lady said that she had brought a silver cup, thinking it might be of use to him.

Her husband said: "The God who gave in Kanchi, will He not give in Sriranga? I did not imagine that you would forget this. Now, throw away the cup."

The lady spoke no word in reply but took out the cup and threw it away. When they had gone some distance, the forest became deeper. "Are you afraid now?" asked the husband.

The lady answered, "No."

"To possess is to be afraid," he said. "Cast off property; you cast off fear."

And so they came empty-handed to Sriranga, and God who gave

prosperity in Kanchi gave it again in Sriranga. Men honoured her husband and he was able to serve the servants of God in the new place in the same way as in the old one. The son heard this story from his mother ever so many times. He loved to hear about his father and was never tired even if the same story was repeated. Listening to his mother and learning from his teachers and brooding over the courage and the faith of his dead father, Parasar developed a faith in God and a practice of His presence that in any other person might have been the reward of a very long life.

Thus, as a young man of twenty-four, Parasar had won a high place among the devotees in the temple of Ranganatha. In his house there were frequent celebrations of special worship in which numbers of people took part. It was usual for such people to share the consecrated food. To help his mother on these occasions, Parasar had in his house a Brahmin servant. This man was also useful in the performance of worship. Parasar would himself conduct the worship in his house on most days, but on the few days when he was engaged in something else, he would ask this servant to perform it.

When Parasar performed the worship he would sometimes spend hours together, and some days a very short time, at the shrine. The Brahmin servant's worship always occupied a certain length of time. It consisted of a certain amount of repetition of the texts in praise of God, certain performances and service to the images, certain offerings, all according to a scheme prescribed by the elders. In this scheme, also, there was some provision for omissions and additions, so that when a man was in a hurry, he could finish the worship somewhat more quickly than usual. When the servant conducted the worship on some days, Parasar would say to him: "Is worship over so soon?" This always hurt the man.

"Why does he ask me such a question?" he would say to himself. The third or the fourth time when he was asked this question by his master, this Brahmin thought within himself: "This gentleman sometimes finishes worship in less than a quarter of an hour; yet when I spend three quarters of an hour on it he tells me I have finished soon."

Very often when Parasar came home late his mother would come and ask, "Why are you so late, delaying the meal of all the devotees?"

"Is worship over?" Parasar would ask.

"No," his mother would say. "The Brahmin is busy in the kitchen. If he should conduct the worship, the meal would be further delayed."

Parasar would say: "Very well, mother, I shall conduct the worship myself. Spread the leaves for dinner." He would then go and finish the worship very quickly, so that the guests could begin to take their meal without delay.

"What kind of worship is this?" the Brahmin would ask himself, and when his master told him that he had finished worship too soon, he would say to himself, "Is the worship I conducted shorter than the one my master conducted yesterday? Why does he find fault with me?" In this way he developed some dissatisfaction with his master's treatment of him.

While things stood thus, there was a festival of some importance in the house. Preparing for the unusually large party that would sit down for dinner, Parasar told the Brahmin to conduct the worship himself. As the devotees who had gathered all sat outside, the servant sat near the shrine, and, repeating the sacred texts in a resounding voice, he conducted the worship fairly elaborately. When he finished and came out, however, his master said: "You repeated too few of the Tamil prayers."

This observation, made in the presence of all the guests, hurt the poor servant a great deal. Unable to contain his vexation, he walked in and said to Parasar's mother: "Madam, my master treats me with insufficient courtesy. In the presence of so many people he tells me that I finished worship soon, that I omitted the texts of praise or the Tamil texts or other texts. I have to bend my head in shame."

The lady said: "It is possible that you do omit some text of praise or other text which is essential. That may be why he says so. Do you omit such texts?"

The servant answered, "Well, madam, I may omit some texts, but I repeat at least the other texts. But my master sometimes finishes worship without repeating a single text. Is the worship I conduct more incomplete than that?"

The lady said, "Do not worry about it too much. He is young, you see. Even if he is careless and says a word or two you should not take it too much to heart." That evening she called her son and said: "Son, if you tell our Brahmin in the presence of so many people that he omitted this text and that text in conducting worship, it makes him look small and he feels unhappy."

"Yes, mother," said Parasar. "But it did not strike me that he would take it in that way. Quite so. Why should I make him feel small? I shall not say such things to him hereafter." The Brahmin servant who was inside the house could hear this and was greatly pleased.

Some time after this there was a series of dinners in the house on account of the services for the Dasara. One day Parasar performed the worship and finished it in perhaps ten minutes. The next day he asked the servant to perform the worship. That man really took longer. But when the worship was over, Parasar, forgetting the promise he had made to his mother, told the man that he had finished the worship too soon. The Brahmin went inside and said to the lady, "It has begun again, madam. The master finished wor-

ship so quickly yesterday. I took much longer today. Yet, he says it was incomplete."

"I shall tell him again not to hurt you," said the lady, but thought within herself that in the man's own interest she ought to help him to understand the difference between his attitude and her son's attitude in worshipping God. So that day, as the small gathering that was present sat down to dinner and her son sat at one end, she placed a leaf next to her son's and asked the servant to sit down also and take his food. "The company is not large and I can serve." This was nothing strange or unusual. So the servant sat next to the master. The lady served ghee. Finishing all the rest of the company and arriving at her son's leaf, she said that the ghee she had brought was exhausted. "You did not take out sufficient ghee," she said to the servant, and went in. Coming out a moment later she served her son and the servant. The servant noticed that she served more freely to her son than to himself. The lady seemed to be aware of it also and said: "It is too much" and went in. The servant said to himself: "She loves her son and is partial and has served him more ghee than to me. This is quite natural. If it were my mother, she would have served more to me." After this the company began eating.

The servant took the usual little morsels of ghee and rice intended for the divinities presiding over the vital powers of the body. The few grains which he put into his mouth repeating the first text seemed to him terribly bitter. He wanted to spit them out, but could not think of doing it. He wondered what had been served as ghee and looked down the line of people dining. All of them were going on with their meal. His master, sitting beside him had finished the five little morsels for the five divinities and had mixed the rice with something else and had taken it in his hand for eating. The servant wondered what had happened to himself.

To make sure that his rice did taste bitter, he took another four grains and put them into his mouth. There was no question: the food *was* bitter. What! Was it bitter to himself and not to the others? He remembered that, on the shelf inside, the vessel of ghee was placed just beside the vessel of margosa oil. "Did the old lady by any chance serve the margosa oil to me, mistaking it for ghee?" But then, she had served the same stuff to her son and he was eating his meal like any one else. He did not seem to feel that the food was bitter. So the servant wanted to ask the lady what had been served. By that time, she came out with some other dish. The servant said to her: "Madam, what you served the second time to me and the master, was it ghee or something else?

She answered that it was ghee.

He said, "This tastes bitter. Margosa oil was placed along with ghee on the shelf. Could you, by

any chance, have brought that and served it?"

"Really?" asked the lady. "How absurd that would be! I shall see." She went in and brought a vessel and said: "Yes, you are right. I served the margosa oil instead of the ghee." She then turned to her son and asked: "Son, I served this same stuff to you. Is it not bitter?"

Parasar tasted the morsel he had just put into his mouth and answered, "Yes, mother, it is bitter. What happened? Did you serve something else?" Saying this, he put the rest of the food to one side. The lady blamed herself greatly for her carelessness and brought some fresh rice and ghee for both her son and the servant, and served it to them. While doing this, she said to her son: "Shouldn't you know that margosa oil is served to you without being asked? How could you eat four morsels of that bitter food without knowing the taste?"

The son said, "I know the taste of margosa oil as well as any one else; but I was then absent-minded."

"What were you thinking of," asked his mother, "that you were unable to taste the margosa oil?"

Parasar answered, "In worship today, this gentleman"—referring to the Brahmin servant—"repeated the text about the universal soul which plays in a spot as small as the tip of the blade of the Neevara grass. I was thinking about those words."

"A fine thing to think about," said the mother, and went in.

Parasar proceeded, "God really must be wonderful, but equally wonderful is the language employed by the Veda in describing him. In a space the size of the tip of a blade of this grass, can the great universal All-Soul play in freedom. This blade can sway in the wind and when it sways, God sways too; and swaying when the blade of grass sways in the wind, God holds within himself the Gods of creation and destruction and existence and all the multitudinous host of divinities in the universe. How impossibly wonderful: What can that existence be which should differ so greatly from this which we call ours? Wondering what it could be, I was unable to notice the taste of this thing which you served me." Talking of this text, the company finished the dinner.

When it was over, Parasar's mother called the Brahmin servant and said, "Friend, do you now understand the difference between your way of worship and your master's way?"

Even before she put this question, the servant had understood that she had served the margosa oil to her son and to him intentionally. She had served more of the oil to her son than to him. He had not been able to swallow four grains of the rice spoilt with that oil. His master had taken several normal morsels of it unaware of that taste. The mother had served the oil with the object of making him see the difference between himself and her son and really he was astonished that his master's mind should actually have

been so far from his food that he did not know the taste of margosa oil. He said to the lady immediately, "Yes, madam, my master worships with all his mind. I do not know how to do that."

She said, "Not only does he worship with all his mind; he worships always. We worship only when we sit in front of the shrine; he worships when he is taking his food, when he is bathing, when he is cleaning the ground, or spreading the leaves for dinner, or when he is walking in the street. Not a moment of waking does he spend without thinking of God."

The servant begged the lady to forgive himself for having complained of her son in ignorance.

The lady said, "Now that you know the truth about your master, forgive him when he says anything that hurts you. He is my son, it is true, but even to me he is a man to to be respected. I wanted you to benefit by your contact with him. There is nothing for me to forgive in what occurred today. The offence was mine. Seating you before a leaf for dinner, I served you margosa oil with this offending hand. I have to beg you to forgive me."

The servant prostrated himself before her to show that he understood her kindness. "You treated me," he said, "as if I were another son and did what you did in order to save me. I only pray you to continue to treat me as your son and servant ever hereafter."

MASTI VENKATESA IYENGAR

## CHRISTIAN WAR

*The Literary Guide and Rationalist Review* for November gives space to more than one attack on the assertion of Lord Halifax and others that the United Nations are fighting for Christianity. Sir Richard Gregory, the President of the British Association, who in a letter to *The Times* attacked this egotistic claim, so often and so ingenuously urged, is quoted at length. He pointed out the obvious when he mentioned the many men of other faiths and of none who were fighting on the same side. It is indeed "disconcerting, to say the least," as he wrote, to find this war represented as "a world conflict between Christianity and Paganism." Sir Richard made the constructive contribution that there are principles of social conduct common to all faiths, principles which

> are the elements of a universal faith which all men of good-will aim to promote....They constitute the nucleus of an international fellowship in which each member will respect the sacred convictions of others, and none will assume that religious aggression is essential in a crusade for the fulfilment of the primary needs of mankind.

The President of the Rationalist Press Association, Surgeon Rear-Admiral Beadnell wrote to Lord Halifax himself in a similar vein. The issue was raised also in the House of Commons on the 13th of October by Mr. Sorenson, who proposed that the Secretary of State for Foreign Affairs indicate to representatives of His Majesty's Government that

> the war aims of the United Nations should be expressed in the broad and generally accepted terms of the Atlantic Charter and not as the exclusive concern of Christianity or any particular body of religious faith.

The negative proposition is unexceptionable, but Mr. Sorenson goes too far and too fast in proclaiming the terms of the Atlantic Charter "generally accepted." Not by subject Asia, not by subject Africa. Not in the absence of very definite official promise that those terms will apply equally to all.

# IDEALS OF LITERATURE

[The following paper specially prepared for the P. E. N. All-India Centre, was read at its gathering in Bombay on the 12th of January 1943 by **Pandit Amaranatha Jha,** the cultured Vice-Chancellor of the Allahabad University. We are glad to publish it for the benefit of the readers of this magazine.—ED.]

In every generation there are obstinate questionings and searchings of the heart; the why, whence, and whither of things are discussed; final and definitive solutions are arrived at, to the satisfaction at least of a large number; and for a while the community feels that it has attained the truth. There are some on whom temporary and transitory causes operate strongly, who regard literature as a mere instrument for the propagation of views on politics and economics, who desire that it should be socially useful. There are others who subscribe to the doctrine of timeless, abstract reality, who are neither noble nor plebeian, neither infidel nor devotee, but who are convinced that the more the world changes, the more it remains the same thing. There is a distinction between the literature of the day and permanent literature. In all great works there are certain elements of momentary interest and certain elements of permanence. They are great precisely to the extent to which they have qualities that age cannot wither nor custom stale. It was well said by Carlyle that Homer interests us now because he wrote what passed in God's world and in the heart of man, which is the same after thirty centuries. The conflict is one of temperament. There are some to whom the immediate present is all-important, who are so engrossed in the external movements of their own age that they have no use for what cannot serve an immediate purpose. There are some who think that action and deeds alone beseem a man; mere idea or thought or fancy is condemned by them as being of no value. The two attitudes, the two temperaments are very well illustrated in Yeats' *Fergus and the Druid*, where the warrior and the saint hanker each after the life of the other :—

*Druid:* No woman loves me, no man seeks my help,
Because I be not of the things I dream.

*Fergus:* A wild and foolish labourer is a king,
To do and do and do, and never dream.

We hear of people being in their "right mind." We recall Plato's description of a poet as one who writes in a state of frenzy. We recognise in this a conflict between the conscious and the unconscious in our lives. In his *Ego and the Id*, Freud says :—

Psycho-analysis cannot accept the view that consciousness is the essence of mental life, but is obliged to regard consciousness as one property of mental

life, which may co-exist along with its other properties or may be absent.

Normal, practical, active, useful life is the expression, the outward manifestation of consciousness, of "the right mind." Artistic activity is the expression of the imaginative, unconscious self, of "the wrong mind." The eternal conflict between challenge and acquiescence, mind and matter, intellect and imagination is at the root of the idea that there should be only one subject for the artist, "the economic interpretation of history," the mechanical reference of all human actions to economic motives, his political and economic environment. Only man? or man as well as realities that are co-eval with man?—that is the question. This so-called division is unreal, unnatural, unnecessary.

> Wars 'twixt you twain would be
> As if the world should cleave.

Every type of literature has a perfect right to claim greatness; but the claim will be judged by high standards of vitality, vision, energy, and the ability to survive passing whims or fashions or fads of the day. All things are appropriate themes for literature, if it can invest them with significance, exalt them, and truly make them minister to the higher needs of man.

* * *

In Sanskrit literature, remarkably rich in works on rhetoric and poetics, there are elaborate discussions on the ends of literature and the means by which they are to be attained. Vamana, Rajashekhara, Prabhakara, Gangananda, Vishvanatha, Mammata, Jagannatha—and many others—have discussed this topic at considerable length. The general view seems to be that literature should produce pleasure through the emotions. There are some who stress the technical aspect; others who emphasise the choice of words; yet others who are specially concerned with elegance of style. There are some who have suggested the romantic ideal—"where more is meant than meets the ear"; some who indicate that the artist's personality must be reflected in his work; and some who think that literature must have a utilitarian purpose. Most of them regard pleasure or joy to be the main end. Amara, in his *Kávyakalpalatávritti*, speaks of literature as "*mahánandakáraka*," that which produces great, supreme happiness. Prabhakara Bhatta says in *Rasapradipa* that the end of literature is *sukhavisheshakárittvam*, the production of special happiness. The author of *Kávyánúshásana* describes the purpose as "ánandáya." Jagannatha, enumerating the several aims of literature, speaks of *paramáhláda*, supreme happiness, and defines the charm of literature as the knowledge of the source of the production of supernatural bliss, "*ramaṇiyatá cha lokottaráhládajanakajnánagocharatá.*" Among the many purposes of literature, Prabhakara gives the first place to the pleasure caused by the emotions, "*Ih távat kávyasyánekaprayojanjanakatvepi rasasamvedanajanyam*

*sukhmeva mukhyam prayojanam.*"

Then there are those who divide literature into three kinds—that which speaks to us in the tone of command calling upon our sense of duty and compelling obedience, without question. Or literature may speak to us in the voice of a friend, advising, showing the right path, solicitous of our welfare. Finally, it may address to us in the winning accents of the beloved, singing as angels in our ear, sweet as a dream that abides after slumber, fresh as the face of dawn, deep like love in beauty without end, cool as twilight dew, charming as the night in her silence, as the stars in their calm, now cajoling, now scorning, now laughing; bidding the soul rise upward and dance like a wave of the sea. It is a voice of manifold music. But whatever the nature of the appeal, it is not merely sensuous; there is always the underlying intention to advise, to teach, to improve. Jagannátha, in enumerating the aims of literature, says that fame, joy and the desire to obtain the approbation of the elders, the King, and God are among the principal ends. Mammata, more of a realist than others, adds to the list two more purposes, "the acquisition of riches and the destruction of evil." Some claim that technique is the soul of poetry, simile and metaphor and the other figures in which grammarians delight. Others, in particular the author of *Dhvanyáloka*, insist that suggestiveness is the chief merit of literature. Rájashekhara speaks of the writer's temperament as determining the kind of work he will produce: he will express his own personality; he will ask himself what his nature is suited for, the extent and character of his vocabulary; he will ascertain the prevailing taste of his generation, the nature of the audience for whom he writes. Jagannátha briefly attributes to the spirit and native genius the source of literary excellence.

* * *

Writers in the West have also from time to time stated what Literature is. One recalls Longinus' "echo of a great soul." "The object of poetry, as of all the fine arts," said Aristotle, "is to produce an emotional delight, a pure and elevated pleasure." He goes on to say that the poet must of necessity imitate one of three objects—things as they were or are, things as they are said or thought to be, and things as they ought to be. Horace said that the Muse has assigned to the lyre the work of celebrating gods and heroes, the champion boxer, the victorious steed, the fond desire of lovers and the cup that banishes care. Sainte-Beuve said in a notable passage that a true classic is an author who has enriched the human mind, increased its treasure, and caused it to advance a step; who has discovered some moral and not equivocal truth, or revealed some eternal passion in that heart where all seemed known and discovered; who has expressed his thought, observation, or invention, in no matter what form, only provided it be broad and great, refined and

sensible, sane and beautiful in itself; who has spoken to all in his own peculiar style, a style which is found to be also that of the whole world, a style new without neologism, new and old, easily contemporary with all time. By letters or literature Newman meant the expression of thought in language, meaning by "thought" the ideas, feelings, views, reasonings, and other operations of the human mind. Walter Pater said :—

The representation of a specific personality in its preference, its volition, and power—such is the matter of imaginative or artistic literature—this transcript, not of mere facts, but of fact in its infinite variety, as modified by human preference in all its infinitely varied forms.

Morley said that Literature consists of all the books where moral truth and human passion are touched with a certain largeness, sanity, and attractiveness of form. Lafcadio Hearn says that literature is the expression of feeling and of emotional life. Garrod says that the end of literature is to present life, but to present it in such a manner as to eliminate what is unessential, unrelated, inorganic; to present it as a whole of which all the parts are seen to be co-operative. I think that the best description of good literature is that suggested by Sir Henry Wotton (who was himself borrowing from Vetruvius) in his *Elements of Architecture*, when he said: "Well-building hath three conditions—Commodity, Firmness, and Delight." That sums up, in my view, the essentials of Literature —usefulness (so that it shall not be merely an amusement for an idle hour); technical skill (so that it shall not be careless, formless, nerveless); and finally the exaltation of the spirit (so that, in a mood of philosophical optimism, it may call home the heart to quietness).

* * *

Truth, Goodness, Beauty—these are the divinities at whose shrine artists worship, these are the beacons that light them on their path. The quest for these is unending, a perpetual adventure that can have no cessation. It was Lessing who said that if the Creator were to offer him the whole truth in one hand and the search after truth in the other, he would unhesitatingly choose the hand that held the search after truth. Many others, since the days of jesting Pilate, have been engaged in finding an answer to his question, and have arrived at no more satisfactory solution than that of the *Vedas*, "not this," "not this." The riddle has yet to be solved, the Sphinx yet to unbend. But the craving for Truth persists. The man of letters has also to realise that he should bring out the best and finest qualities of the human mind and soul, appeal to the natural instincts of man, touch those chords that are common to everybody, and express the wisdom of life, which must be the result of the common experience of the world. As Shakespeare truly said, spirits are not finely touched but to fine issues. Finally, literature,

like all art, must strive after the beautiful and seek to banish ugliness. Someone has said that Beauty is the touch of infinity upon finite things; Professor Gilbert Murray says that Beauty is that which when seen is loved. He continues:—

If we ask Aristotle or Plato why a man should act righteously, or why he ought sometimes to sacrifice his happiness or to welcome martyrdom, they will answer, in language which to a Greek is perfectly simple though possibly strange to us, that he should do so for the sake of the beautiful.

Beauty in thought, beauty in feeling, beauty in expression, beauty in conduct, beauty in aspiration, this and nothing less than this is what the artists attempt and what they commemorate. Subject to this, there is nothing that is not fit for literary treatment. Any theme can be so exalted as to become beautiful; any Bottom can be made to utter sweet breath because he has seen a rare vision. As Walt Whitman said, Literature tills its crops in many fields, and some may flourish, while others lag. Every experience can be transformed and intensified so as to suggest to us the many fine points of life. Great art is produced when representation (or "imitation") of life is so commingled with the artist's personality as to become inseparable. It must, at its best, be capable of transporting the reader, taking him away, not indeed from the actual but into a region where he can see into the life of things, where his imagination will be alive and active, where his sympathies will be kindled and his nature purified and strengthened, where he will be inspired to noble action. The greatest literary figures are also great moralists. They have a positive faith; they deal of matters that are eternally fresh in a spirit of trust in the larger hope; they have experience of high temperature and low, they have moods of dark despair and bright sunshine, but they emerge ultimately into the broad daylight of tear-dissolving smiles. They deal with external objects, objects of nature, incidents, action, lives, facts. They deal with the heart's desire, the dreams of the past, the visions of the future; they seek to banish the lurid present and seek solace in what has been and may be again. They create figures and beings more alive and passionate than those of mere flesh and blood. They create styles of expression, individual, grim may be or graceful, intense or elegant, winning and gently persuasive, or overwhelming as with the force of a cataract. Above all, they seek to attain "the even-balanc'd soul," sense of proportion, which is represented in the structure, the technical perfection, the form of their sonnet or epic or drama, a chorus-ending of Euripides, a *dohа* of Bihari, a *ghazal* by Hafiz. In steering the middle course between what Meredith calls "the ascetic rocks and the sensual whirlpools," in the consciousness of strength in restraint, in the attempt to recapture

the cool and quiet of other times, they have to transcend what is merely around them and look within. As Sir Thomas Browne says :—

The world that I regard is myself; it is the microcosm of my own frame that I cast mine eye on ; for the other, I use it but like my globe, and turn it round sometimes for my recreation. Men that look upon my outside, perusing only my condition and fortunes, do err in my attitude, for I am above Atlas his shoulders. The earth is a point, not only in respect of the Heavens above us, but of that Heavenly and Celestial part within us ; that mass of flesh that circumscribes me, limits not my mind; that surface that tells the Heavens it hath an end, cannot persuade me that I have any; I take my circle to be above three hundred and sixty; though the number of the arc do measure my body, it comprehendeth not my mind; whilst I study to find how I am a microcosm or little world, I find myself something more than the great. There is surely a piece of Divinity in us; something that was before the elements, and owes no homage unto the sun.

In the final analysis, literature will be found to be great precisely to the extent to which it expresses the inner man, that changes not his nature, that aspires to be noble and pure and to have a glory-garland round his soul. A certain elevation of treatment is necessary. The emotion must be intense and keen, but there must be tranquillity too. Perfection of form, the exquisite phrase, the inevitable word come after the fever and fret are gone. The universality of great art is well brought out in these words of George Santayana, in his *Reason in Art* :—

The wonder of an artist's performance grows with the range of his penetration, with the instinctive sympathy that makes him, in his moral isolation, considerate of other men's fate and a great diviner of their secret, so that his work speaks to them kindly, with a deeper assurance than they could have spoken with to themselves. And the joy of his great sanity, the power of his adequate vision, is not the less intense because he can lend it to others and has borrowed it from a faithful study of the world.

This sanity, this clarity of vision, this sureness of touch make immediate appeal and ennoble, elevate, and sustain the reader who feels that the writer has triumphed over his ills and aches and tragedies and attained a mood in which beautiful expression is worth while, and all his thoughts and dreams, ideas and reflections glow with the light of reminiscence and recollection. Even those passages that are steeped in melancholy and blackest midnight, gain from beautiful form and finish a wistful attractiveness that cannot fail to please. This from the *Talmud* does not depress one :—

Life is a shadow, saith the Scripture, but is it the shadow of a tree or a tower that standeth? Nay, 'its the shadow of a bird in its flight. Away flyeth the bird, and there is neither bird nor shadow.

Nor does one turn away in horror or disgust or fright from such passages as :—

We are such stuff
As dreams are made on, and our little life
Is rounded with a sleep;

or

Out, out, brief candle!
Life's but a walking shadow, a poor player
That struts and frets his hour upon the stage,
And then is heard no more; it is a tale
Told by an idiot, full of sound and fury,
Signifying nothing;

or

Othello's occupation's gone

or this stanza from one of Yeats' last poems:

All men live in suffering,
I know as few can know,
Whether they take the upper road
Or stay content on the low,
Rower bent in his row-boat
Or weaver bent at his loom,
Horseman erect upon horseback
Or child hid in the womb.

If pieces with the note of melancholy can chasten and elevate, how much more those that celebrate pure and endless light, or speak of summer's flower which is to the summer sweet, or describe love that finds the way over steepest rocks or tell of the thrilling voice of the cuckoo-bird in spring-time, or of those who run because they like it through the broad bright land, or of the joys whose treasure lies in swift, unceasing flight.

* * *

Milton hoped that his work would "fit audience find, though few." Tolstoi asserted that the simple and pious peasant is the judge of art. There we have a fundamental difference of outlook. Literature must rid itself—as far as possible—of bias, whether it be that of religion or nation or social class, or custom or age. It is because the simple unsophisticated peasant is so free from man-made conventions that Rousseau advocated a return to Nature and Wordsworth insisted that the mind's attention must be awakened to the lethargy of customs and directed to the loveliness and the wonders of the world before us. Literature does not address itself to the scholar or the politician, the economist or the sage. It speaks to everyman in tones that evoke an immediate and unfailing response. Longinus said:—

In general, consider those examples of sublimity to be fine and genuine which please all and always. For when men of different pursuits, lives, ambitions, ages, languages, hold identical views on one and the same subject, then that verdict which results, so to speak, from a concert of discordant elements makes our faith in the object of admiration strong and unassailable.

Good art, says Tolstoi again, should of necessity be something capable of pleasing everybody. That is true, as his other statement that the simple peasant is the judge of art is only half-true.

A recent book, entitled *Literature as Exploration*, published by the Progressive Education Society for the Commission on Human Relations, sums up the operations of Literature as: (1) The experience of literature helps to develop the kind of imagination most needed in a democracy—the ability to understand the personality and needs of others and to envisage the possible

effect of our own actions upon the lives of others. (2) Literature acts also as one of the social agencies through which the culturally accepted images of behaviour, the constellations of emotional attitudes clustering about different relationships, and the culturally accepted social and moral standards, are transmitted. (3) In our heterogeneous democratic society, literature can enlighten the adolescent concerning the wide diversity of possible ways of life, possible patterns of relationship, and possible social and moral philosophies, from which he is free to choose. (4) Literature may also thus offer him a means of carrying on imaginatively some of the trial-and-error eliminations of patterns of behaviour necessary for a sound choice. (5) Literary experiences may help the reader to his own personality and problems objectively, and thus to understand and manage them better. (6) Through contact with the diversity of personalities and the varied experiences of his fellow-men expressed in literature, the adolescent reader may also be freed from the neurotic fears and the obsessions of guilt that often accompany the feeling that somehow he is unique and queer. (7) Literature may also suggest socially accepted channels of expression for emotional drives that might otherwise take an anti-social form.

The view that art must be socially useful is no new one. *Kavya* should be *shivetarakshataye*, for "the removal of ill," according to Mammata. Even Plato, a supreme poet and artist lost in the mazes of philosophy, says that when the poets come to our gates, we should treat them courteously and crown them with garlands, but keep them outside the state. Gosson, in the sixteenth century, admirably expresses this point of view in his *School of Abuse* :—

Pull off the visard that Poets maske in, you shall disclose their reproch, bewray their vanitie, loth their wantonnesse, lament their follie, and perceive their sharpe sayings to be placed as Pearles in Dunghills, fresh pictures on rotten walles, chaste matrons apparel on common Curtesans. These are the cuppes of Circes, that turne reasonable creatures into brute Beasts.

Two centuries later, Peacock said similarly disagreeable things about literature and poetry :—

The highest inspirations of poetry are resolvable into three ingredients: the rant of unregulated passion, the whining of exaggerated feeling, and the cant of factitious sentiment; and can therefore serve only to ripen a splendid lunatic like Alexander, a puling driveller like Werter, or a morbid dreamer like Wordsworth. It can never make a philosopher, nor a statesman, nor in any class of life an useful or rational man."

He states the charge more succinctly thus :—

(Poetry) cannot claim the slightest share in any one of the comforts and utilities of life of which we have witnessed so many and so rapid advances.

The offence of poetry—and of literature generally—is that it has not contributed to the Industrial Revolution or the Five-Year Plan or the

Forward Bloc. Its crime is that it is not the handmaid of politics, science, economics, or social reform. The head and front of its offending is that it is itself, and not something else. Swinburne was right when he said that a school of poetry subordinated to any school of doctrine, subjugated and shaped and utilised by any moral idea to the exclusion of native impulse and spiritual instinct, will produce work fit to live when the noblest specimens of humanity are produced by artificial incubation. One of the first statutes of the Russian Association of Proletarian Writers states: "In any community literature is naturally at the service of one or another class." That is not literature; it may be journalism, it may be polemics, it may be propaganda, legitimate or otherwise, but it is not literature. An emperor like Marcus Aurelius, a tramp like W. H. Davies, a devotee like Mira Bai, a revolutionary like Rousseau, an exile like Tolstoi, the medieval Dante, the Victorian Browning—are great, and Kalidasa, Saadi, Tagore, Shakespeare and Cervantes are great, not because they had the duty of propagating political principles or were imbued with class consciousness, but because they have certain elements of permanence and universality which are above time and space. Dealing with the literature of today, Mr. Scott-James says:—

The great gain to literature in recent years is that it is more closely related to action and those general ideas which lead to action. Its great corresponding defect is its loss in form, in universality, in that disinterestedness which is essential to art.

What, then, is literature? It is a great utterance, a cry of a great spirit at the sight of the life he sees—a sigh, a smile, or a cheer—tears or laughter or ecstasy—an expression of the mind of a man, of his race, yes, of his age, but to be really great, it must be an expression of the mind of Everyman....Like Wordsworth's skylark, it is true to the kindred points of heaven and home. It expresses the spirit of the age, but, transcending it, it expresses universal human truth which alone can invest it with immortality. It is true that no man can walk abroad save on his own shadow; the artist's personality is certain to be reflected in his work, thought and sensibility; the characteristics of the race and country to which he belongs will find their way to his work; the environments in which he has been brought up and lives, the conditions of his life, the circumstances of hardship or comfort that are his lot, will impress his art. But there will always be—there must always be—something else that can ensure permanence: and that is liberty—freedom from the shackles of circumstance and convention, from the limitations of time and space, from the beliefs and ordinances and laws of his country and his age. Art is free. Freedom, is the breath of its nostrils. Freedom, not escape; or if it is escape, it is escape from the hot-

house atmosphere of the prison to the fresh air without. That is how Art is without age. That is how it appeals to everyone and is ever fresh and ever young. No hungry generation can tread it down; it never sheds its leaves, nor ever bids the spring adieu. Lenin declared that Liberty is a bourgeois illusion. *Art and literature will meet their doom once liberty is denied to the artist and man of letters. Great literature cannot be manufactured to order, whether it be the order of the bourgeois or the proletariat.* The rich patrons of the past were no more able to dictate to the artist than the mighty dictators of today can command the production of anything durable. Hegel's observation is true that the history of the world is none other than the progress of the consciousness of Freedom. Whatever unholy deeds may ravage the world, even though ruthless warriors should wage incessant wars, in art is freedom, joy, and light, and certitude and peace.

What is there that can feel the touch of time in Æschylus' vision of a towering cliff as a thing brooding apart in lonely thought? Kalidasa's description of Shakuntala "sarasija-manuviddham shaivalenápi ramyam"; Rama's lines about Sita in the *Uttaracharita*:—

इयं गेहे लक्ष्मीरियममृतवर्तिर्नयनयो
रसावस्याः स्पर्शो वपुषि बहुलश्चन्दनरसः।
अयं बाहुः कण्ठे शिशिरमसृणो मौक्तिकसरः
किमस्या न प्रेयो यदि परमसह्यस्तु विरहः॥

are as capable of touching us today as in the past. Ghalib's

आगे आती थी हाले दिल पर हँसी,
अब किसी बात पर नहीं आती॥

or

कोई वीरानी सी वीरानी है?
दश्त को देखकर घर याद आया।

or Iqbal's

लगती है चोट दिलपर आता है याद
जिस दम,
शबनम के आंसुओं पर कलियों का
मुस्कराना।"

cannot become obsolete whatever class or community may happen to dominate the political sphere. When Bihari wrote:—

कागद पर लिखत न बनत, कहत सँदेस
लजाति।
कहि है सब तेरो हियौ मेरो हिय की बात॥

or again:—

देखौ, जागति वैसिये, साँकर लगी कपाट
कित है आवत, जात भगि, को जानै
किहि बाट।

or when Deva wrote:—

वेही ससि-सूरज उवत निसि दौस, वेही
नखत समूह झलकत नभ न्यारो सो;
वेई 'देव' दीपक समीप करि देखे, वेही
दून्यौ करि देख्यौ चैत पून्यौ को उजारो सो;
वेई वन-वागन विलोकै सीस-महल,
कनकमनि मोती कछू लागत न प्यारो सो;
वाही चन्दमुखी की वा मन्द मुसुकानि विन
जानि परो सब जग अधिक अँध्यारो सो॥

they were expressing sentiments and moods that are as old as creation and yet new and fresh to every individual human being who feels the joy of discovery, even though his remotest ancestors also expe-

rienced the identical shade of sorrow or delight. The hand of time dare not touch such lines as the following. They bring a ray of sunshine, a gleam of joy in every heart, a sense of fulfilment, a consciousness of effort succeeding :—

তোমার সভায় কত না গান
কতই আছেন গুনী ;
গুন হীনের গান খানি আজ
বাজল তোমার প্রেমে।
লাগল বিশ্বতারের মাঝে
একটি করুণ সুর,
হাতে লয়ে বরণমালা
এলে তুমি নেমে,
মোর বিজন ঘরের দ্বারের কাছে
দাঁড়ালে, নাথ থেমে।

(*Gitanjali*)

When Marlowe makes Faustus say of Helen,

Was this the face that launcht a thousand ships,
And burnt the topless towers of Ilium ?

he passes beyond the present and past, beyond Troy and Europe and Greek and English, and is just man marvelling at the eternal charm of a woman's face. Flecker, addressing a Poet a thousand years hence, says :—

I care not if you bridge the seas,
Or ride secure the cruel sky,
Or build consummate palaces
Of metal or of masonry.
But have you wine and music still,
And statues and bright-eyed love,
And foolish thoughts of good or ill,
And prayers to them who sit above ?

These are eternal.

W. B. Yeats in one of his last poems says :—

Seek those images
That constitute the wild,
The lion and the virgin,
The harlot and the child.

Find in middle air
An eagle on the wing,
Recognise the fire
That makes the muses sing.

Another modern poet, Stephen Spender, says :—

Readers of this strange language,
We have come at last to a country
Where light equal, like the shine from snow, strikes all faces,
Here you may wonder
How it was that works, money, interest, building, could ever hide
The palpable and obvious love of man for man.
Oh, comrades, let not those who follow after
—The beautiful generation that shall spring from our sides—
Let not them wonder how after the failure of banks,
The failure of cathedrals and the declared insanity of our rulers,
We lacked the spring-like resources of the tiger,
Or of plants who strike out new roots to gushing waters.
But through torn-down portions of old fabric let their eyes
Watch the admiring dawn explode like a shell
Around us, dazing us with its light-like snow.

Love, union, separation ; hope and frustration ; fruitless prayer and supplication ; rapture and despair ; the desire of the moth for the star ; dance and music and the joy of well-being ; jealousy and terror ; death and the longing for life after death or the craving for a state of non-existence ; unceasing delight in nature's many sights and sounds and the fragrance that is wafted by many breezes—these are woven into

the texture of our being and remain with us, whatever else comes or goes.

Artists are either impressing upon us "the sense of tears in things human," "the still sad music of humanity," the "heart-break in the heart of things," "eko rasah karuna eva,"—"Maut se pahle admi gham se najaat paye kyon?" or else telling us that "the days that make us happy, make us wise"; or else bidding us "greet the unseen with a cheer." They suggest the inscrutable mystery of the Sphinx, the riddle of Mona Lisa's smile, the physical grace of Apollo Belvedere, the benevolence of Padmapani at Ajanta, the perfection of Venus de Milo. The greatest among them take us through all the sensations and feelings of which human nature is capable, making us laugh one moment and moan the next, exult now in the grandeur of man and realise again his insignificance, glory in his goodness and nobility and virtue and be appalled at his meanness and stupidity and downright villainy. All the moods of man are reflected in a great artist's work. Tears and laughter and praise find there impassioned expression. The reason why Shakespeare is so remarkable is that, without ceasing to be himself, without forgetting that he was an Englishman and an Elizabethan, he retains within his works elements that make him immune from "the iniquity of oblivion." There need be no regret that he wrote for the Globe Playhouse: he could not otherwise have afforded to retire and live in comfort at Stratford. The groundlings delighted in the foolery of the clowns; the courtiers were pleased at the attack on the virtuous who because of their virtue would not allow cakes and ale; the Queen would be flattered at the description of the imperial votaress who passed on, in maiden meditation, fancy free; the politicians and patriots would repeat with pride, "this other Eden, this demi-paradise." But the Elizabethan groundlings, puritans, merchants, courtiers, and politicians are forgotten or live only in the dusty pages of history; it is precisely that part of Shakespeare which is Elizabethan that has become obscure and valueless as pure literature, though still useful to the historian. What remains is unalloyed gold, and how much there is of it!

After life's fitful fever he sleeps well.

Unarm, Eros; the long day's task is done,
And we must sleep.

The bright day is done,
And we are for the dark.

Vex not his ghost; O! let him pass; he hates him
That would upon the rack of this tough world
Stretch him out longer.

And yet, to me, what is this quintessence of dust; Man delights not me; no, nor woman neither.

All our yesterdays have lighted fools
The way to dusty death.

I pray you, in your letters,
When you shall these unlucky deeds relate,
Speak of me as I am; nothing extenuate,
Nor set down aught in malice.

The wheel is come full circle; I am here.

Give me my robe, put on my crown; I have
Immortal longings in me.

Or in a different key :—

Lord ! what fools these mortals be !

Motley's the only wear ! I am ambitious for motley.

Beware instinct ; the lion will not touch the true prince. Instinct is a great matter, I was a coward on instinct. I shall think the better of myself and thee during my life ; I for a valiant lion, and thou for a true prince.

We that are true lovers run into strange capers.

I pray you, mar no more of my verses with reading them ill-favouredly.

One cannot imagine any race of men that will outlive the appeal of those parts of an artist's work that are bound up with the vital, elemental, permanent features of life, with human nature, with the universe within and the universe beyond.

* * *

During recent years we have heard and read of " progressive literature," and its protagonists speak of it with the respect due to a fresh discovery, with the reverence due to a new divinity. One of their prophets asserts that Poetry and Propaganda are two sides of the same shield. Caudwell, in his *Studies in a Dying Culture*, says :—

Post-medieval poets have suffered from the illusion of free will, " the bourgeois illusion " ; they have sought freedom by the assertion of their individual wills against society, and have necessarily failed to achieve their object, because real freedom can only be gained by co-operation with society.

In his *Illusion and Reality* the same writer asserts :—

In bourgeois art man is conscious of the necessity of outer reality but not of his own, because he is unconscious of the society that makes him what he is. He is only a half-man. Communist poetry will be complete, because it will be man conscious of his own necessity as well as that of outer reality.

In an article in the *Left Review* (March 1937), Mr. Randall Swingler wrote :—

The truly free man is not the man who is free to choose, but the man who is free from the necessity of choice, the man in whom there are no two conflicting wills, but whose power is perfectly organised under one compulsion.

Here are some progressive *obiter dicta*. In *The Mind in Chains*, Mr. Edward Upwards says :—

Unless the writer in his everyday life takes the side of the workers, he cannot, no matter how talented he may be, write a good book.

In *Crisis and Criticism* Alick West says, " The beauty of literature is the felt truth that we live through organised political activity." The same writer condemns James Joyce's *Ulysses* because " there is not a worker in the book, no disputes between employers and labour, no struggle for wages, no strikes." Ikranof, a high Bolshevist official, stated in the *Pravda Vostoka* in 1932 that the censor ostracised the works of Tchekov because " one meets in them in every passage the words God, spirit, and the like." A poet, eager to praise Lenin, wrote :—

We advance under the pressure of the elements.

Lo, lead us who follow you towards a luminous goal,

Oh, chief of the caravan.

The " progressive " censor was indignant. " Is Our Soviet Union," he asked, " by any chance a desert ? Do we by any chance ride on camel-back through the steppes ? Why does not the poet rather speak of tractors, locomotives, aeroplanes ? " Philip Henderson, one of the more moderate members of this group, says :—

It is impossible for a creative writer to withdraw from the dynamic life of the society of his time, or attempt to impose a static order inherited from the past upon the living present, without committing spiritual suicide.

True, but what puerile folly to ignore the past altogether and imagine our fathers and all those who have preceded us to be as though they had never lived, never thought, spoken, and achieved ! The human race is not just beginning its life, compelled to acquire every bit of knowledge through personal experience. The inheritance of the past cannot be ignored ; there may be, there are many worn out creeds, many an obsolete dogma, numerous mistaken notions ; but there is also a wealth of wisdom, vision, truth that man can ignore only as a result of blind stupidity and crass ignorance. The new shibboleths that we are asked to accept are that art is a sexual instinct and that it must depend upon a historical concept. When half-baked enthusiasts talk unctuously of class-war and bourgeois and the proletariat, they think of man only as an instrument of economic force. Even Engels was forced to admit, as long ago as 1890 (in a letter to J. Bloch) : " Marx and I are ourselves partly to blame for the fact that younger writers lay more stress on the economic side than is due to it." Class-war ; enthusiasm for the peasants ; sublimation of the sex-instinct—these are only some of the many themes of literature and cannot possibly be said to constitute the only sources of literary inspiration. Even " progressive " writers cannot always be writing about the class-struggle ; as Day Lewis said in the *Left Review* (July 1935) : " Even class-conscious workers sometimes fell in love and enjoyed a day in the country." But we are told :—

The seven modern wonders are the increasing recognition that equal opportunity belongs to all individuals of all races and creeds or lack of creed ; the labour movement ; the rising opposition to violence and murder ; the emancipation of women ; modern psychology ; birth-control ; and the development of machinery to lessen labour. The poet who cannot find inspiration in these words is no seer, no true poet.

We rub our eyes in wonder and amazement. The autumn sunset ; the multi-coloured clouds ; love ; death ; the might of the sea ; the beckoning ghost along the moonlight shade ; the darkling plain and the starlit desert ; the unconquerable hope ; amber grapes and green figs ; the prattle of children ; —are these, O Apollo, to be no more haunts meet for thee ?

A phrase, as intoxicating to the pres-

ent generation as the term "progressive," is "modernism." Every generation regards itself as taking several steps forward, out-stripping its predecessors, and leaving behind, far behind, those whom the past honoured as leaders of the vanguard. But never before has "modernism" been considered to be the pure cream of wisdom and sole type of intelligence. Time was when what was ancient was revered merely because of its being ancient. Now it is a crime to refer to what belonged to yesterday and something worse to allude to the day before. "Modernism" connotes innovation, experiment, destruction, crudeness in place of elegance, discord in preference to harmony, not beauty but ugliness, defiance of all accepted notions of good taste, vulgarity, the glorification of what is ignoble. What was held to be respectable and decent; what was regarded to be virtuous; all established ideas of grace and beauty; what is inherited—must all be abandoned, rejected in favour of—more grace, more beauty, more decency, higher virtue? Oh no, the new generation worships at the shrine of ugliness and obscenity. That is so, not in literature alone, but in every form of art. As Dean Inge says,

> A modernist painter will cover his canvas with zigzags or depict a woman with green hair; a modernist sculptor will carve figures apparently suffering from elephantiasis or acromegaly; a modernist architect will put two or three packing-cases together and call it a house or a church.

The modernists have torn asunder the mysteries of birth and death. So far-reaching and wide-spread has been the influence of the new cult that we find D. H. Lawrence write such verses as:

> Chastity, beloved chastity,
> O beloved chastity,
> how infinitely dear to me
> chastity, beloved chastity!
>
> That my body need not be
> fingered by the mind,
> or prostituted by the free
> contact of cerebral flesh—.
>
> O leave me clean from mental fingering
> from the cold copulation of the will,
> from all the white, self-conscious lechery
> the modern mind calls love!
>
> From all the mental poetry
> of deliberate love-making,
> from all the false felicity
> of deliberately taking
>
> the body of another unto mine,
> O God deliver me!
> leave me alone, let me be!
>
> Chastity, dearer far to me
> than any contact that can be
> in this mind-mischievous age!"

One realises that Lawrence's case was pathological. But what is one to say of some of the pieces in Yeats' *Last Poems?*

> Bird sighs for the air,
> Thought for I know not where,
> For the womb the seed sighs.
> Now sinks the same rest
> On mind, on nest,
> On straining thighs.
>
> * * *
>
> From pleasure of the bed,
> Dull as a worm,
> His rod and its butting head
> Limp as a worm,
> His spirit that has fled
> Blind as a worm.
>
> * * *

Slim adolescence that a nymph has stripped,
Peleus on Thetis stares.
Her limbs are delicate as an eyelid,
Love has blinded him with tears;
But Thetis' belly listens.
Down the mountain walls
From where Pan's cavern is
Intolerable music falls.
Foul goat-head, brutal arm appear,
Belly, shoulder, bum,
Flash fishlike; nymphs and satyrs
Copulate in the foam.

This lapse into the nakedness of the savage can be explained either by the poverty of subject matter or else by the desire to be considered, at the age of seventy, a "modernist." The craze for sensationalism is no new one. The wish to shock and startle was present among the Elizabethans; it is present in Wordsworth and Shelley; Swinburne ruffled the placid waters of Victorianism; the Georgians too in their time contributed their share to the periodic exhibition of novelty and modernism. But soon good sense prevails and the course of literature begins to flow in its natural stream. Boulders and rocks help to impart force and vigour to the stream.. They have their usefulness. But the river must flow on, on to the mighty sea where it finds its appointed end in the unending ebb and tide that is life.

Literary fashions change and alter. Centres of emphasis shift. Who does not remember that about a hundred years ago there was almost a riot in a French theatre, for Victor Hugo had introduced the practice of enjambment into dramatic alexandrines? One may recall, too, the fight over the use of "inkhorn terms," the bitter controversies for or against blank verse, the war between classicism and romanticism, and the numerous skirmishes on naturalism and symbolism. But whatever fight may be on and whether one belongs to one group or another, never has the importance of creative imagination been in dispute. As Charles Morgan said in an address delivered at the Paris University:—

Does it (a work of art) contain with it that seed which enables men to imagine creatively and will enable them to do so for generation after generation?

Can it communicate the artists' experiences to those remote in time, place, space, and social milieu? If it can, it is not useful primarily as providing an escape from life, nor as affording harmless entertainment for the indolent, but as one of the formative experiences of life. Literature specially, with its peculiar characteristic of being part of the living tissue of society, is of value inasmuch as it enables us to discover the past. Extreme preoccupation with the present brings about spiritual poverty. As T. S. Eliot says: "No poet, no artist of any art has his complete meaning alone. His significance, his appreciation, is the appreciation of his relation to the dead poets and artists." These dead poets and artists, the classics, maintain the tradition of spiritual liberty. They ensure a continuity and prevent the fanaticism of individuals or nations. They help to save one from the

delusion that "the world is all before it where to choose?" They preserve one from imagining that there is no such thing as law and the transgression of law, that sin is a phantom and that what has so far been held sacred is merely so much prejudice. The classics help one to attain what Newman so eloquently describes:—

That perfection of the Intellect is the clear, calm, accurate vision and comprehension of all things, as far as the fine mind can embrace them, each in its place, and with its own characteristics upon it. It is almost prophetic from its knowledge of history; it is almost heart-searching from its knowledge of human nature; it has almost supernatural charity from its freedom from littleness and prejudice; it has almost the repose of faith, because nothing can startle it; it has almost the beauty and harmony of heavenly contemplation, so intimate is it with the eternal order of things and the music of the spheres.

* * *

Great literature must remain literature and not become subservient to religion, politics, economics, or science. Its borders are wide and they touch and embrace every topic. It sings of peace and also glorifies war; it celebrates monarchs and also exalts the humble peasant. It describes the mean and vulgar works of man and also high objects, enduring things. But whatever the theme, the treatment must be elevating and the man of letters must seek to invest it with beauty and sincerity. A false or strained note will mean failure. The touch must be sure. Romanticism; classicism; realism; imagism—are convenient labels, but they do not carry us far. The moods shift. Opinions alter. Visions change name as they change quarter. But man remains, and grace and beauty cleave to the life of the rains in the grasses, the life of the dews on the leaves. And when man interprets them and describes them and sings about them, he creates that which triumphs over decay.

AMARANATHA JHA.

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This is the story told in Libyan tales:
An eagle, struck with arrow from a bow,
Said, when he saw the crafty winged thing,
"So not by others but by our own plumes
We're taken."

—ÆSCHYLUS

# NEW BOOKS AND OLD

## TWO POETS ON THE BUDDHA'S LIFE

### A CONTRAST IN METHOD

I

Sixty-four years ago, when Edwin Arnold published his *Light of Asia*, the literary world in both England and America was taken by storm. The public accorded it an admiring welcome which his later work, *The Light of the World*, failed to attract. *The Light of Asia* was quickly translated into all the principal languages of Europe and soon ran into many editions. So far there have been in England alone sixty editions and in America eighty. But this sudden burst of popularity was temporary and Edwin Arnold's masterpiece has fallen into comparative neglect. It has its place along with other volumes on the shelf of the serious student of Buddhism, of the life of Gautama or again of Indian poetry. But though, like many other classics, *The Light of Asia* is today more admired than read, it is ever sure of reverent regard from an audience discriminating though small.

Many causes contributed to its immediate success. It appeared when the glow of a second romanticism in the Pre-Raphaelite movement had warmed the poetic consciousness of England. Swinburne was in the heyday of his youthful exuberance and the far-off Orient seemed to promise to poetic aspirants more warmth, more colour and a richer vein of romance. *The Light of Asia's* setting, unfamiliar to most readers, its strange names and its Sanskrit terminology, its variety of scenery, its author's narrative skill and, above all, its great theme, all contributed to its instant appeal. Though to some the moral precepts of the Buddha were familiar, though there were books on later developments of Buddhism in China, Japan, Tibet and Central Asia, there was no earlier popular account of the Indian beginnings of Buddhism or of the life of its great teacher. To some it came as a shock that a *man* had preached the essential virtues of Christianity six centuries before the advent of Jesus Christ.

Brian Hodgson, the British Resident in Nepal, discovered in 1824 the Sanskrit originals of the Buddhist canon in certain monasteries. Burnouf, the celebrated French Orientalist, in his translation of the *Lalita-Vistara* gave to Europe the first complete life of Gautama. His translation, however, hardly reached beyond the desk of the interested scholar. The discovery of the Pali canon in Ceylon a few years later attracted scholars like Spence Hardy and Rhys Davids, after the publication of whose writings knowledge about the Buddha and his doctrines became more widely spread. So when Edwin Arnold gave in simple and fluent narrative poetry the life and teachings of the Great Englightened One, the public was ready and eager to welcome it.

Edwin Arnold utilised all available sources, particularly the works of Spence Hardy and Burnouf. He had

studied Sanskrit and as Principal of the Deccan College he had had opportunities to collect first-hand many legends and anecdotes about the Buddha prevailing in different parts of the country. He transliterates and translates Sanskrit names and terms with ease and accuracy, whereas earlier English poets like Thomas Moore or Lord Byron, in their enthusiasm for Oriental themes, had twisted many Eastern classical names into impossible perversions.

But background and careful scholarship apart, the poem has incontestable merit. Remarkable alike for verbal facility and narrative ability, Edwin Arnold has the poet's eye in the choice of his material and the artist's sense of proportion in ordering the rich store of detail at his command. More than these, he has warm admiration for the personage whose life and teaching form the subject of his song, so that his utterance is moved by genuine feeling. A powerful imagination which reconstructs with minute care the palaces and pleasure-gardens of ancient Kapilavastu is coupled with a sincere appreciation of the principles which the Buddha embodied in his life. He thus is able, in the last book of his poem, to achieve the almost impossible task of epitomising, in language understandable to the ordinary reader, the underlying principles of Buddhism, the Four Noble Truths and the Eightfold Path that leads to Enlightenment and to Nirvāna. In that last book he summarises in splendid quatrains the message which to this day holds sway over countless millions of human hearts.

II

To the quiet gorgeousness, the slow, luxurious movement, the richness and the variety of detail of *The Light of Asia*, Masefield's *Gautama the Enlightened*,* treating the same theme, offers a startling contrast of poetic method. It is a masterpiece of compression. The story is cut down to its barest outline, all detail and all description being scrupulously avoided. Masefield's poem is essentially dramatic; its brevity contributing in no small measure to its lyrical intensity. It is what is known as the dramatic monologue. The poet does not appear on the scene, the whole story being narrated by one of the characters. Here it is the Buddha himself who narrates in retrospect the whole story of his princely happiness, of his awareness of life's ironies, of his inner turmoil, of his struggle and his Enlightenment. The Great One reviews his own past. His narrative opens at a point where, full of princely ambition and surrounded on all sides by happiness, he stood competing with two others for the hand of Yashodhara. It was a period of his life when he could ask himself

> ...What happier is
> Or can be, than to seek a Kingdom's love,
> To watch over and guard a City's fate,
> And guide a Nation's fortunes happily?

It was a period when he could sing with supreme satisfaction,

> Surely, the Life of Man is beautiful
> Beyond all telling; I have never seen
> Anything, yet, that is not beautiful....
>
> I shall be winner of the contest, surely
> For all my Destiny seems happiness....

Then the contest was over and the princess, the "Rose of Women" was his With a swift dramatic stroke, Masefield introduces the turning-point

* *Gautama, the Enlightened and Other Verse.* By JOHN MASEFIELD. (William Heinemann, Ltd., London. 5s.)

in the story. The happiness of the past, the inexpressible happiness of the then present and of the anticipated future, serves only as a contrasting background for what was to follow. In the very hour of his triumph came the blow that led him away on his great quest.

> And then, before my triumph, there came this:
> A sick man, mad with sorrow, was brought by
> Beside his poor wife's corpse, a young thing, merry,
> So the poor madman said, untimely dead.
> And after them the madman's father came.
> I saw the three:—Sickness, Old Age and Death,
> The woe of life, till then kept hidden from me.
> I learned, for the first time, that I, Siddartha,
> Being a Man, was chained unto the three.

There could be no happiness so long as Sickness, Age and Death hovered over human lives to darken them with their dread shadows. Forth he went in search of healing for such bitter pain. He starved the rebel flesh but found no peace. Then is told in a few lines the story of Sujata's mercy and the leading to the great tree where he saw man caught in the illusions of desire. Light came to him under the tree. Desire and nescience dropped from his mind forever and the poem closes on the exultant note of triumph, of fulfilment :—

> ....I was set free.
> I knew that I need never live again,
> Save as a mind that with undying Peace
> Moves among mortals in their misery
> Showing a way from darkness into light.

The thirst of the human soul for freedom from the weary round of life and death has been for centuries a subject for poets. Masefield's great achievement is that he here tells within less than two hundred lines, without the sacrifice of essentials, the story of the crisis in the life of Gautama, of his quest and its consummation in the complete illumination. *Gautama the Enlightened* is as intensely dramatic in conception as is Masefield's other story of a humbler crisis and conversion, *The Everlasting Mercy*, the story of Saul Kane, a village ne'er-do-weel.

Lyric passion, human tenderness and an intense dramatic awareness invest this simple narrative with a poetic richness which could be woven only by Masefield with his Spenserian love of beauty and his Chaucerian gift of simple narration. England's Poet-Laureate has paid his respectful homage here in beautiful song to the blossom on the tree of the human race which opens once in myriad years, to one of the greatest men that ever walked the earth and to one who taught us how, in the words of Edwin Arnold,

> ...pity makes the world
> Soft to the weak and noble for the strong.

V. M. INAMDAR

# SHORT NOTICES

*Lyric Festoons.* By V.R.M. CHETTIAR. (Shakti Karyalayam, Karaikudi. Re.1/-) "An Artist oscillates between altitude and attitude," observes Mr. Chettiar. But attitude preponderates in these highly stylised reflections, more aphoristic than lyrical. The effect here is rather like fireworks, showy, staccato, sometimes pleasing, sometimes fantastic. The writer achieves some unusual combinations of words, but one expects of an aphorism more solid food for thought than one finds in this book. Many a bright phrase is wasted on a thought quite commonplace, like diamonds at the breakfast-table. For all the straining after effect there is an occasional felicitous reflection, but the general impression can be summarised in Mr. Chettiar's own line:—"Thoughts peck at words, and vanish into the land of Phrases."

E. M. H.

*The Message of the Himalayas.* By SWAMI SAMBUDDHANANDA, with a Foreword by the RT. HON. M. R. JAYAKAR. (Published by the Author, Shri Ramakrishna Ashram, Khar, Bombay 21. As. 12 or 2s.). The Himalayan chain is described in an ancient Commentary as "the belt" of the earth, in which "lies concealed the life and health of all that lives and breathes." It is not alone that, as Swami Sambuddhananda points out, India owes her fertility to the physical Himalayas. He deals most interestingly with their symbolism of the pure, the universal, the unchanging Real.

A people's attitude to its mountains is revealing. Europe looks to her Alps for scenery, for health, for winter sports. India has always lifted reverent eyes to the Eternal Snows whose message is "Aspire!" The Himalayas, as the Foreword says, embody "all that is sublime and inspiring in Indian thought." Their physical heights may yield to the explorer, who yet may come down empty-handed. For there are heights no sinful foot may tread but that await the pure and ardent devotee, though he has never left his plains or even set his foot on Indian soil. The "majesty of their ineffable serenity" breathes peace.

M.

*The Stream Divine: Being the Discourses Given by Bhagwan Shri Shukacharyaji Maharaj.* By HIRALAL C. TARKAS; translated by P. M. TRIVEDI. (Shree Shukadeo Shreyas Sadhak Mandal, 198, Tenth Road, Khar, Bombay 21. Re. 1/-). Devotion, natural to Indians, is often lavished on unworthy objects. The devotees who gathered round this Vaishnava saint of Gujarat who died in 1929 seem to have been more fortunate than many, for his moral earnestness and spiritual fervour seem unquestionable. He pronounced certain Hatha-Yoga practices valueless for self-realisation and stressed purity, tolerance, holy company. The writer's touching sincerity disarms criticism even of format.

H.

*Hindu Social Institutions.* Two Lectures. By PANDHARINATH VALAVALKAR. (Baroda State Press. As. 1/6.) Dr. Valavalkar, the author of a book of the same title, delivered these lectures last year under the auspices of the Baroda Department of Education. Unlike modern Western social theorists, the Hindu starts with the relations of the individual with the Ultimate Universal Principle, deriving from those his relations with family, group and society. The *varṇa-dharma* rests theoretically on natural qualities; the *āśrama-dharma* on one's stage in life. The combination, *varṇāśrama-dharma*, underlies the Hindu theory of social organisation. *Dharma* (duty) is the key-note and the permeation of the *āśramas* by the spirit of *yajna* (sacrifice) is a characteristic and an inspiring note. Karma, as illuminatingly expounded here, is indeed "far from the rigid determinism or fatalism which some have tried to make of it."

H.

# ENDS AND SAYINGS

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

The Vice-Chancellor of the University of Bombay, Mr. B. J. Wadia, told a Dadar audience on March 7th that "degrees were useless unless people imbibed the great ideal of humanity and brotherhood of man." (*The Bombay Chronicle*, 8th March). Life, he said, was a continuous whole. He ascribed the present catastrophe to superiority complex. Humanity, he said, must realise that all nations are alike and the old school of exclusive Nationalism must disappear.

The only force that could usher in eternal peace in the world, was the non-violent doctrine of Mahatma Gandhi.

Sir Chimanlal Setalvad, who presided, made a similar profession of faith. He declared that "there should be Brotherhood of all Nations" and that

the doctrine of non-violence preached and practised by Mahatma Gandhi alone could bring about peace.

To recognise the profound truth of this statement is to resign oneself sadly to a long future for the world of periodic turmoil punctuated by uneasy peace. For nations are made up of individuals and how many even among Gandhiji's professed followers are thoroughgoing practitioners of Ahimsa in word and act, to say nothing of thought and feeling?

And yet we shall not stand quite shamed before posterity. Upon the thorny, twisted tree of modern civilisation a Gandhiji has flowered. The potency of an ideal embodied may work its miracle of regeneration in many minds and hearts. One by one, men and women must come soon or late to follow the example set. A single Gandhiji is an earnest of the better world to be, when the nations have come to the realisation which, Tagore once wrote, Gandhiji was most eloquently proving:—

that man is essentially a spiritual being, that he flourishes the best in the realm of the moral and the spiritual, and most positively perishes both body and soul in the atmosphere of hatred and gunpowder smoke.

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In an article contributed to the *Daily Telegraph* (Sydney) of January 8th, H. G. Wells inveighs against the planners of the postwar world who, for a variety of reasons, advance fantastic claims on behalf of different nations. Not a week passes without somebody saying something about the New World Order and without fanciful reconstructions of the map of Europe being made. One nation now under the Nazi heel looks back to its legendary expanse of a vanished empire and voices its longing to reclaim it. Others stress so-called cultural, ethnological or economic considerations in support of their claim for territories to be re-acquired after the war. Others still suggest "buffer-states" to prevent unwarranted expansion and yet others would have "strategic frontiers" and key-

ports. Indeed, it would be an impossible undertaking to satisfy these clamorous claims!

All this idle and wishful manipulation of the new map of Europe, Mr. Wells rightly characterises as "Idiots' delight." It can serve no useful purpose. Strategic frontiers and key-ports, pretensions to ethnic or economic unity, racial purity and all the rest, are tricks of an old game that has ended disastrously. None of them excludes the prime cause of such disruption—mutual distrust. Any settlement on such shifting considerations can only be a patched-up affair. "Let us be friendly but let us also be armed!". Selfish territorial acquisitiveness, economic competition, ruthless suppression of minorities will all follow in the wake of short-sighted proposals for reordering future Europe unless that basic distrust is removed. Everyone must recognise his neighbour's right to share what life has to offer. The basic fact of common humanity must be recognised in all plannings for the future. Otherwise all plans will be necessarily provisional, and fraught with darker possibilities for the future. There is more meaning than is ordinarily realised in the description of civilisation as a co-operative venture. As Mr. Wells puts it:—

> Some of us have been infected with the idea of "planning," without grasping how plans must interlock to have any sense whatever.

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Prof. Howard Mumford Jones of Harvard University (U. S. A.) writing in the October *Atlantic Monthly* on "Tribalism," pleads for global thinking, or thinking as members of the human race. And "global thinking requires global education." "We must," he urges, "get out from under the shadow of Occidental tribalism and move into the broader realm of responsibility for the human race." He reminds his readers pertinently that Western Europe is a rather minor peninsula on the great land-mass of Asia-Africa-Russia, that

> of the nineteen hundred million human beings in the world, something like thirteen hundred million do not live in Western Europe or the New World, and have very little interest in its cultural history, and that the Hindu population of India about equals the total population of North and South America....
>
> Our absorption with the culture of Western Europe must go. We need to learn in all humility how small a part we and Europe have played in the total history of mankind. We must immensely expand our mental horizon....However influential the ideas of Mr. T. S. Eliot may be, they cannot compare in importance or influence with the ideas of Siddhartha Gautama known as Buddha; until we can humble ourselves to learn that there are cultures and traditions, literature and wisdom, art and morality older and richer, perhaps even wiser than our own—until we can remake our thought about history and humanity in some such terms as these, we cannot reach the height of our great opportunity.

Incidentally, Professor Jones wonders pertinently about the sending of American Negro troops to Australia, so recently proclaimed by a high Australian official "a white man's country" now and prospectively.

> Why we should ask coloured men to die in order that Australia may remain a white man's country remains a military mystery. Substitute "free" for "white" in the statement and it will make sense. Put "white" back in again, and you have tribalism.

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Writing in *The Hindu* of 15th February 1943 on Shri Madhvacharya, our valued contributor Dr. R. Naga Raja Sarma draws valuable lessons from the student years of the great teacher. He commends not only his concern for

truth, his intellectual integrity, but also his many-sided physical activities. At a time when various methods of education are being experimented with and almost none has been productive of satisfactory results, the lessons which Dr. Sarma finds in the life of the religious teacher disclose valuable principles.

Too often the questioning or inquisitive student falls out with the teacher if the latter is not open-minded enough to appreciate his own limitations. Enforcing mute submission to pedagogic authority cannot but stifle the healthy hunger for truth and the power of creative thinking. The ancient precept that the teacher should always welcome defeat at the hands of the taught conceals an important principle. The teacher's business is to put his pupils on the right track and to aid them towards independent thinking. Cardinal Newman put it well when he said that the teacher was only an older student.

Unless education is a co-operative effort in the acquisition of knowledge and the discernment of truth, it is not worth its name. And in that endeavour the importance of intellectual honesty need hardly be stressed. Its corollary is openness to correction on the part of the pedagogue. Error by whomsoever introduced must be brought to light. Sri Madhvacharya is reported to have supplied an omission when his father in a public discourse failed to make clear the meaning of a particular term.

Much is said nowadays about the need for physical education. The great Acharya was good at sports, adept in many feats of strength. There is widespread recognition today that a healthy body is an all but indispensable adjunct to an agile and active mind. It is a matter for congratulation, however, that sports are not made the fetish in Indian schools that they are in the West. But even over-attention to sports is less dissipative than students' frittering away energies, both physical and mental, in the pursuit of

> foolish and fashionable frivolities of metropolitan existence, and the countless comicalities of the celluloid the shows and sophistries of the stage and the screen.

Divided attention can lead nowhere. Great teachers have been great students. Dr. Sarma counsels one-pointedness.

> From the life of Madhwa and other world-teachers and system-builders, students, if they please, may draw the supremely important lesson that they should devote their gifts and energies to ceaseless acquisition of knowledge in such a sustained and concerted manner as would enable them to excel their teachers.

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Dr. K. S. Venkatraman's exhaustive study of "The Handloom *versus* Powerloom" in the last issue of the *Journal of the University of Bombay* is revealing. It shows India already very much in the grip of the forces that in the West have so largely depersonalised industry and, putting a premium on mass production, have crowded the little man so pitilessly to the wall. The mammoth industries and combines that view human labour as so many hands, with little care for heads and none for hearts, do we want them to get a firmer hold on India?

The case for mass production is specious—greater uniformity and hence greater dependability of output, and cheaper goods because labour costs are relatively lower. Human automata may be paid relatively well and yet the saving on the people displaced by the machines may far more than outbalance the wages paid. But what of general purchasing power under such a régime? The test of a nation's prosperity is not its high or low wage-scale but the number gainfully employed at decent wages.

Handloom production was considerable, varied and wide-spread at the end of the seventeenth century and through the eighteenth. Powerloom competition from the early nineteenth century on has represented an increasingly serious threat to the indigenous handloom industry, but if is less than a hundred years since Indian mills became a serious factor. Mill competition has already forced handloom weavers to give up certain lines and competition has not always been fair, mill prices being lowered sometimes to capture the market and then unjustifiably raised.

Already Indian mills account for three-fifths of the total cloth consumed in India. The handloom weaver still produces a fourth of the total but much of the mill production is in the handloom industry's main lines. And while there is some protection from foreign competition, there is none against the Indian mills. Dr. Venkatraman foresees more disastrous future competition to the handloom industry on which several millions depend unless the Government's policy of drift is given up. He urges decisive action in regard to demarcation of the fields of production, whether by law or by forcing a "voluntary" agreement. It would, as Dr. Venkatraman points out, be most difficult to re-establish the handweaving industry once it had been crushed out, even though it should be decided later to be best in Indian conditions.

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Shri Vaikunth L. Mehta warns cogently in *Gram Udyog Patrika* for February against looking to industrialisation in general or to the mechanisation of agriculture in particular for the solution of India's economic ills. The latter has not proved a panacea in the U. S. A. or Canada. The volume of agricultural production rose with mechanisation, to be sure, but unemployment rose with it. A survey in the U. S. A. is reported to have shown mechanisation responsible for 25 per cent. of the unemployment throughout the country. It is claimed that never in the history of the U. S. A. had there been greater distress and more unemployment in rural areas than just before the outbreak of the present war. Similarly in Western Canada, mechanisation of agriculture was introduced on a colossal scale, adding the burden of debts so incurred to the farmers' previous financial difficulties. Holdings were increased so that machinery could be worked economically. Demand for the latest equipment led to wasteful scrapping of machinery already purchased. In short, in a number of areas mechanisation of agriculture overshot its mark. And if this was true in wealthy countries like the U. S. A., what of our impoverished Motherland? Surely a system uneconomical in Rolls-Royce countries cannot be imposed upon a land of bullock-carts without augmenting misery!

Agriculture in India does offer inadequate and precarious returns under present methods of production, transportation and marketing. But half a loaf or even a quarter, is better than none. Large-scale replacement of field workers by machines can only increase wretchedness where, as in India, the poverty of the country imposes a check on labour-absorbing developments in other lines.

India's chief material asset is her vast supply of human labour. But human labour is an asset only in the measure of its effective utilisation. Masses of unemployed are no asset but a positive and dangerous liability. Greater production per acre is a desideratum certainly, but it can be obtained by improved methods and more intensive cultivation without the farmers' being crowded off their fields.

Industrialisation in general, Shri Mehta claims, appears as a solution for India only to those who take a superficial view of her problems. Some forms of mechanisation, he reminds us, are not labour-saving but labour-killing.

The motto for India should be human labour wherever possible and machinery only where indispensable.

# 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 ART OF BALANCE

The one-sided view of ancient Indian civilisation unfortunately prevalent, especially in the West, constitutes an obstacle to the mutual understanding and *rapprochement* between East and West so important for our modern world. The heroes of ancient India were by no means only recluses; there were wise teachers and just kings, masters of the art of living in the world while not being of it. Great Empires were built by great minds and they had the grandeur of the present without the latter's spiritual penury.

We publish in this issue an interesting article related to this theme by Dr. C. Kunhan Raja, M.A., D.PHIL. (Oxon.), who is rendering useful service to the cause of culture at the University of Madras. He brings out clearly that the might and glory of Aryavarta did not rest only on its profound soul-knowledge and its other-worldliness. But while there were æsthetic refinements in ancient Indian life beside which modern luxuries are crude, sybaritism was never the cult here that the modern Western world has made of it. The masses of old India followed wise leaders. These showed them the True, the Good and the Beautiful, pertaining to the realm of the Spirit, as superior to mere sense gratification. The body, the material aspect of life, was not neglected but neither was it exploited as it is in the West today where sense-life drowns soul yearnings and blinds spiritual perception.

It is quite true, as Dr. Raja points out, that the civilisation of Europe and America has its spiritual side. The West has had its teachers too—Pythagoras, Plato, Jesus, Ammonius, Paracelsus. It has had its dramatists and its novelists with their psychological insight. It has had its poets with their glimpses of truth, their perception, not always momentary or wavering, of the intimations of immortality. But their words have too often fallen on deaf ears. The voice of Jesus is drowned in the clamour of Wall Street and the roar

of aeroplanes and guns. Plato's wisdom, Shakespeare's intuition, fail to make themselves heard above the cacophony of jazz. The best even of the great Europeans is not accepted in practice by the modern leaders or the masses. But is that any reason why educated Indians should not profit by them ?

The West has something to give to the East, undoubtedly, but woe to the East if it takes the proffered gifts blindfold ! What are some of the gifts that might profit us if discriminatively accepted ? The reverence of true science before the inscrutable mystery each new discovery reveals. The recognition, theoretical at least, of the worth of the individual as a unit. The respect for human life, however sinned against in these days. To stand up and fight for Liberty as Milton and Shelley and others taught.

The West can give us physical sanitation and hygiene, but what does it know of magnetic purity ? It can give us machines but not tell us how to meet resulting unemployment. It can give us radio and cinema but not show us how to use these properly to educate the emotions and to elevate the mind. It can give us a social conscience awake sufficiently to prompt welfare measures but not sufficiently to attack basic inequities effectively. It can give us the urge to be helpful but not the wisdom to do good works without the risk of incalculable harm. It can give us inventiveness but not tell us how to restrict it to constructive ends.

So let us not look to modern Western civilisation for the true balance between materialistic and spiritual elements. Modern Western civilisation is mechanistic, commercial and carnal, because the masses are not taught that Spirit and Soul are verities. The very existence of Spirit and Soul is ignored; they are non-existent for science, mere fading flowers for the millions of followers of that science.

The organised religions of the world have proved impotent to keep the ship of modern civilisation from careening to the side of the life of the senses and of selfishness. Has the existence of and familiarity with the *Gita* enabled the Brahmana to banish the degrading influence of untouchability ? Has the deep faith of Muhammad in tolerance and charity checked the fanaticism of the children of Islam ? Organised religions have always become graves of Wisdom and Religion and Universal Brotherhood. And without true Knowledge and Enlightened Faith and Loving Charity how can there be civilisation worth the name ? The swing from sensuous hedonism to thoughtless asceticism will most likely come. The roll in the opposite direction may result in no less dangerous a list to the side of objectionable asceticism, of extreme sacerdotalism which imprisons intellect. The remedy is the achieving and the preserving of balance, and in that task no other country is better fitted to guide than India.

But for fulfilling that mission modern India must awaken her soul from the slumber of ages. By its grace her body will be restored to beauty and to strength.

India's fall was due to her own Karma. By caste arrogance and unbrotherliness we forged our own chains. And it is not by copying so-called great but in reality poor things of the West that we shall become free—witness the fate of Japan! Enlightenment will not come by following Christian missionaries or orthodox sectarianism of any creed. The new trend in human evolution is towards international unity. India cannot remain isolated though she dare not fail to be discriminative. The nation, no less than the individual, is its brother's keeper, and each can aid all if only each will take not a national or a sectarian but a world view.

This can be achieved more quickly if at least a number of Indians will work with assiduity on the cultural plane. It seems necessary that some Hindus learn Arabic, some Muslims learn Sanskrit; also that all educated Indians learn about the literatures of provinces other than their own. We should not allow political work to submerge cultural development. Cultural unfoldment will go a great way towards destroying the fetters which are now put upon us by the alien autocracy, though it is absolutely true that tremendous difficulties stand in the way of politically enchained India's finding and expressing her own soul. But, on the other hand, political freedom without wisdom and culture will not enable India to fulfil her mission to the world.

## ELEMENTS IN HUMAN CIVILISATION
### MATERIALISTIC AND SPIRITUAL

Man's civilisation is a complex which must be taken as a unit. It is wrong to analyse it into various elements and accept certain parts while ignoring others. It is like light. We will be doing a great injury to our eyes if we analyse light by passing it through a prism and begin to read only with the help of the rays on one or the other end of the spectrum. Just so in civilisation, there is a material side and a spiritual side. Civilisation is neither the one nor the other. It is the unit made up of both. In the same way man too is complex. There is the spiritual aspect in his being; there is also the materialistic aspect in it. Man's intellect and emotion do not work efficiently unless he has a healthy physical body too. It is wrong to ignore the body, that is, the materialistic side of his being, and to attend only to his spiritual ends, as wrong as it is to confine oneself to the mere physical side of life; the latter is like securing a beautiful purse when there is no

money to keep. No civilisation has flourished in this world which did not have these two sides. To speak of an antithesis between a materialistic civilisation and a spiritual civilisation is to ignore the facts of man's history.

What is very striking in India's civilisation, which has an unbroken history extending over many millenniums, is the perfect balance between these two aspects of civilisation. Civilisations crumble when the one or the other aspect is ignored. The balance between the two has often been disturbed in the case of Indian civilisation also; but the equilibrium was always restored and civilisation continued to flourish.

The Vedic civilisation is the model for this perfect balance between the needs of man's spiritual life and the demands of his physical existence. Men prayed to the benevolent gods for spiritual elevation and also for material prosperity. When as a result of a virtuous life on earth man passed from this side to Heaven, there was no break in his life. There was only a prolongation of his virtuous life in another region. Gods and dead ancestors enjoyed food, drinks and other pleasures as much as men in this world did. Gods too had a body. They were handsome; they wore ornaments and bore shining weapons; they rode in chariots of gold, bedecked with gems; they wore costly robes. The world is not an evil; life is not a series of sins. The passage from one world to the other and back was only a normal feature in the experience of a soul. Men and gods, the people and the saints, the living and the dead, earth and heaven, all these combined to form a harmonious universe. This is the civilisation of the Vedas.

The Upanisads exhibited this harmony of matter and spirit in another way. The sages in the forests and the kings in the cities lived on a basis of mutual co-operation. The kings who fought and conquered and ruled the world were the repositories of the highest lore. The sages who performed penances in the forests came to the palaces to learn about the Supreme Truth. Modern scholars try to make out that there was a conflict between the Brahmins and the Kshatriyas in the Upanisads, in so far as the former upheld ritualism and the latter developed spiritual wisdom. But what one finds in the Upanisads is emphasis on the unity and harmony between the affairs of the world and the truths of the world; both can remain in the same Kshatriya. The truth of the world is revealed in the struggle of man in this world and not in the retirement of the forests.

At a certain stage in the history of this civilisation of harmony, one notices a slight disturbance; the world and the life in it are shown to be aspects of sin; real happiness is confined to a stage of mere spiritual existence free from all entanglements of matter. Renunciation of the world is held out as the Path to this higher state of happiness. This teaching began to affect the nation.

Man started to neglect his life and his duty to the world in order to be holy. Indolence and hypocrisy were the results. This deflection was only short-lived. The revival of Indian civilisation, based on harmony, was soon started. The sages of the *Naimisharanya* (the Sacred Forest of Naimisha) were the most prominent in this revival.

The *Ramayana* held forth this teaching of the unity in man's life. Sree Rama, the heir to the throne, had to retire to the forest to oblige a weak father. But in the forest he destroyed the demons and when he lost his consort he chased the culprit, killed him, recovered his consort and after returning to his kingdom, he ruled over his ancestral country. In the *Mahabharata* also, there is a description of a long line of virtuous kings who ruled over their countries as a matter of Kshatriya obligation and yet reached the same heaven to which renunciation was supposed to lead man. The descendants of these kings had the help of Sree Krishna in the war they had to wage to win their rightful kingdom. Sree Krishna and all the sages of the forest advised them to fight for their rights. Both Sree Krishna and Sree Rama are incarnations of God.

All the gods and goddesses of this period of revival represented the perfect harmony of matter and spirit. The goddesses were called Sree (which essentially means wealth). The God Vishnu was always in association with his two consorts, Sree (Wealth) and Bhumi (the Earth). His incarnation, Sree Krishna, had sixteen thousand and eight consorts, Rukmini and Bhama being the chief. Siva shared half of his body with his consort Parvati. Brahma had Saraswati as his consort and Indrani was the consort of Indra. All the chief gods had their consorts.

Renunciation was given its correct meaning. Renunciation is an inner state of man and not an outer exhibition. Man cannot run away from the world. In a balanced life, matter ceases to be a hindrance and becomes an aid in the upward march of the soul. The world recedes from man in the end; and this is Samnyasa. This is the central teaching of the Samkhya philosophy. The Purusha and the Prakriti are two co-operating entities, like a lame man and a blind man. The Prakriti helps the Purusha in his upward march and leaves him when he reaches the goal. The Nyaya Philosophy emphasises the reality of the material world. The Mimamsa Philosophy asserts the greatness of man's work in this world. The Vedanta philosophy teaches the harmony between spirit and matter. Sankaracharya interpreted this harmony in his own way, as one of absolute identity. Ramanujacharya interpreted this harmony as a relation of parts and the whole, and Madhvacharya gave his own interpretation of the two as being absolute but distinct realities in this world, God presiding over the material world as the Highest.

The *Mahabharata* and the *Ramayana*, all the Puranas which are based on the *Mahabharata*, and all the systems of Philosophy are interpretations of the Vedic civilisation, undertaken at a time when people were being seduced from the real path along what were held forth as short cuts to the final goal of man, but what were in reality blind lanes. Along with the spiritual side of man and man's higher goal, which is beyond the confines of this physical world, there is an equal emphasis on the reality of the world and man's duty in it. If Sankaracharya denied the reality of the world, the denial applies equally to the material world and to its spiritual counterpart. What is real according to Sankaracharya is neither matter nor spirit (as a counterpart of matter) but the whole. The harmony and the unity in man's complex life, which form the essence of Vedic civilisation, are reasserted in this phase of Indian revival represented by the Puranas, the systems of philosophy and the Dharma Sastras. According to the Dharma Sastras, a physical body is a necessary factor in man's eligibility to perform Vedic rites, and to have such a physical body is not a sin but the greatest aid to virtuous life. Here also we find the harmony between spirit and matter in Hindu Civilisation. Soul cannot make any spiritual progress except when endowed with a physical body.

If the Vedas (including the Upanisads), the Puranas, the systems of philosophy and the Dharma Sastras, which are the spiritual heritage of ancient India, were the only literary remains from which we could judge the state of civilisation in ancient India, there would still be ample evidence in them that the ancient leaders of thought paid as much attention to the material side of the world as to the spiritual side. There are various other remains of life in ancient India. India is not merely the home of the Hindu religion and the birthplace of Mahavira and Buddha, both founders of major religions; it is not merely the land that gave asylum to the persecuted Jews and Parsees; it is not merely the country that became the home of innumerable Christians of all denominations even from the earliest times, and of millions of Muslims. India is something more. It was once the richest country in the world. It was the centre of the world's trade. Indians went out, conquered and colonised other distant lands; they established their civilisation in those countries. India developed secular arts and material sciences. It had vast and prosperous cities, immense temples and palaces and mansions; the people and the princes enjoyed luxuries to an extent unrivalled in the history of man.

The sages in the forest and the Brahmins, who were the custodians of the spiritual wealth of India, sought money from kings and wealthy patrons to perform religious rites for the welfare of the people.

There is a very interesting Puranic episode which throws a clear light on the mentality of the sages of the time. Parikshit, the grandson of Arjuna, was cursed to be bitten by the serpent Takshaka and killed; Takshaka on his way to the king met the great sage Kasyapa who was going to the king to save him. They recognised each other and then they decided to have a trial of strength. Kasyapa won. Then Takshaka offered him the wealth which he was likely to get by saving the king. The sage took the reward and went away leaving the king to his fate. The story of Visvamitra who persecuted King Harischandra for the sake of the wealth which the latter had promised him and who ultimately drove the king to the need of selling himself and working as a slave and keeping watch over the cremation ground, is also not without significance.

When we come to secular literature, we see the same emphasis laid on the material side of man's life. The great poets describe the exploits of famous kings of old, who conquered, asserted their rights, protected the people, enjoyed life and then went to heaven as a reward for their life sanctified through devotion to the world and its needs. Kalidasa sings of the beauty of the external world and depicts the great sage Kanva as a fond parent in *Sakuntala* and the Great God Siva as a lover in *Kumarasambhava*. Bharavi writes a poem on the episode of Yudhisthira in exile; his consort Draupadi exhorts him to take up arms against his adversaries and to win back his rightful throne; his brother Bhima also tries to persuade him to fight; and when he is counselling forbearance, the great teacher Vyasa arrives and decides in favour of war, after consolidating their strength. Visakhadatta writes a drama on the story of Chandragupta Maurya's defeating the usurper of the throne with the assistance of the Brahmin Chanakya, who finds any means good enough to secure the victory to an honest cause.

Bhima's revenge on Duryodhana for the shame the latter brought upon Draupadi in the royal assembly is the theme of Bhatta Narayana's drama, *Venisamhara*. Here Asvatthama, a Brahmin and a warrior, breaks his sacred thread when Karna, his rival, taunts him, saying that he is only a mild Brahmin. Kalidasa extols drinking in his drama *Malavikagnimitra* and in Harsha's *Naganauda* there is a scene where the marriage of the hero and the heroine is celebrated, during which the citizens give way to excesses of carnal pleasures. This huge mass of literature starting with the great *Mahabharata* records a spirit of revolt against other-worldliness and against disregard of the needs of the real life.

Indian civilisation must be studied as a civilisation just like any other civilisation. China had developed a civilisation in ancient times; so had Babylon and so had Egypt. There was the civilisation of the Hellenes

and that of the Romans. In all these civilisations we find a spiritual side and also a materialistic side. It is not merely the monism of Sankaracharya nor the astronomy and the mathematics of ancient India that made their marks in the ancient world as India's contribution to the world's heritage. The diamonds and the rubies, the muslin and the spices had an equal share in making India prominent in the ancient world. If we take the spiritual side as the soul of civilisation, then that soul can have no upward march without the body, which is the materialistic side of it. Indian civilisation lived when the soul had a healthy body and will die if the body is allowed to decay.

What is called modern Western civilisation is not a mere materialistic one. It has its spiritual side also. Along with the armaments and the factories and slums and commercial competition, there are religion, philosophy, pure science, quest after truth, the spirit of adventure, the love of service, care for those in suffering and all such spiritual factors which form an integral part of modern civilisation. Galileo, Newton, Kepler, Faraday, Röntgen, Marconi, Einstein, can we condemn these and the many other scientists as mere worshippers of Mammon? Should we not honour the Christian missionaries who go to the deserts and wild regions to educate the less developed brethren among the human race, who look after the lepers and other victims of foul diseases? Should we not take notice of the great advance in the matter of medical relief which is the result of modern Western science? Should we not take notice of the great improvement in communications between the various sections of humanity achieved through the development of science?

The solution of India's present-day problems and the salvation of humanity can be secured neither by analysing civilisation into its materialistic and spiritual aspects and by setting one against the other, nor by drawing an antithesis between the spiritual civilisation of India and the materialistic civilisation of Europe. This course will only lead to further cleavage between man and man. The right course is to recognise the materialistic side of India's past civilisation and the spiritual side of modern civilisation and then to understand the harmony between Indian and European cultures. We must aim at a fusion and a mingling of civilisations. Civilisation is civilisation whether ancient or modern, whether Eastern or Western. Civilised men can always unite. The conflict comes in only when one end of the spectrum produced by one prism is brought in contrast with the other end of the spectrum produced by another prism.

C. KUNHAN RAJA

# GANDHI AND GRIFFITH

## PROPHETS OF NATIONAL SELF-RELIANCE

[**R. M. Fox** is the author of numerous volumes, among them *Factory Echoes and Other Sketches,* which has been translated into Russian, and *Smoky Crusade,* an autobiography, which gives an account of anti-militarist activities. Specialising in the study of industrial psychology he wrote *The Triumphant Machine.*—ED.]

On the surface, there is no greater contrast than that between Arthur Griffith—pioneer of Sinn Fein and first President of the Irish Free State—and Gandhi, the Indian Congress leader.

Griffith was square-built, small and sturdy while Gandhi tooks so frail that it seems as if a breath of wind would blow him away. To Western eyes Gandhi is a picturesque figure. When he visited the Lancashire factory district a few years ago, hundreds of mill girls crowded round to catch a glimpse of this famous personality, robed in white. All that we read about him, his days of silence in the Ashram where he sat beside his spinning-wheel, his journeys like triumphal processions in India, built up the image of a man who, however modest and ascetic in his private life, could not but attract attention wherever he went.

Griffith had no striking individual characteristics. He looked like a clerk or a small business man. Clad in sober black, wearing a bowler hat and carrying an umbrella, he would have fitted into any one of the hundreds of offices in the city without comment. He liked to sit down to his glass of stout and a smoke in the evening. The farthest he ever went from the conventional was when he lived in a Martello tower at Seapoint, near Dublin, and he only did this because it was cheaper than a house in town. He had no ascetic rule of life. He did not base his teaching upon philosophical or mystical ideas but was content to deliver practical homilies upon taxation, production and Irish national development. Lovers of the Celtic Twilight accused him of wanting to turn Ireland into a sort of Gaelic Manchester by his advocacy of industrial progress.

Yet this contrast in externals cannot hide the parallel between the work of both men. Arthur Griffith began to be recognised as a force in Ireland as far back as 1899 when he founded his weekly journal *The United Irishman,* which ran from March 4, 1899, to April 14, 1906. It attracted some of the finest minds in Ireland during this period, including W. B. Yeats, G. W. Russell (Æ), John Eglinton, Padraic Colum, Alice Milligan and James Stephens. Brilliant as they were, it is conceded that the man who shaped the policy was Arthur Griffith, who combined an incisive literary style

with a bulldog tenacity. The policy —which he advocated at all times— was later called "Sinn Fein," translated loosely as "Ourselves Alone." The note of the journal— like that of the editor—was one of aggressive self-reliance.

Before Griffith began his work, Irish national opinion was divided between the Parliamentary Nationalists who believed in representation at Westminster and the Fenian tradition of physical force Griffith would have neither. He called upon the Nationalist M. P. s to leave Parliament and come back to Ireland. But he had no patience with the physical-force men who thought that Irish freedom meant conspiratorial whisperings with, maybe, a few shots from behind a hedge.

In Gandhi's terminology Griffith's policy was one of "non-co-operation." The first-fruit of his teaching was the founding of an organisation called Cumann na Gaedhal, in 1900. The purpose of this body was to study Irish history, literature, language, games and culture. It aimed too at fostering Irish industry and national development. Griffith believed in the method of extrusion and taught that Ireland could cast off outside domination just as a snake casts its worn-out skin. He wrote: "Let us be Irish in heart and spirit and a few years will prove whether the remedy is not better sought at home among ourselves than beyond the waters."

By 1905 Griffith had gathered sufficient converts to his point of view to take the step of forming the Sinn Fein political party which defined its policy as "National self-development through the rights and duties of citizenship on the part of the individual and by the aid and support of all movements originating from within Ireland and not looking outside Ireland for the accomplishment of their aims." Laws made outside Ireland could not, in Griffith's view, be morally binding upon the Irish people and he suggested that the General Council of County Councils should become the nucleus of a National authority. He wanted a council of 300 meeting in Dublin to function as an Irish parliament.

When the Sinn Fein party entered the field, a new paper was needed to serve it and Griffith became the first Editor of *Sinn Fein*. He advocated abstention from Westminster but he did not recommend any flamboyant revolutionary activity. On the contrary he insisted that all he wanted was the repeal of the Act of Union between Ireland and Britain. Given practical self-government he was satisfied for Ireland to remain under the British Crown. In a series of articles published later in book form under the title *The Resurrection of Hungary* Griffith urged that the struggle of the Hungarians, led by Franz Deak, was the best model for Ireland. They demanded a separate Constitution under the Austrian Crown. For years this was known as the Hungarian policy. It was denounced by Republicans just as

much as by Nationalist politicians. Although Griffith was a strong influence he never succeeded in building a strong and effective party.

These early years of hard self-sacrificing work were devoted to sowing the seeds of Sinn Fein ideas. Practical—even utilitarian—as these were, they have much in common with Gandhi's teaching of "soul force" through the Satyagraha movement, especially in its struggling infancy and Griffith often had a hard task to get the modest 25/- a week, which he needed to live on, in return for his editorial labours. This did not worry him unduly, for he was a man of plain and simple life. When he became President of the Irish Free State, on its establishment, he often travelled up to the imposing Government Buildings by tram, receiving the salute of the sentry at the door as he stepped off. It never occurred to him to alter his way of travel because of his new position.

Although Griffith had no special distinction of appearance or manner there was something about the set of his jaw and his unwavering eyes which might make the discerning observer glance at him again. His prose writing was a model of clarity, the perfect medium for his forcible and direct mind. He had great physical strength though he used it rarely. A friend has recounted how one night when Griffith and himself were passing along a Dublin street in close conversation, Griffith was jeered at by two young men out for an evening's fun. He ignored them and they then proceeded to jostle him off the pavement. Suddenly becoming aware of their existence, Griffith floored each of them with successive swipes of his muscular arms. He walked on without interrupting the current of his remarks or even glancing back at the brawlers on the pavement. On another occasion he is said to have horse-whipped a journalist who had insulted a woman patriot.

Griffith was one of the men who signed the London Treaty setting up the Irish Free State in 1921. Many considered him the leader of that delegation. He was certainly the strongest individual force among them. When he and Lloyd George agreed on the treaty it was as good as settled. That document gave him what he wanted for he was never a Republican. What he always urged with deadly persistence was the demand for Irish self-government. He was a man of conservative opinions with a strong dislike of any advanced social ideas. He died suddenly, soon after the Free State was established and it was recognised that he had done as much as any man to found the new State though he did not live to see it develop.

Between Gandhi and Griffith there seems no obvious point of contact. One represented the West with its emphasis on industrial progress, the other has the calm, contemplative quality of the East. But behind these surface differences there remains that unifying quality of individual force placed at the service of their respective peoples. Gandhi stands for Indian Sinn Fein while Griffith stood for Irish non-co-operation.

R. M. Fox

# THE ROMANCE OF WORDS

[**Prof. U. Venkatakrishna Rao,** M. A., Lecturer in Sanskrit at the Tambaram Christian College, presents here the results of some studies in Semantics. Particularly interesting is his tracing of the degradation which the once glorious name *Asura* has suffered at the hands of time and exotericism. It is not necessary to accept the apparent implication that the Avestan scriptures antedated the Vedic to recognise that the Asuras were originally spiritual divine beings. They are so presented in the *Rig-Veda* and it is only in later exoteric Hinduism that those whom the oldest *Purāna* represents as the first class of beings created by Brahmā are found degraded into demons—a sorry fate for the divine ancestors of thinking man.—ED.]

Almost every word in any language, if properly investigated, has some romantic tale or other to tell. From the view-point either of its derivation, or of the changes it has undergone in meaning, the story offered by the word in the long course of the development of the language is very interesting. Some particular word may completely disappear from the later phase of the same language; it may also assume a slightly different shade of meaning with the emphasis shifted to that aspect in the growth of the language; it may even come to possess a sense quite different from, or even completely opposed to the original connotation. Completely new words, again, might be coined on wrong or even false assumptions at some later stage, when the previous signification was completely forgotten. Such "semantic" changes or changes in the signification of words would obviously be very abundant in a very old language like Samskrit, where the Vedic phase of the language is certainly more than 3000 years older than its relatively modern aspect called classical Samskrit.

The Samskrit language teems with such words. The standard dictionary of synonyms in that language, the *Amarakosha*, starts with the word *amara*, signifying a god, and the next list of such synonyms relates to the enemies of the gods, the demons. According to the modern Puranic conception, the gods are meritorious beings and the asuras, their enemies, are embodiments of evil and darkness. But curiously enough, the asura list contains the word *poorvadeva* and, a little later, the word *punyajana* or a man of merit is also stated to be one of the synonyms. How can this accord with our Puranic conception of the word? The only possible answer is the one supplied by the *Avesta*, the scripture of the Parsis. In it Indra is hailed as the leader of the asuras, the great asura, the "ahuro mazda," *i. e.*, "*asuro-mahaan*" in Samskrit; possibly in that period prior to the Vedic pantheon, the sympathy and the worship of the devotees was

offered to the asuras alone.

Even in our Puranas, we observe a tendency in some places to favour demons like Prahlaada or Bali, but that is explained away as a result of their devotion to Vishnu. Perhaps in the Avestan scriptures, or even earlier, the modern demons alone were embodiments of merit and light. That alone could explain why the asuras are called *poorvadevas* or "gods in a former Kalpa" and *punyajanas* or "meritorious people." In the development of the Puranic pantheon as descended from the Avestan through the Vedic, it appears probable that there was a complete revulsion of feeling against the asuras, and that, bit by bit, the once ardent worshippers of the asuras as gods, were weaned away from their devotion. Even sometimes in the *Rig Veda* Indra is hailed as the pre-eminent asura. The poor fourteenth-century commentator Saayana stretched his ingenuity to explain it away by making it denote "life-giver," asu-ra. But the Puranic poet was not at all satisfied with such a makeshift explanation. He even coined a new word "sura," as opposed to asura and made it connote a god.

Similar was the origin of the word *dhava* meaning husband in Samskrit. A word like "Maadhava," which referred to Vishnu, was ingeniously interpreted to mean Maa's, *i. e.*, Lakshmi's, husband, and thus a new word was coined. (Possibly even the word "Maa" in this sense was new.) As a matter of fact, from a comparison with cognate languages, it is clear that no such word could have existed in the parent language at all. *Vidhavaa*, a similar word, is philologically cognate with the Anglo-Saxon *widuve*, Gothic *widuwo*, old Prussian *widdevu* and Latin *vidva*. The "Vi," now ingeniously explained by Samskrit commentators as a prefix, formed an integral part of the past passive participle *Viddha* meaning "bereaved" or "lacking" from the Samskrit root *Vyadh*, to pierce. Thus the word could correctly refer to one pierced by some calamity; latterly, it might have been associated with the direst calamity for a woman, *viz.*, being deprived of her husband, and it was classed obviously as feminine only. From being a participle, it passed on to be a common noun. Later when its actual significance was forgotten in India, a new derivation was offered, taking "Vi" as a negative or a privative prefix, and "dhava" became a new word imported into the language. But from the derivative side, the word is connected with *Vyaadhi*, a disease piercing the body and also with *Vyaadha*, a hunter piercing the deer with his arrow. The English word "widower" is also an afterthought, coined after the connotation of the word widow was definitely established.

The genius of the languages seems to be implicit in the first-personal pronouns in English and Samskrit. English grammar provides for a capital letter at every appearance of this pronoun, anywhere in a sen-

tence, possibly perhaps to impress us with the assertive self-importance of the proverbial John Bull, specially in evidence today in the undaunted Churchillian spirit. The English grammarian also teaches his conjugations with the first person to start with. But the Samskrit grammarian, as though infectiously imbued with the self-underrating or even self-denying message of Indian philosophy, does not at all attach so much importance to the first person and declares that in conjugations it should always be relegated to the third place, after the so-called second and third persons in other languages.

The word "oxen" in English grammar is the plural of the word "ox." But if we trace the history of the word back to the older cognate languages, Gothic, *auhsa*, Anglo-Saxon *oxa*, and further back to Samskrit *ukshan* there must have been a stage in Anglo-Saxon or some other older language when oxan or oxen should have been the singular. Later, through confusion with some plural forms like men, children, brethren, etc., some people might have started the idea that "oxen," ending in "en," should be the plural form and a new singular "ox" was coined. Gradually this mistake was popularised and standardised to such an extent that it crept into the King's English and established itself authoritatively in English grammar. Not satisfied with this, some words exhibit the plural suffix twice over; the old plurals of brother and child were breth-er and child-er. Later, somebody thought that they were singular forms and added "en" which is one of the various plural suffixes, omitting the "e" in the previous plural suffix "er," as breth-(e)r-en and child-(e)r-en; now brethren and children are the plurals.

There are some other words the sense of which got restricted with the passage of time. The Samskrit word *jani* or *jaani* was first used in the Vedic stage in the general sense of a woman. The latter word is now used only at the end of the compound to mean "wife" as "Sita-jaani" or one whose wife is Sita. Its cognates in other languages are Persian *Zan*, Avestic *jaini*, Gothic *Kwe'no*, Anglo-Saxon *Cwene* and English "queen." At one stage in Samskrit, with the form of *gnaa*, it meant a particular type of woman, a goddess. The Greek form *gnue* also means a woman. It is interesting to find how in the last stage of English it has come to acquire another specialised sense, namely, a queen. These Samskrit words are obsolete now.

The correspondence in the sense of the following two words for scholar from English and Samskrit is noteworthy. Derivatively, *Bahu shruta* in Samskrit literally means "much *heard*." In India, printing was introduced only recently by the Europeans; the difficulty of making palm-leaf copies is well known. Thus, knowledge was something that could only be got by rote. To study therefore meant to hear from the omniscient teacher who necessarily carried all his knowledge in his head. *Shravam*, heard, in Samskrit is naturally synonymous with knowledge. Veda is *shruti*, heard or revealed in the religious sense, as distinguished from *smriti* or remem-

bered by our ancients. In English, such a scholar is only referred to as "well-read," as books of reference are easily available. It is interesting to note that the English word "loud" goes back to Anglo-Saxon *hlud*, and is allied with the Greek *klutos*, renowned, and also with Samskrit "heard," hence also renowned. The transitions and the specialisation in the meaning into "loud," especially in the last English stage, are noteworthy.

The potential past passive participle from a verb is very frequently used in Samskrit. There are three forms, all meaning the same thing, as from the root *kar* to do, the participles are *Kartavya*, *Karaneeya* and *Kaarya*. The meaning is "should be done" and later also "duty." From the root *vach*, to speak, these forms are *Vaktavya*, *Vachaneeya* and *Vaachya*. Obviously they should mean "should be said or spoken." But with respect to the latter two participles in Samskrit, there is a narrowed meaning now in vogue and that is scandal or "censure." It must have been reasoned that something that should be spoken is usually some adverse criticism.

Certain vagaries of modern spelling in English are satisfactorily explained if we trace words back to their early Teutonic forms. Skeat, in the Introduction to his *Science of Etymology*, mentions the romantic tale of the descent of the word "house" from the Teutonic *hus*. The latter was pronounced with a long "u" followed by a voiceless "s." This spelling as "hus" was preserved till at least 1250 A.D. and in Norse and in old High German, as also in modern Swedish, this spelling is retained. But the Norman scribes, in their pedantry, thought that the simple "u" could not be ascertained to be long and began to cast about for some sound which would indicate the length of the vowel. They somehow landed upon the French "ou" and respelt "hus" as "hous" and this became the middle English form. The final "e" was added to further assimilate the final "-se" to the final "-ce" in many words of French origin, such as silence, offence. It looks as though those who meddled with the spelling in the last stage sincerely believed that "hous" must have been some French word since "ou" is the characteristic symbol of French usage.

The Samskrit word *Yajamaana* is a present participle and meant sacrificing. Later it became a noun and signified sacrificer. Long ago, for the Vedic worshipper, sacrifices constituted the most important daily or even hourly ritual. So at the end of the Vedic period the sacrificer had become so important that in the Puranic enumeration of Isvara's eight forms, which are, to use Kalidasa's phraseology in the first verse of his *Sakuntala*, quite *pratyaksha* or visible to everybody, one of the most important is the sacrificer himself. Now coming down to the modern Dravidian languages which have all been influenced by Samskrit, we find that word without any mutation of form; but, peculiarly enough, the sense is everywhere that of "master." Could it be that from being the master of the Vedic ceremonies at the sacrifice, it passed on to mean "master" generally?

Thus the romantic tale behind every word might be traced if only we had the patience for it, but Semantics is a branch of Philology which is not fully cultivated at present.

U. VENKATAKRISHNA RAO

# THE CLASSIC DRAMA OF JAPAN

[**Ernest John Harrison,** author and journalist, has had a colourful career in many parts of the world. He has more than a casual tourist's knowledge of the Far East, which he has visited more than once. The study which we publish here is interesting, but does it not show how difficult it is to enter into the spirit of another people and to get their point of view? Must not there be more to the Japanese classic drama than he shows us, to account for its enduring hold upon the people?—ED.]

The colloquial Japanese for theatre is *shibai*, which means "grass-plot." Its derivation is uncertain, but there is reason to believe that in early days representations took place in the open air, and the literary equivalent *ri-yen* (peach orchard) would point to a similar origin. Without attempting to trace in Japanese fashion the pedigree of the theatre as far back as the mythological age, I will merely sketch briefly the known facts.

A young woman named Okuni, attached to a temple as a sacred dancer (*miko*), during the sixteenth century undertook a tour through the empire with the object of raising subscriptions for the repair of the famous Shinto temple. At Kyoto she performed a sort of mythological play symbolizing the dance of the gods before the cave in which the Sun Goddess had hidden herself. Unfortunately for Okuni's reputation, scandal soon began to attach to her name, for it is recorded that she was something of a beauty, and so in the course of a few years we find her launched as a full-blown professional actress in Kyoto. It is surmised that the plays then produced were recitations in character of primitive poems and folklore. Okuni used to perform these plays or dances on the dry bed of a river, to which fact may be ascribed the later fashion of speaking of actors as *kawara-no-mono*, or "performers on a dry river-bed."

The so-called "*Nō*" dances antedate the modern drama, which Professor Chamberlain thinks is a development of the short *kyōgen* or farces with which the *Nō* were and are interspersed. The *Nō* have survived until the present day, and although somewhat tiresome in themselves to the uninitiated, possess a distinct antiquarian interest. The *Nō* are, in fact, a highly aristocratic distraction, entirely unintelligible to those that have not made them a special study, since the language of the chorus is the classical one of a bygone age. Besides the chorus there is an orchestra which evokes strains which to the barbarous Occidental are extremely weird; there is no scenery, but the actors are magnificently clad and wear masks of the most hideous description, some of them of great age. Mr. Mitford (Lord Redesdale) defines the *Nō* as

a kind of classical opera, performed on stages especially built for the purpose in the palaces of the principal nobles, and, he might have added, in connexion with certain Shinto temples.

In fact, it was on the occasion of the visit of one of the famous *Nō* companies to Yokohama—for even the *Nō* have become to a certain extent democratized during the twentieth century—that I sat out a performance for at least nine hours, at the well-known Noge Temple. The choruses are intoned in a strange recitative which sometimes rises to a squeal, not unlike the sounds which emanate from a tomcat on the tiles, and again descends to the notes of the lower register and appears to proceed from the singer's stomach. One's natural inclination to laugh is at once repressed on looking at the solemn faces of the audience, to whom the *Nō* is no idle pastime but a cult to be nurtured with the devotion of a lifetime. Every motion, every gesture is cut-and-dried, and one can readily believe that to memorize a series of such dances must entail an enormous amount of both physical and mental labour.

I have even been told by a Japanese friend, now unfortunately no more, that in some of these dances the performer is supposed to keep himself covered with his fan in such a manner that a skilful fencer would not be able to detect an opening for attack. Apropos of this theory, he narrated how a certain famous *Nō* dancer was once performing in the presence of the Shogun. When in the midst of the dance he suddenly made a slip, a voice from the ranks of the spectators gleefully exclaimed, "I've got him!" The speaker was an equally famous master of fence, who had been watching the performance from the beginning with lynx-like eyes in the faint hope of discovering a weak spot in the dancer's hypothetical defence. And then the unexpected happened and, carried away by his professional feelings, the fencer, mentally delivering the fatal thrust or cut, gave vent to the ejaculation. The poor *Nō* dancer at the close of the performance approached the Shogun, prostrated himself in the accepted style and craved permission to explain how it was that he had been guilty of what must appear an unpardonable piece of maladroitness. He went on to say that while bringing off a more than usually difficult *pas* he had been disconcerted to notice that part of the stage had not been properly cleaned, and it was owing to the shock caused by this discovery that he had lost his head and blundered! In any event, he hastened to assure the Shogun of his willingness to atone for his offence by there and then committing *harakiri*, if the Shogun so desired. It is pleasant to be able to add that this final proof of professional enthusiasm was not exacted of him by his august master.

The subjects of the *Nō* are taken from old folklore and national legends, and their literary form is said

to be of the highest excellence. Among the more notable of the pieces inflicted upon me on the occasion referred to was the famous *Sumidagawa*, which tells how the child of a noble family in Kyoto was kidnapped by slave-dealers and carried off to Tokyo, but died and was buried on the banks of the Sumida River. The distracted mother sets off in search of her son, and on reaching the river overhears the passengers on the ferry speaking of the death of a kidnapped child some time before, and finally comes to a willow-tree where the villagers are weeping over a grave. She questions them and learns that the dead is none other than her son. She is distraught. During the night the ghost of the child appears and holds converse with her; but when she seeks to embrace it, it vanishes into thin air and she hears but the sighing of the breeze. No doubt the recital is pathetic in the original, but for me the ghastly white and inane mask of the actor who impersonated the mother spoilt all the poetry. When in the performance the mother would fain embrace her son, the youngster who played the rôle simply slipped under her outstretched arms and ran behind the stage property which represented the grave. The story is supposed to be authentic and to belong to the tenth century, and today on the banks of the Sumida at Mukojima may be seen a small shrine erected in commemoration of the tragedy, and here a special service is held every 15th of March.

The *Nō* "music" is reminiscent not a little of the ultra-classical compositions of our own Occidental world in that it is deadly dull to the average person. Personally, having thus satisfied a curiosity which has more than once involved me in difficulties, I have never since invited a second ordeal of that description.

Although the Japanese theatre may be said to have been founded by a woman, it has since become virtually a monopoly of the male sex. It is true that nowadays there are a few companies composed entirely of women, but they enjoy no great reputation. A former law would not permit the sexes to perform together and, save in the so-called *soshi-shibai*, more correctly the *shin-geki*, to which I will refer later, men and women are never seen in company on the stage. It is curious that whereas the *Nō* actors have always enjoyed the highest reputation, it is only within comparatively recent years that the players in the popular theatres (*Shibai* or *Kabuki*) have begun to be recognized as human beings; in the old days they were denoted in all official documents by the auxiliary numerals used in counting animals. The insult will scarcely be appreciated by readers unacquainted with the Japanese language. The actor was also forbidden to appear abroad without wearing a *mebakari-zukin* or hood which covered the head and face. Things are rather better nowadays, and the great actors of Japan are among the wealthiest and most popu-

lar subjects of the Emperor. But although the theatre is generously patronized by the lower and middle classes, the more old-fashioned and cultured scions of the *shizoku*, as the former *samurai* class is now designated, are still loath to extend encouragement to a form of distraction which they regard as frivolous or even immoral.

The leading Japanese theatre in Tokyo has so far been the Kabuki-za, where the "legitimate" has its habitat. The newer Imperial Theatre (Teikoku-za) may challenge it for first place, but still the Kabuki-za enjoys traditions which are in themselves an asset. The usual performance at this and other houses of the same school starts at 10 or 11 a.m., and lasts eight or nine hours, for some Japanese plays contain as many as sixteen acts. In fact, in this as in other diversions, the Japanese like to make a day of it and so they have their meals brought to them in the theatre. One reason assigned for the comparatively early closing of the Japanese theatre is that this tends to check immorality, since it is notorious that professional women in Japan, as well as others inclined to be "fast," frequently lose their heads over professional actors, and pursue them openly in the most unblushing manner. The actors, on their side, confine their love or romance to the stage, and off the boards are apt to set a very practical price upon their favours for which, sad to relate, too many infatuated women are prepared to pay.

The two most distinctive features of the inside of the Japanese theatre are the *hana-michi* (flower-path) and the *mawari-butai* (revolving stage). The former is a raised wooden platform branching off on either side of the auditorium and serving as an alternative means of exit and entrance for the actors, in addition to the wings. The *mawari-butai* is what its name implies, a sort of turn-table comprising a big section of the stage floor, on which two different scenes can be built up, the second being exhibited with scarcely a moment's delay by simply causing the stage to revolve and carry off the actors and properties of the first scene. The curtain (*maku*) in first-class theatres is drawn sideways, but in second- and third-rate houses is rolled up much as in Europe. It is the fashion for the admirers of a celebrated actor to present him with a curtain beautifully decorated and such gifts frequently cost hundreds of yen. The adoption of electricity and other foreign appliances has led to remarkable improvements in stage scenery, which today can challenge comparison with that of the West in not a few departments. Anything more horribly realistic than a Japanese stage killing would be difficult to imagine. Japanese spectators demand plenty of gore for their money and they get it.

Actors are classified on the basis of the parts they act, chief among which are *Aragotoshi* (rough characters), *Jitsugotoshi* (historical charac-

ters representing loyalty or chivalry), and *Jitsuakashi* (wicked characters). Female parts are acted by men. It was at the beginning of the seventeenth century that women were prohibited from appearing on the stage along with men. The training and discipline undergone by actors who play the rôles of women are beyond adequate description. It is not enough that they are made the very image of women, by make-up, dress and toilet, but their manners and actions must reflect those of the fair sex. It is natural that from childhood they should be placed as much as possible in female society, and while at home they put on female dress and are disciplined until the last trace of masculine proclivities is obliterated. The *Onnagata* or impersonators of female characters wield no mean influence in the guild of actors, this fact being shown by the principal positions their names occupy in programmes. No green-room but theirs is locked from the inside, and no other actors may enter without first asking the permission of the occupant.

Dancing is considered the first qualification of an actor, and to this end alone his early training is directed. Of course a novice must perform a humble part; he usually makes his début as *Uma-no-ashi* or "horse's leg"! On the stage in Japan the employment of a real horse being out of the question, a framework is used representing the head and body of the animal with the poor actors serving as its legs! This humble rôle has passed into a proverb, to wit, "*Bakayaku wo arawasu*" ("to disclose a horse's legs"), *i. e.*, one's natural form is bound sooner or later to reveal itself, however much one may try to conceal it.

An actor of the calibre of the late Danjuro, Kikugoro, Sadanji or Fukusuke, who were the stars of my day in Japan, earns an income enormous for that country. His regular fee for an engagement of three or four weeks will sometimes be 5,000 yen, or £500. Reckoning four runs a year, it will be seen that he can easily make 20,000 yen or £2,000. On the other hand, an actor's expenses are correspondingly great, and most members of the profession are said to be in debt.

The popular taste lends itself to heavy tragedy, the historical play based upon some authentic case of loyalty or revenge being highly esteemed. Chikamatsu's version of the story of the immortal forty-seven *rōnin* (*Chiushingura*), who in Yedo at the end of the seventeenth century avenged their lord's judicial suicide, is a universal favourite. There are usually an orchestra and a soloist as chorus (*joruri*) which reminds one of descriptions of the Greek drama as well as of the *Nō* already described. The strange falsetto which is the Japanese substitute for singing is always painful to foreign ears, though it has power to move the female portion of the audience to tears. One of the special functions of this chorus is to narrate in convulsive recitative

the mental processes of the actors, thus sparing them the necessity of thinking aloud as with us. The *pièce de résistance* is often preceded by a kind of curtain-raiser or *maye-kyōgen*, commonly broad farce.

The language of the classic drama is an archaic Japanese unintelligible even to foreigners thoroughly conversant with the colloquial language. To understand a Japanese play one must be familiar with the incidents, manners and customs with which it deals, in addition to the mere grammatical form and vocabulary. Without denying the great histrionic talent of actors like the late Danjuro and Sandanji, I must confess that, as in the *Nō*, the manufactured stage voices and stilted gestures, whether a faithful reflection of the old-fashioned Japan or not, are to me a source of irritation. The costumes are superb, and the value of the Japanese drama as a mirror of the ancient régime can scarcely be overrated.

It is interesting that the way in which tragedy is overdone on the Japanese stage has evoked protests from Japanese themselves. Dr. Inouye many years ago wrote :—

> Our actors are not content with mere killing ; they must add every horror attached to a slow and painful death that ingenuity can invent. After being covered with blood from the wounds received, a man begins deliberately to disembowel himself, and does not die until he has made the audience quite sick with the sights witnessed. The everlasting appeal to our pensive feelings on the Japanese stage is unwholesome and wearisome, and as for the tragical scenes that appear on our boards, their tendency is to encourage cruelty by familiarizing audiences with revolting sights. In regard to those plays whose chief design is to give pleasure to the audience, it seems to be thought in this country that it is impossible to attain the object in view otherwise than by the introduction of scenes between men and women that are quite indecent. This is an entire mistake.

A rival to the classical school of acting sprang up about half a century ago in the shape of the so-called *soshi-shibai* or *shin-engeki*, briefly mentioned above. Its aim is to depict life as it really is, in contradistinction to the rigid conventionalism which reigns supreme in the old-style historical drama, and, as it were, dictates every movement of the limbs and features and every vocal modulation, not in accordance with Nature as Nature is known to be, but in deference to canons of art which imply that the ancient Japanese was an unqualified abnormality. In the *shin-engeki* these stereotyped mannerisms have been abandoned, together with the special language in which the classic drama is couched, the "vulgar" speech of everyday existence having been adopted instead. There is, in short, apparent a very real effort to hold the mirror up to Nature. Having been absent from Japan a good many years, I cannot say to what extent the new school has succeeded in ousting the Kabuki from pride of place, but judging from the torrential recrudescence of Chauvinistic nationalism witnessed of recent years in Japan, which has helped to precipitate Japan's savage bid for Far Eastern hegemony, I should imagine that the Kabuki must today be impregnably established in popular favour.

E. J. HARRISON

# THE HIMALAYAN CHARTER

[ **Dewan Bahadur K. S. Ramaswami Sastri** here presents some fundamentals necessary for the right type of human progress.—ED. ]

This is an age when the foundational ideas of human life are examined and re-examined so as to ensure, if possible, what has been yearned for often but never achieved as yet even in a minor measure—Peace and Good-will among men. The other basic ideal—Glory to God in the highest—has been visualised and realised in a greater or lesser degree at various times, though it looks as if in modern times men and women are getting more and more preoccupied with the earth to the exclusion of the eternal verities of life.

All the world over men and women are pondering over the Four Freedoms—freedom of speech, freedom of religion, freedom from want, freedom from war—deeming the same to be a supreme mystic formula or mahāmantram. There is also all over the world a passion for self-determination, a passion for a peaceful life, a passion to outlaw war, a passion for the sharing of Nature's economic gifts amongst all her children, a passion for liberty and equality and fraternity, a passion for universal limitation of armaments, a passion for collective security, a passion for life and happiness,—in short, a passion for the good life.

Let us, in justice to India, realise that these ideals have been her immemorial ideals—the ideals of *ahimsa*, of *Sānthi*, of *Nishkāma* Karma, of *yoga*, of *bhakti*, of *jnāna*, and of *ānanda*. If we strain our ears a little, we can hear, despite the drum-beats of today, the keen, clear flute-call of the Aryan Charter streaming from the Himalayan altitudes in every direction. India is no doubt today "the Niobe of Nations," to use the language of Byron. But though there is none so poor as to do her reverence today, she was the Minerva of the Nations once and may be so again. The Aryan Path will become clearer if we bear the Aryan charter in mind.

I am not now referring to the Heavenly Charter expressed in the awe-inspiring voice of the rolling thunder in the clouded skies as described in the immortal *Brihad-aranyaka Upanishad*. If only Man had heard the voice of God aright, whether in the clouds or in the Deer Park or on Mount Sinai or in Mecca, the Earth would not have been the slaughter-house that it has been all along. What is the Divine Charter? It is the briefest and the brightest and the best in the world. It is DA-DA-DA.

The story is that the cruel demons and the joyous gods and the miserable men went to the Creator to ask for the law of life. He said

to each of them "Da." The gods rightly understood by Da—*Dama*, self-control, because pleasure would corrode the soul otherwise. The demons rightly understood by Da—*Daya* or Compassion, because power would corrode the soul otherwise. The men rightly understood by Da—*Dāna* or Charity, because misery would corrode the soul otherwise. Do you not hear even today the divine voice rolling in the thunder of the clouds and declaring—*Da-Da-Da* (*Dama, Dāna, Daya*). We have all our divine moods, our demoniac moods, our human moods. We need all the three—*Dama, Dāna, Daya*—as the essence of the law of the good life.

What I have in mind is the Aryan or Himalayan Charter issued by four of the greatest men of all time—Manu, Valmiki, Vyasa and Kalidasa—four men who were the greatest realists among idealists and the greatest idealists among realists, four men who knew the will of the One Spirit and the hearts of all men. Two of these four men sought to place before the world, like two lighted lamps set on a hill, the ideal Man who was God incarnate as man and who shone on the bright, beautiful and blessed soil of India as Rama and Krishna. The Aryan or Himalayan Charter is therefore mainly the Charter of Rama and Krishna prophesied by Manu, revealed through Valmiki and Vyasa, and perfected in Kalidasa.

Look at the origin of the three supreme epics of the world—the Epic of Tenderness (*Ramayana*), the Epic of Righteousness (*Mahabharata*), and the Epic of Blessedness (*Bhagawata*) which Valmiki and Vyasa gave to the world. One out of a loving bird-couple on a tree was shot and killed by a hunter's arrow and fell on the ground. The wife-bird fell down in grief and screamed in agony. A pure pellucid stream of poesy inspired by pity flowed forth as the *Ramayana* from the heart of the poet stricken with sympathetic sorrow. Vyasa saw the withering sorrows of life and felt man's injustice and inhumanity to man and cried out at the end of his poem :—

With uplifted arms I cry out aloud and yet none heeds me. From righteousness alone will come wealth and joy. Why do you not live in righteousness ?

Thus from the swelling of the waters in the well of Dharma in Vyasa's heart flowed the torrential stream of the *Mahabharata*. And yet after composing that monumental work, Vyasa felt a strange void (*Khila*) in his soul. Narada, who made the Law of Tenderness bloom in the *Ramayana*, gave the Law of Holiness to Vyasa and through Vyasa to the world. He told Vyasa :—

You have sung of God along with many frail fleeting things. Sing of Him alone. Then alone will the void in the heart be filled.

Somewhere in Vyasa's soul the ice-bound imprisoned waters of blessedness were thawed and set free. The ambrosial stream of the Bhāgirathi of Devotion flowed forth as the

*Bhagawata.* The desert blossomed as the rose and a heavenly fragrance has haunted the earth since then and, as Shelley wrote,

> It visits with inconstant glance
> Each human heart and countenance;
> Like hues and harmonies of evening,—
> Like clouds in starlight widely spread,—
> Like memory of music fled,—
> Like aught that for its grace may be
> Dear, and yet dearer for its mystery.

The *Ramayana* contains 24,000 verses, the *Mahabharata* 100,000 and the *Bhagawata* 18,000 verses. I do not propose to expound here one and a half lacs of verses. I propose merely to show the basic ideas and the broad details contained in the Himalayan Charter of which the exposition is contained in those 142,000 verses.

The leaders of today do not visualize the inner reformation—the cleansing of the soul—without which all rearrangements of the environment, all Post-war Reconstruction, may, nay, must and will be failures after all—like the wreckages of former schemes of world-betterment fashioned by man in his travel down the road of Time.

The four freedoms as well as the eight declarations of the Atlantic Charter need a cleansed soul to achieve and realise them. Valmiki and Vyasa seek to work from within outwards and not from without inwards. Of what use is it to gain the whole world if we are to lose our soul?

The Himalayan Charter is also the Charter of the Himalayan Rivers—the Ganga and the Yamuna and the Saraswati, which symbolise the *Ramayana* and the *Bhagawata* and the *Mahabharata.* The *Ramayana* was born on the banks of the River Tamasa which feeds the Ganges. It gives us the Law of Tenderness. The first law that we must learn is the law of the sanctity of life. What are all the four freedoms—singly or jointly—worth if there is not the freedom from murderousness—slaughter for sport or for food or for power? Tiruvalluvar also says in his *Tirukural*:—

All the dharmas are comprised in non-killing, all the adharmas are compressed in killing.

*Ahimsa paramōdharmah.* Thus the first freedom is the *freedom from murderousness.* The first law is the *Law of Tenderness.*

The *Mahabharata* was born in glorification of Saraswati after bowing to Narayana and Nara. It affirms the supremacy of Dharma. The second freedom is the *freedom from unrighteousness.* The second law is the *Law of Righteousness.*

The *Bhagawata* was born on the banks of the blue Jumna—blue like the colour of Sri Krishna. It affirms the supremacy of Bhakti. Hear Narada—the heavenly singer whose devotion feeds his song and whose song feeds his devotion—declaring the bliss of the Inner Visions of God which, as Wordsworth put it,

> . . flash upon that inward eye
> Which is the bliss of solitude.

In the heart of myself who meditated long and longingly and lovingly on the lotus feet of God with a mind over-

powered by spiritual emotion and with eyes brimming with the happy tears of devotional bliss, God slowly shone in glory. So full of ecstasy was I and so thrilled was I to the roots of my hair with the deep thrills of Godward love (*Prema*), so deeply immersed in the ocean of *Ānanda* that I failed to see the seer and the seen and the sight. I merged into the All, and the All merged into me. There was left only an infinite ocean of ecstasy.

(Skandha I, Chapter 5, Verses 17, 18)

The third freedom is thus the *freedom from Inner Blindness.* The third Law is the *Law of Blessedness.* The *Bhagawata* declares also the need for *Ananya* (exclusive) devotion to God. Thus the fourth freedom is the *freedom from worldliness.* The fourth Law is the *Law of Godliness.* Let us therefore add these four freedoms (based on four basic laws of the Soul) to the four freedoms of today.

I do not propose to write a thesis expounding the Himalayan Charter. I shall merely give here the translations of the verses (Veda and Manu, the three epics and Kalidasa) which I regard as the clauses of the Aryan or Himalayan Charter of which we hear the mighty echoes in the Four Freedoms and the Atlantic Charter of today.

These verses give us the essence of the Four Freedoms:—

Speak the bare truth. Speak the pleasant truth. Do not speak the hated truth. Do not speak the pleasant untruth. This is the eternal law.

(*Manu*, IV, 138).

You need not enter an assembly. If you do, speak the truth. If you are silent or speak an untruth, you commit sin. (*Manu*, VIII, 13).

They will not speak falsehood out of hate or lust.

(*Ramayana*, Bala Kanda, VII, 6).

Come together. Speak together. May your minds become one. May your hearts become one. May your opinions become one. (*Veda*).

None in want, none in agitation, none in fear.

(*Ramayana*, Bala Kanda, VI, 15):

These verses contain the essence of the Atlantic Charter:—

The men were satisfied with their possessions and did not covet the possessions of others and were speakers of truth. (*Ramayana*, Bala Kanda, VI, 6).

Protect the people with righteousness. (Rama to Vibhishana after killing Ravana. (*Ramayana*, Uttara Kanda, CVIII, 29)

The Kings who were uprooted were replanted. (Kalidasa's *Raghuvamsa*, IV, 39).

He bent the rival Kings without uprooting them.

(Kalidasa's *Raghuvamsa*, XVII, 42).

Dependence on others is misery. Self-determination is happiness. This is the basic vital essence of happiness and misery. (*Manu*, VI, 160).

The world attains prosperity and happiness by uninterrupted freedom in the matter of industry and commerce.

(*Ramayana*, Ayodhya Kanda, C, 48).

There could not be seen any poor or ugly men or women in Ayodhya.

(*Ramayana*, Bala Kanda, VI, 16).

They do not attack persons who have no help or who have no other

male members in their families or who retreat or who are in fear.

( *Ramayana*, Bala Kanda, V, 20 ).

It is only in modern times that man has risen to a sense of complete national unity or of world-wide international interdependence or to the idea of a League of Nations. But we must remember also that man has descended to total wars and the bombing of civilians including women and children and also to such subtle forms of self-deception and world-deception as trusteeship of nations, international mandates, development of backward countries, etc.

Though it may be said that it is only today that Man has risen to a sense of the vital need of national unity and freedom and democracy, and of unitary and federal national democratic States, and even of a World-State, yet in ancient India the planning of individual and social and economic and political life was so complete that the good man in a good State was bound to usher in the good nation in a good world. The ideal of *Sānthi* ( peace ) was not merely a limited personal ideal but was also a world-wide international, nay universal, ideal. No higher words have been proclaimed to Man than are contained in the two supreme Vows—the vow of Rama and the vow of Krishna—the vows which are the divine Charter not of India alone but of all Humanity :—

To him who once surrenders himself to me, who seeks My Grace as My child, I grant freedom from fear for all and from all. That is My vow.

( *Ramayana*, Yuddha Kanda, XVIII, 33 ).

K. S. RAMASWAMI SASTRI

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## EVERYMAN

The world is in our clay : the blood and bone
Of all men in the flesh of every man :
With formless continents our form began
And travailed into time with sea and sun.
Who listens to the beating monotone
Under the breast still hears, beyond the span
Of memory, those ancient tides which ran
Through hollows of progenerative stone.
Nothing is alien to the human heart ;
Its birthday and its brotherhood are one :
All that would separate is spirit apart
To be the doorway which it would disown.
The laws which poise the universe preside
At every action ; and confound or guide.

WILLIAM SOUTAR

# THE PATH OF PATANJALI

[We publish here the second of a series of three articles by **Dr. D. G. Londhe** on the system of mind-control taught by Patanjali.—ED.]

## II.—THE TECHNIQUE

Patanjali is very particular about the moral preparation which is indispensable to any progress on the path of spiritual perfection. An aspirant who strives for control of mind, purification of heart and serenity of spirit must begin by cultivating the virtues of Ahimsā and Truthfulness, for their practice guards against most worries, distractions, complexes and obsessions.

One who observes the rule of Ahimsā very strictly will have no enemies. Injury whether by words or deeds should be scrupulously avoided, so that no one will harbour any grudge or malice against him. If he hates no one, no one will dare hate him. His ledger of human relations will be blank; there will be no entries either on the credit side of insults and injuries received or on the debit side of insults and injuries spent on others.

Truthfulness in thought and deed will liberate the Yogi from the inextricable chain of complexities which a single initial mistake will bring in its wake. It is common experience that one lie leads to another and to justify one falsehood a man falls into a whirlpool of falsehoods. Strict observance of the rule of truthfulness will not permit even the convenient recourse to ambiguity, for an ambiguous statement, like a falsehood, misleads the hearer, even if it succeeds in giving the statement an air of verbal truth. The criterion of truth consists in correspondence of words to facts on the one hand and of words to deeds on the other. Ordinarily lies and falsehoods are used in order to cause injury to others, to harm their interests in various ways. Thus in the last analysis the ideal of Truthfulness supports and supplements the ideal of Ahimsā and is in fact a corollary of the latter.

The rule of abstinence from theft implies respect for another man's rights of property, as the rule of Ahimsā implies respect for another's right of safety of life and limb. Generally speaking, most of the murders and grievous hurts are inflicted in the attempt to rob others of their property. Wars and aggressions are only thefts writ large, robberies in capital letters. A spiritual aspirant never throws an avaricious glance at the belongings of others.

The recognition of the significance for a Yogi of the rule of continence (Brahmacharya) simply follows from the necessity for sublimating the sex impulse. Nature indulges in the

dissipation of sex energies. It requires a special effort on the part of man to sublimate the libido for a higher purpose.

Purity of the total psycho-physical organism, cleanliness of the body as well as that of the mind, is ordained very emphatically in Patanjali's system. A clean body helps towards a clean and cheerful mind. With unpleasant organic sensations, arising out of indigestion or toothache, thrusting themselves constantly on the attention, no one can ever hope to secure any steadiness of mind or poise of spirit. Internal sensations will distract the mind in any effort to concentrate. It is significantly said that the best condition of the body is that in which you do not feel that you have a body. If the body is clean and in fit condition the soul's activity goes on happily and uninterruptedly.

For the purpose of concentration, the posture (Āsana) should be steady and comfortable. These are the only two requirements which Patanjali originally laid down as regards posture. When the body is at ease and comfortable the spiritual aspirant can proceed to concentrate. The diverse and difficult distortions which later developed under the name of Hatha Yoga may show discipline and mastery of the bodily machine but they are not necessary for the essentially psychological method and technique of Patanjali. While an ancient student of Yoga comfortably squatted on a mat, his modern counterpart may seat himself comfortably on a chair.

What is important is the strong determination to control the mind. Mere sitting down with that resolve should be considered a good start and an achievement in itself. A modern man is afraid to be alone with himself. The vacancy of his mind, the nakedness of his soul is a torture which is unbearable to him. An irrepressible urge drives him to seek society, which is a palliative and a temporary escape from intellectual conflicts and emotional discords.

Even the most elementary stages of Yoga will serve as a cure for many sufferers who are the victims of the spiritual ills of modern civilized society. The grind of social engagements has grown to be tyrannical and nerve-racking. Bertrand Russell has praised the leisureliness of the Chinese and has further observed that he regarded "laziness as one of the best qualities of which men in the mass are capable." He thinks that "if the whole world were like China, the whole world would be happy." We may improve upon Russell's statement: If the whole world were to cultivate the peace of mind and the poise of spirit implied in Patanjali's message, the whole world would be happy. Mere activity without a judicious estimate of the values to be achieved is proving the ruin of Western civilization.

Prāṇāyāma is control of the breathing process. Though breathing is simply a physiological process, its regularising and controlling are

calculated to help the controlling of the conscious states. The deeper and longer the inspiration, pause and expiration, the greater is the quantity of oxygen brought into play in the pulmonary purification of the blood and consequently the more effective will be the nourishment brought by the richer blood to the brain and the nervous system. In some such way we have to explain the importance ascribed to Prāṇāyāma for the concentration of the mind. In general it is our common experience that irregularity disturbs and distracts while regularity steadies and controls the physiological processes.

The logic of Patanjali's psychological technique may be summed up by saying that the energies of the mind can be conserved and sublimated by gradually narrowing the field of attention and that if the mind is fixed on one object only, it becomes one with that object so that the distinction between subject and object is obliterated and the mind comes back to itself, to its own pristine purity and power. The outflow of energy is turned inwards and is then gradually conserved and sublimated.

This whole process begins with the stage of what is called Pratyāhāra, literally, "withdrawing." Pratyāhāra consists in withdrawing the senses from their objects. The sense-organs are the gates through which the mind dissipates its energies upon the objects of the external world. The would-be Yogi, therefore, must learn to draw back the senses from their objects, just as a tortoise draws his feet within his shell. The eyes must be witheld from running after form and colour (rūpa), the ears from sounds, the tongue from tastes, the olfactory organ from smells, and the sense of touch from tactile objects.

The task of Pratyāhāra is only negative. It is a preparation for the really significant central triad—the stages of Dhāraṇā, Dhyāna and Samādhi. Dhāraṇā is holding the mind centred on a particular point of space. This is usually a particular part of the body such as the tip of the nose, the navel, or the heart. Dhāraṇā seems to be designed for cultivating a habit of concentration, and the reason why only a particular part of the body is to be selected for this purpose seems to be that in the process of the gradual in-turning of the mind the body constitutes a half-way house from the external world to the inner world. The tip of the nose is certainly nearer than any other object for concentration, such as an image or a photograph placed in front of the aspirant.

Next comes the stage of Dhyāna. Dhyāna is nothing but contemplation in which the unity and continuity are never allowed to be disturbed. The mind is notoriously truant and it requires special effort and practice to keep it steady. In Dhyāna experience remains uniform. (Pratyayaikata Dhyānam). Dhyāna is the practice of uniformity in deliberately holding one object as the focus of

attention to the exclusion of all distracting objects. When the uniformity of experience is sustained by effort, the mind becomes practised in avoiding distractions.

Power is attained by the infinite repetition of one and the same seemingly simple process. When a man aspires to be a gymnast he repeats several times a single and simple co-ordination of muscular impulses. It is the repetition that makes for strength. A casual and chance performance, even of a difficult process, may bring credit to the performer but it would by no means increase his power. In this sense Yogism might be described as gymnastics of the mind.

It should be noted in this connection that modern Experimental Psychology has carried out certain interesting experiments which would throw much light on the procedure and technique which Patanjali conceived two thousand years ago. In an experiment on the concentration of attention, the subject is asked to fix his attention on some object, say, a pen or a pencil, for one minute. The time is kept by the experimenter. The purpose of this experiment is to demonstrate how very difficult it is to keep one's attention fixed on one and the same object even for a very short time. Whenever the attention of the subject wanders he is required to announce it to the experimenter by a prearranged sign, such as the movement of a finger. The experimenter will note the number of times such fluctuations of attention have occurred. Even when the eyes remain fixed on the object, attention may fluctuate. The subject must be careful to report the slightest flickering of attention and for this some training and practice will no doubt be necessary. It has been ascertained as a result of such experiments that normally four to five fluctuations on an average occur in one minute. Sometimes even ten to twelve fluctuations occur.[1]

In another but a related experiment the subject is asked to fix his attention on some object, but this time he is allowed to raise some questions about it instead of attending exclusively to the bare object. The questions relate to the colour, size etc. of the object. It is easier to concentrate the mind on one object by asking questions about it than to concentrate exclusively on the bare object.

Modern Psychology is interested in finding out experimentally how many fluctuations occur in a minute. Patanjali did not mind the exact measurements in time of mental fluctuations, but he was anxious to discover the effects of sustained concentration without allowing fluctuations, on the power of mind on the whole. Yoga is not analytical Psychology; it is a synthetic, total synoptic *Ganzheitspsychologie*. Far from dissecting the mind into

[1] *Vide* Valentine: *Introduction to Experimental Psychology*, pp. 15 and 147.

its elements of sensations, feelings etc., Yoga takes mind as an organic unity, an indivisible whole and aims at stabilising and strengthening it. Patanjali's Yoga may be described as an Experimental Psychology directed towards a spiritual end.

When the Yogi rises from the stage of Dhyāna to the stage of Samādhi, his mind is completely identified with the object of contemplation. In fact, in Samādhi there is no distinction between the mind and its object, consciousness and its content. The *that* and the *what* of consciousness completely merge into each other and what remains is one distinctionless expanse of consciousness, an undifferentiated conscious continuum. The barriers between the subject and the object have broken down. In another sense the distinction between the stage of Dhyāna and that of Samādhi may be expressed thus: In Dhyāna there is always some effort on the part of the aspirant to maintain the oneness, the uniformity and the uninterruptedness of consciousness. Distractions tempt and threaten every moment. There is always a conscious struggle to keep away the distracting elements. But when the Yogi succeeds in reaching the stage of Samādhi, the efforts and the struggles cease and there arises the continuous flow of a serene and cheerful consciousness.

D. G. LONDHE

# INDIC STUDIES

*Progress of Indic Studies*, published by the Bhandarkar Oriental Research Institute on the occasion of its Silver Jubilee, takes stock of the research during the last twenty-five years in India and outside, in the field of Oriental studies. The fields sketched include the Vedas, the Epics, the Puranas and classical Sanskrit literature, ancient Indian history and archæology and the progress of linguistic and sociological inquiry. Prakrit studies and the study of manuscripts, the progress of Greater Indian research and a survey of Iranian studies are also incorporated. None can fail to be impressed by the inspiring record of achievement in many lines to which these pages testify. Like many other aspects of contemporary Indian life, Indological studies have progressed during the last twenty-five years under the inspiration of a national renaissance. National awareness pervaded the literary consciousness of the people and led a pilgrimage to the national past. With the keenness, the assiduity and the absorption always characteristic of such an intellectual resurgence, Indian scholars more than ever have looked back with admiring eyes to India's ancient culture, literature and history. They were inspired by a patient determination to reclaim a heritage which further centuries of neglect could only have forfeited to oblivion. They endeavoured, and many more are still endeavouring to revive and to resuscitate all that made for India's ancient glory. And the result has been not inconsiderable, as *Progress of Indic Studies* proves.

Such a retrospect not only yields gratifying assurance of past achievement. It gives grounds for future hope and can point out what still remains undone.

Much has been done and we cannot be grateful enough to those who have dedicated their lives to the work. When we say that more remains to be done, we are visualising the undone vast but not forgetting the limitations under which Indian research has to function.

# NEW BOOKS AND OLD

## THE P. E. N. BOOKS—No. 2

An English Professor has remarked : "In the British Empire, only one language, after the English, has, so far, produced Literature and that is the Language of the Bengalees." The remark is substantially accurate if it is taken to cover the *modern* growth of the Language, for in the other Provincial languages, there are, in the earlier phases, quite as rich contributions to Literature as that made by the Language of Rabindranath. But the time has come for the Provinces to know and to study intimately and to estimate the relative contributions to Indian Culture made by each of the Provincial languages on a comparative basis. Mutual understanding of each other's culture, through Art and Literature, is a much surer approach to national unity than all the political panaceas thrown in the path of our national progress in the colourful and shining shapes of Apples of Discord. If a Tamilian knew of the beauties of the spiritual rhapsodies of the Mediæval Bengali Saints,—the compositions of the Padāvalis, the sonnet-hymns of Vidyāpati, Jnānadās, Govindadās, and a host of other hymnologists who have furnished the backbone of Bengali Culture,—if a Bengali explored the richness and the sweet ecstasies of the sacred *Kural*, if a Punjabi tasted the ambrosia of Tukaram's Abhangas, and a Guzerati sampled the spiritual joys of Keshavdās and Sūrdās, they would at once realise that "India is one," notwithstanding all racial or linguistic barriers. And it is for the express purpose of demolishing linguistic barriers that this excellent series of booklets on the various Provincial languages has been planned by the P. E. N. All-India Centre, under the able editorship of Madame Wadia, who explains the scope of the series in her Foreword. Mr. Ramananda Chatterjee in his Introduction has rightly stressed the unity of Indian Culture.

Mr. Annada Sankar Ray and his talented comrade have collaborated in presenting within a small compass the beauties of Bengali Literature, ancient and modern, with a sketch in Chapter I of the religious background, and an Anthology of selected masterpieces from Poetical and Prose Literature, translated by Mrs. Lila Ray in chaste English.

Anthologies have their uses and their pitfalls. They are, after all, the personal preferences of individuals, not the recorded votes of a panel of judges, and within such limited space, there was no scope for an adequate display of all the typical masterpieces. On the other hand, this miniature anthology of some masterpieces of Bengali Literature helps to a comparative view, like the assemblage of pictures in an Art Gallery. In this sense, an anthology even though every piece in it has been printed before, is a new book,

*Bengali Literature.* By ANNADA SANKAR and LILA RAY. Edited by Sophia Wadia. P. E. N. Books. The Indian Literatures. No. 2. (Published for the P. E. N. All-India Centre by the International Book House, Ltd., Ash Lane, Fort, Bombay. Rs. 2/-)

because the pieces are keeping company for the first time, and offering opportunity of comparison of relative merits. From this point of view many of the selected pieces suffer by comparison and prove that the judgment in the selections has not always been happy.

Yet the authors have presented their theme with clarity and authority but also with a candour that disclaims the pretence of treating exhaustively a large subject in a small compass. After all, the design of the Editor is that each volume in the series should open a new window upon the wide field—one should say—the continent of Indian Culture. The idea is to whet curiosity rather than gratify it. This purpose the joint authors have creditably accomplished.

It is a matter of acknowledged convention and not of mere opinion that, in presenting a well-balanced survey, the contemporary phases should not receive the same amount of space as that allotted to the acknowledged old masters. There is always a risk in attempting to estimate contemporary literature, for the nearest view is not necessarily the correct view. The old masters stand out and shine in the true perspective of Time and History, while it is difficult to judge contemporary forces in Literature with dispassion and without prejudice. From this point of view, the allotment in this booklet of 41 pages to the Old and 57 to the New Phases is perhaps an error of judgment. The presentation of the last appears to crowd the canvas and even to elbow out the old phases. The Vaishnava and the Sakta Poets do not appear to have received adequate treatment. Even the Moderns have suffered in enumeration and estimates. The place of Achintya Kumar as a shrewd observer and an excellent craftsman has not been recognised. Amongst women writers of short stories, Ashalata Simha and Asha Purna Devi deserved better tributes. The author of *Kshirer Putul*, ignored in this survey, deserves a permanent place in Juvenile Literature —even if he were not the greatest living Artist of today. His *Bagisvari Lectures* are at once a contribution to Literature and to Æsthetics. The "Suggested Reading List" deserves revision. Vaishnava Lyrics are best represented in the English versions of Coomaraswamy and Arun Kumar Sen (The Bourne Press, London, 1915). "Bengal Fairy Tales" have been excellently rendered in the translation of Bradley-Birt (John Lane, 1920).

In spite of such minor imperfections, this booklet, excellently printed and excellently got-up, deserves wide appreciation and should be in the hands of every lover of Indian National Culture. It will undoubtedly provoke non-Bengali readers to read Bengali Vaishnava Lyrics and the *Gitanjali* in the original.

O. C. GANGOLY

# BUILDING THE FUTURE

Utopias have descended from the eluding horizon to the workaday world. Morley wrote banteringly to Minto many years ago of the ease with which people sought to set the world right over a bottle of wine. It is far cheaper now: we can visualize the new world in the drop of ink at the point of

*A New Social Order*. By EDDY ASIRVATHAM. (Indian Christian Book Club, Kilpauk, Madras. Paper, Rs. 3/-; Calico, Rs. 3/8.)

the fountain-pen. We have been having a flood of volumes planning the world that is to be after this terrible epoch of destruction of men's lives, resources and hopes comes to an end.

Not only academical writers but statesmen of the importance and status of the American President and the British Prime Minister, to say nothing of a vast number of Ambassadors and Secretaries of State, have also declared themselves in favour of a world order in which the exuberance of nationalism will be curbed in the interests of World Peace, and the privileges of the classes will make room for the security of the masses. It would be a tragedy if all these projects proved a baseless fabric and faded away leaving not a rack behind.

It is, therefore, a matter for relief and gratitude that writers like Mr. Asirvatham are not content with mere slogans, declarations and title-pages, but take the trouble of enquiring in great detail into the full implications of a New World Order, which is to be the outcome of the generous promises of statesmen and the ardent hopes of suffering humanity. In the work under review, the author reviews the economic, political (domestic and external) and social problems that will face mankind when the present war comes to an end and the foundations of a better and more satisfactory structure have to be laid. Most of the problems are considered in their Indian aspect as well as from a cosmopolitan view-point. The volume is a thoughtful and solid contribution to the discussion of the problem (or problems) of the New Order, and one can without hesitation and in all sincerity echo Mr. Sastry's testimony that the author has produced "a book of surpassing merit."

The author examines in successive chapters the measures which will secure Economic Justice, Social Harmony, Political Justice, World Peace; and in the latter part of the work deals with the content of the new life, as distinguished from the framework which will enable men to live the right kind of life. Here he naturally goes into great detail, sometimes losing himself in comparative trivialities, but all this goes to show that he is reluctant to take shelter behind general statements.

The most interesting part of the volume—it is a case of preference and not of exclusion—is the author's discussion of the foundations of enduring peace. He asks, "Is war inevitable?" "Is war a good thing?" "Is war a biological necessity?" After a convincing discussion, these are all answered in the negative, and the questions that follow, whether mankind can be made to realize vividly in times of peace the horrors of war, and steps can be taken to check the course of thought and action which lead to war, are answered in the affirmative. The great thing is

> to cultivate the belief that the world is big enough for the whole of mankind to live in peace and in a fair degree of comfort.

Mr Asirvatham does not hesitate to make clear the implications of this proposition: "Concerted efforts should be made to secure a reasonable standard of life for all human beings, whether they be Europeans, Americans, Indians, Chinese or Africans." If this is supplemented by a corresponding declaration of the claim (immediate or ultimate) of all sections of mankind to equal political status, and if the vic-

tors are prepared to implement this economic and political equality of all sections of mankind, world harmony will be an accomplished fact.

We shall, in conclusion, refer to the excellent discussion of the possibilities of a world federation, and the thoroughly realistic considerations which make the author—eager that the people of the world should lay aside everything else and work for the international order till it becomes a living reality—abandon hopes of a world union in the immediate future, and accept the halfway of regional federations. That way our hopes lie.

N. S. SUBBA RAO

## ANCIENT AND HONOURABLE CHINA*

Both of these volumes, published simultaneously and to some extent complementary to each other, are the work of the Rev. E. R. Hughes, Reader in Chinese Philosophy and Religion at Oxford University. The former contains copious extracts from some twenty systems of early Chinese philosophy, preceded by a lengthy introduction. Such an ambitious undertaking demands more detailed examination than can be given to it here, and I shall have to content myself with some general observations and a few criticisms of isolated passages.

First, let it be said that Mr. Hughes is an accomplished writer who not only knows how to make the best of his material from a literary point of view, but has the gift of exciting interest in his subject, especially by means of ingenious parallels and unexpected points of contact with European philosophy. It is a rich field for research that he has chosen, for the two or three centuries preceding the establishment of the Han dynasty form a period of almost unexampled intellectual activity. The feudal system was slowly but surely breaking down, and everywhere an eager spirit of inquiry was abroad. Confucius, who must be regarded as the Father of Chinese culture, in that he rescued the remnants of ancient literature from oblivion, also founded a school of thought which was to shape the whole course of Chinese civilization. Only after a prolonged struggle, however, did it win its way to acceptance. Other systems of morals and politics were soon springing up like mushrooms, and the Confucian way of life was challenged by thinkers and teachers of every complexion. On the ethical side, Mo Ti propounded his gospel of Universal Love, only to be opposed by the upholder of enlightened egoism, Yang Chu ; the dialecticians Hui Shih, Kung-sun Lung and others tackled the more abstract problems of human knowledge; the early Taoists were eloquent in their advocacy of quietism, *laisser-faire;* and the freedom of natural environment; while Shang Yang and Han Fei, reacting even more strongly, turned to pure materialism and the

* *Chinese Philosophy in Classical Times.* Edited and translated by E. R. HUGHES. (Everyman's Library No. 973. J. M. Dent and Sons, Ltd., London. 3*s.*)

*The Great Learning and the Mean-in-Action.* Newly translated from the Chinese with an introductory essay on the History of Chinese Philosophy. By E. R. HUGHES. (J. M. Dent and Sons, Ltd., London. 8*s.* 6*d.*)

harsher political doctrine which we now call totalitarianism. Nor did the teaching of Confucius himself remain undeveloped: men of such different temperaments as Tzu Ssu, Mencius, and Hsün Ch'ing all tried in various ways to elucidate the sense of moral obligation which forms the basis of human conduct and social order.

In his introduction Mr. Hughes begins by discussing the cultural tradition of China as contrasted with that of Europe, and comes to the conclusion that on the whole the Chinese people are pretty much like ourselves. Theirs is in no sense a "petrified civilization"; indeed, it may be argued that they have been even more susceptible to foreign influence than the West. After a brief historical survey, he passes on to the development of language and literary composition. Here he speaks with a more uncertain voice—telling us, for instance, that "the grammar of the Book of Odes is structurally simple," although Chinese is notoriously devoid of any grammar at all; or that the upper portion of the character *chi* (sacrificial offering) is composed of two hands held up, whereas it is really one hand holding a piece of meat. There are many inaccuracies, too, in the translation, which cannot easily be explained without the use of characters.

A considerable amount of space is rightly devoted to the Analects, but the Key-word *jên*, usually and perhaps best translated "benevolence," takes the unfamiliar form of "human-heartedness," or sometimes "man-to-manness." This has an awkward and clumsy effect when constantly repeated. About half the *Tao Tê Ching* is also included, but it cannot be said that any advance is made on the work of previous translators, of whom there are many. According to the preface, Chapter 43 is taken from Mr. Waley, but on referring to it we find that Mr. Hughes offers an entirely new version of his own, which moreover is distinctly poor. Thus the last sentence, which I would render "He who must always be doing is unfit to obtain the Empire," appears in the following garb: "If you interfere in any way, you are inadequate to lording over Society."

In the second book under review, dealing with two short treatises only, Mr. Hughes gives full rein to his passion for discursiveness. The greater part of the book consists of an introductory essay that contains quite interesting appreciations of the early Jesuit missionaries, of Leibniz, Rousseau, Voltaire, Troeltsch, and several others, but has only a slender connection with the two Chinese texts. One piece of magnificent condescension must not remain unnoticed: "Experienced students should not allow an element of "woodliness" in Legge's translations... to blind them to the very real scholarship in his English edition." Now, if there is one adjective that is utterly inapplicable to that great translator, it is "woolly." His style may seem a little "wooden" perhaps, here and there, but that is a defect arising from an honest endeavour to give the exact meaning. On the other hand, Legge's own animadversion on the long-winded exposition of a certain Chinese commentator might often be applied with some justice to Mr. Hughes: "All this, so far as I can see, is but veiling ignorance by words without knowledge."

LIONEL GILES

# MILITARY POWER AND SOUL-FORCE

Dr. Ranyard West has written a book which presents numerous difficulties to the reviewer. His thesis (and one speculates as one reads as to whether this book was a degree Thesis?) is the inevitability of war while man lacks comprehension of his own instinctual nature and while this absurdly small planet persists in contriving to arrange its economy and political institutions on propositions no longer tenable.

The conclusions he reaches are that man must hark back to the Socratic counsel "Know Thyself," and that he must concentrate upon the architecture of a unified world law. It may be said at once that all this is sound, but not precisely new. This writer is certainly in the main stream of modern thought. Has he anything new to say? And, even more pressing enquiry: to whom does he desire to say it?

The truth is that this book, containing so much that is in urgent need of statement, does not appear to have been written with any category of readers in mind. It will not interest the philosopher, since the curious little résumés of the ideas of Hobbes, Locke and Rousseau are elementary. It will not hold the attention of the lay or the medically-trained psychologist because, again, it covers familiar ground and deals with, for instance, Freud's theories, on the apparent assumption that the reader is totally uninstructed in them. Last, not content with his literary Cook's Tour of the realm of Philosophy and his cursory examination of Freud's teaching, the learned Doctor draws the reader along into the legal sphere and discourses upon law.

This book, then, is like a badly made garment. But, it must be added, it is a garment of very fine material. And for that reason, should it come your way, this reviewer advises you (if you are neither philosopher, psychiatrist nor lawyer) to read it with care and attention, for it puts a finger upon the sore spot, namely, that the blinding white light of psychology as yet influences life at but a few insignificant points. Political institutions, law and concepts of nationalism are all as obsolete as was the anatomy of Galen after Da Vinci made the last of his anatomical drawings. Yet they persist, remain balefully dynamic and become the engines of our destruction. We talk and act as psychological Primitives. That is the costly truth. But even armed with knowledge of our unconscious urges, can we really look forward with hope to the emancipation of humanity from the drives of the Deadly Sins?

The reviewer has always assumed the existence of good-will in others. But, time and again, there has come that moment when its absence was unpleasantly evident. In any world we plan there will be inherent the destructive principle that is the negation of love. Is there any remedy for that?

All human organizations, like the units that compose them, run through the same cycle, from birth to childhood, to maturity and decay. It is, maybe, the central fallacy of those who predicate a World State as the final solution of man's troubles on earth, that no such State can be envisaged as static. As tribes rose and fell in remote times; as empires have risen and fallen, and

*Conscience and Society*. By RANYARD WEST. (Methuen and Co., Ltd., London. 15s.)

will rise and fall again, so this vision of a World State must yield at best that which will pass. For Time is the destroyer of all things and there is no finality in the affairs of man. Æons may pass while the poise of this imagined final balance in human relations persists, but out of it will proceed that which in the end will bring about its destruction, for the seeds of decay and mortality are beyond the power of man's manipulation.

To become a success a voluntary abnegation of state sovereignty to create a World State (or a World Federation of States) must either be world-wide, or alternatively two conditions must be fulfilled. The first is that the power behind the new unit is preponderant to secure world peace at the time of federation. And the second is that there is set up a truly impartial administration with world-wide opportunities of association. It will not then meet with any subsequent challenge. For permanent success is only to the strong and just: and, once it is established, no sectarian interest would ever set at risk the loyalty of mankind to an organization which truly expressed the needs of humanity.

Here, the reader will observe, our author builds his beautiful vision out of the ingredients of human perfection. Has there ever existed, can there ever exist "truly impartial administration"? One may doubt it.

As to the proposition that the world's peace can be established by the reign of morally-controlled force, here one might remind the author that the most thought-provoking political phenomenon of our day is the power that is exerted without force, of which Gandhi provides an example (whatever your ideas of his creed). What remains of the realm of Philip of Macedon? Of Alexander, his son? Of Napoleon? Yes. And what persists of the realm of Lao-Tsze, of the Buddha, of Socrates, Plato Christ?

But do not be deterred by criticism and go yourself to Dr. West's strange, ill-arranged but provocative book.

GEORGE GODWIN

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*Humiliation with Honour.* By VERA BRITTAIN. (Andrew Dakers, Ltd., London. 3*s.* 6*d.*)

The mood of total war unbalances and topples from their pedestals all but the finest writers. It enables readers who are sufficiently detached to reduce the names of the highly respected in the literary year-book to a nucleus of those worthy of respect. Vera Brittain's latest thesis on suffering places her undoubtedly in this latter category. It proves her not only to have kept the mastery of her craft but her head free from those passions that blind an author to the generous viewpoint so necessary for good writing.

Since 1939 there has been a steady recruiting of eminent writers to the ranks of those who have cast off gentle reason and the ability to see a situation in true perspective. Some have prostituted their pens to the polite style of hate-propaganda that calls revenge "retribution." Others have frankly abandoned all pretence at being a little lower than the angels, and hymn the praises of callousness in hysterical prose a little lower than the yellow press. The least excusable of these fallen great ones are the turncoat pacifists. As Vera Brittain says:—

Many of those who recanted were undoubtedly sincere in their belief that yet another war must be fought to end war, and that Christian civilisation could be defended by cruelty, falsehood, vengeance, and other methods which Christ Himself repudiated. The difficulty of their critics arose from the

fact that it is extremely easy to rationalise yourself into supporting a war, especially if you have a dignified reputation or hold a key position, when you know that you will incur official disapproval if you fail to do so. It is always hard for people to believe in your sincerity when your change of opinion coincides with your interests. That is why the only ex-pacifists whose conversion carries conviction are those who join the Forces and thus add to the jeopardy in which total war places their lives.

Miss Brittain herself is a tried pacifist of twenty-five years' faithfulness. She discovered her pacifism in the profound experience of nursing wounded Germans in a French prison camp in 1917. What she has to say today on the subject of war and suffering, therefore, carries the weight of integrity and conviction.

Her book takes the form of ten letters to her fifteen-year-old son, evacuated to America. Its primary object was to explain and justify his mother's minority position as a pacifist in a warring nation. But the dedication at once reveals a wider purpose: "To the Victims of Power." And, indeed, it is a book that all who have ever suffered from power-politics should read. All conscripts, exiles and the bereaved that mourn, should read it, for they will understand its message that sublimated suffering develops capacity for compassion. This truth is conveyed and transfigured in many beautiful forms throughout the book. For instance, of conscientious objectors suffering imprisonment for their conviction, Miss Brittain writes:—

> We cannot exercise compassion until we have endured humiliation, nor effectively help the victims of society until we have been in the dock and the prison beside them. When a man has conquered his own bitterness and learned to wrest honour from shame, he has brought humanity's struggle to overcome war a little nearer to victory.

It is no surprise to us that she concludes:—

> The real match for Hitler today is Gandhi.

We wish that all people who are unfree in Europe and Asia could read this book. Perhaps those who have spent months or years in the prisons of a foreign government are in a better position than any to appreciate that their experience may be creative of the highest freedom if borne without bitterness. Hundreds of thousands of Indians have already learnt how strength and dignity may be wrested out of humiliation and the semblance of dishonour.

DENNIS STOLL

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*China Rediscovers Her West: A Symposium.* Edited by YI-FANG WU and FRANK W. PRICE. (George Allen and Unwin, Ltd., London. 6s.)

The title raises expectations which the contents fail to meet. One takes the book up in high hopes of obtaining an objective view of one of the great tragedies of our time—the westward migration of millions of Chinese refugees fleeing from the wrath of the Japanese invader. Varying estimates have been made of the numbers involved, ranging from thirty to a hundred millions! The dislocations in national economy caused by such a colossal exodus must be tremendous, and we are perhaps too near in time to the events to be able to obtain a proper perspective of them. That this small book of slightly over 200 pages is inadequate for such a purpose is

obvious. Isolated trees obscure the vision of the wood.

But a more serious complaint can be legitimately urged : it is that this westward migration is seen from an utterly irrelevant angle. There are twenty different writers—all Protestant Christians ; but their one purpose seems to be to consider the rediscovery of the western provinces of China from the point of view of the prospects of Christianity in general, and of the Chinese Church in particular. When it is remembered that not more than one per cent. of the population of China professes Christianity, and that the greater number of this meagre total belong to the Catholic persuasion, the self-complacent unction of the writers of this volume stands revealed in all its cheerless crudity.

The book is divided into two parts, of which the first is the better, being an account of the geography and the resources of the six western provinces from Yunan to Kansu. The first part gives, further, a necessarily sketchy account of the rebuilding of national life with a view to carrying on the parallel activities of war and peace. All the foreign contributors are missionaries.—Mme. Chiang Kai-Shek leads off with a chapter on "The Spirit of New China" which is conspicuous for its studied omission of any reference to the actual or potential contribution of Christianity to the making of the new China to be.

In the second part are discussed aspects of missionary activity such as opening schools, colleges, hospitals, colonies and co-operatives, as means to the grand objective of proselytization. All the writers seem to be agreed that there is a glorious future for the Church in China and for China within the Church. One or two writers are, however dimly conscious of other ideals than those associated with Christianity, moving opinion in China more aggressively and apparently to better purpose. But even they have managed to persuade themselves that Christianity would *somehow* solve internal ideological conflicts better than any other system ! Only the more unsophisticated reader might wonder why these evangels so full of zeal for the conversion of China have not taken in hand countries nearer home in Europe or America herself for bringing about that era of God's kingdom on earth, peace and good-will to men, which is their supreme ideal !

The truth is that the land of Confucius and of Lao-tze has received from American and other missionaries nothing calculated to set the Yangtze on fire. With the immemorial good sense and good breeding of their race, the Chinese have tolerated the new purveyors of their old wisdom, bowdlerised for the nonce ! The problem of China is not one of religion. If she became Christian tomorrow, she would still have to fight for her very existence. As far as can be seen, Christianity *qua* Christianity has no message to give her on that issue. If Western public opinion has come to take a livelier and seemingly a more philanthropic interest in the future of China, it is obviously for other than evangelic reasons. He who runs may read this as one of the signs of the times.

P. MAHADEVAN

*Speeches by Sir V. T. Krishnamachariar, K.C.I.E., Dewan, Baroda State.* (Information Office, Baroda).

It is significant that for evidence of the administrative capacity of Indians today we have to go to the archives of the States. The record of constructive statesmanship of a Visveswarayya, a Hydari, and an Ismail, to name but a few eminent Dewans, is hard to match in British India. Sir V. T. Krishnamachariar has been connected with the administration of Baroda for over a decade and a half, and the book under notice gathers under appropriate heads and arranges chronologically the more notable of the speeches delivered by him on various occasions during the period. Part I comprises the Dhara Sabha (The State Legislative Assembly) speeches and is of specific interest to the people of Baroda. "Rural Reconstruction," "General," and "Remarks at the Inter-departmental Conferences" form the subject-matter of Parts II, III, and IV.

The speeches are a lucid exposition of the policy of the Government. A fine clarity springing from the direct experience of men and affairs over long years marks the utterances rather than any philosophic analysis or speculative depth. The topics cover a wide range, from Federation to Tube-wells. The Dewan is most earnest and enlightening in the section on Rural Reconstruction in all its phases—education, agriculture, irrigation, industries, co-operation, public health, etc.

At the heart of the problem lies the development of the desire for a higher standard of living. In other words, the central problem is psychological, not technical. The will to live better must furnish the driving power.

Some few of the speeches in this section which repeat the substance and even the phrase could have been omitted without diminishing the force of the argument. The rest of the performances, though necessarily sketchy, attest to a catholic mind approaching the problems of the State in an All-India perspective. The administrator, above all others, is liable to mistake rule and procedure for the very end of government, which consists in evolving the right type of citizen. Sir V. T. Krishnamachariar does not miss the human aspect of it.

Behind the tables and graphs of statistics and its mathematical formulas are living men and women whose hopes and aspiration need sympathetic understanding.

The get-up of the book is excellent.

A. VENKAPPA SASTRI

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*What It Cost Me* (Leaves from a Diary). By VADIGENAHALLI ASWATHANARAYANA RAO, with a Foreword by DR. B. PATTABHI SITARAMAYYA. (Published by the Author, *Triveni* Office, Fort, Bangalore City. Re. 1/8)

A mass movement is like a tempest. Human lives are caught in it like leaves, scattered about far from their original habitat, broken and battered, and yet somehow when the storm has blown over they settle down once again in a semblance of order. When a mass movement has a spiritual basis, as undoubtedly Gandhiji's 1930-31 Satyagraha had, the storm rages both without and within—in the hearts and minds of men, upsetting old values and prejudices, disturbing complacent notions and attitudes. Within one

such revolution, therefore, there are a million personal revolutions and the story of everyone who actively participates in such a cataclysmic upheaval is as interesting and valuable as the history of the revolution itself.

*What It Cost Me* tells one such story, the story of a Congress volunteer who joined the Satyagraha movement in a South Indian town and courted imprisonment. Superficially, it tells of his interest in the movement, his participation in it as a volunteer and as the editor of the local *Congress Bulletin*, his arrest, his life in prison, his release and the poverty and illness which he encountered as a consequence of his term in jail. But really it is much more than that. *What It Cost Me*, indeed, is a misnomer; the book should have been called "What I Gained." For that is the theme and the text—the dignity, the self-respect, the fellow-feeling, the capacity for sacrifice in the national cause, the humanity and the sense of humour that the hero of the story acquired while passing through the experiences he has described.

The author has written with feeling, personal and poetic feeling, of the exultation that he felt as a member of the Satyagraha brigade. The style is keyed to an emotional pitch and there is the same religious flavour about it that characterised the Gandhian movement. But this mystical element in Gandhiji's movement, interpreting politics in terms of Hindu mythology—was at once its strength and its weakness. It brought millions of religious-minded Hindus into the struggle, but also it frightened off quite a number of non-Hindus by giving them the impression that the movement for national freedom had something to do with the renaissance of the Hindu religion. Mr. Rao's book provides ample evidence of this politico-religious outlook:—

> This is the day of national rejoicing, for, we have to celebrate the feast in honour of God Ganapathi... this gives me the clue and the inspiration for the day's editorial.... Put all your faith in our God Ganapathi—the dispeller of evil and the destroyer of obstacles—and all will be well with you.... There is the sacred peepul tree....The "Elephant God" has been installed at the foot of the tree with due pomp and ceremony. The prisoners (Congress volunteers) line up on both sides of the deity and perform the "puja" in right royal fashion with the offering of flowers and the chanting of sacred hymns.
>
> We offer our humble salutations at your lotus feet, Thou Lord of the three worlds!

This mystical, emotional strain colours the narrative and while undoubtedly giving it a touch of poetry and an aura of mysticism, it somewhat brings down the value of the book as a record of political experience.

K. AHMAD ABBAS

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*The Administration of the Sultanate of Dehli.* By ISHTIAQ HUSSAIN QURESHI. (Sh. Muhammad Ashraf, Kashmiri Bazar, Lahore. Rs. 8/-)

This is a remarkably well-written monograph on the administrative machinery of finance, army, justice, education and local and provincial institutions of the Sultanate of Dehli (A H. 602-962/A. D. 1206-1555), primarily based on original sources—historical, literary, numismatic and epigraphic. The administrative institutions of the Sultanate, unlike those of the Mughals, were Islamic in conception though not in practice. The latter,

with their Indo-Persian ideals of kingship, directly assumed the title of "the Shadow of God," while the Quṭbīs (A. H. 602-689), the Khiljīs (A. H. 689-720) down to the Sūrs, with a few exceptions, kept the fiction of being legally a part of the Eastern Caliphate. Theoretically it is correct; many Sultans received investiture from the Commander of the Faithful, struck his effigy on their coins and read the Khuṭbah in his name, but in practice, the voice of the distant Baghdād could hardly be heard on this side of the *Dār-ul-Islām*. Seeking the religious sanction of the Caliph served a double political purpose. It not only enhanced the official prestige of the Sultan but also silenced rival aspirants to the throne. So great was its political importance that even after the end of the Baghdād Caliphate, many Sultans maintained fictitious allegiance to a nameless Caliph !

In the administration of finance, Muslim tradition was followed in secular taxes; the *Jiziya* was levied on non-Muslims as the cash equivalent of "the assistance which they would be liable to give if they had not persisted in unbelief, because, living as they do in the Muslim State, they must be ready to defend it." The only exception, perhaps, was in the case of *Kharāj*, where the basic Hindu principle of land assessment recognised in the *Nīti-Shāstrās* was followed. "The fundamental idea of *Kharāj* was firmly rooted in Hindu society." It is doubtful whether the terms or even an idea of what is now known as "national revenue," "privy-purse," "budget" and "reserve" existed during the early Sultanate. 'Afīf's definition of *haqq-i-shirb, bait-ul-māl'* etc. (Appendix G) is very vague, though the existence of the Sultan's property as distinguished from State property can be admitted on other grounds. The "budget" is vaguely described: "The money received from different sources was earmarked for certain purposes." The existence of the "privy-purse" is based on solitary instances like that of Isma'īl Shāh "who commanded half the villages set aside for the support of his wardrobe and kitchen to be allotted to the army." And as for the "reserve": "they accumulated large treasures which were touched only in emergency."

"Though the Sultans, irrespective of their idiosyncrasies, were keen supporters of learning and culture," it would be a misnomer to call the Sultanate of Dehli a "Culture State." Perhaps with the exception of Sultan Maḥmūd, whose name stands undimmed even by the splendour of the Mughals, and a few others, the Ghorīds, the Khiljīs or the Qarāwinah etc., on the whole, showed very scanty interest in art and letters. Whatever brilliant works have survived were the result of individual efforts rather than of official patronage. Muslim official interest in Indian sciences, for instance, if not hostile was indifferent. Compare this with the superb intellectual gifts of the Barmaks at Baghdād in the second century A. H., or with the cultural renaissance at the Mughal court at Delhi a few centuries later !

BIKRAMA JIT HASRAT

*A Preface to Paradise Lost.* By C. S. LEWIS. (Oxford University Press. *7s. 6d.*)

By one of those coincidences which are as common in literature as in life I began to read Mr. Lewis's book immediately after one on 'Catholicism and English Literature" by a Catholic writer, Mr. Edward Hutton. The interest of this lies in the fact that Mr. Hutton finds in the Milton of *Paradise Lost* and *Paradise Regained* the great and deplorable divide between the Catholic and the Protestant culture of England, a poet who, in his own words, hacked to pieces the exquisite and complete design of Catholic Christianity. This view of Milton has received some support of recent years from such non-Catholic critics as Mr. Eliot and Mr. Leavis who consider his influence on English poetry for two centuries and more to have been almost disastrous.

It is to rebut such views that Mr. Lewis composed these lectures. So far is he from sharing Mr. Hutton's opinion that he believes the "Catholic quality" in this great poem to be "so predominant that it is the first impression any unbiassed reader would receive." Mr. Lewis is a fine scholar, a trenchant writer, and a muscular moralist. But those who have read his books and particularly his Christian apologetics will hardly accept him as a sensitive authority on what constitutes "Catholic quality." It is not only that here, as elsewhere, he is over-anxious to warn his reader "that I myself am a Christian," which is more characteristic of a newly converted Protestant than of a cultured Catholic, but the whole emphasis of his discourse is didactic. This, together with fine learning, qualifies him admirably to appreciate Milton. But it also blinds him to the Protestant one-sidedness reflected in both Milton's matter and his style, quite independently of whether he can be proved a heretic or not.

Every moralist is an egoist in some degree. To that extent he fails to surrender himself deeply enough to the religious mystery, though he may expound it with "will and reason and attention and organized imagination all on duty," as Mr. Lewis himself does. But he is too self-centeredly conscious to let reality flower richly and sensitively through him. It has been necessary to say this because Milton is for Mr. Lewis, reasonably enough, a touchstone of religious truth for our irreligious days. His book is something of a moral tract as well as a brilliant literary and scholarly defence. On both grounds it is of compelling interest, and not the least so for its opening survey of epic poetry from the primitive to the evolved. But the critical mind and the ethical will are always more pronounced in his treatment than the creative imagination. And when he discourses on such themes as fallen and unfallen sexuality, I could wish he were a little less confidently right about it.

HUGH I'A. FAUSSET

*Towards Freedom: India and the World* (Selected Extracts from Different Writers). (International Book House, Ltd., Bombay. Re. 1/-)

This is a sequel to *Whose Freedom?* which brought together views of such leaders of modern thought as Tagore, Jawaharlal Nehru, Bertrand Russell, Pearl Buck, Lin Yutang and Wendell Willkie. In addition to the pronouncements of individual thinkers, this volume contains several documents of outstanding importance to believers in democracy and freedom, including the moving Declaration of Korean Independence, a monument to noble hopes betrayed. With all the divergences of individual opinion all are emphatic in their conviction that the present tragic and critical phase of world history cries for a solution untrammelled by national or racial considerations. Dissatisfied with Allied protestations, many politicians—not Indians alone—demand clarification of Allied War aims. The reluctance of Allied leaders even to make a virtue of necessity foreshadows to some minds the possibility of a huge racial conflict in the future. The forceful statements which these booklets embody stress the solemnity of the issues which confront all thinkers today. They prove the futility of force as a coercive weapon and the need to appreciate the higher moral values. We would invite the reader's special attention to the "Turkish Effendi's" letter and to the contributions of Pandit Jawaharlal Nehru and Lin Yutang. Truly, as the editors promised in their foreword to *Whose Freedom?* these writings "instruct, warn and inspire."

V. M. INAMDAR

## WAR AND MORAL PRINCIPLES

Sir Richard Gregory writes, in closing his leading article in *The Rationalist Annual*, 1943, on "Science Ancient and Modern":—

> The crusade in which the United Nations are now engaged is not to establish any particular form of religious belief, but for moral principles common to all high religious and ethical systems.

Sir Richard refers to the fact that many leading scientific authorities have in recent years shown "a desire to co-operate with all men of good-will in the use of natural knowledge for the welfare of the human race." Such an application of science, he points out, naturally "involves questions of ethical values." But it would be absurd to suggest that it points to Christianity as the sole custodian of moral precepts. The "war for Christianity" slogan implies a Christian monopoly of virtue for which there is no justification in fact. The very kernel of every religion is its moral content. The metaphysical basis, however necessary as food for the mind, has its chief value in furnishing the explanation of why ethics should be practised. It is of the first importance to realise that those ethics are identical in the teachings of Confucius and Zoroaster, Laotze and Krishna, Buddha and Jesus, Muhammad and Hillel, Pythagoras and Plato. As Madame Blavatsky has written, what are called

> "Christian duties" were inculcated by every great moral and religious Reformer ages before the Christian era.... "Be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing: but contrariwise, blessing" was practically carried out by the followers of Buddha, several centuries before Peter. The Ethics of Christianity are grand, no doubt; but as undeniably they are not new, and have originated as "Pagan" duties.

# ENDS AND SAYINGS

*"_____ends of verse*
*And sayings of philosophers."*
HUDIBRAS

Sir Mirza Ismail, Prime Minister of Jaipur, wants a University for Rajputana. He brought forward the proposal at the Annual Day of the Maharaja's College, Jaipur, on 12th March. But he envisages not only another University, like the several others in our country. It is a *real* university education that Sir Mirza envisages, above political, communal, partisan and personal considerations. An education that will be a stimulus to all the power of youth and "bring out all the zest and enterprise as well as all the intelligence, that they possess." He challenges the comfortable assumptions of orthodox educationists, who probably find ruts as cozy as do the rest of us.

> What a farce it is...that a man...should become a university graduate, when throughout his B. Sc. course he has studied nothing but Science and Mathematics. What does he *know?* What can he *do?* What is his value to himself or his people?...We ought to see to it that every university graduate is much better equipped than that for the understanding of his own life and the life of every sort of community that concerns him.

A College or a University should be alive, and life means liberty and initiative, Sir Mirza declared. He would rule out as far as possible compulsion and "Thou shalt not." It was complained, he said, that our Indian graduates were reluctant to undertake responsibility. If so, does the explanation not perhaps lie in the failure of our institutions of higher learning to apply the truth Sir Mirza formulates: *"A sense of responsibility is best cultivated by trusting it."* The aphorism has wider applications than to the educational field.

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"Recluse" demolishes in his "Bandra Diary" the pretension that the growth of India's population is "an untoward incident of the peace and security ensured to the country under British rule." (*The Indian Social Reformer*, 3rd April 1943). The birth rate in Britain, he points out, had fallen alarmingly when that country was enjoying most peace and prosperity. It is pertinently asked whether what is called "peace and prosperity" in India is the same as what goes under that description in the West. "Recluse" points to the normally close co-ordination between death rate and birth rate. India's high death rate he ascribes to lack of sufficient and nutritious food, and doubtless that is a leading cause, though not the only one. Our high birth rate he sees as

> nature's means of preserving the population from extinction....Provide more food and the death rate will go down and with it the birth rate.

But his other comments are especially interesting. India has a distinctive contribution to make to the consideration of world problems and to parrot the Western answers is to evade that responsibility. It was such alleged parroting in an irreverent approach to the population problem, "as if it were

a problem of the breeding of rabbits and flies," which had aroused "Recluse's" righteous ire. According to Hindu ideas, as he points out, a long process of spiritual development lies behind the evolution of the human child. That recognition is a natural expression of the reverent attitude which is so marked a characteristic of Indian thought.

> The splendid courage with which Hindu thinkers have followed their train of thought without in the least caring where it may lead, takes one's breath away. But in their most audacious flights they never leave behind the spirit of reverence. If they disbelieve, as they often do, they disbelieve reverently. In fact, it is this spirit of reverence in the pursuit of Truth which makes the Hindu outlook even in secular matters intensely religious and truly realistic.

It was of that quality of reverence—fortunately not exclusive to India though nowhere more common than here—that Carlyle wrote :—

> The man who cannot wonder, who does not habitually wonder (and worship), were he President of innumerable Royal Societies, and carried... the epitome of all Laboratories and Observatories with their results, in his single head,—is but a Pair of Spectacles behind which there is no Eye.

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Seth Ramkrishna Dalmia's pamphlet *The War and After* and his circular letter which accompanied it trace the war to accumulated power, acquisitiveness and greed; Seth Dalmia fears most ruthless competition as its aftermath. "Equitable distribution of wealth must be the criterion." He does not look upon outer independence as true freedom, which he sees as freedom of the mind and full control over selfish desires. Indians have always, he writes, striven for freedom of the spirit and not for that of the body only. The pamphlet closes on the note of Universal Brotherhood and his letter proposes a large-scale movement to promote it.

Shri Dalmia is one of many who want a shift from narrow nationalism to the recognition of the human race as one family. He envisages a peace that, as Mme. Chiang Kai-Shek has put it, "should not be punitive in spirit and... provincial and nationalistic or even continental in concept, but universal in scope and humanitarian in action." Such a peace is not possible unless distinctions of caste und colour and creed are banished from politics at least. Shri Dalmia sees in identity of ideals the only solvent for racial and other dissimilarities.

> We must change our channels of thinking and adopt an attitude of mind, purged of ego so that our legacy to those who succeed us may have less of self that is fleeting and more of truth that is everlasting.

"One" is the name of Shri Dalmia's proposed organisation for Universal Brotherhood, highly commendable in the abstract, though not of course a pioneer undertaking. Universal Brotherhood was the first object of the modern Theosophical Movement launched by Madame Blavatsky in 1875. But the formulation of that object recognised the impossibility of Universal Brotherhood's sudden general acceptance. The pattern of orderly growth for a movement does not differ from that of an organism; both must start from a central nucleus. It therefore proposed a *nucleus* of Universal Brotherhood, formed of individuals ready to treat every man as a brother-soul, regardless of his garment's cut or hue or of his creedal label.

Every well-considered attempt, under whatever auspices, to spread the truth that mankind is one in essence and in

aim deserves cordial support. But much of the concrete value of Shri Dalmia's project will depend upon the means adopted to carry it out.

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"Why?" is a more basic question than "How?" and should rationally precede it. The Imperialists of the last two centuries, however, neglected to seek a satisfactory answer to "Why Colonies at all?" Their modern heirs, with the Colonies on their hands, evidently feel that it is too late to ask now. They are, moreover, so preoccupied with administering them that such a careful study of method as *Downing Street and the Colonies* represents is rare. This is a Committee Report dealing primarily with the Colonies proper; it does not bring in India save incidentally. It is submitted to the Fabian Colonial Bureau with becoming tentativeness.

> We only asked ourselves the question "If Britain remains responsible for colonial territories, what administrative reforms are needed?"

The authors recognise that neither improvements in Westminster nor a supervisory international authority, which they see as desirable, offers "any lasting alternative to the rapid growth of responsibility in the Colonies themselves."

The idea of "trusteeship," with whatever sincerity held, which is claimed to have guided British colonial policy, is conceded to have been more negative than positive. It is admitted that "the continual poverty of the common people... is a distinguishing and universal colonial characteristic"—in itself a serious indictment of the system. By the Colonial Development and Welfare Act of 1940 Britain recognised, however tardily,

> her responsibility to secure, if necessary at her own expense, a reasonable level of prosperity and a reasonable standard of living in the areas under her control.

That Act has yet to bear convincing fruit. This Report stresses the indispensability to wisely planned development along these lines of a permanent Economic Service for each Colony. Too often, critics allege, officials are trying to deal with economic and social problems that they do not understand.

There is much in the system as it is presented here that is open to correction within the existing frame. The indigenous populations can be associated increasingly in colonial administration. The overweighting of social and public school background in the selection of candidates can be abandoned. Rates of pay can be standardised. Parliamentary supervision can be less casual. But when all is said and done,

> the colonial peoples should have their own organs of government and opinion, and it is they themselves who should weigh policies in the balance and watch over their execution. They are free men [?], conscious where the shoe pinches, increasingly articulate and, in some cases, ripe for immediate self-government. Colonial officials—whether European or indigenous—should be their servants, not their masters. In this respect the machinery of colonial government is clearly deficient.

We would take exception to the reservation, "in some cases." Who is to be the judge? Admittedly indigenous administration might, "in some cases," fail, but has colonial administration succeeded?

# 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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## BROTHERHOOD OF COLOURS

In the unending, universal battle for ideals, the developments in South Africa represent a *débâcle*. The whites' resentment of Indians' presence in the country of the blacks is of long standing. The South African mentality has not changed much since 1909, when a Natal Commission of Inquiry found indentured Indian labour essential for several industries but "the evidence was practically unanimous that the Indian was undesirable in Natal other than as a labourer."

Unable to oust the Indians bodily, they early turned to prejudicial legislation, imposing handicaps on Indian immigration and trading. The offending act extends the duration of the Transvaal Land Alienation Act and includes Durban City in its scope, with certain modifications. It provides that the Union Government may extend the Act, if it thinks fit, to other places in Natal. As the Rt. Hon. Dr. M. R. Jayakar remarked, "the arrogant implication of the bill was that no Indian, however good and able, was fit to live with any European, however low and fallen he might be." In other words, the bill is a blatant proclamation of colour prejudice, despite the plea of necessity urged by the Prime Minister, Field Marshal Smuts.

The explanation is plain. The long-standing desire to oust the Indians has been powerfully reinforced by the British Empire's absorption of the unashamed racial effrontery of Hitlerism. These two factors have a psycho-philosophical basis into which it may be worth while to inquire.

It is a psychological law that a desire long held must out, sooner or later. Desire generates force. You can conceal for a while the fact that water is boiling by plugging up the spout of the kettle, but at last the lid will blow off. The only way to prevent it is to cut off the heat that makes the water boil. The only way of safety where desires are concerned is to examine them in the light of spiritual principles and to

resolutely crush those found unworthy. If Field Marshal Smuts—the author of the philosophy of Holism —had done so could he have come forth as a champion of this unjust legislation? In 1929, as Rhodes Lecturer at Cambridge, he is reported to have said that he subscribed

> to the conception of inter-relation of colour, complete uniformity in ideals, absolute equality in paths of knowledge and culture, equal opportunity for all who strive and equal administration for all who achieve.

None would challenge General Smuts's sincerity. Why has he not lived up to those principles? Ideals are vapours unless they are applied. Even a philosopher has to try to put in practice the truths that he perceives if he would not have them fade away.

The United Nations were sincere too in repudiating Hitler's master-race ideology. Their absorption of its virulent poison was a matter of magnetic attraction. For we attract by hate and not only by love. One of the dangers of dwelling upon evil is that of drawing it to ourselves. Only he whose hand is without a wound can touch poison with impunity. And that condition was not met by the whites in South Africa, as their succumbing to the poison proves.

The world is heading towards the horrors of a Colour War and to fan anti-racial feeling today is a crime. If the holocaust comes, posterity cannot hold the South African legislators guiltless. It is significant that Native Representatives in the Union Parliament have been vigorous in their defence of the voteless Indians. Sir C. R. Reddy warns pertinently :—

> The most ominous feature of this racial legislation is the shadow it casts on the idealistic future for the world and all races promised by the Allies as the result of their victory.

If racial feeling cannot be kept in check when every consideration of prudence dictates rising above it, what can the coloured races expect when the threat of immediate disaster is removed? White arrogance and coloured submissiveness cannot avert racial conflict. Only genuine good-will can, not only tolerance but a will to justice that will revolt against such affronts to human dignity Let us hope that the verdict of the future will not confirm Lin Yutang's recent words in *New Masses* that " the war has forced a vision of true brotherhood of mankind but we are not big enough to see it " !

*April 24th, 1943.*

# KING VIKRAM, THE GLORY OF UJJAINI

[ **Dr. Bhabani Bhattacharya** is the author of *Some Memorable Yesterdays* and writes in this article about a subject of topical interest—King Vikram, who stands as symbol of an age of ancient glory that shines like a beacon across the centuries that stretch between his day and ours.—ED. ]

The riddle of the Vikram *samvat* that has just started (by other calculations, completed) its two thousandth year will never be solved unless there comes to light some startling new record embodied in stone. All we know is that it had its origin in 57 or 58 B. C. in Malava land of which Ujjaini was the capital. However, tradition—the temple of race memory that is less perishable than stone—strangely ascribes the samvat to a monarch who lived four centuries later, Chandragupta II, Vikramaditya. A lesser Vikram—many kings have styled themselves the Sun of Power—might have started the era, though there are reasons to believe that in 57 B. C. Azas I, a Saka chieftain, was Malava's ruler. And then the era is said to commemorate the expulsion of the alien Sakas from Ujjaini, a feat performed, we know, by none other than Chandragupta II.

Tradition paid its ultimate homage to one of India's greatest Emperors by building round him a web of romance, a cycle of legend, and ascribing to him an era that had begun long before. What if in this telescopic process it made mock of historical time? Chronology can well become an obsession! What matter if an event of prime national importance was hung, like a decoration, to the glittering name of one who deserved this unique honour never to be repeated?

That might have been the unresolved secret of Vikram samvat. Or it might not.

Vikramaditya himself was more than an individual, more than Chandragupta II; he was a symbol of the spirit of his times. The earth-image of Chandragupta II dwindled into ash; the symbol lived on in mystic lore.

A brief glance at his historical roots would make vivid the great fruit-gathering of his age that has had such an imaginative hold on the later Indian mind.

Vedic India, Aryanized, settling down from nomadic life, ceased to pour out its spirit to the beauty and wonder of the gods that were Nature, and found increasing self-expression in deep speculative thought, centred on the shackling chain of birth and death and rebirth and, beyond the chain, the One Ultimate Reality. It is a far cry from the simple songs of the *Rig-Veda* to the wistful brooding "What good to me is that which shall not win me immortality?" and the restful realising, "*Tat tvam asi.*" Rishis like

Yagnavalkya and Kapila loom large through the mists of time—towering figures, as great in their way as the Buddha himself. The Upanishads multiplied, building up philosophic values through mystic introspection, a spiritual heritage that cast an aureole of glory around Brahmanism for all centuries to come.

And the Buddha rose, and he gleaned the old truths and added to them his own creative vision. "One thing alone I teach, O monks—sorrow and the uprooting of sorrow." And he taught the secret of Nirvana. But, radiant through his mystic revelation was his ethical ideal: love, compassion, non-attachment. A tide of spiritual hunger swept over Brahmavarta. Saffron-clad Buddhist monks began to walk the land, feeding the great hunger, spreading the message of the Enlightened One. Onward to Asoka! Buddhism became the national religion and developed international significance. Indian culture, having journeyed over the sunlit Vedic heights and absorbed their dazzle, pressed on to the summit of a second great peak, where it was humanized, softened with compassion, with Ahimsa, with reverence for the earth-forms of life.

Not the least of the social values of the new "heresy" was its equalitarian spirit, and the concrete expression of that spirit in the uniformity of judicial procedure, abolition of the Brahman's immunity from the hand of justice.

Brahman reaction came fast. As peace and good-will, the ideal of Maurya moulding, bent, broke, under the hammering of foreign invasion the Brahman priest Pushyamitra Sunga wrested power from the king's trembling hands, exchanged *sāstra* for *sastra*, and made war on the Yavanas (Greeks), even as earlier Brahmans had fought the troops of Alexander the Great. (The story of the Greek invader Menander who threatened Pataliputra and was subsequently converted to Buddhism by Nagasena is recorded in the Pali work *Milinda Panha* (Questions of Menander) which gives a vivid account of the Greek king and his dialectic disputations with the Buddhist teacher. The inscription on the Besnagar Pillar—"The Greek Heleodorus adopted the Hindu religion and erected this monument in honour of the deity Krishna-Vasudeva"—records Sunga's conquest of the invading Greeks not in the military sense alone. The Greeks settling down in the land they had hoped to conquer became Indianized and were assimilated in Hindu society. This was the beginning of the process by which Hinduism grew into an absorbent of startling capacity. The early signs of this cultural fusion appeared in the realm of art. Hellenic ideals lent their lines to the so-called Gandhara sculpture. Now the figure of Sakyamuni, depicted for the first time (In previous sculptural portrayal of the Buddha's life symbols such as the Bo-tree, the Lotus, footprints, the Wheel of the Law and so forth told of the presence of the Blessed One), had the curious composition

of a Greek Apollo in semi-Indian garb.

New tides of invasion, sweeping with relentless fury, broke the power of the Brahman rulers of Magadha, Sakas, Pahllavas, Kushanas. Yet the feet of intellectual progress never faltered. Two great harvests were ripening side by side. One, the Buddhist, produced *Saddharma-pundarika* and *Milinda Panha* and the works of Asvaghosa and the brilliant Brahman bhikshu Nagarjuna. The other, the Brahman, bore the sustaining crop of the Epics, the *Ramayana* and the *Mahabharata*—perhaps a thousand years passed between their seedtime and their harvesting—and the *Mahabharata's* glorious appendix, the *Gita*, with its comprehensive philosophy of life.

In the secular sphere, out of the dark waters of endless war rose Kanishka, a Kushan soldier who became a great Buddhist, while, inspired by a sense of inquiry, he showed his interest also in Hinduism and in Zoroastrianism. The two significant features that marked the Kanishkan age of transition were, first, that Hellenisation of Indian culture reached the top of the inclined plane and was soon to slide downward, and, secondly, that Buddhism made rapid strides deep into China, and there began close cultural communion between China and India. The Hindu concept of Bhakti coloured the Buddhist craving for Mukti and the two faiths edged nearer each other than ever before.

So the scene was set for King Vikram, symbol of a great renascence comparable to the age of Pericles in Greece, the T'ang régime in China, the Elizabethan age in England. Religion and literature—two aspects of one spiritual impulse—had prepared the mind of the people for an Awakening. Leadership alone was needed. And leadership came. The Gupta kings, the greatest of whom passed into legend as Vikramaditya (though he was not much more responsible for the renascence of his age than were Queen Elizabeth and even King Li Shih-min for theirs), flung the foreigners, the Western Satraps, out of their wedge in Malava, won the country back its long-lost peace, unity and benevolent administration, and Vikramaditya performed the *Asvamedha* ceremony to establish his status as King of Kings.

The Noble Eightfold Path had served its historic purpose as an instrument of the Crown. A new orientation was needed to preserve the face of Aryavarta from the ruthless assault of barbarian hordes. And the inspiration came from the *Gita*, from the utterance of Krishna: "When unrighteousness prevails I am born among men." Sword in one hand and the *Gita* in the other (even if the *Gita's* endorsement of the violence of war is more apparent, more symbolistic, than real) Chandragupta II made war on the greed-ridden aliens who imperilled his country's freedom, concluding the task so valiantly started by his

father Samudragupta. But for the military prowess of these two monarchs, there would have been no political unity in Aryavarta, and the forces working for a new life, a new golden age, would have been in vain.

The nerve-centre of the new life shifted from Pataliputra to Ujjaini, "painted ornament of India, earth's fair cheek," with its history of a thousand years. Here Asoka had ruled as viceroy before he assumed the crown of Magadha. Here three great trade-routes met, and all the streams of art, religion, culture. Here, under Vikram's enlightened statesmanship, the "Nine Gems" cast their radiance, among them the poet Kalidas, the astronomer Varahamihira, the lexicographer Amarasinaka, the architect Amaravisha.

Kalidas in his *Cloud Messenger* has made vivid the fulfilments of a people who had known centuries of storm. His ecstatic account, with its emphasis on beauty and material splendour, is well supplemented by the calm narration of a strange traveller from China, Fa-Hian, who made a pilgrimage to the land of his Master. Driven by his urge, the brave devotee had passed out of Central China into the perils of the Gobi Desert and the hardships of crossing the Himalayan heights. Across Khotan and the Pamirs and Gandhara into Purushapura (Peshawar). Down the Land of the Five Rivers. Mathura, Kanauj, Kasi, Kushinagar, Pataliputra. At Pataliputra he stayed for three years, learning Sanskrit. Wonder filled his eyes as he saw the majesty of Asoka's palace, five centuries old. Though his account was based on his absorbing quest of Buddhist manuscripts and relics, he turned his eyes occasionally on the masses of the people. They, he said, "vied with one another in the practice of benevolence and righteousness." "Throughout the land the people abstain from taking life and drinking wine, and there are no wine-shops in the market places." The criminal law was mild. Corporal punishment was seldom inflicted. The capital penalty was almost unknown. Buddhism and Hinduism flourished side by side. The King was a *Paramabhagvata* (Inscriptions also make use of this epithet as well as Maharajadhiraja-Sri-Bhattaraka, while his coins describe him as Vikramaditya, Vikramankya, Sinha-Vikrama, etc.), a devout worshipper of Vishnu and His incarnation Krishna; but there was religious liberty for all, respect for every faith.

Fa-Hian, however, seems to have had no vision of the historic forces that were now making for the extinction of Buddhism in the land of its origin. Many Brahmans had entered the sangha as monks, holding deep within them the legacy of the Hindu tradition. The Mahayana school was a compromise that carried a toxin of self-elimination. On the other hand, Hinduism with its marvellous resilience had absorbed many elements of Buddhist teaching and adopted the Enlightened One

as one of its own gods, one of the ten avatars, so that Buddhism became a single point of light in a vast lit chandelier, and was needless as a separate entity, untenable.

And all this while Pali, the old vehicle of Buddhist thought, was yielding ground to Sanskrit, the sacred language of the Brahmans. The development of Sanskrit through the perfection of its grammar set the pace of the classic age of Hindu literature. The works of Kalidas were but the keystone of a great arch that curved in immortal splendour.

The great efflorescence found further form in the evolution of the six Darshanas, systems of philosophy. While some parts of them were fixed on the high plane of theory, other parts descended and soaked into the lives of the people, into their thoughts and traditions and culture.

Painting, too, drew colour from the new life. Some of the finest works of Ajanta, a great stride forward from earlier specimens, belonged to this period. E. B. Havell has written :—

Hindu artists reshaped the crude imaginings of the Gandharan school according to the traditional concepts of Brahman Philosophy. The divine Buddha was no longer portrayed in the guise of an Indo-Roman monk but as the Buddhist counterpart of Siva, the perfect Yogi of India, or as an avatar of Vishnu. Thus Buddhism outwardly and inwardly was transformed by Brahman thinkers.

Nalanda, the great University of this age, remained like Ajanta a stronghold of the Buddhist Way. But even as the artists of Ajanta revealed Hindu ideals in their creative striving, the monks under the tiled roofs of Nalanda, passing on their knowledge to eager pupils from all over India and from abroad, conveyed in their teaching many basic elements of Hindu philosophy. The Vedas, indeed, ranked high in the Nalanda curriculum.

The intellectual tide of the times, it must be noted, reached over beyond philosophy and literature, beyond painting and sculpture, into the colder realms of medicine and science. The decimal system of notation, Algebra and Chemistry were early fruits of Hindu investigation, passed on into Europe many centuries after by Arab scholars. The process of transmission, however, had its start in the age of Vikram and was directed toward the South of Asia and the Far East. A repetition, in a way, of Asokan times, but on a more comprehensive scale, for the era was like an enormous vase that was brimful, overflowing. Ananda Coomaraswamy has rightly claimed :—

Almost all that belongs to the common spiritual consciousness of Asia, the ambient in which its diversities are reconcilable, is of Indian origin in the Guptan period.

The people of India today, torn and unhappy at the close of two thousand years of their oldest samvat, cast wistful eyes upon their past fulfilments, upon the golden age of Asoka and the golden age of Vikram, and these splash them with wonder and lend them their dreams.

BHABANI BHATTACHARYA

# JUSTICE

[ **E. F. Carritt,** the author of numerous volumes on philosophy, has made a valuable contribution to the study of justice, on which he writes this article.—ED.]

I have been asked to say "What, in my opinion, are the most important principles of philosophy which would help in the building of the new social order even now going on."

I think philosophical principles have little weight in the balance against the needs or even the passions of men. If the scale is to be turned against either of these, our one hope must be in an appeal to the morality of plain men, to their justice and their conviction of human brotherhood. Philosophy cannot teach us our duties; it cannot offer any motive for doing them; in no way can it affect many persons directly or at once. Its only aim is to define and clarify what all men dimly know. But if it can do that, and if the definitions and clarifications of the study can slowly seep into the confused babble of parliaments and the market-place, it may serve plain men as a defence against sophistry. For since men's needs and passions do not always despise the feeble aid of fashionable philosophisms, philosophy need not be so modest as to refuse an antidote.

For what it may be worth, then, I suggest that the service which philosophy might do political controversies today is to call them back to old and simple recognitions of justice and of the rights of man his right to liberty, which implies equality, his right, in Kant's odd phrase, to be trusted as an end and never as a means only. To this we must be called back from that idolatry—nationalism, imperialism, racialism—which would limit our duties to our own pack, or still more monstrously to a State, ambiguous whether actual or ideal, which is above morality and is indeed the Great Leviathan, the mortal God, *der Gang Gottes in der Welt.*

Moral philosophy may usefully remind us today that over against the servile absolutism of Hobbes stands the personal independence of Locke, over against the cloudy rhetoric of Burke, now piously cosseting his own nostalgia, now cynically counting on the like sentimentality in mankind, stands the blunt challenge of Tom Paine, against the communal hedonism of Rousseau the straight moral law of Kant, against the rationalised mysticism of Hegel's power-philosophy the good sense of a Maitland and an Acton.

Let me illustrate these allusions by parallel passages. Hobbes says:—

> Whatsoever (the sovereign) doth, it can be no injury to any of his subjects—because the law is the public conscience by which (they have) already undertaken to be guided.

To which Locke replies:—

Wherever violence is used, and injury done, though by hands appointed to administer justice, it is still violence and injury, however coloured with the name, functions, or forms of law.

Rousseau postulates a General Will which is not the will of all, nor perhaps of anyone, and is always right and conducive to the "general good," so that whoever does not submit to it may fairly be "forced to be free"; Kant holds that we must further the ends, that is the happiness, of every rational being.

Hegel developed this mysterious entity into the objective or absolute Will, definitely distinguished from our actual wills, and careless of the happiness of any individual men. It would be what was usually meant by the Will of God were it more beneficent and if he had not held that it manifests itself fully in the course of the world and in the might of the State. It is only, he thinks, in obedience to such absolute power that man's true freedom and virtue lie, for to suppose that freedom means doing what you would choose, or morality in doing what you think right, is, for Hegel, a crude and trivial error. Man's private morality and immorality alike are all shaped to its own great ends by "the cunning of the Idea," which had produced the Prussian state, as Burke thought that the "divine tactic" had produced the British constitution. And since there is no power above States, they can, as Hobbes also thought, have no obligations to one another. War is justified, the might of a State is its right.

This at least is the interpretation of Hegel's Philosophy of Right and Philosophy of History which has been accepted and defended by his followers. F. H. Bradley wrote:—

The striving for a positive morality of one's own is futile and in its very nature impossible of attainment; in respect of morality the saying of the wisest men of antiquity is true, that to be moral is to live in accordance with the moral tradition of one's country.

Bosanquet wrote:—

The state is the guardian of the whole moral world, but not a factor within an organised moral world. Moral relations presuppose an organised life, but such a life is only within the state, not in relations between the state and other communities.

Justice for Bosanquet belongs to the unreal world of "claims and counter-claims" and is, as Rousseau also thought, below the notice of the General Will. Professor Reyburn says: "Moral responsibility is an abstraction."

The ancestry of this state-idolatry is plain: Burke had said:—

The state is to be looked on with other reverence, because it is not a partnership in things subservient only to the gross animal existence of a temporary and perishable nature.—Each contract of each particular state is but a clause in the great primeval contract of eternal society, linking the lower with the higher natures, connecting the visible and invisible world, according to a fixed compact, sanctioned by the inviolable oath which holds all physical

and all moral natures, each in their appointed places. This law is not subject to the wills of those who by an obligation above them and infinitely superior, are bound to submit their will to that law.

Nor is the progeny of the doctrine less clear after a century and a half:—

The state is not merely a guardian preoccupied solely with the duty of assuring the personal safety of the citizens,—it is also the custodian and transmitter of the spirit of the people, as it has grown up through the centuries in language, in customs and in faith. And the State is not only a living reality of the present, it is also linked with the past and above all with the future, and thus, transcending the brief limits of the individual life, it represents the innermost spirit of the nation.

And again:—

The nation is an organism endowed with purposes, a life and means of action transcending in power and duration those of the separate individuals or groups of individuals which compose it. It is a moral, political and economic unity which realises itself completely in the State.

These are translations respectively from a speech on International Conciliation by Mussolini in January 1935 and from the Fascist Charter of Labour, 30th April 1927. I think this must have been written by Gentile, a close student of Hegel, who appears to agree with that master that a modern philosopher is properly a servant of the State. It is easy to see how apt such a theory is, whatever the intentions of its authors, to be a weapon in the hands of totalitarians, imperialists and warlords. It maintains the divine right of rulers to rule wrong. But already, fifty years before Burke, it had been exposed in anticipation to the dry irony of Hume, even more mordant than Voltaire's:—

That the Deity is the ultimate author of all government will never be denied by any who admit a general providence and allow that all events in the universe are conducted by an uniform plan and directed to wise purposes.—But since he gave rise to it, not by any particular or miraculous interposition, but by his concealed and universal efficacy [Burke's "divine tactic," Hegel's "cunning of the Idea"], a sovereign cannot, properly speaking, be called his vicegerent in any other sense than every power or force, being derived from him, may be said to act by his commission. Whatever actually happens is comprehended in the general plan or intention of Providence [Hegel: "The real is the rational"] nor has the greatest and most lawful prince any more reason, upon that account, to plead a peculiar sacredness or inviolable authority, than an inferior magistrate, or even an usurper, or even a robber and a pirate. The same Divine Superintendent who for wise purposes invested a Titus or a Trojan with authority, did also, no doubt for purposes equally wise, though unknown, bestow power on a Borgia or an Angria. The same causes which gave rise to the sovereign power in every state, established likewise every petty jurisdiction in it, and every limited authority. A constable, there-

fore, no less than a king, acts by a divine commission, and possesses an indefeasible right.

I think then that the greatest service philosophy could today do to politics would be to recall them from the misty idealisms of General Good or group-self-realisation to the old and plain realities of justice and the correlative rights of men.

It may be objected that it is not so plain what the rights of men are. And it must be allowed that their supporters have exposed themselves to criticism by making them at once definite and abstract:—the indefeasible right to life, for instance, in abstraction from the situation. But it is always the situation which gives rise to rights and to correlative obligations. We may have to sacrifice one man's life to save two, still more often his claims to nourishment, to amenities, to leisure, when there is not enough of these things to go round.

The rights of man may, I think, be reduced to the one fundamental right of equality, which Aristotle saw is a kind of justice, the right to have his claims, arising out of the situation, impartially considered. Nothing, said Bishop Butler, is plainer vice than to judge that fair and equitable to another, which we should condemn as harsh and oppressive to ourselves. We all know in our hearts that every human being has the claim to be treated equally until very good reason has been shown to the contrary; and a good reason is not fear or favour, affection or distaste, colour or race, but only that the satisfaction of his claim would preclude the like claims of others. When even liberty is plausibly spoken of as the fundamental right, it is clear that we mean *equal* liberty, so much liberty as will not interfere with the like liberty of others. That is perhaps why liberty of speech is one of the least questionable rights, since, when it is not inflammatory and does not intrude upon our privacy, it can hardly prevent any man from doing what he will. Equal liberty is indeed fundamental. And liberty means not the power of doing right (which is often only a matter of probable opinion), but the power of doing what you will, without physical coercion or fear (in the last resort) of physical coercion from other men. This is approximately Maitland's definition and the only one, I think, which begs no questions.

The other most famous right, the right to property, is closely connected with the other two. It is a right to a particular kind of liberty, the power to consume or use such objects as you will without coercion or threats of coercion. What property a man can claim depends, as Locke saw, mainly on three conditions: What he has earned, whether there is as much and as good left for others, and whether he can use it to advantage of life. His liberty to use goods must not preclude the like liberty of others. And the equality of rights to such property seems

to involve approximate equality in the amount of property. The more a man needs something the more is his liberty, or power of doing what he will, restricted by laws against appropriating it. The rich are little incommoded in their liberty by laws against theft. The more property approaches a desirable monopoly (the extreme case being a monopoly of water) the more it infringes equal liberty. A law dividing the drink equally might diminish each man's liberty, but equally and much less.

Hume said: "Whenever we depart from equality we rob the poor of more satisfaction that we add to the rich" and "Property when united causes much greater dependence than the same property when dispersed." Harrington said: "Equality of estates causes equality of power, and equality of power is liberty." Godwin briefly stated a position often attributed to later authors:—

It is only by means of accumulation that one man obtains an unresisted sway over multitudes of others. It is by means of a certain distribution of income that the present governments of the world are retained in existence. Nothing more easy than to plunge nations, so organised, into war.

Matthew Arnold said, "Seek Equality"; for as Acton has told us "All power corrupts and absolute power corrupts absolutely."

E. F. CARRITT

## FOOL INDIA!

Mr. P. Derrick presents a ready-made solution for the Indian question in a letter to *The New English Weekly* of 3rd December 1942. What he proposes is "to give India the form of independence under an Emperor of her own as a pledge for complete independence as soon as possible." This Emperor, he suggests, may be chosen from among the Indian Princes who "have long been accustomed to nominal independence." The choice is to fall on "one of the less prominent of these, preferably a *young* ruler, able and enterprising and noted for his wise and constitutional rule." Such a gesture, Mr. Derrick believes,

might well capture the imagination of the Indian masses to whom the name of independence without the substance might mean more than the most solemn promise of the substance without the name.

A poor compliment to our intelligence, in spite of India's disillusioning experience with solemn promises!

Knowledge of the measure of "independence" which Princes in India enjoy and of the administrative abilities of most of them would have brought Mr. Derrick down from his grand vision of a united India under "a less prominent" yet "noted" Prince as Emperor. Mr. Derrick fails to tell us how progress from nominal independence under a nominal Emperor towards complete independence and federated government is to be achieved.

India has become a subject about which any nonsense can pass into print in the West. And unfortunately the darkeners of counsel by words without knowledge are not confined to casual correspondents of hospitable weeklies.

# WHAT IS BEAUTY?

[The title question raises as many difficulties as Pilate's mocking query, "What is truth?" *Quot homines, tot sententiæ!* But just as Truth itself *is*, unaffected by men's affirmations or denials, so there is Beauty that transcends opinions. That Beauty is not ill defined in **Dr. K. R. Srinivasa Iyengar's** phrase as "the balancing, harmonizing and unifying quality of the subject." But that definition is as valid for Goodness or for Truth—another demonstration that the three are one.—ED.]

We use the words "beauty" and "beautiful" rather too freely in all sorts of connections. A beautiful scene; a beautiful woman; a beautiful experience; a beautiful statue; a beautiful building; a beautiful wound (yes, even that!) etc. Again: the beauty of the female form; the beauty of holiness; the beauty of childhood etc. Like "lovely" and "nice," the words "beauty" and "beautiful" also are in danger of losing their meanings altogether. In the face of this promiscuous use of these two words, we have certainly a right to ask the questions: Does "beauty" mean anything in particular? Is there a common quality in all the things enumerated above that entitles us to apply the word "beauty" or "beautiful" to them all? In other words, can a definition, however wide, be found that embraces all these instances?

Let us consider in detail a few examples and strive towards a workable definition of beauty. Firstly, a song; say, a good specimen of Karnatak music in Hamsadwani *raga*. Rendered well, the song comes to the hearer as experience that moves him profoundly. Presently, even as his senses are enthralled, his intellectual faculties are alert at the same time; he listens and he also thinks; he responds to the music, he enjoys it, he even starts judging it. *Pallavi, anupallavi, charanam*, they come one after another, and they all differ from one another; the very repetitions are repetitions with a difference. The sequence of sounds, the sequence of ideas, the alternations and the repetitions, these give the song ample variety. And yet the song is a unity—a splendid unity—and not a chaotic congress of meaningless sounds. The trilinear co-ordinates of *sruti, raga* and *thala* fix the song securely in the realms of harmony. We have thus a sort of balance effected in the song between order and variety, between unity and diversity.

Secondly, poetry: Why is a line like "Here in her hair the painter plays the spider" or "All the perfumes of Arabia will not sweeten this little hand" considered to be beautiful? The first of these embodies a suggestive metaphor and the second is a telling antithesis; and the "beauty" that we associate with the lines

should therefore be largely an emanation from these figures of speech. "Painter" and "spider" are very dissimilar things; but they have one thing in common—the ability to weave beautiful patterns, be they a woman's golden locks on the canvas or a mere web in the bathroom. Similarly, one would suppose that a stray breath of Arabian perfume would suffice to sweeten Lady Macbeth's "little hand." But no! the little hand is so fully implicated in crime that even Arabia's vast store of perfumes cannot sweeten it. The wages of sin is putrefaction, death; and all the perfumes of Arabia will not help one to evade them! Thus, metaphor and antithesis alike thrive on parallelism of one sort or another. In metaphor or simile, agreement in two seemingly dissimilar things is posited; in antithesis or contrast, disagreement in two seemingly similar things is posited. And suggestive metaphor or antithesis is beautiful because in these figures of speech a balance is effected between the similar and the dissimilar.

Thirdly, a whole poem: say Keats's *La Belle Dame Sans Merci*. The first three lines contain eight syllables each, the last line contains only four; and this is so with every stanza. Haven't we here at once order and disorder? The rhythms and the rhymes also illustrate the same principle of balance between order and disorder. Moreover, the poem begins with a picture of desolation; in the course of the poem we experience the emotions of wonder, wild surmise and exhilaration; we touch the very summits of ecstasy, only too soon to fall once again upon the bleak regions of despair. The wheel has indeed come full circle and we can see clearly the balance effected in the poem between the rainbow colours of our aspirations and the starved lips of our disappointments; and the poem—sound, sense and form—is thus a little thing of beauty, a joy for ever.

Fourthly, a poetical tragedy: say Shakespeare's *Macbeth*. It was Hazlitt who first explained how the principle of contrast is subtly worked out in the play. We have vivid contrasts as we turn from the witches on the heath to the court of King Duncan, from scenes of crime to the prattle of Lady Macduff's son, himself soon to be done to death; the day is fair and foul, says Macbeth, and the witches say in chorus, "Fair is foul, and foul is fair"; the world of the Duncans and the Malcolms and the Macduffs impinges on the world of the Macbeths throughout the play; Macbeth himself is a living contrast to Banquo, to Macduff, even to Lady Macbeth; he is himself, he is Evil, and he is pitted against the moral order. The play is thus a collocation of contraries and contradictories, signifying the diversities and the enormities of life; and yet *Macbeth* is a vivid and glowing unity, no mere hotchpotch. The shifts in action and in language, the accentuations and the contrasts, the diversities and the enormities, all radiate towards a centre—the Macbeth

microcosm; and this centre holds the play together, gives it the radiant beauty of form and significance. A tragedy like *Macbeth* not only enables us to contact evil and pain but also to perceive the streaks of new light that jerk out of the abyss; we not only see the fact of division but also infer the possibility of ultimate reconciliation in terms of good. In Mrs. Una Ellis-Fermor's words, a great tragedy represents

> a balance between conflicting pictures of the universe, of man's condition and destiny...evil is not glossed over or treated as unreal, but the ultimate transcendence of good is revealed rather in terms of a transvaluation of values than by an attempt, far less convincing to most of us, at a direct denial.

Once again we realize that beauty is but balance effected between the claims of unity and diversity, of happiness and sorrow, of good and evil.

Fifthly, a human group: say, an old woman with her grandchild sitting on her lap, looking trustfully into her care-worn and rugged face. The woman is no more beautiful, not in a physical sense; she is but intently gazing at her little granddaughter—gazing, as it were, into the future. The old woman shuddering at the thought of the splinters of her maimed and broken past—the tiny chip of innocent flesh, luxuriating in her rosy visions of the future. This very antinomy binds the two together, because trustfulness and welling love make the child and the woman an unbreakable unity. Age and youth; ruggedness and beauty; knowledge and innocence; an accumulated regret for all the yesterdays and an eager hope for all the tomorrows: these, even clear opposites such as these, are yet balanced in this human group, whether it is met with in actual life or only encountered in a picture gallery. Here too beauty would seem to lie in the balance effected between apparently dissimilar things. Even in larger groups—a group photo, a public meeting, etc.—it is always possible to discover the beauty of form, form that balances, in Mr. Roger Fry's words, "the attractions of the eye about a central line" in the group, the line being something analogous to the fulcrum of a balance.

There is no need to multiply these examples. As Gerard Manley Hopkins has shown, in his thoughtful Platonic dialogue on Beauty, even a stray leaf—beautiful in its seeming simplicity—will be seen, on closer scrutiny, to owe its beauty to the persistence of this principle of agreement in disagreement, of balance between apparent opposites. A leaf; a tree; a garden; a seascape; a landscape; an attitude; a cycle of significant movements; a sudden, sharp jet of melody; a succession of them purposively held together; a momentary spasm of happiness; an experience extending over a considerable period, marked by sudden transitions, and yet modulated to an underlying harmony: all these, in

their lesser or greater degrees, may be beautiful things, and always for the same reason.

What is "beauty," then? It is, essentially, an experience—it is, as D. H. Lawrence puts it, "something *felt*, a glow or a communicated sense of fineness." Presently, the meddling intellect starts analysing and discovers that beauty is, after all, the result of the balance effected between seeming opposites—a sort of metaphysical equation. In short, beauty is the balancing, harmonizing and unifying quality of the subject, a quality to which man ever pleasurably responds.

K. R. SRINIVASA IYENGAR

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# INFLUENCE OF INDIA

The historian's need of the universal approach is the Rev. Leslie Belton's theme in "The Deep Roots of History." (*The Hibbert Journal*, January 1943) The true historian is concerned with the deeper currents which guided the course of events only less than with factual veracity. His record of the decline and fall of civilisations derives much of its significance from his assessment of the why and the wherefore. In the final analysis, all true history has a basic continuity. It is a reflection of that unity of life in which Mr. Belton recognises "a central doctrine of Indian religion."

Specifically, Mr. Belton insists that "the stream of civilisation flowed *through*, not *from* the soil of Palestine and Greece." The latter, like Rome, are but "links in a chain reaching back to the diffusing dawn of civilisation in the valleyways of the Indus, the Euphrates, the Tigris and the Nile, or wherever the sources of civilisation are finally found."

He cites the resemblances between the Homeric and the Indian epics, the inexplicability of Orphic esotericism except on the basis of Indian influence, the suggestions in Plato's dialogues of Upanishadic thought, the close affinities between Neo-Platonism and the Vedantist system. All these cannot but shake the common Western assumption that "every noble aspiration, every ethical insight, every seminal idea had its birth or its fullest and finest expression in Palestine or Greece."

The great wave of creative civilisation moved Westwards from India, the Mother of Cultures, under conditions which modern history is but dimly visualising. In history every cause is an effect and every effect a cause and a historian who loses this larger perspective does not tell his tale well.

# DIET AND DESTINY

[**Mr. H. Ryner** makes out here a case for dietary reform but he puts his finger on an even greater need when he traces much of our present discomfiture to general reluctance to think. After all is said and done, what a man eats is of vastly less importance than what he thinks and feels, desires and speaks.—ED.]

*"Truth is the greatest thing that man may keep."—Chaucer.*

As I am writing this essay, we are in the midst of a catastrophic war, the outcome of which cannot be foreseen. Unleashed are the grim forces of Hell: evil, of evils most evil!

What compensating good is there to arise from the sufferings? There will be plentiful searchings of heart. There may even eventuate a revaluation of values, a consummation much to be desired. There may be a quickening in the otherwise slow march of intellect. The new world called into existence may somewhat redress the balance of the old. What a heedless race we have been, to be sure! We failed to see our tokens. Not one web was too paltry to catch our modern brains. Our affairs are now in a prodigious tangle. Religion has lost its hold on us. We allowed our faith, together with morality, to be torpedoed, in the holy name of science—a half-baked science—on promise of worldly boons as substitutes for the moral ideal. Blinded with learned dust, we shifted our former allegiances from religion and wisdom to the varsity chair. The professor became our new Infallible, wherefore it has come to pass that we are now cursed with a "scientific," instead of a theological, obscurantism. We are only tardily realising that modern biological science is merely one peculiar and imperfect way of looking at facts, the personal equation obtruding itself withal. Vain, however, is all learning, unless it be attended by wisdom. Wisdom is ever justified of her children. Science, forsooth, is not by any means as trustworthy! Again we shall have to learn to distrust "Infallibles." We could soon do without them, did we not shirk the duty of thinking for ourselves on various vital matters. Alas, we find thinking too irksome a process! And it is this deficiency more than any other which is at the root of our present discomfiture. Our remedies, "oft in ourselves do lie"; but how prone are we to forget this grand fact and to turn, instead, as soft, meek noodles, to pretentious hirelings, hoping that they may stitch and botch our diseased flesh. Shakespeare allocates to Brutus—the last of the Romans—the power of rehabilitating himself quickly from any disorder that might have arisen.

How many are there who could

honestly boast that they are truly healthy? Not one in twenty thousand! We are all too content to linger in precarious "sub-health" and to miss real health and the concomitant degree of alert intelligence, the two great blessings of life. Instead of applying intelligent self-help, we are constantly looking out for charlatans, men supposed to give us absolution from our sins for a small fee. And we regard them as "Pardoners," possessed of much the same Divine Rights as those once presumptuously claimed by the Stuarts. No one thinks of ever challenging these pretenders. We are too docile for initiative and for revolt. What an injudicious, disease- and doctor-ridden crowd we constitute! How content we are to be underlings and to put up with a life of mere ephemerals! We are inured to distress, used to aimless behaviour. We are tolerant of great evils, with a train of "Remorse and Sorrow and Vindictive Pain." The Devil himself we should fail to scent out "even though he had us by the very throat." The result is that nothing can we call our own but death. We employ healers who cannot in the first place heal themselves, and, the greater their ineptitude, the more we pay and honour them. Reason stands aghast!

We prefer such turpitude to a life of energy and self-reliance, though these might render us free and masters of our destiny. Without health, however, life is not life at all! We forget that it is the worst of the delusive medicines we use that one kind of drug subsequently makes another, more futile, necessary. Well has it been said that "War slays its thousands, Peace its ten thousands." Whilst there are still plenty of men willing to go forth valiantly in war-defence of their homes, there are few ready to fight our more insidious internal enemies, who decimate us in times of peace. Our belief in custodians is vain so long as the question remains unanswered: *Quis custodiet ipsos custodes?* We thus let our women and children die without a single hand being raised in their defence.

We choose our very Health Ministers from amongst those who are incapable of ministering even to their own needs, or who, maybe, have a vested interest in disease. We sold our moral inheritance for the blandishments of a materialistic mushroom science, fondly believing that all its sand was radiant pearls. We forgot that "*Science sans conscience n'est que ruine de l'âme.*" We were deaf to the groans of a tortured lower creation, suffering agonies under our parasitic depredations, with the result that the conscience of the world is sick and corrupt. In our selfishness, we took to gross flesh-eating, with the result that we became veritable bundles of morbidity, marked increasingly by indiscrimination of thought and by incomprehension. Our progress was backward. The lowly insects, in their famous social states have learnt the cardinal lesson that in the main-

tenance of their vast populations they succeed best by increasingly relying—as cultivators, not scavengers—upon a vegetarian fare. We, however, failing in such prudence, went along the opposite, the carnivorous pathway of life, as though destined to be Nature's scavengers, which is far from being the case. We became flesh-eaters, this involving a luxuriant but degrading parasitism. Unindued with sanctity of reason, we made beef or pork our staple diet, never mind the why and the wherefore, never mind the consequences. We now have a shattering Nemesis to face. The mechanical successes of science dazzled us, as did the skill of physicians and surgeons, though they merely patch us up—*enfermer le loup dans la bergerie*—which is not at all the same as Real Cure. We foolishly gave priority to science and put the Holy Book on the shelf. We die in ten thousands while our savants try to satisfy their academic curiosity. Our case now stands thus: "*Disce aut discede*": Learn or depart! We are as prone to shower congratulations on quacks as men were in the unregenerate days of the tribe of the Fausts:—

Our med'cine this, who took it soon expir'd.
"Who were by it recovered?" none inquir'd.
With our infernal mixture, thus, ere long,
These hills and peaceful vales among,
We rag'd more fiercely than the pest;
Myself to thousands did the poison give,
They pin'd away, I yet must live,
To hear the reckless murderers blest.

It is in such wise that Satan, who has his *locum tenens* in high places, ever gets those who constitute themselves the hindmost. "'Tis my vocation, Hal, 'tis no sin for a man to labour in his vocation."

How does it come about that mankind is so greatly given to suicidal traits? Is there perhaps a pathology with a Nemesis underlying the calamity? How would a change of heart do as a remedy? *The Daily Telegraph*, on November 16th, 1939, stated that the German army was virtually on a vegetarian diet. Soya beans were reported to form its staple food. Soya-bean extracts were supplied to replace fat and eggs, and were added to the ten basic foods: barley, noodles, flour, potatoes, rice, preserves, peas, lentils, cabbage and turnips. When fresh vegetables and potatoes were scarce, vitamins were added to the available food in the form of yeast or tomato extract.

This news may have left many unconcerned; but it was none-theless important. Provided the Germans will draw the proper moral from their experiment, they will no doubt find that a vegetarian dietary is the ideal diet for man. And it seems to me the conversion of the Germans to vegetarianism is a paramount need of civilisation. It might make up for the lack of Latinisation which makes them lag behind other European races, due to the one-time German Pyrrhic victory of the Teutoburger Wald.

Let it be said that vegetarianism is still as uniquely capable of regenerating a race as it was in the days

of the Exodus, when the great Jewish Fuehrer took the Children of Israel in hand, removing them from the depraving flesh-pots of Egypt, to rehabilitate them upon the manna of the desert flora. Once the Germans are duly "de-porked," they will be the sooner enfranchised, too, and re-humanized—another case of redemption. It is not by any means that German vegetarianism had to wait for the war. Mr. A. Pitcairn-Knowles, a keen student of Continental food-reform, tells us that food-reform is effectively preached in Germany and that amongst the popularisers are many qualified doctors of medicine.

But why are the English almost deaf to words of truth and soberness on matters of this kind? Alas, by custom most live, and not by reason! And these beef-eaters *pur sang* have a heart of stone. To regenerate them it would be necessary to give them a heart of flesh. Hence, too, the vegetarians amongst us must make it their task to debunk a science framed by men who but mystify what is clear and confound what is intelligible, *i.e.*, by men stultified by a toxic dietary and by a futile academic jargon. Such men as these are possessed of a grim feeling, inclining them ever towards pessimistic and suicidal thoughts and to cynicism, so that they talk jestingly about food-reform and profanely about religion. What science should be is "organised commonsense." It was common-sense that made Shelley exclaim: "I conjure those who love happiness and truth to give a fair trial to the vegetable system."

Let no one suppose that the German army need be any the poorer for the absence of roast beef and other succulent viands, so long as its diet is sufficiently drawn from the vegetable kingdom. On the contrary, health and strength may be improved in the end by such food-reform. I speak from forty-five years of experience when I say that a vegetarian diet involves not the slightest forfeiture of stamina, but yields, on the contrary, an all-round gain in power. This to me, as to many others, is an irresistible conclusion.

One may predict that, in matters dietetic, Necessity, that well-known mother of inventions, will enforce reason and in time turn man's pain to glorious gain. Our scientific high-brows, addicts to the flesh-pots, have hitherto arrogantly misled us. For many decades they inveighed against vegetarianism. Now they show an auspicious eye by the side of the drooping eyelid. They prophesied falsely. Their half-baked science was not at all felicitously inspired. As a result, Reason has been tottering on her throne. It is now, fortunately, dawning on a few that, as Mr. Herbert Morrison, M. P., Chief of the London County Council, stated "the roots of war lie deep in our present ways of living" and that "we have the chance now to dig some of them out."

Not very long ago, a leading scientist stated that our European

nations were so incurably wedded to the flesh-pots that they would prefer waging wars for the reduction of population to the acceptance of vegetarianism, even if they might thus escape perpetual warfare. Were it not time this evil old mood were now overborne by better inspirations? It should be clearly understood that our present infelicitous mode of feeding involves a fatal lapse into a very unedifying biological phase, to wit, parasitism—a departure from the norm of life which ever entangles an organism in the train of Nemesis, so that it is penalised by sore degradation :—

This sickness doth infect
The very life-blood of our enterprise.

Europe presents today a vast encampment of parasitic races—"highly fed and lowly taught"—exhibiting, to my definite knowledge, abundant stigmata of degeneracy. As we lived in the eyes of nature, so do we also perish! Better we perish than degenerate into rank parasites!

"The fault, dear Brutus, is not in our stars.
But in ourselves, that we are underlings."

It is the mark of the predatory creature that it turns totally unmoral, unscrupulous and indiscriminate in its ways of life. Withal, predatory species universally exhibit the unerring malignant trait of cannibalism, to a greater or a less extent. In a carnivore pack, any weakness in a member is as an incentive for the others to pounce upon and to devour it. Are not our European Powers now going the same acherontic way of life? What is there remaining of our higher values? A searing account could be rendered of our profligacies. For several decades have I protested against our barbarian pseudo-science, its cue borrowed from the semi-civilised German professor, with its anti-ethical bias and its sadistic barbarities—vivisection, vaccination, and other abominations—aimed at meriting Heaven by making earth a Hell. I urged that we should never have toed the German line. The danger now is that all learning may be "cast into the mire and trodden down under the hoof of a swinish multitude."

H. RYNER

# THE HURS AND THEIR POETRY

[The Hurs have come into considerable prominence of late, especially on account of the execution of Pir Pagaro. The writer of this article, **Aslam Siddiqi**, M. A., says—"By profession I am a translator." He is now engaged in writing a book on Moghul Princesses.—ED.]

The Hurs have acquired widespread notoriety by their activities in Sind. Even the use of tanks, aeroplanes and paratroops did not succeed in annihilating them. The jungle that they used as their base of operations had therefore to be set on fire.

Their boldness, their spirit in courting death for the cause they hold dear and their courage in facing enormous difficulties and remaining undaunted call for an explanation other than that of mere fanaticism. As is well known, they defy law in order to bring pressure to bear on the Government to release their religious leader (Pir), Sibghatullah, popularly known as Pir Pagaro.* Much of their fool-hardiness may be due to the strong leadership of the Pir but more is due to their own character.

Before analysing the Hur character, let us briefly state who these Hurs are. They are members of a brotherhood which came into being about seventy years ago. Pir Hazbullah Shah, an ancestor of Pir Pagaro, was involved in a case of murder about 1865. His khalifa, Ghulam Nabi Laghari rendered him invaluable service in those hard days, in recognition of which the Pir conferred upon him the title of Hur. This khalifa thereupon began to organise a brotherhood, the members of which came to be known as Hurs. Its fundamental principles are fanatical loyalty to the Pir, fraternal treatment of all the members, never to act against but to co-operate with and help one another. Their loyalty has assumed so exaggerated a form that they can no longer be considered Muslims. They have gone to the extent of building mosques facing towards Kingri, the Pir's residence, and of declaring a visit to Kingri to be as good as the Haj pilgrimage. Their fraternal treatment has eliminated the traitors among them and has given them an efficient intelligence service. They mainly belong to Balochi and Sindhi tribes but as the organiser was a Laghari, a member of a prominent Baloch tribe, the organisation is thoroughly Baloch in character.

In order to gain an insight into the Hur character which has been partly brought out by their present struggle, we have to turn to their poetry which portrays them most faithfully and vividly. The literature of a nation constitutes its autobiography and this is partic-

*Subsequently sentenced to death by a Martial Law Court and executed.—ED.

ularly so when it has not developed so much as to put written words to uses other than recording its history and expressing its ambitions. Balochi poetry mainly consists of ballads which narrate various wars, fought between different tribes. Many of them deal with the thirty years' war that broke out between the Rinds and the Lasharis. Others record raids, horse-races and various tribal wars. The Hurs are so thoroughly steeped in warfare that they cannot describe their beloved even without mentioning weapons of war.

*Sara Phonze ki shai theghen bahokhen,*
*Bisat azh ashik jana guzokhen.*

(Her nose is like a sharp sword, a blow from which takes her lover's life.)

*Zulf zirih-buren theghenthai.*

(Her locks are scimitars which cut through my armour.)

The Pir figures prominently in their poetry. Numerous references made to him show how Pir-ridden the Hurs are and what status they assign to him. The Pir's help is sought in beginning any work.

*Nishto khanan yad Pira wathiya*
*Pir Alam Shah, Husain Shah Waliya.*

(Let us halt and remember our Pir, Pir Alam Shah, and Wali Husain Shah.)

The Pir looks after the conscience of his followers and frowns upon their failures.

*Sar-de sherani kar-ath*
*Pir buta rasthghara*
*Dragul baure mazara.*

(They gave up their lives in a lion-like fight, and were not ashamed before the face of their Pir, the tigers of Mount Dragal's snows.)

Unlike the Persians, who always observe the order of precedence of spiritual leaders, the Baloches quite blasphemously place the Pir above all.

*Yad khanan Pir nau-bahara*
*Hardame malik sachara,*
*Shaha mardan kirdagara*
*Panch-tan pak, chyar yara!*

(Let me call to mind the Pir of the fresh spring-tide, the Lord always true, the King, the creator of men, the five pure ones, the four Companions.)

Despite all their admiration for the Pir, it is strange to find that the Hurs have no conception of even the elements of Islam. For instance, they believe that if the Pir offers prayers and discharges other religious duties, all of them are relieved of such obligations. This strange belief has led to stranger notions.

*Name Allah hardume mar-en bandaghi,*
*Nen man parhean, nen namazi rosh lie.*

(My service is ever to the name of Allah, though I neither offer prayers nor keep fasts.)

The taking of revenge is as sacred to them as to the pre-Islamic Arabs.

*Hoti ber mani shahi en*
*Main baladh kilat zedhani.*

(A warrior's revenge is dear to me, on those who attack my lofty fort.)

Here is a strange plea for revenge.

*Sohav Lashari shawan dani dil pha jan*
*Gwashta Dilwasha ghussave, "Sharoe mani*
*Phar wadhi kirdaran Baloch lajji na-bi,*
*Gosh gunaskaran ki jihan hamchosh gushi."*

(Their guide Dilwash Lashari, who was then heart and soul with them, cried angrily, "I am the avenger, a Baloch cannot be put to shame before his own tribe, the ears are offenders if the world says so.")

The following brief story known to all of them shows their keenness on taking revenge and also giving protection to those who seek their shelter. Some boys were chasing a lizard which ran into the house of Bibari. She thereupon asked the

boys to leave it alone, for it was her refugee. They paid her no heed and killed the lizard. She called her husband and said to him, "If you do not take revenge for the lizard, I am your sister and you are my brother." He replied, "Have patience. I will so act that the ground will be full of blood, sixty corpses lying on one side and fifty on the other, all gathered together for the lizard's sake." The ballad ends thus :—

*Omara naskhe ishta pha kaula*
*Hongiren Balacha phara hona.*

(Omar—the husband—has left a memory for keeping his word, the Balach, his tribe, the avenger of blood.)

Loyalty to the leader is very much insisted upon.

*Baki malami phrushtaghant,*
*Yar sangatan-i ishtaghant,*
*Sharmigha nindant ma meroan,*
*Murdar haramana warant,*
*Shi guda amira zindagh-ant !*

(The other cursed cowards fled, and abandoned their friends and companions. They shall sit with shame in the assembly and feed on carrion and unlawful meats, because they remained alive after their leader was slain.)

Generosity is very much appreciated.

*Man bashkaghe band na ban,*
*Band biaghe marde niyan !*
*Harchi ki khai azh kadhira*
*Sadh ganj be-aiv dara,*
*Ziran pha rasten chambava*
*Buran avo kharch sara,*
*Mi bahr khanan go kadhira*
*Melan khanan pha phadha.*

(I will not be stopped from giving. I am not a man to be stopped. Whatever comes to me from the Creator, a hundred treasures without blemish, I will seize with my right hand, I will cut with my knife, I will deal out with my heart, I will let nothing be kept back.)

These are some of their characteristic features. In conclusion we may note their dash too.

*Thego arjala naptena,*
*Man dosti kura savzena,*
*Lai bi kadana zivirena,*
*Zar-ziren raha aman dai,*
*Jukhta bandi pha gakviya,*
*Goa go raha pharezi !...*
*Dasta man gware phirenan,*
*Thegha man sara bhorenan,*
*Chonan ghut-khanan katara*
*Biroth dan birjaka radhena,*
*Rasten dast mani hone bi !*

(Sharpen my sword, my diamond-like lightning blade, my friendly green-flashing sabre; sharpen it on the harsh whetstone, temper it to an edge to cut silver; gird on my sheath for the slaughter; both hilt and edge are fasting.

I will cast my hand upon his neck and break my sword upon his head, and so transfix him with my dagger that it will sink in up to the trusty hilt and my right hand will be stained with his blood.)

Hamayun used the Baloches against the Suri dynasty. A similar use could perhaps even now be made of them.

ASLAM SIDDIQI

# WHAT CAN INDIA TEACH?

## PHILOSOPHY AS DARSANA AND SADHANA

[ **P. Narasimhayya,** M.A., PH.D., now retired, was the Head of the Department of Philosophy of the University of Travancore.—ED. ]

Is it any wonder that, at a time like the present, thoughtful men and women among all nations should ask whether there is any hope of mankind's ever becoming *human;* and whether those studies known as the *humanities,* philosophy, religion, art and ethics, have any practical value in curbing the abuses of science which are daily deepening the hells of human barbarity?

Where are the effects of the teachings of Socrates, Plato and Aristotle, Spinoza, Kant and Hegel? What has resulted from the martyrdom of Christ, the sacrifices of Buddha and Muhammad, the teachings of a Sankara, a Kabir or a Lao-tse and of the lives of the millions of men and women in humble stations who have faced the Inquisition and the fanatic's sword without flinching, praying with their dying breath for peace on earth and good-will to all mankind? The strength of spirit for which they stood is now robbed and harnessed by the very evils against which they fought. Pseudo-philosophy, made up of race hatred and greed, and robed in the glittering ideology of nationalism, has usurped the throne of true Wisdom.

In a series of addresses delivered under the auspices of the British Institute of Philosophy on the deeper causes of the present war, British leaders of thought diagnosed it as the inevitable eruption of an evil ideology deliberately built up by the suppression of rational philosophy. Professor Adams observed that it was due to the decay of spiritual and moral values; and Dr. Gilbert Murray, that it was the result of the herd instinct being developed for evil. Dr. Matthews, Dean of St. Paul's, urged:—

> We have not clearly made up our minds on the question, What is man? There is no more fundamental problem than the nature of man and his true good, and on our answer to it depends the kind of civilisation we shall try to create.

Sir Richard Livingstone observed:—

> Twenty-two years ago an earlier generation were determined that the Great War should end war....Today, twenty-two years later, we are engaged in another war involving brutalities which no one would have dreamt possible in 1914....Naturally war fills our eyes at the moment....But, what of the civilisation itself?...Is such a civilisation worth saving?...If the test of any society is how far its life embodies the great trinity of Goodness, Truth and Beauty, ask whether our society comes well out of such a test.... We understand how to control everything except ourselves.

For this ghastly failure of our modern age to build up a fairer civilisation, it is said that philosophy also is partly to blame, with its excessive intellectual character,—as if it were no more than an intellectual jig-saw puzzle. In Indian philosophy, a different spirit has prevailed. Here it has been emphasised not merely as a *darsana* but a *sadhana* as well,—not merely as an intellectual understanding of the truth but also as a practical discipline without which the perception of the full truth is impossible.

Philosophy begins and fulfils itself in India as a practical science. It arises as the pathfinder to a better life, an "emancipated" life of true culture and through it to an enduring and universal happiness. The havoc and privations of human life are its motive-forces. The Indian philosopher is apt to brood over the pathos of finite existence and to emphasise its darker and more evanescent features. He speaks of the universe as an ocean of sorrow and pictures man as a gourd floating on the high seas and beaten about by the storms of circumstance. But this dark side of the picture does not benumb his mind and leave him sunk in pessimism. He sees in the very sense of finitude and pathos and the longing to rise above it, the promise of a higher destiny. The very sense of privation is the pull of the larger life. It is the dim nostalgia of the Infinite in the finite. Out of this, springs philosophy.

Philosophy is the search for the fuller life, in which the blinding storms of greed grow less and less, and bloody conflicts fade away more and more. In this sense philosophy is far-sighted pragmatism. What works for the truest and highest happiness?—this is the question which gives the primary urge to philosophy and culture in India. It is not a mere intellectual effort to satisfy intellectual curiosity. It is not an abstract theory evoked by the need of logic. It begins in life's aspiration to understand the infinite harmony and develops to teach self-discipline, unfolding the joys of the deeper life. The intellectual effort is the means to the practical discipline; and the practical discipline itself the means to better perception. Both together make the Illumination of the mind, the fulfilment of the Self and the attainment of its true happiness.

Plato remarked that philosophy begins in wonder. When man wonders at the majesty of the hills and the sea, the grandeur of the starry heavens, the regularity of the seasons, the phenomena of thunder and lightning, and the mysteries of birth and death, of sorrow and inequality, and attempts to understand them, philosophy is born. The Vedic hymns express this wonder. "Who guides the seasons, sets the limits to the sea and fixes the stars in the heavens? What was in the beginning prior to the world?" they ask. This species of wonder seizes on some phenomenon or problem because of mystery inherent in it, because it is

fascinating, strange or contradictory. It is satisfied when an explanation is discovered which is intellectually and æsthetically satisfying.

Now this urge becomes deeper when the practical interest of personal fulfilment joins the intellectual and the æsthetic. He strives for a fulfilment deeper than intellectual and æsthetic contemplation. This approach naturally leads him to emphasise sterner and more vital aspects. He is not satisfied, as Leibniz was, for instance, with an onlooker's picture of the world as a beautiful mosaic or a piece of music where the discords of anguish are balanced by the chords of joy. The total effect for a transcendent onlooker may be intellectually exquisite and æsthetically beatific. But to the Indian philosopher a deeper view seems essential. He takes a practical and therefore an individual stand-point. He is not looking for a world-picture as it may appear to an outside contemplator but as it affects each individual in his own life.

But, though his inspiration is practical, the Indian philosopher does not forget that philosophy is a relentlessly critical, rational and inductive inquiry. He is tireless in his analysis of facts, arguments and counter-arguments, and proofs. Putting aside mental idleness and prejudice, he is ready to examine every subtlety and abstraction. This is the ideal of philosophy which inspires the Indian thinker, and none more than the Vedantin.

The quest of happiness leads necessarily to the search for truth and reality. It is a happiness which is deeper and more abiding than that of the senses. Sensuous pleasure deadens the finer spirit of man and corrupts his civilisation. Beginning as the search for enduring happiness, Indian philosophy becomes the search for Truth.

Now, to be faithful to facts and to range over their whole field without neglecting any, is the scientific spirit in which Indian philosophy embarks on its quest of Truth. It is a thorough study and nowhere merely speculative. It does not weave *a priori* webs of reasoning or make dreams out of its fancy. It waits on facts, studies them and reports on them. Some individual philosopher may ignore or fail to see some facts, but he will not abjure his primary devotion to facts as the arbiters and proofs of his teaching.

This method is as scientific as physics or botany. It has throughout the free spirit of reason and scientific inquiry.

It is unfortunate that the European term "science" has become rigidly confined to the natural sciences, so that in applying it to philosophy we seem to be confusing this with them. But philosophy is scientific without being a mere natural science. Unbiassed inquiry based on facts is not the monopoly of the natural sciences. The Indian term "sastra" is free from such confusing associations. Philosophy is freely described in India as a "sastra" without the least sugges-

tion of its identification with natural science. It is the science of reality, *tattva sastra*.

The Indian philosophers are never tired of repeating that the methods of Agreement and Difference (*anvaya vyatireka*) are the essential first steps to philosophic truth. "The wise man," says one Indian philosopher, "will observe the facts and discover the nature of the self even as fire is deduced from smoke."[1] Another remarks, "It is a well-recognised maxim that no demonstrable fact of experience should be dismissed on the mere ground of its inexplicability."[2] If theories conflict with facts, it is the theories that must go by the board. The facts remain, demanding a more and more adequate explanation. The maxim that an ounce of fact is worth more than a ton of speculation is as true for the philosopher as for the scientist. This is the vital spirit of Indian philosophy.

All philosophy is scientific in the sense that its methods build up verifiable truth. Only in the range of its subject-matter, which is cosmic, and in the absolutely critical character of its investigation, does philosophy differ from science. And in this it is not less, but more than science. In Professor Ward's beautiful phrase, it stands apart as the "queen among the sciences." It is not *a priori* speculation any more than science is.

To what results this spirit of inquiry has led Indian philosophy in its age-long quest of Truth, it is hopeless to try to indicate in a brief summary. It suffices to note that it has built up in India a culture of the widest catholicity, embracing every genuine form of religion and morality; spiritualising and elevating art and every aspect of life; and finding its highest happiness in that great aspiration which might well be the watchword of civilisation,

> From the unreal, lead us to the real,
> From the darkness, to the light,
> From death, to the abiding.

P. NARASIMHAYYA

[1] Suresvara. N. IV. 5.
[2] Sayana. T. V. T, II. 4, 3.

# THE PATH OF PATANJALI

[We publish here the last of a series of three articles by **Dr. D. G. Londhe** on the system of mind-control taught by Patanjali.—ED.]

## III.—THE CONSUMMATION

The essence of the Yogic method of mastering the mind consists in the gradual withdrawal of the mind from objects, in inducing a sort of relaxation which culminates in a state of de-objectified consciousness with mental modes stilled, known as Samādhi. The nearest approach to a description of Samādhi is the paradoxical phrase "waking sleep." It is subjective consciousness devoid of all admixture of objective contents.

That a settled and prolonged practice of the Samādhi state results in the storing up of enormous psychic energy is a commonplace axiom in Yogic literature. Recently the researches of Professor Berger of Jena have shown that when the eyes are shut a regular rhythm in the activity of the brain cells follows. The brain cells beat in unison only when the mind is indrawn and relaxed, as in Samādhi. Any distraction disturbs this regular rhythm. In a meditative pose, with eyes shut, a regular rhythm is set up. The vast amount of energy stored up in this state, with a regular electrical rhythm of ten per second, can be gauged if we remember that, according to Prof. A. V. Hill of London, an individual nerve can transmit about a thousand impulses a second. If a nerve impulse is an electrical phenomenon of such a frequency, we should not be surprised if an adept in Yoga claims the power of transmitting telepathic messages over long distances.

Just as modern would-be atom splitters are experimenting with bombardment with protons and deutons, the Yogis of ancient India were experimenting with controlling the cells of the sympathetic and parasympathetic nervous system. They strove to awaken the slumbering powers of the coiled-up Kundalini, identified with the vagus nerve of the sympathetic system which controls the heart, the lungs and other vital organs. Dr. Rele has suggested that many of the marvellous feats of the Yogis can be explained in terms of the voluntary and conscious control of the involuntary functions of the autonomous nervous system. Following this suggestion one can speculate upon the powers that may be developed once the conscious control of the sympathetic nervous system has been established. This nervous system man has inherited from forms of life which are more widely diffused in nature and man can therefore attain, through this channel, community with his cosmic origin.

A study of hypnosis is likely to

throw a revealing light on the nature of the state of Samādhi. In hypnosis, the ordinary waking Ego is silenced but the hypnotic state is not to be identified with sleep. William Brown describes the hypnotic state as follows:—

> Thus we produce dissociation of the power of hearing and interpreting a particular kind of sound from the rest of the mind. The rest of the mind is lulled to sleep; it is a case of partial sleep. But more than that there is an emotional element at work.[1]

What is particularly noteworthy is the emphasis on the facts that hypnosis is not sleep, that it can be induced by suggestion and that in hypnosis it is possible to recover lost memories. Samādhi like hypnosis is induceable by effort, and it is a state in which ordinary consciousness is eliminated, and yet a kind of consciousness, with a heightened and purified pleasurableness and a sublimated self-awareness does remain. The adepts in Patanjali's method and technique undoubtedly experience this super-consciousness. If a psychologist well-versed in modern methods of laboratory experiment succeeds in mastering the Yoga procedure up to the stage of Samādhi, he will certainly throw light on the nature of this super-consciousness and will be able to describe Samādhi in terms of modern Psychology. Mystification and superstition in regard to Samādhi are prevalent. There is an urgent need that Samādhi-consciousness be studied by trained introspectionists in a true scientific spirit, so that the fog of popular associations may be lifted and the experience of Samādhi be viewed in proper perspective.

Yogism proceeds on the basic assumption that mind is larger than consciousness. In sleep and in hypnosis there occurs an accurate measurement of time, as is proved by the phenomenon of the carrying out of post-hypnotic commands. This basic principle is being widely recognised in modern thought under the different concepts of the subconscious, the unconscious and the subliminal. Modern thought has failed to give a consistent and coherent picture of the human psyche, of which different accounts have been given in biology, psychoanalysis psychiatry and psychical research.

The theory of the subliminal self as developed by Myers makes the nearest approach to the Yogic view of the Psyche. According to Myers the normal waking consciousness is but a small fraction of the integral mind of man. The subliminal self contains aspects which remain undeveloped in the individual's ordinary social and cultural environment. In the inspirations of poets and the brilliant performances of scientific geniuses there is what he calls a "subliminal uprush of faculty into the supraliminal through the 'psychical diaphragm.'" It is through the subliminal that we may come into closer mental relations with one

[1] *Psychology and Psychotherapy*, pp. 11-12.

another and with the spiritual universe.

Myers's view has been criticised on the grounds of both over-simplification and over-elaborateness, but it seems to me unavoidable to posit some fundamental and foundational part of the human psyche if we are to explain many mental potencies which ordinarily remain undeveloped. Yoga theory and praxis spell a systematic effort to lay down principles and rules for the development of these slumbering potentialities of the human mind. It is significant that Yoga nowhere makes water-tight compartments of the mind. Normal and abnormal are only conventional labels for certain phenomena. Psycho-analysis only scratches the surface of the subconscious mind and enters a blind lane which does not lead us very far.

Yoga recognises the full significance of the subconscious as constantly determining and conditioning the conscious states. The stream of consciousness flows between the banks, and above the bed of, the subconscious. Yoga states that the mental modes (Vrittis) are determined by the Samskaras and that the Samskaras in their turn are produced by the mental modes. It is thus that the wheel of the Vrittis and the Samskaras moves on eternally. The Yogic concept of the Samskaras is very striking and, rightly interpreted, implies the most modern theories of the subconscious and the unconscious, avoiding at the same time their inconsistencies and unhealthy associations. When we are told that the cycle of the conscious states and Samskaras, mutually determining and conditioning each other, moves on eternally, we are to understand the Samskaras as mental dispositions. We must avoid the temptation to interpret the Samskaras in a purely physiological sense.

Yoga refers to what is called the reviving of the Samskaras.[1] All that modern physiology tells us of memory is that the brain paths are resuscitated and thus former experiences are recalled. Neurologists give us the number of cells in the cortex as around 1400 millions—astronomical figures! Biologists inform us that each cell in man's body carries its complete heredity in the twenty-four pairs of chromosomes containing the genes, *i. e.*, the units of inherited characteristics. The single genes have been indirectly located in definite parts of some chromosomes. We cannot conceive how a single cell one-millionth of a millimetre in diameter can carry complete in itself the whole heredity of a man, extending back over centuries of generations. In a world of such marvels we need not be surprised if we are informed by Yoga literature of accredited authenticity that by a revivification of the slumbering Samskaras man may recover memories of past lives. These are stupendous things, immense potentialities, which should make us beware of a

[1] Samskara Sakshatkarana. *Vide* Y. S. III. 18.

frivolous and repellent rationalism and help us to cultivate a spirit of patient sympathy and toleration towards the vast vistas of scientific knowledge. Mankind has always been conservative in the acceptance of new truths.

Bergson regarded pure memory as independent of the brain and as of the nature of spirit. The theory of Psycho-physical parallelism as regards the relation of body and mind has failed to account for the phenomena of memory and thought-transference. Yoga claims that, by fixing the Sanyama (a synthetic term for Dharana and Dhyana) on generic concepts as distinguished from particular objects, the Yogi can get access to the knowledge of other minds. The possibility of such a power can be easily comprehended in the light of the phenomena of mind-reading and thought-transference.

In the literature of the Society for Psychical Research we come across many authenticated experiments on thought-transference and clairvoyance. These experiments clearly show that the phenomena cannot be accounted for by any of the known and established psychological theories and that some sort of direct action of one mind on another has to be recognised. Particularly interesting are the early experiments of Miss Ramsden and Miss Miles on telepathy at long distance. The more recent experiments of Mrs. Sinclair and Mr. Irwin are published in the book *Mental Radio.*

Professional psychologists and academic scientists were not at first inclined to accept the authenticity of the results of these experiments for the empirical science of Psychology as pursued in universities and laboratories. These phenomena were stigmatised as psychic or parapsychological. But recently, since Dr. J B. Rhine of the Duke University has carried out experiments on telepathy at long distance, under strict laboratory control[1] even the academic Psychologists have had to admit that the phenomena of telepathy and clairvoyance are not parapsychological and supernatural but are perfectly verifiable within the limits of normal, empirical and experimental Psychology.

We human beings can see objects with our eyes open, but when we are told that a man can see objects even when his eyes are closed or heavily bandaged, or can see events happening at a great distance, we are at a loss to explain this phenomenon of second-sight, or "opening the gates of distance." Our eyes are so constituted that ether wavelengths between the limits of 760 and 360 millionths of a millimetre, for red and violet respectively, can stimulate visual sensations. Wavelengths longer than those of red are experienced as heat and those shorter than those of violet produce chemical action. In spite of the laws and conditions to which our optical perceptions are subject, there are persons who possess the supernormal

[1] *Vide Extra-Sensory Perception.* Boston. 1934.

power of "seeing" events happening at a great distance. Swedenborg, the well-known savant and mystic, once astonished the company at a tea-party at Gottenborg, by informing them that a dangerous fire had broken out in Stockholm. Many similar stories are current in which some persons have actually "seen" a theft being committed or a man being drowned at a distance.

Now the question to be considered is whether these powers of superperception are inborn or attainable by effort. The Yoga system says they are attainable by the practice of intensive concentration. It is admitted that a person under hypnosis can narrate events happening at a distance. If hypnosis is a dissociation from normal waking consciousness, produced by suggestion, there is no theoretical reason why the same power should not be attained by auto-suggestion. Telepathy is sometimes compared to wireless telegraphy. It is a helpful analogy but nothing more than that. It is well for us to recognise the essentially non-spatial nature of mind. Mind transcends the limitations of geometry and geography!

In the concept of "thinking of the opposite" (Pratipaksha Bhavana) we find a very sound principle of the bi-polarity of mind harnessed to the service of practical psychology as applied to individual guidance. Here the positive character of Patanjali's procedure is in contrast with the negative character of the technique of psycho-analysis. The Yoga procedure aims at integration of personality while psycho-analysis is content with removing the repressed complex in the unconscious. Like consulting psycho-analysts, practising Yogis will prove a veritable boon to many in their personal guidance.

It is said that by fixing the Sanyama on the form of the body, the adept can acquire the wonderful power of making the body invisible. Human imagination has always played with this power of invisibility as we know from mythology and fiction. This power appears miraculous, but a little reflection will show that nature herself has tried this device in what is called in biology protective colouration. If visibility depends upon optical conditions of light and shade, the possibility of invisibility will lie in the direction of adjustments of light and shade with reference to the background. Attempts have been made to explain the supernormal powers of the Yogis in terms of the "Sukshma Sharir," the astral body or the ethereal double. In our opinion the subject of supernormal powers has only a historical importance, inasmuch as this topic seems to be an importation from Buddhistic literature. It is significant that it is slurred over by Patanjali who warns aspirants that these powers are only obstacles, temptations to be avoided rather than indulged in.

In the highest reaches of purely psychological procedure, Yoga tends to pass into religion and mysticism. Psychology paves the way for synoptic metaphysics of existence as a whole. The individual Ego, freed from the limitations of the psychophysical personality, will merge into the cosmic consciousness. The Individual will become the Absolute. But obviously we are here passing beyond the empirical ground of psychology and therefore the concept of Kaivalya is not part of our present task—the study of the Path of Patanjali.

D. G. LONDHE

# NEW BOOKS AND OLD

## RETHINKING RELIGION *

*Rethinking Religion* is an analysis of the present shifting currents in religious thought and a projection into the future of their implications by one of America's greatest liberal ministers. John Haynes Holmes brings to the field of religious survey and prediction the matured experience of thirty years in a free pulpit. He is also widely known and respected as a progressive pacifist, an author and a radio speaker. *Rethinking Religion* is informative concerning the frame of reference beginning to emerge from non-denominational churches, but it is also unusually suggestive as a careful analysis of religion itself.

"The view-point presented in this book," writes Holmes, "is that the essence of religion is not revelation or divine disclosure, as these words are commonly understood, but experience in the realms of nature and of human nature." He calls attention to the present sweeping changes in religion's attempt to adapt itself to realities of the modern world and regards this phenomenon as "an intellectual and spiritual process which is bound in the end to be fatal to creeds, rituals, institutions....The old basis of religion is gone, or is going," he concludes, "and a new basis of religion is yet to come."

Holmes then proceeds to describe the three modern "different and mutually exclusive attitudes toward religion prevailing among men. The first, or traditionally fundamental attitude, he characterizes as a belief that religion is

> intruded from without, or rather from above....The variations of this idea of religion as a divine disclosure...all involve the concept of something external, and therefore alien to man...It is the idea which underlies as a foundation the historic structure of orthodox Christian faith, both Catholic and Protestant. Yet it is an idea which is today impossible to modern thought.

Among the most important reasons causal to disintegration of dogmatic orthodoxy are scholarly Biblical criticism and an introduction to the Western world of Eastern Scriptures. Writes Holmes:—

> The Bible belongs properly with the religious literatures of history—with such writings as those laboriously collected and edited by Max Müller in his stupendous library of *The Sacred Books of the East*. These books are "sacred," as the Bible is sacred, because together they deal with sacred as contrasted with secular subjects—God, the soul, immortality, the moral law.

After a brief examination of the new "religion of unbelief" or materialism, Holmes returns to his own view that religion, if it exists at all, must exist as a natural phenomenon. "For nature is the whole." In the clarification of this view-point he introduces a statement of John Dewey, that "whatever introduces perspective is religious" and holds that we should not feel religion to be a separate something which of itself lends perspective. This immediately indicates an attitude transcending creeds and denominations. Therefore

* *Rethinking Religion*. By JOHN HAYNES HOLMES. (The Macmillan Company, New York. $2.50)

Holmes does not write as a Christian. Indeed, from the temper of his book one might conclude that the author feels a closer kinship with the broader currents of Eastern religion than with any recognized Western church.

All religions are true in the measure of their fidelity to the inner spirit of man....When I saw Gandhi, of India, chanting his Hindu prayers and reading his Hindu scriptures, and walking in the footsteps of his Hindu saints, I pondered, in the spectacle of such a soul, if Hinduism is not the sublimest religion in the world...If there is to be distinction between these many religions of many peoples, it must be upon the basis not of true and false, but of high and low...Few religions are pure, or remain pure, except as they are made pure by the lives of those who live them. The Mahatma of India, by his unique example, has made Hinduism the noblest religion of our time.

In answering the question, "What is religion?" Holmes brings to light an interesting quotation from Albert Einstein. Says the great mathematician,

Religion is a cosmic sense. The individual feels...the nobility and marvellous order which are revealed in nature...and seeks to experience the totality of existence as a unity full of significance.

In this same discussion the question arises, however, whether Holmes does not subscribe rather fully, even though he may not himself be aware of it, to a modern evolutionary theory concerning the gradual growth of human intelligence through the "cave-man" stage to the present.

As man awakened to that intelligent consciousness which distinguishes him from the mere animal...there must have come a time when he felt himself overwhelmed by the vastness and complexity of the universe.... This "cosmic sense," as Einstein calls it, marked the birth of religion in man's soul.

Here is clearly faith in the hypothesis that the human soul, rather than being an enduring and timeless factor, is the creation of biological evolution. In Holmes's own context, however, it should be remembered that this assumption also is without proof and subject to question.

Turning to the history and defects of church organization, Holmes makes some penetrating observations. He points out that the churches of every denomination, fully as much as state political organizations, have been instruments of "deliberate conspiracy" in the interest of darkness and oppression. Because of this, faith in religion itself has quite naturally been emaciated.

The experience of the last great war, in 1914-1918, may well have convinced all but the stoutest soul that religion offers no mere refuge from the sins and outrages of the world, but on the contrary is itself a diabolically clever device to make not only respectable but holy what would otherwise so horrify men as to lead them to revulsion and repudiation of war's smallest deeds.

Although Holmes believes that all denominational institutions must eventually disintegrate, he points out that "it is probable that the Protestant churches will disappear much faster than the far-flung parochial institutions of Rome" because Protestantism has become neither fish, flesh nor fowl.

Three interesting qualities of the "true church" of the future are outlined by Holmes as follows:—

It must be *undenominational*, in the sense that it definitely substitutes for loyalty to any single sectarian group identification with the whole body of the community. It must be free, in the sense that it recognizes the authority of no creed or statement of faith, but leaves all matters of theological opinion to the unfettered thought and conviction of the individual. It must be *democratic*, in the sense that it organizes its life on the basis of self-determination both for the group and for the single individual within the group.

Other points of significance in *Rethinking Religion* centre around the fruitful discussions of the terms "God" and "Prayer." It might be argued that in these two instances a complete change of terms would serve better than redefinition. Holmes, however, chooses the latter alternative. In evaluating the significance of Prayer he insists that

> prayer is not the practice of magic in the hope of miracle....Prayer...psychologically interpreted, is selection, attention, resolve... We are ourselves little centres of energy integrated with the universe which is the storehouse of energy...Around us and above us, as within us, are forces mystically akin to ourselves, but so much greater than ourselves, which fill the world. If we are to fulfil our desires and therewith achieve our prayers, we must bring them into harmony with these higher forces, as an engineer brings the designs of his construction into harmony with gravitation.

The definition of God is also enlightening, indicating Holmes's mission in constantly changing or revitalizing the concepts of Christian terminology. He approaches the consideration of God through a discussion of all activities which men pursue as "ideal ends."

> These ends, however, all have a common significance and value. They are unified in their character as ideals, and in their claims upon the allegiance of men's hearts. Furthermore, the human mind, essentially co-ordinative in its processes, insists upon combining these ideals into a single order of thought, and thus comprehending them as one. There is a unity of ideal ends, in other words, which includes and classifies and itself supersedes the various ideals which together comprise this unity. And this unity must have a name, or term, by which it may be known and definitely described. What can that name, or term, be other than the familiar word, God?

On the last and perhaps most important question of Immortality, Dr. Holmes refrains from dedicating himself to a particular theory of continued existence. He writes instead that although "mankind has not yet seen or verified an immortal life, the best minds have proclaimed it because it is necessary, though still unseen, to explain the psychic, or spiritual qualities of man's being." Without this hypothesis, he goes on to infer, all of the "observed phenomena of personality remain incredible."

The distinctive characteristic of Holmes's contribution in *Rethinking Religion* is that it actually fulfils the implications of its title, instead of attempting to plead a special case. It is a sincere, and, if the word has any meaning at all, an unbiased revaluation of all those factors in the modern religious equation which are most pertinent to the needs of the present and the future.

HERVEY WESCOTT

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*Japan's New Order.* By GEORGE GODWIN. (The Thinker's Forum, No. 23. C. A. Watts and Co., Ltd., London. 6*d.*). An informative and chastening account. Japan's traditional State-worship, racial pride and fear of foreign aggression were tinder awaiting the spark. Western imperialism and racial discrimination supplied it. Westerners taught the "barbarians" what civilisation means. Example proved stronger than precept.

> In less than a century the Japanese have taken from the Western world everything it has to give save what was most worth giving.

It is their own reflection in the mirror of Japan at which the Western nations start today.

E.

# AN INTELLECTUAL BOUNDARY PROBLEM *

The well-known scientist who writes this book has sought to discuss some of the problems of philosophy in the light of modern developments of physical science. He takes for granted that there is no cleavage between the two forms of approach to reality, the scientific and the philosophic. Philosophy is not concerned with man alone, but with reality as a whole; and so is science. But still their methods as well as their aims differ.

The tools of science are observation and experiment; the tools of philosophy are discussion and contemplation. It is still for science to try to discover the pattern of events, and for philosophy to try to interpret it when found.

It appears to us that this way of distinguishing science and philosophy is likely to mislead. The distinction is more radical than is generally realised. It is because Sir James fails to recognise this that he thinks that the new background provided by the science of physics has new philosophical implications, and that some of the older discussions of philosophical problems have ceased to be meaningful and so, real. He would have philosophers note these implications and define their concepts afresh.

For example, materialism in the old form can no longer be held, because the physical universe has ceased to be a matter of mere particles moving in physical space and time. Matter has become almost empty of its material content,—it has become just empty space. The trend of modern physics is towards some form of mentalism, even towards objective idealism of some sort. We are obliged to go beyond phenomena which we can observe to a reality underlying phenomena which we cannot observe and which might well be mental or spiritual.

Again, causality may be true for the man-sized world, but it is not true of the electronic world. Science has enlarged the scope of study and thereby rendered this concept less meaningful today. The new physics is not opposed to some form of freedom or indeterminism at the centre of things, although it may be difficult to define this concept very exactly or beyond saying that it is a form of unconscious determinism.

Lastly, modern physics is not only averse to the particle-view of matter (since the particles are reduced to waves of radiation), but it would even seem to suggest, according to Sir James, that human individuality is fictitious in character and capable of being reduced to one common spiritual existence.

We cannot subscribe to the view that the subject-matter of science is the same as that of philosophy, or that science can give a new direction to, much less solve, the problems of philosophy. There is no such thing as a borderland between science and philosophy which may be investigated with profit either by the scientist or by the philosopher. What appears so, is really an incursion into foreign territory.

Sir James makes much of the threefold distinction of nature into the man-sized world which is perceived through our sense-organs, the electronic world which does not form " a replica on a minute scale of the phenomena of

*_Physics and Philosophy_. By SIR JAMES JEANS. (Cambridge University Press. 8_s._ 6_d._)

the man-sized world," and the phenomena of the world of nebulæ. Whatever the differences between the three divisions, science is committed to a study of what can be observed and is thus reducible to sense-data of some sort. No regularities can be noted, and no predictions made and verified, unless we have to do with sensible objects which can be observed. But if that is so, matter cannot be eliminated from any picture of the physical world; for in the end, matter may be more, but never less than, our images of matter or what we call sense-data. To say that matter itself is reduced to empty space is really to say not only that there is no matter, but also that there can be no possible content for the study of science.

Science is nothing if it is not a study of "physical phenomena," which is another name for matter. There is a further limitation. This study is quantitative or mathematical, not qualitative. Science can only measure or calculate in order to predict. When the mathematical formulæ which govern the occurrence of phenomena have been found, the business of science is over. We have got knowledge which is in a way quite certain. The other business of seeking to understand the working of nature through some known model or picture is a different matter. It is here that there is most marked progress, and we can say with modern physics, that no model can ever be satisfactory or give us an exact idea of the inward working of nature. All these models are subjective and do not carry us very far. They are purely conjectural and so mental. We can never know the exact truth of things, but only the drapery in which the truth clothes itself. Such are the limitations of any scientific approach to nature. Science can have nothing to say about any spiritual basis of things, about freedom, etc. It must study matter alone or—what is the same thing—the world of phenomena.

Philosophy does not seek to study the phenomenal world. If anything, it seeks to know the reality behind the phenomena. In any case, philosophy, unlike science, is not interested in the object as such, but only as the object forms part of our experience. It is this experience that is the concrete datum for philosophy, and not the abstract object. But if that is so, the subject-matter of philosophy is from the very start something spiritual and not material; for experience is nothing if it is not of the very stuff of spirit. It is because the object forms part of experience that it becomes possible for us to go beyond it to an underlying reality which is spiritual in character.

This approach to reality is certainly not through any technique of science, and it has no relation whatsoever with scientific investigations. It is purely a matter of analysis and interpretation of experience as such and as a whole. A philosopher accordingly need not be a scientist or seek the aid of a scientist. He has an independent sphere of work and an independent method. All his data are given him in his own experience, and no data are left outside which may surprise him or disprove his conclusions in the end; and his method is no other than that of spiritual reflection and rational interpretation. He has no use for any inductive methods of science or probable reasoning as it is called, or for the purely deductive methods of logic. Philosophy is a super-science in this

sense, a science which has nothing in common with physical science. It is more truly a science of the spirit, for it studies the part which thought and more generally spirit plays in the construction and in the intelligibility of the phenomenal world to us. It is here that we can give some sense to freedom or to the spiritual basis of reality.

The book is very well written. The latest developments of physical science are explained simply and without technicalities. It will be found most interesting and illuminating to the lay reader who makes no clear-cut distinction between science and philosophy and who is prepared to learn what science has to say on matters generally regarded as philosophical. Sir James does not claim that modern physical science solves any of the problems of philosophy. Nevertheless his treatment is likely to create some confusion inasmuch as it gives the impression that science can give us information which will put philosophy on the right track and philosophical discussion of certain problems on better lines. It appears to us that it does nothing of the sort. It can at best echo as not being contrary to known facts of science what we can *only* reach through a different kind of rational study.

G. R. MALKANI

# THE MESSAGE OF SANKARACHARYA *

The Self understood as a distinctive superphysical or supersensuous entity has been the basic or foundational concept of all systems of Indian thought. It is therefore no wonder that in an avowedly monistic or absolutistic system like that of Sri Sankaracharya all doctrines, theories, hypotheses and explanations reveal an inherent centripetal movement towards the nature of the Self as identical with the Supreme. Though later system-builders have not hesitated to criticise the Acharya's *absolutism and monism*, there has always prevailed striking unanimity of judgment about the unparalleled brilliance of Sankara as a metaphysical craftsman. Notwithstanding the by no means inconsiderable output of scholars, European, American and Indian, the life and the philosophy of system-builders like Sankara form permanent themes which contain an implicit invitation to researchers to discover and expound something new. I do not, therefore, believe that there is any need to justify the publication of these volumes.

The *Atma Bodha*, a beginners' manual (*Prakarana*) by Sankara, contains in a nutshell the essential truths of Advaita which have been elaborately established with philosophic argumentation and dialectical metaphysics in the *Upanishads*, the *Brahma-Sutras* and the *Gita*. The text runs to sixty-

**Atma Bodha* of Sri Sankaracharya, with a Rare Sanskrit Commentary, English words-meaning, Translation and Explanation and a critical Exhaustive Sketch of Sankara's Life, Works and Philosophy. Edited by P. N. MENON, B. A., B. L. (Indian Classics Series No. 2. The Scholar Press, Palghat, Malabar)

*Upadesa-sahasri*. A Thousand Teachings. In Two Parts—Prose and Poetry. Translated into English with Explanatory Notes by SWAMI JAGADANANDA. (Sri Ramakrishna Math, Mylapore, Madras. Rs. 2/8)

eight stanzas and the commentary in Sanskrit (almost word for word) is strikingly simple and illuminating.

Stanzas 3 and 38 proclaim to modern researchers that they should not whittle down or adulterate the pure monism and intellectualism of Sankara. The former emphatically declares that all action programmes, political, economic etc. are downright error-ridden. The latter as emphatically repudiates the modern view of a Yogi as a social or political worker freely mixing in society.

In the interests of impartial investigation of these ancient classics, and of the maintenance at a high level of rational research, I have to make one or two comments. Regarding the classification of Sankara's works, the author of the Introduction has followed Dr. S. K. Belvalkar, who appears to have suggested that some works attributed to Sankara are indisputably his, some are doubtful and some cannot have been written by Sankara. I am afraid that this cut-and-dry classification will not do. *There is obvious danger in Western canons of literary criticism being applied to the ancient classics by way of standardisation or rough-and-ready mechanisation.* Modern research has up till today proved nothing in the light of which some works may have to be rejected definitely *as not composed by Sankara.*

Secondly, reference is made in the Preface to the "pure monotheism" of Sankara. It is a misnomer to call Sankara's system monotheism, pure or other. He admitted the validity and the working advantages of the Hindu Pantheon which was and is even today purely polytheistic. Sankara's devotional prayers and hymns are addressed to not one but many deities and thus Sankara subscribes to polytheism, at least for religious worship, with the metaphysical reservation that these deities belong to a lower degree of reality. Sankara's system is *Monism* or *Absolutism.* It is not monotheism.

Thirdly, it is regrettable that philosophical terms have been loosely used. For instance, Ramanuja's system is described on p. xliii as "qualified Monism," but, on p. lxvii, as "non-qualified monism." The matter has long been settled. Ramanuja's "visishtadvaita" is *neither* qualified *nor non-qualified monism. It is not monism at all.* Ramanuja admits three foundational entities, Chit (sentient), A-chit (non-sentient) and Isvara (The Supreme). So Ramanuja is a pluralist.

These comments would not touch the general excellence of the volume, on the publication of which the Editor should have the congratulations of all interested in Indian philosophy and in the message of Sankara's *Atma Bodha.*

The *Upadesa-sahasri* is in two parts; the prose part contains three sections; the verse part, nineteen. There are not exactly a thousand teachings; in the Sanskrit figurative embellishment, the term "Sahasri" means only *many.*

The message of the *Upadesa-sahasri* is the Oneness of Existence, knowledge of which is the only means of liberation from the meshes of transmigration. I desire to emphasise a truth to which sufficient attention has not been drawn, so far as I am aware, by European or Indian authors who have critically expounded this work before. It is customary to speak of the dizzy heights of Advaitic oneness which one in a million peradventure can hope to scale by means of the metaphysical, concep-

tual and ethical ladder, but, in this manual, the Acharya has summed up the quintessence of Advaita for popular understanding. Sankara appears in this work as an expert psychologist. He has developed the doctrines in an ascending order of difficulty and complexity, patterning his teaching to secure from his pupils the maximum of understanding response.

There is another aspect of the Acharya's method which unmistakably anticipates modern psychology. In order to secure the greatest advantage with the least endeavour, psychologists suggest that theories extraordinarily difficult on account of their abstruse nature should be taught straightway as if they were the easiest of comprehension. The Acharya writes "*Poorvam-upadiset-atmaikya-pratipadaparah-sruteeh,*" *i. e.*, he counsels that Smriti texts which proclaim the oneness of Atman be first taught. This would excite students' intellectual curiosity as experience would show that the *finite* self, suffering from the countless ills of existence, can never be identical with the *Infinite*, free from all such ills. Then would commence the course of Advaita instruction with emphasis on the unreliable character of workaday experience and with indications of the final goal. Such is the plan pursued in the prose section, which is in the form of a dialogue between teacher and pupil.

The concluding section embodies a dialogue between the *mind and the self*. Modern European and American psychology does not discriminate between the two, but that mind and self are disparate entities has been an agelong postulate of Vedantic psychology. It is on account of the multilateral energising of the *mind* that the *self seems to suffer*. Mind is the source of all secular and spiritual mischief. At the dawn of true insight, the self triumphs over the machinations of the mind.

Swami Jagadananda's translation is generally accurate and interesting, but, making all possible allowance for difficulties inherent in any attempt to express technical philosophical Sanskrit terminology in English, I may point out that in more contexts than one, the rendering could have been better. The term "Pari-sankhyana" is translated "Repetition." Its correct connotation is either *aid or help to right understanding* or a *carefully considered statement*. I am afraid the rendering of the entire stanza commencing with "*Chaitanya-bhasyata—*" and ending with "*anu-bhavo-bhavet*" (p. 96) requires refashioning. There is hardly any justification for changing the voice and rendering "*sishyam-pricchet*" as "disciple is asked."

Though some good editions of the *Upadesa-sahasri* are available, Swamiji deserves the warmest congratulations of students of philosophy in general and of Advaita-Vedanta in particular on the publication of Sri Sankara's striking manual on modern lines.

R. NAGA RAJA SARMA

*Magadha Architecture and Culture.* By SRIS CHANDRA CHATTERJEE. Illustrated. (University of Calcutta)

The author of this finely produced and finely illustrated book is, after Havell, the most passionate champion of the revival of Indian Architecture according to its finest characteristics and traditions. He has been ceaselessly working for the foundation of a New School of Indian Architecture to resuscitate its past glories and achievements as a vital contribution to the progress of Indian culture and civilization.

The current trend of hybrid or ultra-modern architecture pursued by Indian architects gives a poor account of the creative genius of India....Traditions should be the legitimate basis of all modern and future styles of Architecture in India....India should be free both culturally and politically. ...Universities and Municipalities should join hands and save the architecture of India from threatened extinction.

Echoing these eloquent words of the author one might well ask: "*L'art, dans l'Inde, sera-t-il ou ne sera-t-il pas Indien?*" To this, very varying answers have been given, in connection with the revival of Indian Pictorial Art. Architecture is a psycho-social adventure, not a mere means of devising a "machine for living." It is a living art, changing as the world changes, reflecting the customs, the manners and the way of life of a people. Does India today stand where it did in the Gupta Period, or in Mauryan times? Could we build today a Chinese pagoda in Piccadilly Circus or transfer the silhouette of the Kailasa Temple from Ellora to Hornby Road? Yet such things have happened and Sir John Soane thought that a church or a house should look like a Greek temple. And nineteenth-century England is full of illustrations of offices and places of business actually designed in the classical style. Temples and monuments may continue ancient traditions, but could or should a modern insurance building ape the façades of Buddhist shrines? Yet Mr. Chatterjee might answer that we have in ancient architectural practices enough traditions on which to model our civic buildings.

Unfortunately, the title of the book is very pretentious, and presents the author in the rôle of a scholarly artiquarian, notwithstanding his own protest: "I am not a technical scholar." Yet such a modest apology does not cover the violence done to the history of Indian Art, owing to a total lack of perspective. A consistent, homogeneous or continuous "School of Magadha Architecture" is something unknown to historians of Indian Art. Yet Mr. Chatterjee's bad archæology should not impair his good cause, the development of Indian Architecture, which he is championing with so much justifiable fervour and passion. For Indian Architecture is a glorious heritage of culture, not only of India but of the whole world.

O. C. GANGOLY

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*Indian Pageant.* By F. YEATS-BROWN. (Eyre and Spottiswoode (Publishers), Ltd., London. 8*s.* 6*d.*)

This book is bad history and worse propaganda. Major Yeats-Brown sets out to review the "Indian pageant" of five thousand years—from Mohenjodaro to the present day—in a slim little volume of 186 pages, out of which 84 pages make a pretence of providing a

tabloid history of fifty centuries, while the rest of the book can only be described as a laboured and not very subtle apologia for British rule in India—with all the usual clichés about the Blessings of British Raj intact!

To this reviewer at least there is no more offensive type of Englishman than the patronising "friend of India" who claims "to love India as much as I love my own country," who waxes eloquent about the "great philosophies," "great art" and "ancient religions," misquotes Ramkrishna with approval, talks about the Indians' mystical "sense of beauty and a sense of the world unseen," and then blandly concludes that the solution of India's manifold problems lies in its vivisection into Pakistan, Hindustan, Rajasthan and a Sikh State—with, of course, the British lording over all of them! "The British have no need to apologise for their presence in India," says Major Yeats-Brown. "They are fulfilling a necessary function, and will continue to do so, while handing over to those who live in the country the control of their own internal affairs, and indeed external affairs, provided they do not conflict with the safety of India as a whole." The perfect Amery touch!

As a historian, the author of *Bengal Lancer* must rate very low. He still seems to believe that the pageant of history is the procession of Kings and Queens, conquerors and emperors. It would be futile to expect from him a history *of the people* who, more than rulers and potentates, ensure the continuity of civilisations. And, of course, it would be a heresy to suggest to a conservative like him that there is such a thing as the economic basis of historical development.

It is, indeed, difficult to view this volume seriously. It is little more than an expensive and pretentious propaganda pamphlet, with an attractive and colourful dust-cover, produced with the obvious intention of appeasing the disturbed conscience of Britain and America.

K. A. ABBAS

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*Victory or Vested Interest?* G. D. H. COLE AND OTHERS. (George Routledge and Sons, Ltd., London. 5*s*.). These essays, based on lectures delivered under the auspices of the Fabian Society, ask a significant question. G. D. H. Cole thinks that the war's being fought as it is, under the institutions of private capitalism, means that the profit motive must and does impede efficiency and production. Inevitably, so long as outright nationalisation of industries is not achieved. Harold Laski believes that this war is rooted in unwillingness to achieve democracy at home, inasmuch as the fundamental character of economic power since 1939 is unchanged. Exigencies of war production have only strengthened capitalist interests; the present compromise between *laissez-faire* and planned capitalism can yield neither coherent nor well-directed production. The present mental climate, he believes, is suitable for the organisation of a revolution by consent. Francis Williams thinks that though theoretically democracy is a great equalitarian creed, in general practice "inequality is its chosen wear." The public-school tradition fostered an insular clinging to privilege and property and made permanent sacrifice of economic power unthinkable. What is needed, he avers, is willingness to make social justice the criterion. George Orwell is convinced that today's capitalist democracy—sustained on parasitic economy—must either change or perish. Mary Sutherland discusses the many problems connected with the economic status of women.

Before war-leaders talk of democracy and make promises, they will do well to read this slim volume.

V. M. INAMDAR

*Evenings in Albany.* By CLIFFORD BAX. (Eyre and Spottiswoode (Publishers), Ltd., London. 8*s.* 6*d.*)

Clifford Bax, playwright, poet, essayist, has written this book of musings because he was happier in his rooms in Albany than in any other of his London dwellings. His Ivory Town was Albany—that private estate in the heart of London's West End, with its arcade, "The Rope Walk," connecting Piccadilly with Burlington Gardens. He no longer lives there (there was a little matter of a bomb) but in Cambridge: yet his heart, one feels, has never left Albany and these essays are like his retreat itself, a reminder of a lost age.

So bravely does Mr. Bax wear all his tastes, if not all his heart, on his sleeve that it is impossible not to respect him. His elegant and eclectic nostalgia for the past and his almost complete immunisation from the influences which have dominated his contemporaries may evoke wonder in some breasts, though not (except, perhaps, among the very young), anger. He cannot believe that "Ezra Pound, D. H. Lawrence, Arnold Bennett, Aldous Huxley or even Bernard Shaw would stick in the memory of Englishmen if Wilfrid Scawen Blunt and Meredith himself were already authors whom nobody perused." He has never "cared for Eliot." He is completely out of touch with even the middle-aged poets like W. H. Auden. He thinks that in his day there has been only one Englishman "whom we ought to call a 'great' writer"—Thomas Hardy. For him the "golden days" are the Tudor epoch. His admired architecture is of that period: old English music from Byrd to Purcell his favourite music (not forgetting "Greensleeve"). Of course he likes cricket.

He tells a story of John Drinkwater (whose name may possibly stand as an epitome of all that was wrong with English Literature in the "*entre deux guerres*") which is worth recording. Drinkwater said on one occasion: "You remember that I adapted Mussolini's play about Napoleon?"

"I remember it, yes," replied Bax, "I saw it."

"Why," said the poet, "must he threaten to conquer Abyssinia?....It may not do any good, but yesterday I sent a long telegram, advising him to abandon the whole project."

This anecdote is relevant, perhaps, to Mr. Bax's belief that there are two kinds of artists,

> those who by temperament paddle along the main stream and those who, at the risk of ending up in backwaters, principally desire to get away from the main stream and, in consequence, paddle themselves down any unmapped creek.

Artists, however, are apt to be neither democratic best-sellers nor dilettanti of the Ivory Town.

HUGH ROSS WILLIAMSON

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*The Art of Discipline and Leadership or How to Maintain Discipline and Attain Leadership.* By ADUL HASANAT. (The Standard Library A, Dacca. Rs. 2/4 or 3*s.* 6*d.*). Such books have a limited appeal. Not because of their supercilious tone but because the reader willing to be so advised can often enough advise himself. And no advice can be so effective as that which comes from within. Neither discipline nor leadership can be developed without self-help. But this common-sense manual, containing numerous practical suggestions, can help its readers to discipline and leadership as much as imposed rules ever can.

V. M. I.

# ENDS AND SAYINGS

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

Apropos of the phenomenal recent development in television the Editor of *Science and Culture* observes truly in his April issue:—

A fifteenth century man if he were to visit the Earth to-day, would ascribe it to magic, or to occult powers! But a patient reading of the story of this achievement would show that there is nothing supernatural in it.

There can, of course, be nothing *supernatural, i. e.*, miraculous. None would deny science due credit for this great achievement but the bestowal of that credit does not demand the disparagement of occultism, to which the Editor proceeds. He pooh-poohs as "unfounded and based on fancy" such claims, for instance, as "ability to foretell weather and future events from examination of livers and intestines of sacrificial animals or flights of birds or from combinations and positions of stars and planets (astrology)!"

Magic rests on laws of nature, no less than modern science itself, as will be apparent from the following definition:—

A thorough familiarity with the occult faculties of everything existing in nature, visible as well as invisible; their mutual relations, attractions, and repulsions; the cause of these, traced to the *spiritual* principle which pervades and animates all things; the ability to furnish the best conditions for this principle to manifest itself, in other words a profound and exhaustive knowledge of natural law—this *was* and *is* the basis of magic.

Would not the Editor be willing to admit that there may be laws unknown to modern science that may have been well known to ancient scientists? The unanimous testimony of mankind is said to be an irrefutable proof of truth; and about what was ever testimony more unanimous than that for thousands of ages among civilised people as among the most barbarous, there has existed a firm and unwavering belief in magic? As Madame H. P. Blavatsky has written:—

In the days of old, when prophets were not treated as charlatans, nor thaumaturgists as impostors...the study of magic, or wisdom, included every branch of science, the metaphysical as well as the physical, psychology and physiology in their common and occult phases, and the study of alchemy was universal, for it was both a physical and a spiritual science. Therefore why doubt or wonder that the ancients, who studied nature under its double aspect, achieved discoveries which to our modern physicists, who study but its dead letter, are a closed book?

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"Ethical Principles and Political Action" is a stimulating theme. Prof. L. Susan Stebbing brought home some hard facts in reference to "the common good" of all mankind at the Symposium on that topic reported in *The Ethical Societies' Chronicle* for December 1942. She stressed what the facile well-wishers are prone to overlook—that the good life is not possible for all without sacrifice on the part of some. The price has to be paid.

Slum-dwellers can be moral beings in the sense of doing their duty, acting

conscientiously, loving and being loved, but "men are capable of being more than moral" in that sense.

They need, for the full development of their spiritual capacities, to learn and recognise and love what is beautiful; they need opportunities for solitude in which alone mind and spirit can grow.... If we are serious in wishing to build a world in which "the common people" shall have the best that can be achieved, sacrifices must be made by those who now have the greatest opportunities... the giving up of something it is good to have but the having of which is incompatible with the best that can be secured for others.

It comes down really to the sincerity of the belief in brotherhood and to the question of values, of whether the privileged prefer a clear social conscience to luxuries and æsthetic refinements. Evolution demonstrates that an organism can be altered and improved by changing its surroundings. This is no less true of man. Mental and spiritual faculties are often almost dormant under conditions of physical wretchedness. And those at the opposite end of the social scale who live lives of careless indifference, material luxury and selfish indulgence cannot evade responsibility for the condition of the poor. The neglect of social duty by the rich is most intimately related to the stunted and arrested development of the under-privileged. Mankind is one and to hold back the development of any of its units is to put obstacles in the way of the advancement of the race.

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Ralph Tyler Flewelling's article "The Present Opportunity of Philosophy" in the January 1943 *Hibbert Journal* contains a welcome recognition that since modern scientific invention and the present war have annihilated physical distance, the time has come for the planners of the post-war world to proceed on the basis of one "unifying principle of life." This principle he sees in the sanctity of the person, universal in its scope and application.

In science this sanctity is the right of private judgement, in politics it is freedom for highest self-expression, in education it is the universal right to knowledge, in religion it is the validity of the inner voices of the soul.

Everyone agrees that should the emerging new world be only a replica of the old, all this contemporary travail will have been in vain. "We are reading in trailing pigments of fire and blood the indisputable message that all men are neighbours," and we cannot as in other days move out of the neighbourhood.

The importance of neighbourly sentiments must be emphasised at the risk of seeming trite. They are a necessary corollary to a profound conviction of humanity as one indivisible unity, and unless they are accepted as the basis of future reordering, the old, narrow, nationalistic and provincial antipathies will revive sooner or later. Men of different races and religions, different colours, philosophies and superstitions all have their future at stake in this huge conflict. Unless these superficial distinctions are put down by the higher realisation of moral values, the prospect cannot be inspiring. Man directs his own progress and nothing can goad him forward better than the consciousness of individual moral responsibility and of the spiritual potentialities of the race.

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The Fabian Society Colonial Bureau sponsored a conference on "A Charter for the Colonial Peoples" on the 1st of last November. The particulars have

recently reached us. The speeches of Mr. R. Sorensen, M. P., and Mr. Creech Jones, M. P., ought to be read by every Imperialist.

It is the stand-point that determines the assessment of Colonial questions, Mr. Sorensen brought out. A Conservative M. P., distrustful of his concern for the Colonies, had asked him suspiciously if he had interests there. He had! "What company?" "The human company." The question and the reply typify the traditional approach of self-interest and the democratic approach of disinterested altruism. "Do we or do we not believe that human beings themselves are valuable?...Do we really believe Colonial subjects are as important as we are?"

Research has not proven that the mind inhabiting a black, brown or yellow skin is by that pigmentation inferior to a mind inhabiting a white skin. It may be difficult to prove either way but in any case we had better not talk of the inferiority of coloured peoples until they meet on equal terms with white. Give both essentially the same nourishment, education and status and then we might begin to talk about some human groups being inferior. We should then find wide variations of capacity, temperament and merit, but of this I am certain, we should find these variations confined to no one class or race but horizontally affecting all.

Mr. Sorensen faces facts. Much of the criticism of the Nazi *Herrenvolk* theory, he pointed out, "fails precisely because in greater or less degree we practise it ourselves." He pointed to the irony [ the term is far too mild ] of neglecting education in the Colonies and then urging wide-spread illiteracy as evidence that the Colonial peoples are unfit for political responsibility!

Mr. Creech Jones pointed to the colour discrimination "in wide areas of our own colonial empire," and the rejection in some Colonies of the paramountcy of the colonials' own interests. He observes truly of Lord Croft's smug remark in the House of Lords, that "In our wisdom and at our time, we shall lift the Colonies into full self expression,"

I submit it is just this wooden attitude of complacency and blindness to events, this patronising paternalism which does infinite harm.

The Conference adopted a resolution demanding the application of the Atlantic Charter to the colonial peoples and the formulation of a special Charter for British dependencies. This would call for, *inter alia*, the immediate abolition of colonial status and the ending of economic exploitation and for responsible government "at the earliest practicable moment." Brave words, but how many months since they were spoken?

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"Nearer and Nearer the Precipice" is the title of Virginius Dabney's article in *The Atlantic Monthly* for January. Extremists among American Negroes, he complains, "are demanding an overnight revolution in race relations." Even the fairly moderate National Association for the Advancement of Coloured People "now is not only for 'absolute political and social equality,' but it has declared war on all forms of racial segregation." Mr. Dabney admits that "there is no denying, of course, that the Negro is confronted by many forms of unfairness, injustice, and oppression." But he warns that

if an attempt is made forcibly to abolish segregation throughout the South, violence and bloodshed will result....Only impractical idealists will contend that deep-rooted feelings and attitudes acquired over centuries of usage, can be suddenly done away with.

"Centuries of usage" do not mitigate evil; they deepen it. In the Southern States especially segregation is firmly entrenched, in schools, churches, cinemas, public vehicles. Even the National Army has separate Negro units. The only defect the defenders of segregation will concede is that *equal* facilities are not so far provided for Negroes. But *segregation itself is a sin against human brotherhood.*

Mr. Dabney mentions that the agitators are claiming that

> unless all discriminations against the American Negro are instantly brought to an end, the cause of the United Nations in China, Malaya, Burma, India, and the Middle East will be damaged.

*Will be* damaged? The coloured races have few illusions left. At best the ending of such discriminations—of which, alas, there seems no likelihood—would go some way to counteract damage already done.

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It appears from K. L. Little's article in *The New Statesman and Nation* for 19th December that the British Isles have their own colour problem. The forlorn and apathetic coloured colony segregated in Bute Town, a Cardiff appendage, is hopelessly handicapped under normal conditions in the quest of work, due to colour prejudice, and is quite without social or recreational amenities. It is a "Challenge to Reconstruction," as the title suggests, but a challenge still to be met with any effectiveness.

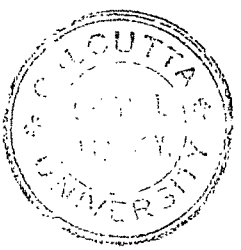
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In *The Nation* for 2nd January Reinhold Niebuhr mentions the revelation in Shridharani's *Warning to the West* "of the depth of Oriental resentment against the pride of the West." Dr. Niebuhr sees it as probable

> that even if we succeed in solving every other vexing problem in international relations, we shall probably not solve the problem of ethnic friction in time to save the world from further catastrophe.

But is even the smallest effort being made to solve it? We have not seen the *Warning to the West*, but we have sounded a repeated warning in these pages. Folk wisdom says, "Beware the anger of a patient man!" Clinging to colour prejudice today suggests nothing else so strongly as a man holding fast to a stick of dynamite with an already lighted fuse.

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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 MENACE OF INFANTILISM

There are few graver threats today to the higher values of life, if not to civilisation itself, than the carrying over of infantile attitudes into adulthood. Instinctive predilections and unreasoning prejudices are natural in the child and therefore are excused, even accepted sometimes with amused tolerance. But there is nothing amusing in the infantile adult. He is a walking menace to world peace.

What are the characteristics of infantilism? The assumption that one's prejudices are sacrosanct, unchallengeable. A refusal to face facts. A fixed determination to have one's own way regardless of propriety and feasibility. Failure to see that one's own good or that of one's group is intrinsically no more important than the good of others. Ignoring the fact that results follow causes as inexorably as the wheel of the wagon follows the hoof of the bullock.

The unspoilt child is free of skin-colour consciousness, but a marked manifestation of adult infantilism is race prejudice. From the facile assumption that the brown and yellow peoples are inferior has resulted imperialism abroad and injustice at home in countries of mixed population. The difficulties of the Colonies and of India differ little from those of the Negro tenth of the population of the U. S. A., and they are intimately connected. Pearl Buck brings out that relation in her articles and speeches published recently under the title *American Unity and Asia*. She deplores the persistent refusal to see the connection between the coloured Americans and the coloured peoples abroad.

And she sees infantilism very plainly for the menace that it is. Earnestly she adjures her countrymen to rid themselves of the "juvenility which feels frightened to know lest it be proved inferior."

We are too naïve. We must somehow grow up. The world that presses upon us is not a world for the very young. It is a world where adult wis-

dom is wanted and where knowledge is essential.... We must cease to be ignorant and local-minded.... We have to double and triple our normal rate of growing. We have to get rid of a lot of childish prejudices and false prides and fears.... Today millions of people in the East look to us. But they will not look to us long if we are not big enough for them. They are wise and they are old, and they have been learning what the West has to teach. But it has not been enough.

There has been growth, but it has been lop-sided. Mental advance has outstripped moral perception and emotional control. Most Americans would concede in the abstract the superiority of democracy and justice over fascism and exploitation, but mention colour and the line is drawn. The coloured man is not conceded rights to the same treatment as the white. Men and women of the white race must face their bias against colour and be on their guard lest that tendency to unfairness work to the world's undoing. Cruel as Nazism is, Pearl Buck warns,

and dangerous as it is to civilization, it is less cruel, and it may be even less dangerous in the end, than the sort of democracy which is not real enough or strong enough to practise what it preaches.

The new world after the war will need new people to inhabit it. New minds for old. Liberal minds for narrow ones. Friendliness for prejudice. For nothing is surer than that the white races will "have to learn to deal on terms of absolute equality with coloured peoples." Well for them, well for us all, if the lesson is self-taught and not enforced by blood and agony.

Pearl Buck's five-year-old was once preparing, her mother said,

to paint on a huge sheet of blank paper. She paused a moment. "What is it" I asked her. "Don't you know what you want to paint?" "I do know," she said. "But I want to make it big, and so first I have to think big."

Is not that after all the solution? To take the world view. To see all peoples not as coloured or white, men or women, Hindus or Muslims, Christians or Jews, rich or poor, but as fellow-men. If the war has indeed become, as Pearl Buck charged at the Nobel Anniversary Dinner in New York on 10th December 1942, "only a war to save European civilisation," its basis cannot be changed too soon.

We of the West never seem able to realize that in the East there are civilisations far older and as great if not greater than Europe's civilization. Shall those not be saved?

They are eminently worth saving. No doubt of that. But the danger which infantile racial attitudes hold is not a danger to this civilisation or that. Civilisation itself might well go down in the world-wide colour clash to which such attitudes unchecked bid fair to lead.

# THE THEATRE

## ITS RÔLE AND ITS FUTURE

[**The Rev. Hugh Ross Williamson,** former Editor of *The Bookman* and the author of several books and a number of plays, including *The Seven Deadly Virtues*, sees it as the rôle of the theatre to "examine the abiding problems of good and evil in the light of the *contemporary* applicability of myths." He foresees increasing differentiation between the fields of cinema and stage. The son of a Nonconformist minister, Hugh Ross Williamson has always been interested in theology and was recently ordained as a clergyman of the Anglican Church.—ED.]

The theatre, essentially, is religious. This does not mean merely that it had its origins in religion, but that its function is to interpret the mystery of life in terms of myth and ritual and, by so doing, to effect a *katharsis* in the participants.

The word "participants" is used advisedly instead of "spectators." The audience "assists at" a play in the same way (though not, of course, in the same sense) as a congregation "assists at" Mass. There is a participation, a vital interplay between the living actor and the living spectator, which is entirely lacking in a cinema. A theatre audience undergoes an experience different in *kind* from that of a collection of people watching a film. For the cinema is, in a profound sense, dead. It does not invigorate like a stimulant, but debilitates like a narcotic: and its connection with the "living" theatre is one of superficial resemblance, not of organic evolution.

It is important to remember this distinction in any discussion on the future rôle of the theatre; for the new phenomenon makes any parallels with the past misleading. The theatre has to function in a "cinema civilisation"; that is to say, it has a permanently victorious rival in the field of popular amusement. A touring company in a provincial town can never hope to compete with a "star" film at even the smaller of the local cinemas. And a whole generation has arisen which is "cinema minded," to whom the theatre is an anachronism.

To the true theatre, this is an advantage, for it means that it has become released for its proper task. It need no longer "tickle the groundlings," for the groundlings go elsewhere to be tickled. In so far as it remains a species of "popular entertainment," it functions not as a theatre but as a "try out" department of the cinema. And even here, the divergent techniques of cinema and theatre will lessen the liaison. In the early days, the film might be a "photographed play": but it is so no longer; it is easier to

film a novel than a play, whose strict construction makes it, usually, unsuitable for film development.

As with the author, so with the actors. A film "actor" need not be an actor at all: he need only be "photogenic" and conform to the popularly acceptable type of the moment. The actor's ability to sustain a part continuously before an audience and the film star's ability to photograph well in disconnected snippets in a studio are, again, gifts different in *kind;* and it is becoming increasingly obvious that actors do not find their Mecca—except financially—in films.

Thus the line of development of the theatre, the true theatre (for this is not concerned with that side of theatrical entertainment which might be called the "leg-show" and should more properly be considered in an essay on 'Sociology and Sex") would seem to be determined by the existence of the authors who want to write for something other than the mass-mind; actors who want to act and audience whose sensibilities do not shrink from but, rather, urgently require *katharsis.* And this points to a return to a "religious" theatre.

The mark of entertainment is that it "invents" stories; but the function of the artist—and, above all, of the dramatist—is to interpret myths.

No Greek tragedian made up out of his own head the plots of his plays. His greatness and his "originality" lay in the underlying philosophy by which he interpreted plots with which his audience was as familiar as he was. And this is the only "originality" that art admits. All else is merely the cleverness of a detective writer—and as ephemeral. (This truth has been epitomised in the rule of the dramatist: "Never surprise your audience, but only your characters"—of which a classic example in the English theatre is the "screen scene" of *The School for Scandal.*)

Not only in the work of Æschylus, Sophocles and Euripides, but in Shakespeare and Racine and in the plays of our greatest living dramatist (whose masterpieces *Man and Superman* and *Saint Joan* are specifically interpretations of myths) is this apparent.

Nor is the reason difficult to understand. The limits of a play make it imperative that a great deal of knowledge should already be possessed by the audience. There is no space—as there is in a novel—for an elaborate preparation in background and character-drawing. If the *idea,* through the medium of "character in action," is effectively to be communicated, no unnecessary time must be spent in elaborating the character and no distraction must be provided by unexpectedness in the action. From the opening moment of the play everyone knows that Œdipus is going to discover his incest and parricide, that Cæsar is going to be murdered, that Joan is going to be condemned to the stake. There is no escape for any of them.

The problem of the dramatist is to explain why, in terms which shall at once satisfy his audience and open to them a new and profounder vision of Heaven and Hell—or good and evil. And this cannot be done if there is ambiguity in the terms of reference or disagreement as to the proper ending.

If the dramatist were to invent a character who should inspire a nation, lead an army and finally be betrayed and burnt, the audience might legitimately question the credibility of the action or the probability of the fate and so be distracted from the dramatist's intention. But the historicity of Joan immediately makes the question not "Will she be burnt?" or "Should she be burnt?" but "*Why* was she burnt?"—and from that *donnée* on both sides, dramatist and audience can follow the proper line of development.

This, of course, raises a further question of terms of reference. In an illiterate cinema-civilisation, there are no terms of reference such as were accepted in ages of culture or are still accepted by the cultured minority in the present age. The day has gone, apparently for ever, when it was safe to assume even in the House of Commons that the simplest classical tag—which is the shorthand of the educated—will be understood. Worse still, there is no standard of objective truth: there are only the postulates of convenient propaganda. Therefore, for a dramatist to seek to arrive at a vision of Truth in the context of accepted myth is to remove him at once from all direct contact with cinema-civilisation. In the immediate future—and possibly for many years to come—the theatre must go into further and further seclusion if she is to preserve the life that is in her for the sake of future generations.

Long before the war, of course, the beginning of this process was apparent—at least in England. The only theatre in the true sense was to be found in the small private ventures or provincial "high-brow" repertories. "Shaftesbury Avenue" had become a synonym for popular inanities of the "try-out-for-the-films" variety. Only at the small "non-commercial" theatre—or in occasional seasons at one of the theatres subsidized by a patron of the arts—could one find plays written intelligently for an intelligent audience. At some of them would be found great actors, practically "giving" their services for the pleasure of being allowed to act again after financially necessary spells in a film studio.

It seems probable, in a world exhausted by war, hag-ridden by propaganda, with all values in the melting-pot, and a general debasement of standards due to an increasingly machine-dominated "civilisation," that this tendency for the theatre to become a small, almost esoteric, art-form must increase.

There is, however, all the difference in the world between going into the wilderness and retiring into

an Ivory Tower. The one involves an heroic effort for the good of the whole community: the other suggests an elegant withdrawal from the conflict "where the immortal garland is to be run for, not without dust and heat." It is the difference between sanctity and cynicism, however much a despair at modern conditions may lie at the heart of both.

And here, again, the religious parallel is relevant. As the Church in the Dark Ages (and, to a certain extent, in the present Dark Ages) could only nourish the life entrusted to her by isolating herself in scattered communities, so today the theatre, so akin to her, is forced into the same course to preserve its life-giving integrity.

But it does so in no spirit of tired surrender, for in its heart is the life which will be needed to revivify civilisation when the death forces of the mob-mind and its standards have spent themselves. This life it must guard and develop by the exercise of its own function—the continuance of dramatists, actors and audiences in the production of plays worthy of the great tradition which runs from Greece throughout the world.

And, in practice—because actors, authors and audiences are also, willy-nilly, involved in the cinema-civilisation—it is continually modifying the very forces which it cannot (and should not attempt to) control or capture. To compare one of the less vulgar films of today with its equivalent fifteen years ago is to be aware of this.

Thus the question "What part will the theatre be called to play in the reconstruction of the ideas of the future civilisation and how can playwriters bring about good-will and enlightenment among the masses?" can be answered briefly in terms which will not be liable to misunderstanding. The theatre cannot speak directly to the masses. Any attempt to do so would be, in the present circumstances, for the theatre to abdicate her true function and to make a disastrous compromise. Nor is the theatre called upon to enunciate *new* ideas. It must be content with the old eternal verities. But it can and must examine the abiding problems of good and evil in the light of the *contemporary* applicability of myths. The stories are the same, the principles are the same, but the context is different. The dramatist is both the liaison-officer between the centuries and the prophet of the present, as well as the conserver for the future. And, in love with posterity, he will accept with equanimity that in his own time a prophet is without honour: nor will he find the wilderness of uncompromise an unfruitful habitation.

HUGH ROSS WILLIAMSON

# EXTRACTS FROM A RELIGIOUS COMMONPLACE-BOOK

[ These intimate reflections from the pen of **Prof. D. S. Sarma** have a spiritual message of their own. Professor Sarma is no stranger to ARYAN PATH readers, who will recall his valuable commentaries on the *Bhagavad-Gita* which appeared serially in THE ARYAN PATH in 1940. Professor Sarma's own translation of the *Gita* is in wide use and he is the author of several other valuable books, including the *Gandhi Sutras* and *What Is Hinduism?*—ED. ]

In religious life knowing and being are one. Man as man cannot know God. It is only by eliminating his creaturely qualities and acquiring divine attributes that man can progress in his knowledge of God. It is only by becoming divine that one can know God. God can never become the object of knowledge, as He is the eternal subject.

* * *

We have to strive with evil and fight every inch of our way in the world. This is our moral life. But in religious life there is no evil. When we rise every day in meditation to a higher level of consciousness and learn to see with the eyes of God we find no good and evil, no pleasure and pain. These opposites exist only from the point of view of man. Just as in the world, to the eye of science, there is nothing high or low, good or bad, beautiful or ugly, so to the eye of God all is Truth, Life and Bliss. He is perfection in every way. And the nearer we approach Him in spirit, the less are we troubled by the shadows of the world, the less are we appalled by the myriad forms that evil takes here—filth, disease, ugliness, ignorance, error and sin. Therefore let us have the zeal and the courage of the crusader in the visible world of men, but at the same time let us have the peace and the blessedness of the psalmist in the invisible world of spirit.

* * *

Christians pray, "Thy will be done on earth as it is in heaven." It is possible to read a profound mystic meaning into this sentence. God's will is not usually done on earth, because there is opposition to it in the shape of self-will permitted by Him. Each creature has its own will. This formidable array of self-wills in the world not only fight among one another, but each in its own way opposes the will of God. The duty of those who lead high ethical lives is to surrender their self-will and to become the instruments of the divine will as revealed to them in their conscience. "On earth" means "in ethical life." For it is only here that there is conflict. But in heaven, that is, in religious life, there is no conflict. Religious life is Divine Life—the life of God in eternity, not in time and space.

There only one will exists and we partake of that life to the extent that we lose ourselves in Him. In heaven, therefore, God's will is the eternal substance, the sole and ever-existent fact. Where there is the slightest notion that there is another will in conflict with it there is no heaven there.

* * *

Life (*Prana*), Light (*Jyoti*), Space (*Akasa*), Joy (*Ananda*)—the Upanishads describe God in these terms. It should be understood that these words are used neither literally nor figuratively. Life is not used in the sense of vital breath. Light is not the phenomenon that meets our eye and conveys the impression through the optic nerve. Space is not our ordinary space of three dimensions in which we live and move. And joy is not individual pleasure or satisfaction. Also these words are not merely figurative, as many seem to think. We say, God is the life of the world, the light that dispels the darkness of ignorance and the source of purest happiness. We do not, however, understand the full significance of these words by such an interpretation. I think that every one of these words refers to a phase of mystic experience. The mystic sees with his *Jnana-chakshus*, the "uncreated light" which transfigures for him the world as well as his own being. Similarly, when he lives in God he feels the abundance of eternal life in him to such an extent that he regards the ordinary life as death. So also the feeling of infinitude which the mystic has in his moments of great experience is very inadequately described by the term Akasa or space. And, finally, the joy of union with the Absolute which the mystic feels is no merely individual feeling of pleasure or happiness, but a part of the universal bliss.

* * *

"Beyond good and evil"—what is the meaning of this? One can understand one's going beyond evil. If you improve your character, cultivate the virtues and remove every trace of sin from your mind, you become thoroughly virtuous and always act rightly and without effort. When virtue thus becomes your established habit, when right-doing becomes an instinct with you, you are beyond evil. But are you not also beyond good? For what you do instinctively without reflection or struggle is scarcely a moral act any more than walking is a feat to a grown-up man. It is, I think, in this sense that a religious spirit is said to be beyond good and evil. What a horrible travesty, then, it is to say that a religious spirit or an incarnation of God, because of his freedom, can take part in good or evil as he pleases!

* * *

Humility is my greatest need. It is the first step in that progressive effacement of the self which is the negative side of Yoga. I should become like the dust on the road, which is trampled upon. What if others think that I am weak or

stupid? What if everywhere I am a nobody? What if nobody takes any notice of me? My old nature growls and grumbles. But unless it is stifled there is no chance for the rebirth of the spirit in me. It is easy to give up one's sense of property and possession. It is easy too to give up one's ambitions. But to give up one's *ahamkara*, falsely disguised as self-respect, is very difficult. How many religious persons I have seen who have a high opinion of themselves on account of their religiosity or scriptural knowledge, and who want their superiority in this respect recognised wherever they go. Truly their "superiority" is their inferiority.

* * *

This student who has committed suicide has become my teacher in a way. He had deliberately planned it. He took part in all the everyday activities to the last moment, as if nothing extraordinary were going to happen. He read, he played, he ate, he laughed till 2 o'clock. Then suddenly a full stop. A grain of potassium cyanide, and instantly he was out of time. There were two sides to his soul. One was shown to the world, the other had faced the unknown for some time, wrangled with it and, finally, committed the horrible sin. His method shall be mine—partly. My superficial side is in commerce with the world. I read, I play, I eat, I laugh. But my deeper self is in commerce with a different world. I stretch my hands to the unknown. Sometimes I see a gleam. But often it is only a promise. I too have to kill myself. But it shall be a divine killing, not a fiendish one. I can go from time to eternity, but I can also come back from eternity to time—which this poor lad cannot do. He has gone once for all with a horror on his head. And yet his sin has something to teach me. Forgive these reflections.

* * *

Every man has two careers—the outer and the inner. Very few pay attention to the latter, though it concerns their future more vitally than the former. The inner career requires as much forethought, patience and perseverance as the outer. It would be interesting to compare the crests and the troughs of the one with those of the other. It is very probable that when your outer career is at its zenith your inner career is at its nadir, because you have risen in the world by compromising with evil; and that when your outer career has reached the lowest point of humiliation and defeat your inner career has reached its highest point of glory, as your external ruin may be due to your standing up for a principle. Happy are those whose curve of external career corresponds to their curve of internal career. But happier are those who have the courage to leave the outer career to take care of itself and take in hand only the inner. And if you look at the matter closely it is also the most prudent way. For the inner career knows no defeat. There attempt

itself is success. Everything lies in our power. We leave what is in our own power and waste our time and energy on things beyond our power. Those who worry themselves about their outward career without taking thought about the inner one are like those who leave the two birds in the hand and go after the one bird in the bush.

* * *

It is said that before we enter the kingdom of God we must burn our boats. That is, all other ambitions, all other enterprises, all other interests must be given up. We must have only one ambition, one enterprise, one interest, namely, to advance in the kingdom of the spirit. Amidst all our toils and tribulations in this world we must keep the one Fire burning in our hearts, and all worldly things must be thrown into it.

But burning your boats is not enough. Have you not got still a lotus blooming at your heart? Is it not a flower of ravishing beauty? Long have you sat by the pond where it grows and counted its petals. It signifies not only beauty, but also love, art and learning. It may seem a horrible treachery or ingratitude to give this up. Often does the soul debate within itself, "Is it right to sacrifice this? O my tender lotus, heart of my heart, how shall I cast thee into the fire?" But cast you must, O Sannyasin, if you are to be a man of God. Burning the lotus is the last rite you are to perform. Burning the boats is only a preliminary. Have you the courage and the faith to do this? If you have, O young spirit, there will be other boats and other lotuses waiting for you in the new land you have entered.

D. S. SARMA

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The Western world has never understood Gandhi's religion; it is completely alien to our rational, pugnacious and materialist tradition. True, Gandhi's ideas are in accordance with the teachings of Christ, from which, indeed, they partly derive. But Western man, at least in the last three hundred years, has accepted a creed of progress through material welfare which has left no place for the mystical side of Christianity. The doctrine of atonement, the efficacy of prayer and fasting, the spiritual power of suffering—these concepts remain in the creeds, but they no longer sway lives and policies in the West. Gandhi's revival of the doctrine of voluntary suffering as a means of reconciliation and atonement now seems as odd and impracticable to us as it did to the Romans, who, in hanging Christ on a cross, thought merely to rid themselves of another Jewish agitator.

*—The New Statesman and Nation*

# A MAN AND HIS PAST

[**Miss E. M. Rowell,** retired Lecturer in Mathematics at the Royal Holloway College of the University of London, has always been most interested in philosophy. She is the author of a volume of essays, *Time and Time Again*. It is very sound advice that she offers here.—ED. ]

A man's life in the present emerges from the past; the past is cumulative, and all that a man has done and suffered and been exerts an urgent and undeniable pressure on the present, and here and now largely determines his achievement, his sensitivity and his being. In a measure a man *is* what he *was*, and there is no help for it.

And yet a man's *attitude* to the past can and does modify its reaction upon him, and there are some mistaken and damaging attitudes which it is perhaps worth while to examine.

There is first the man who tries to *fix* his past, and he is of those who have never grown up. He remembers, it may be, his achievements as a young man, remembers them with insistent and continuous emphasis, and through such harking memory his former deeds become the measure for his acts in the present and for his expectations of the future. He dwells, only half consciously perhaps, upon the remembrance that as a boy he was always top of his form, that as a young man he got a First at Oxford, or that he rowed for his College, and these things constitute for him a gauge of what he now feels to be his due, and he is puzzled and pained when none of his fellows is interested in this early prowess, and when the present fails to put its seal on the promise of the past.

He endeavours to hold tight, to grasp those things as they *were*, when as a matter of fact they are not like that *now*, since all the proportions have changed in the intervening lapse of time. The attempt to reiterate the past is doomed to failure, for in making ingression into the here-now the past is transposed into the key of the present, and the man who hammers on the lost chord of the past strikes a discordant note which belongs neither to the gamut of past nor of present.

The past in its one-time integrity cannot be transferred to the present, and he who clings to the old forms of his past must go back himself as it were, lie among the empty pots of his former selves and forego the swift wings of the immediate.

There is a sense in which *you* can go back to the past, but in no sense can the past *as it was* return to you! For the past is subtly but really changed by transposition and such change is inevitable. There is then this change which *must* be, but there is also a change that *may* be, change due to the direct action of the present on the past.

Any real creative act in the present evokes some re-orientation in the groupings of the past; the past is, as it were, organic and complete at any moment, and, when a new fiat goes out from the present, the portions and proportions of the past are shifted ever so slightly to make room for the new thing, to respond to the new situation.

Indeed the past is in a constant state of movement, it executes a slow dance as it follows the baton beat of the present, and the figures are always changing and the pattern is always different.

And the man who goes back to a literal and stationary past is merely playing with toys and not joining fully in the creative activity of a grown man.

Secondly, there is the man who repudiates his past. Those who in early years have lived in harsh or sordid surroundings, those who in childhood have suffered from a sense of indignity or shame, are especially given to such denial of the past. They have perhaps moved right out of the shadow of their one-time suffering, and they refuse to acknowledge the facts of the old experience, and resolutely turn their minds away from the memories of those events. They may be cowards, or they may be snobs, cowards if they flinch from facing facts disagreeable to themselves, snobs if they seek to hide the "poor relations" of their past from others.

Fear is the basis of both of these reactions, fear of pain on the one side, fear of discredit on the other.

And such fear is self-inhibiting and damaging; the fear for oneself makes one distrustful, off-putting, secretive and always uncertain; the fear of discredit induces boastfulness, pretentiousness, arrogance, and again always a sense of uncertainty. The error of the snob may express itself in all sorts of extravagancies. Perhaps the involution of style in Meredith's work, involution which grew with the years, is not entirely disconnected with a certain morbid attitude he had towards his own early status and class.

And it may be that for many of us particular mannerisms and artificialities of response are the result of such denial of reality, of the attempted suppression of that which is unacceptable or unpleasant to us in our past experience. And it is not only the collective environment of childhood or youth which works this ill; there are detached and isolated memories, "fretful infelicities" of shame or failure, which assault and hurt the soul, and this because they are evaded and avoided, because we refuse to face them.

In the last resort such suppression may work havoc in the personality, may result in the setting up of "complexes" in the subconscious mind, complexes which destroy or seriously undermine the integrity of the soul. Psychotherapy is largely concerned to break down a man's resistance to his past.

Alongside of such refusal of the past, and perhaps in some measure

associated with it, there is the error of the man who sentimentalizes his early life. In the interests of self-importance or of self-pity such a one makes the high-lights of the past more vivid and deepens its shadows, and he seeks aggrandisement or pity from his fellows by emphasis on the glorious or the pitiful of his former experience. He does not face his memories, he touches them up and restores them in a guise of a romanticism which he enjoys, and which is a form of self-indulgence.

I remember once giving a friend a description of a very troubled period in my early years. I thought she was interested and moved by my recital, when suddenly she broke in: "Oh! but you *like* telling all about this!" For a moment I was amazed and hurt; then I knew that it was true. Meredith has defined the sentimentalist as he who seeks to enjoy without incurring the immense debtorship of the thing done, and as I talked that day I was *enjoying* my past, and ignored the claim of its own forthrightness.

The curé for all these maladjustments lies in simple acceptance of the past, acceptance which engenders a certain integrity of outlook since it is based on submission to fact. For the confronting of any fact, however intolerable such fact may appear at first sight, brings with it a sense of reassurance. Doubt and anxiety and suspense and uncertainty sap our courage, but face to face with a fact and its once-for-all inevitability we say "We can take it." This is true of the present, but the same reserve of native courage is called out as we face the facts of our past. Integrity is all! We must not invert our failures so that they look like half successes; we must not shrink from our griefs or they will dog our retreating footsteps; we must not minimize our shames and infelicities or they will pile themselves up in our subconscious mind to haunt our personality as baleful guests.

There is a strange virtue in acceptance, for acceptance is a creative act, and in and by the very act of our accepting, the past takes a different shape and becomes conformable not to our own will or to our desire but to our patience.

In "Andrea del Sarto" Browning illuminates this virtue of acceptance, for it was in and through an acceptance of the failures and disappointments and the shames of his past life, and through submission to the cousin's whistle and of all that that implied of loneliness and heartache in the present, that the artist was able to pronounce:—

> the whole seems to fall into a shape
> As if I saw alike my work and self
> And all that I was born to be and do,
> A twilight piece.

We who are not artists cannot perhaps see life whole, but we can see it steadily, and the steadiness of our outlook on the past may yet communicate itself to our view of the present and to our prospect of the future. Though for us the shape of things past may not be apparent, yet we may have some sense of a growing pattern as we try to accept our past without over-emphasis, without mistrust or fear.

Thus, memory of the past, of a past which is "recollected in tranquillity," irradiates the present with something of the objectivity and integral quality of the poetic vision.

E. M. Rowell.

# HINDU CULTURE

[It is the Hindu Way of Life which **Shri J. M. Ganguli** describes here, rather than Hindu Culture in its broader aspect. But the two are inseparable. Many a modern, no doubt, finds the ancient rules a burden, as Shri Ganguli suggests. Let him be sure, however, that in discarding the form he keeps a fast hold on the dedicated spirit that has gone into their observance and that has kept India a living nation down the millenniums.—ED.]

I was agreeably surprised the other day to hear a friend, whose education in England and well-placed official life in this country had, at least apparently, somewhat influenced his natural outlook and turned him to Western ways, say that he had told one of his race-proud European friends that it was not necessary that Indians should exist for providing all advantages and the means of subsistence to the Europeans, as perhaps many of the latter thought. It was rather for the Europeans to live for the maintenance of those in whom the ancient culture of the Hindus lived and through whom it flowed in order that the flow might continue and spread in the world.

What he meant was that the Europeans and their culture had little of lasting value to give to the world, whereas Hindu culture had a mission for the world, a mission for the human soul. He was speaking with visible feeling, which affected the small group he was talking to. "But is it not a pity that the modern educated Hindus themselves are unappreciative and disregardful of such a culture of their own?" I interjected, to draw him out further.

"No; good must always prevail in the end, and even though one may live and behave otherwise one is internally seldom without respect for the good and for the man of principle, who follows his traditional culture in his life and practice."

Perhaps he was right,—at least to a great extent. The reaction from blind adoption of Western ways to an awakening of appreciation of their own culture may have started in the educated Indians. But I doubt to what extent, along with that reaction, the realisation is also coming of one important and essential thing about Hindu culture, namely, that its prescriptions and enjoyments, its taboos and prohibitions, the rites and ceremonies specified for performance by different individuals, its rules of self-discipline in eating, sleeping, talking and other activities of daily life, and its positive instructions regarding the various activities of life—that these have practical significance which cannot be disregarded. Even if such realisation tends to grow with increasing wisdom and experience, it is likely to be impeded for many by the outlook and mentality which the strong influence of Westernism in their life

and education has developed in them.

Those taboos and injunctions, those rules of conduct and positive and negative prescriptions regarding our day-to-day living, thinking and acting,—they are without sensible meaning and impose an unnecessary restraint on individual convenience, discretion and freedom of action,—that is what they say and think. "Is it necessary, for instance, that I must get up at a certain hour in the early morning, take a bath, remain without food and drink and do my *puja*, which I could very well do leisurely while resting comfortably on a sofa after a hearty meal?" "What do I gain by depriving myself of this and that article of food, or by abstaining from dishes prepared by anybody and served in any manner, in a hotel or elsewhere that may suit me?" "What spiritual advancement can come if I repeat some particular name or mantra or perform some religious ceremony, and that too in a specified manner?"

Thus in various ways they argue against whatever Shastric taboos and enjoyments inconvenience or do not suit them. They have little faith in them and care little to examine them thoughtfully. So little do they reflect over them that it never strikes them that if things which to them appear so obviously silly and meaningless had been really so they would have so appeared to those ancient sages also, for whose wisdom and philosophy they are beginning to feel regard. Not only did they not so appear to those sages, but rather they in their wisdom saw great value in them, and so prescribed them in detail.

The human mind is constantly pricked by the strong and insatiable *indriyas* (organs of sense and of action), which incessantly provoke desires and impulses. How to keep them checked and how to thoroughly master them—these problems engaged the serious consideration of those who, unlike the moderns, were able to realise that such control and mastery over the distracting *indriyas* were essential to enduring happiness, to spiritual growth and to human progress to man's divine destiny.

That the kind of food we take, the pure or impure mentality of the person who prepares it, the manner in which it is served and the mood in which we eat,—that all these go to determine whether it will produce the *satvic*, the *rajasik* or the *tamasik guna* in us, was known to them. That to rise before dawn in the *brahma-muhurta* and to sit in meditation, to have an early-morning bath, and to perform puja and religious ceremonies in the cool freshness of the dawn with pure body and mind, undistracted by the news, the work and the activities of the day; to abstain from luxurious living which stimulates the senses; to shun unwholesome company and evil sights and pictures; and to pass the day in self-control and discipline;—the supreme value of all these they had learnt from mature experience.

Most careful psychological observers that they were, they were aware

of the fickleness of the mind under the stimulation of the *indriyas* and also of the fact that the mind gained in strength through disciplined living, observance of *sanskars* and principles, religious practices and scrupulous adherence to wholesome and traditional rules of living. Those rules and principles were not merely to be followed mechanically, but with faith and reverence, without which they lost much of their usefulness and efficacy.

Behind all such prescribed practices was the ever-present reminder that all our acts and doings were to be for a divine purpose. When we sit down for a meal we must see that it is as purely and cleanly prepared as is necessary to make it worthy to be offered to God; we ourselves must be scrupulously clean bodily and unexcited mentally; then we must reverentially offer the food to our deity and thereafter take it as the deity's prasad, not for the satisfaction of craving but for the preservation of our body which is to be the means and the vehicle for discharging divine duties and high spiritual purposes.

Nothing we do should we do with the mere idea of seeking impulse satisfaction and sense pleasure, for that idea only makes our impulses and our senses run wild; but with the remembrance and the realisation of an ulterior noble object and divine purpose. In eating and drinking, in performing duty and in self-maintenance, in dealing and behaving with others, in the sex relationship between husband and wife,—and in every physical and mental activity the above remembrance and realisation were enjoined by the great, infinitely wise Rishis of old. Lesser intellects than they may not be able to comprehend the significance of such injunctions, but what great folly to belittle and to discard things through the practice and observance of which those great seers had their supreme realisations!

Indeed, they had so clearly perceived the efficacy of those rules of conduct and living, prescribed differently for different professions, aims, ages and *ashrams* that they faithfully observed them in their own lives, even in advanced stages of spiritual development. It was prescribed, for instance, that a *sanyasin* should take shelter only under a tree and never under a roof. Even the great Sankaracharya so strictly followed the rule that when Mandan Misra invited him to be his guest he refused and passed the night under a tree. He who had attained the eight *sidhis*, who could comprehend and interpret the *Brahma-Sutras*, did not argue with himself as we would have done, "What harm could there be if I passed a night in a house instead of under a tree or ate some delicacies offered by my host?" Therein is the infinite difference between the Acharya and the proud, thoughtless and convenience-seeking intellectuals and rationalists of today.

It was through the reverential observance of disciplinary and tradi-

tional rules of conduct that Sankaracharya and other Rishis became what they were, and it is through the light-hearted disregard of such rules that many moderns have become the intellectual and spiritual degenerates that they are. That subservience to those rules and rites takes away liberty of action and cripples independence of judgment and discretion is a fallacious and self-deceptive argument. For real liberty comes through the mastery of the *indriyas* and judgment and discretion are corrected and deepened when they are not clouded and influenced by unruly and distracting impulses.

There is indeed no road to complete and supremely happy freedom of the mind except through the absolute subordination of the *indriyas*. The great *Mukta-Purusas* of old, who prescribed the various rules of living and thinking, had realised that through personal experience. If those Purusas are drawing the appreciative attention of people who have begun to react thoughtfully to the wasteful, unhappy and shallow tendencies of these days, those people should have also the good sense and the wisdom to accept respectfully the authority of those saints in regard to the mode of living, acting, eating, sleeping, thinking, etc.

Hindu culture and philosophy cannot be truly appreciated and comprehended merely by reading and understanding the dictionary meaning of the Shastras, but after *chitta-sudhi*, as has been repeatedly stressed in the Shastras themselves. That must be borne in mind by scholars, thinkers and appreciators of Hindu culture and philosophy. Hindu culture and philosophy are to be lived and practised in the daily routine of life, ardently, faithfully, rigorously and reverentially, and then progress can be made through them towards the achievements for which they stand.

J. M. GANGULI

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After the war, then what? Will the overthrow of Hitler and the Japanese warlords amount to anything? Will the accomplishment of that, and only that, be worth this war's horrible cost? Of course not. Their overthrow would at best do no more than clear the ground—clear the ground upon which slowly we may begin to shape the fabric of a world order conceived and built according to those principles of justice and human consideration which alone could make it fit to last. That kind of world cannot be created by men still stupid and truculent with the hangovers of deliberate hating. It will require men whose souls have been big enough to keep sober in a maddened time.

—WALTER RUSSELL BOWIE,

(*The New York Times Magazine*, 31st January, 1943)

# THE WORLD'S CHILDREN

[**Miss Elizabeth Cross,** pleading here for an overdue fair deal for the child, warns pertinently against the "growing failure to appreciate the value of family life."—ED.]

Now that we have, at last, become conscious of the fact that today's children are tomorrow's citizens, there is some danger of complacency. So much has been written and spoken about education, child psychology, child welfare and many other grand-sounding studies that we are apt to think that all is being done that can be done for all children.

This is a complete fallacy, for this much-vaunted child-study reaches only a minute percentage of the population and in the majority of countries children are still being brought up on the hit-or-miss system that has made such a failure of many adults today. It is useless for the conservative to say, "What was good enough for my parents is good enough for me, in the matter of child care," for it is, quite obviously, *not* good enough or the world wouldn't be in such a mess. People as a collectivity make the world, and it is high time we had people of a lot better quality in order to make a better-quality world. Keep right on bringing up children in the horrible old traditions of competition, exclusiveness and greed and you are making quite sure of perpetuating present evils.

However, there are even larger and more fundamental troubles to be considered than the failure of our present educational system. (A failure, by the way, not based upon ignorance, but upon a peculiar vicious circle which deems it necessary for children to jump through examination hoops in order to qualify for jobs that have nothing to do with the examinations!) A bad educational system might, possibly, be circumvented by a wholesome and enlightened family life, but at the moment this is also a rarity and likely to become even more rare. What is more, instead of regarding boarding-schools as, occasionally, necessary evils, they are to be made available whenever possible to a still larger section of the public. Thus, instead of making sure, as we do today in spite of ourselves, that a large proportion of our citizens have a chance of growing up in the healthy atmosphere of a family, where there is some balance between the sexes and some realisation of the outside world, we are to increase the number of boys whose life is bounded by other boys' interests and of girls who are influenced at their most impressionable age by spinsters. The co-educational boarding-school is the only possible establishment that might be a substitute for the right kind of family, and that is extremely difficult to organise, and also could

be quite unnecessary.

In addition to the growing use of boarding-schools (often by parents who could perfectly well look after their children themselves), we must face the problem of the genuinely homeless children who are being brought up in various charitable or government-aided "homes." These establishments are, on the whole, run with every care and are beyond reasonable criticism. They do their best for the children entrusted to their care and certainly a good institution is far better than a bad private home with relations who do not know or do not care how to treat a child. However, it seems to be a bad principle for any nation to countenance institutional care for children, particularly for babies. Babies and young children, in particular, need a mother or a mother substitute if they are to thrive physically and psychologically. In the most up-to-date babies' homes it is a recognised thing that the child will flourish best when given the animal affection, the general nursing and play that all mothers, animal and human, give to their young. This is difficult, if not impossible, with a number of babies and children, although the best institutions do their best to divide the children up into small groups in the care of a "house-mother."

What is really essential is the realisation of the right of every baby to its mother (or to a suitable substitute in case of death or other serious cause). At the moment the official policy appears to be a desire for a rising birth-rate (or the country will be an old-folks' home before long), but the Government does nothing whatever to encourage home life or the care of children by the mother. Women in the services, if married, are permitted to leave to take care of their babies (up to the time of writing), but the mothers of illegitimate babies are deprived of these and continue, later, with their duties. This is no place to discuss the ethics of such a case; I am merely interested in the babies. It is no affair of any baby whether it is legitimate or not, but every baby needs a mother and it is high time the Government realised this and made some more humane plans to meet the situation.

The above remarks, of course, apply only to the British Isles, but throughout the world there is a growing failure to appreciate the value of family life. This break-up of the family is being accentuated by the war, but it had begun long before the actual outbreak of hostilities. At the moment, in Russia, there would seem to be something of a swing back from their early lack of interest in family life, and although women have complete right and freedom to work, and have the provision of nurseries and clinics for the care of the children while they are at work, yet they normally have every opportunity for keeping their children in the home with them. Likewise over-easy divorce is no longer encouraged and a more stable

family life is likely to be established.

It does seem clear, however, that throughout the world, as the more enlightened section of the public begin to take a lively interest in child welfare and so agitate for extra care and benefits for children, such as free milk, medical care and so on, a large number of parents become more and more desultory in their care for their own children. The essentials of life are free and begin to be valued less and less. It is a sad reflection on humanity that what is received without a struggle is considered worthless. It seems somewhat apparent, however, particularly when extra essentials for the children's well-being, such as vitamin extracts and cod-liver oil, obtainable free in some cases, are not even collected but go begging. It seems incredible that such careless parents exist, but they are common.

In addition to a growing carelessness of parents, we also get a complete divorce, in some cases, of child and home, partly due to the many "movements" that governments introduce, hoping to benefit the child. For instance, many children of fourteen or so have no free time at all for their parents' company. They are at school all day, they belong to this club, to that Youth Movement, have extra hobbies at school and so on, and only see their parents at the evening meal, having the midday one at school.

What is needed, far more, surely, that so many separate movements and clubs, is the provision of recreational faculties that could be enjoyed by the whole family, men, women and children. The world is in far greater need of a pooling of interests, rather than an intensification of differences. For instance, all families enjoy parks and playgrounds, swimming pools and theatres. Each town and village would do better to spend its energy and leisure in making a communal centre, where health, recreation, music and dancing, hobbies and hand-work, could be contributed to and enjoyed by the whole family, than in getting the women into one little band, the boys marching off to some other meeting and the girls to yet another.

There is, of course, much talk of raising the school-leaving age after the war, but it is time that public opinion (and that means parental opinion) was roused *now* concerning the work these adolescents are doing. The children, boys and girls, who leave school at fourteen are now, and usually have been, thoroughly exploited. There are regulations concerning the hours they may work, but these regulations are extremely difficult to enforce and it is only the parents who are able to see that the children have sufficient rest and sleep after work. On the whole the boys and girls from fourteen upwards plunge immediately into a physically adult life. They work about eight hours a day, they smoke and often drink (it is very difficult to judge the girls' ages in the public-houses when

they all paint their faces), stay out late and are usually over-tired. The blind-alley jobs they are in have no interests for them and it is no wonder that they spend so much time and money dreaming their leisure away at the cinemas. The new youth movements are an attempt to train them for the better use of leisure, but they do not get to the root of the matter, which is the tragedy of unsuitable work.

To be perfectly blunt, the larger number of children that leave school each year (excluding those in Russia, which is making an effort to avoid this blind-alley system), are merely little slaves, often paid extremely well in money, but bored and becoming increasingly useless by reason of their dislike of work in general. The fortunate few know what they want and start learning a chosen job, the rest merely drift from one job to another, never learning anything properly and becoming, too often, unemployed and unemployable except in war time.

There is no reason whatever why some children should not leave their academic and formal schooling at the age of fourteen and join some improved system of apprenticeship in which they will work and do, and learn by doing, and also continue some theoretical training. There are many children who will never reach any high level of performance, but all need protection from stupid and soul-destroying work for which they can see no reason. Those who have no capacity to become anything more than very simple machine-minders must be guarded from exploitation, and their leisure time helped by the family centres mentioned before. The others who are capable of increase in skill and capacity should not be held back by having their time wasted in drudgery.

Much can be done by legislation but more can be done by private determination. There needs to be a revival of family pride and a determination that every child shall have a fair chance. Parents need to know what the State is offering and how to make use of the advantages that exist now and also how to take care of their children themselves.

If by some means Government aid could be given, particularly to those parents who really care about their children (which should be, of course, all parents), and some encouragement to those who wish to establish a settled home, rather than pass on their responsibilities to institutional care, then all children would benefit. Institutional care should be reduced to the minimum and a carefully supervised scheme of adoptions encouraged, in order that every child should have a real home life. It is a fundamental law of nature that the young should be cared for by the parents and it is extremely fool-hardy for any of us to try to circumvent this. Bad homes have always existed, but that is no reason for the abolition of the home.

Rather let us aim at helping suitable people to become parents and so provide happy homes. A good home and conscientious parents can do more for a child than any number of Government officials, and far more cheaply! So let us help the parents and the children at the same time and the future of the State will then take care of itself.

ELIZABETH CROSS

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# ART IN SOCIETY

The Rt. Hon. Dr. M. R. Jayakar's remarks in his presidential address at the recent Silver Jubilee celebrations of the Art Society of India embody succinctly the function of art in society. He offered also some constructive suggestions as to its proper development. He defined the true function of art as "the raising of human sentiments above the ordinary level into the regions of ethereal idealisation." Dr. Jayakar cited Emerson's definition of the function of art: "to give to pots and pans the grace of our romance." Art should be brought into every home but the artist should not stoop to the tastes of the multitude in quest of either money or popularity. The responsibility of educating the public to appreciate high art lay on the artist himself, as also that of keeping art free from debasing influences. The days of royal patronage being over, the artist was thrown back upon the people. He faced the double task of maintaining the integrity of high artistic tradition while retaining the popular sympathy on which he depended. He must succeed where the cinema had failed—or at least had never cared to think whether success was worth achieving—in creating a healthy public taste for the sublime in the beautiful.

Art, to deserve the name, must serve its first purpose—ensuring delight by raising the level of thought and feeling—and then only achieve its secondary purposes if any. Babu Rajendra Prasad once declared: "It is real literature only if it raises mankind to higher levels of life." The definition holds as good for art.

Communalism has invaded even the domain of art and Dr. Jayakar's criticism in that respect deserves emphasis. The appeal of all good art is universal. It goes straight to our hearts without any inquiry as to the artist's caste, creed or colour. What can support communal notions like that of Jain or Parsi arts and crafts except a desire to exploit narrow sentiments for commercial gain?

# GITA AND ANUGITA

[**S. N. Tadpatrikar,** who is on the Bhandarkar Oriental Research Institute staff, writes about the little known *Anugita* which H. P. Blavatsky describes as "a very occult treatise."—ED.]

The *Bhagavad Gita* has since ancient times had an unparalleled hold upon the public mind in India. A vast literature has grown up around it. There have been scores of imitations as well as of commentaries. Recent closer contact with the West has given fresh impetus to its study. So great indeed has always been its popularity that it has quite eclipsed another, considerably longer, philosophical dialogue also found in the *Mahābhārata,* known as the *Anugita.*

An old commentary contains a clue, worth following up but so far untouched upon by any scholar, as to the possible relationship between the two discourses. It is put forward in connection with Śloka 73 of the last adhyāya of the *Gita,* in which Arjuna says to Kṛṣṇa :—

"Gone is my bewilderment; through your grace, O Achyuta, I have attained to consciousness. I now stand free from all doubts and shall do your bidding."

Commenting on this śloka Abhinavagupta, a great Kasmiri savant of the tenth century, remarks :—

Thus by the words "Gone is bewilderment etc.," it is suggested that Arjuna has become ready to fight, but has not properly attained the knowledge of the Brahman which latter supplies the necessary scope and motive for the teachings of the *Anugita.*

It seems strange that this note has not received the notice which it deserves, because it gives due importance to the "Uddeśa" and the "phala" of the *Gita,* and tells us something about the *Anugita,* to which we now turn.

The prefix "Anu-" means "after" and thus justifies the place of this dialogue in the *Mahābhārata.* While the first *Gita*—or may I call it the "original" as compared with all others of the type?—is part of the Bhīṣmaparva, in which the great fight begins, the *Anugita* forms part of the Aśvamedhikaparva, which comes after the Sānti and the Anuśāsana, which last records the death of Bhīṣma, the first Generalissimo of the Kaurva armies.

The name *Gita* in this latter case is justified by analogy, in that the first is a dialogue between Kṛṣṇa and Arjuna, while this *Anugita* also purports to be a dialogue between the same two persons. But the analogy between them ends there. The number of adhyāyas and ślokas differs widely in the two. Whereas the first *Gita* has 18 adhyāyas and 700 ślokas—or 45 more according to some computations—the *Anugita* has 36 chapters and 1051 ślokas.

But it is the peculiar context in which this *Anugita* is set that relates

itself to the first *Gita*, and we now turn to the particular occasion which brings about the dialogue between Arjuna and Kṛṣṇa and ultimately gives its present form to this "*After*"-*Gita*.

King Yudhiṣṭhira, with the blind Dhṛtarāṣṭra and others, had returned to Hastināpura, while Kṛṣṇa and Arjuna had gone to Indraprastha, where they had stayed at ease for some time. The fight having ended and peace having been restored throughout the country, Kṛṣṇa now wanted to return to his own place and asked Arjuna to broach the subject to King Yudhiṣṭhira and to obtain his consent. There was now nothing that necessitated longer the presence of this great benefactor of the Pandavas, and Arjuna had to say "Yes" to Kṛṣṇa's proposal and to prepare himself for the parting, when, as if something had occurred to him suddenly, he said: "I now remember that, when the fight was yet to begin, you, O Keśava, gave me certain advice and showed me your divine form. But alas! I have forgotten all the details and only a faint memory remains! I am eager to hear all that again, and you, Madhava, speak of going to Dvārakā shortly!"

Kṛṣṇa embraced Arjuna fondly and replied, "I had given you the eternal secret, Dharma incarnate! It is most unfortunate that your mind could not maintain its grasp. It is now impossible for me, too, to give you all in full detail. I was then in a yogic state and could reveal to you the mystery of the Great Brahman. I shall, however, repeat to you an old story in the same connection, whereby you would reach the ultimate goal by applying yourself to the subject." And then we have a "purātana itihāsa," the "old story," from the mouth of the Lord.

Thus begins the *Anugita*. The old story refers to a Brahmaṇa who had come to Dvārakā from heaven and upon being questioned by Kṛṣṇa told him about "Mokṣa Dharma." This philosophy runs over four adhyāyas and in the concluding lines we have an assertion from Kṛṣṇa himself: "Then, too, while in the chariot, you heard even this much," referring thus to the occasion of the first *Gita*.

The second section of the *Anugita* includes fifteen adhyāyas, and is in the form of a dialogue between a Brāhmaṇa and his wife; and at the end of this section we have Kṛṣṇa saying that his mind was the Brahmaṇa and the Buddhi was the wife referred to in the section.

The third section opens with a direct question from Arjuna: "Tell me about Brahma, the great principle to be known," and in reply we have from Kṛṣṇa another "purātana itihāsa," an "old story" in the form of a dialogue between the teacher or "Guru" and his pupil. And again, at the end of this section, Lord Kṛṣṇa states, "Even this is what I told you when the time for fighting had come. Now bear this in mind."

Then recurs the subject of the Lord's departure for Dvārakā, and Arjuna says that they both will go to Hastinapura to see King Yudhiṣṭhira and to obtain his consent to Kṛṣṇa's proposal. And with this ends what is now called the *Anugita*.

We thus see that although Kṛṣṇa expresses his inability at first to repeat the philosophy of the *Gita* as originally imparted, yet in the three sections constituting the *Anugita* we have at least two sections where the Lord himself asserts that the knowledge revealed therein is exactly what was given in the *Bhagavad Gita*. The temptation, therefore, to go deeper still into this *Anugita* to see how far these statements are in agreement with the facts is irresistible. I propose in another article to examine carefully the contents of all these three sections and to compare them with our *Gita*.

S. N. TADPATRIKAR

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# INDIA'S ANTIQUITY

To those convinced of the antiquity and the wide expansion of greater Indian culture Herbert W. Krieger's discovery in the Philippines of cultural influences from India will be no matter for surprise. His recent publication, the fourth in the Smithsonian Institution's War Background Studies, is *Peoples of the Philippines*. Neither the latter-day influence of Islamic culture nor that of the Chinese traders has been as profound as that from India. Though Hindu or Buddhist architectural remains are not found in the Philippines, the impact of Indic culture, extending perhaps over more than two thousand years, has been strong. The art of metal working is characteristic of Indian influence and such decorative motifs as the lotus and other Hindu cult representations are found. Significant also are the many words of Sanskrit origin in the Tagalog and other dialects and the similarity of the Philippine alphabet in use when the Spaniards discovered the Islands, to that of the Hinduised Javanese. Mr. Krieger quotes Dr. Pardo de Tavera as saying that

> the words which Tagalog borrowed are those which signify intellectual acts, moral conceptions, emotions, superstitions, names of deities, of planets, of numerals of high number, of botany, of war and its results and consequences, and finally, of titles and dignities, some animals, instruments of industry, and the names of money.

This cultural influence emanating from India "introduced ideas and knowledge of varied types, enriched the language and radically changed fundamental religious beliefs." In the probable absence of direct maritime contacts with India it is possible that these cultural influences were carried slowly and piecemeal through Java and Borneo, but

> there is no tribe in the Philippines, no matter how primitive and remote, in whose culture of today elements of Indian origin cannot be traced.

# SPIRIT VERSUS MATTER

[**William Bashyr Pickard,** former Colonial administrator in Uganda, has written several books, including *Layla or Majnun* and *The Sage of Mount Noh.* He writes of non-violence as one knowing violence at first-hand, having served on the Western Front in the last war and been wounded in action.—ED. ]

I came before him humbly. His grey hair flowed in waves like a woman's to his shoulders. His beard was silver. His eyes were serene and clear as of the deep sea.

I looked towards him, but for a time could not speak. His presence was stillness—the peace of an ultimate attainment. My question vanished from within me as the lace of cloud before sun and wind.

Yet he had divined my thought.

"Speak," he said. "Silence should be of fullness, not of dearth; of knowledge, not of stifled question."

"Tell me," I said, "about spirit and about matter."

He said: "The unseen is the true reality. Matter is but as the shadow, an opaqueness before the sunshine of life."

I said: "This truth is beyond me. Can it not be expressed in simpler terms?"

The light of a smile of great sweetness danced in the deep of his eyes. I felt the cloak of affection flung about me.

He replied: "The house is desolate without the inhabitant. The body is pitiful, a flower of sorrow without the life spirit. Between a live body and a dead body can you weigh the difference? Is not the matter of the same substance, the difference alone the unseen? Yet which is truest reality? The life or the substance? The body, which is seen and heavy, or the spirit, which is unseen, which animates?"

I pondered for a moment; then I asked: "Are not giant tanks and bombs reality?"

Not a ripple disturbed his serenity.

He replied: "They are but implements; they are not reality. They create not themselves. Invisible life must fashion them. Invisible life must manipulate them. Invisible life, if necessary, will destroy them, or they will perish by disintegration of matter."

I was silent; then I asked: "The present world conflict—is not that the conflict of spirit against matter?"

Unmoved he replied: "Nay, the power is to the spirit; matter hath no power wherewith it should strive. In a battle of giants, though mountains be uprooted and be hurled as missiles, giant wages war against giant, not against mountains or the substance of mountains. So the present conflict is of spirit against spirit, of good against evil, of human love against human hate, of liberty against oppression, not of man

against tank or of tank against tank, for, of itself, the tank hath no power or volition."

So I asked: "Is there, then, no conflict of spirit against matter?"

He replied with a radiant gladness of speech: "Nay, to the understanding there is no such conflict. It is but a shadow of ignorance. To the rightly aware, spirit is unassailable. Matter, but a patient, faithful servant. In the world, the spirit uses the things of the world, the material substances of the earth, to build its habitation and to express the desires and aspirations of the human soul. In this there is no antagonism. Is there antagonism between the artist and the colours he uses to paint the picture, to express his meaning upon the canvas, to give expression to his inner self?"

So I asked: "If, then, there is no essential elemental conflict between spirit and matter, what actually is materialism?"

He replied: "Materialism is to love the shadow rather than the substance, to consider the gross and inanimate rather than the inner and living reality, to dwell in the deception of the shadows rather than in the rays of the light of life, which is reality, wherein is no darkness."

I rose from his presence. A weight seemed lifted from my mind. I felt emancipated from an incubus.

Yet one last, parting question came to my lips. Could humanity share in my elation? Could humanity be brought to the freedom of truth, to recognize matter as but the servant of the spirit, not as the overlord of all human civilization?

So I asked: "What hope for humanity against the million armies of materialism?"

And he replied: "Eliminate force: do nothing by force; for violence and oppression shall perish from the earth."

W. B. PICKARD

# VANITY

*International Women's News* (London) for November has a serious paragraph on "The Fluffy Curl," apropos of the statistical showing of 179 accidents in 1941 due to women's hair becoming entangled in moving machinery. The Report of the Chief Inspector of Factories for that year is quoted:—

> Unfortunately the modern style of hair-dressing does not lend itself to the hair being carefully covered, and in spite of much advice from Inspectors and others the fluffy curl still protrudes. Even after having had a minor scalping accident, the same girl was found again without her cap but maintained that she preferred to have an accident rather than to look a fright.

So far official counter-propaganda has not offset effectively the influence of the illustrated magazines and fashion papers. The ideal they present is not the woman worker suitably costumed and coiffed but "the lady" with her elaborate "hair set" and fashionable clothes which would be a hindrance at work. Any detached observer must deplore the folly that wilfully risks permanent injury or death rather than sacrifice feminine charm during working hours. The slogan of a great paint-manufacturing concern, "Save the surface and you save all!", is the working motto for the superficial everywhere.

As Shrimati Tarabai M. Premchand well brought out in a review in our March 1943 issue, India has to thank Gandhiji for bringing home to many the realisation that woman's beauty no less than her strength lies not in her exterior aspect but in her capacity to work and to sacrifice.

# NEW BOOKS AND OLD

## INDIA AND THE "HISTORIC PROCESS"*

It is somewhat worrying to English readers, when they seek enlightenment on the political struggle in India, to find that Indian writers on the subject say so much about politics in general and so little about India. Prof. N. Gangulee's book on a "Constituent Assembly for India" is a case in point. Of its 267 pages, 150 are devoted to studies of the parts conceded to "Constituent Assemblies" in a series of "revolutionary situations" in the Western world, beginning with the English Revolution of the seventeenth century and ending with the abortive revolution in Spain a few years ago. The survey is a work of great—though rather too specialised—industry, and its purpose is to present contemporary Indian demands for a national and sovereign Assembly in a light of historic inevitability. In this aim Professor Gangulee is not unsuccessful although his interpretation of these revolutions is doctrinaire and over-simplified, taking too little account of the great diversity of motives that they embodied and preparing us for a perspective of the Indian problem which is so narrowly constitutional that it gives the reader hardly any feeling of Indian realities. This is the more regrettable because the case is presented with moderation and fairness and will command the agreement, in principle, of much British opinion: but it will not fortify this agreement with confidence in the concrete situation, for it does not help the reader to grasp what is distinctive in the Indian problem and in the community whose sovereignty is postulated.

Professor Gangulee might reply that his book is limited in scope to discussion of the constitutional problem; and he has done his best, in several previous books, to enlighten readers of English upon economic, agrarian and other aspects of Indian life. One should never criticise a book for what it has not attempted to do. But the conception of a national constitution so clearly depends upon the understanding of some national being which is in need of that expression that it is most disquieting to receive, from Professor Gangulee, the impression that he thinks it depends solely upon a "historical process" or an economic evolution exemplified by a number of remote and very different peoples. If this conception of nationalism is—as sometimes alleged—characteristic of Indian nationalist thinkers, it is a matter for grave misgiving. For the merely revolutionary and historical conception of sociology is rapidly passing out of date in the West, and its uncritical imitation in the East could only lead to still worse disillusionments. Fascinated by the ideological simplification of Marxist economic analysis, Mr. Gangulee has not even been careful to study its revision in the light of recent history. Of the causes of revolt, for instance, he can write:—

* *Constituent Assembly for India.* By N. GANGULEE (George Allen and Unwin, Ltd., London. 16s.)

Sooner or later, there comes a point when conditions have worsened so far that men will continue in the old way no longer and in desperation they exclaim "Give us liberty or give us death."

But this is by no means a general truth, though it was assumed in early economic-socialist doctrine. It is, on the contrary, when a class finds its conditions of life improving that it most often seeks more power in the state. Politicians wishing to gain power over the proletarian masses who, being insecure and weak in cohesion, are the most susceptible to state-socialist propaganda, have more success in instilling revolt when the standard of life of that class is rising than when it is falling.

For it is not true that men seek liberty in the abstract: they seek to go on doing more securely the thing they have become accustomed to do, or else to do that, plus something more to the possibility of which their way of life has awakened them. "Liberty" is a word with which it is often possible to assume leadership over men in the mass, simply because each individual can fill it with the idea of his own enlargement. And there are, it is true, some societies in which people actually have large liberties—that is, they can do or refuse to do many things without molestation by each other or by their government. But where this happy condition exists we cannot trace it so much to their successes in revolutionary politics as to their having a free spirit. A free spirit is a grace that comes to a people from its observance of *dharma*. *Dharma* means, in practice, a responsible way of living centred in the service of a religion, though it is possible for a certain degree of observance of *dharma* to survive in the hearts and the mental habits of a people for a generation or two after this religious faith and practice has been given up: but in that case their liberty contracts, as their relations become more legalistic or mechanical, less customary and spontaneous.

How far Professor Gangulee identifies liberty with economic security—as Marxian ideologues so commonly do—is not quite clear; but he accepts the economic revolutionary view of history so completely that he regards the U. S. S. R. as the nearest political approximation yet made to liberty, democracy and equality, with an uncritical eye for such facts as that of its ruling class numbering less than 2 per cent of the population, or the disparities in wage and salary incomes, which are greater than those found in any other industrialised state. He even says of Russia:—

The sources from which lack of unity and resistance to a National State arise and create confusion have been overcome by democratic alliance between the workers and peasants.

One would like to know how he squares that verdict with the treatment of the peasants, say between 1929 and 1932! This is, one fears, the old story; the Marxian theorist cannot face the fact that the U.S.S.R. is a technocratic empire of the greatest possible disciplinary severity; he must always refer to it as the home of prosperous liberty and equality, for if it were not so he fears his theories would be discredited.

The very real interest of the Russian technocratic empire for Indian nationalists is that it has established (or rather maintained, for it existed before) a political unity between many different countries, races and religious groups, and a political sovereignty for all India

would present problems similar in that respect though probably more complex. The Soviet work was accomplished by a small minority who had a passionate belief in the Western ideals of history as revolution, economics as technical progress, and of culture as human self-realization, and it seems to Professor Gangulee that an Indian minority might be able to lead the more numerous but territorially poorer peoples of India in the name of similar ideals. This may be true. It has been proved in several countries that, in contemporary world-circumstances, a minority can (at least for a time) enforce these ideals upon a people with the aid of modern propaganda technique. They can, not because the people like it. It removes too many landmarks and upsets too many accustomed ways of life, to be popular. But people are defenceless against machines owned and managed by a merchant class, and still more powerless when the machines are owned by the political class. As Professor Gangulee quotes from Pandit Nehru: The conception of a National Assembly

> is a dynamic one. It does not mean a body of people or a gathering of lawyers, who are intent on drawing up a Constitution. It means a nation on the move, throwing away the shell of its past political, and possibly social, structure and fashioning for itself a new garment of its own making. It means the masses of the country in action through their elected representatives.

Not shape, but motion, is evidently the leading idea. Now motion must be towards something, and from all that Mr. Gangulee has to say it appears that the end and aim would be mere technocratic efficiency. In default of an end, the means would become the end, not because technocracy is the Indian idea, but because it is now the line of least resistance, and is all that Professor Gangulee or anyone else can prescribe in conformity with economic progress and Western Revolutionism. One cannot help asking—in that case why India? "Why waste time on anything so meaningless as a nation and not go straight for universal world technocracy?"

The ideal of all Indians that Indians themselves should discharge the sovereign responsibility for India's government is of course wholly legitimate, and where Professor Gangulee is simply maintaining this thesis against the present rule of the Paramount Power, he is at his best. The spirit and tone of his advocacy are particularly commendable when he is demonstrating the disadvantages of the foreign financial hegemony and the complication of the communal question by the temptation it has offered to British administrators to "divide and rule." Here also, however, we are given evidence that certain British officials have consciously played with this divisive idea, but we should have learnt more if we could have had some specific Indian experiences of it in operation. On the financial issue, too, the case against the present bank rule needs more definition from the stand-point of Indian needs.

Professor Gangulee rejects the idea of Federation, with or without Dominion status in the Commonwealth, and even if, as Mahatma Gandhi himself thinks possible the way to Indian autonomy must lie through civil war, it is not for a foreigner to say it should not be achieved. But what is hard to accept in such a picture as this of Professor Gangulee's, is that it in no way suggests a political system that shall be an

expression and extension of the actual Indian Community. It appears rather to be an intellectual generalization about progress, drawn from the history of many Western nations, applied to all the Indian peoples in the belief that it will make them into something new, united and altogether better. But, to one whose life has been spent chiefly in psycho-social studies, it seems clear that Nationalism, to be successful, must be a movement that is not only expecting a future but respecting a past. It is not only going somewhither, but from somewhere. It has confidence in its future because it has faith in its past, indeed, it will have just as much unity in its future as it has faith in its past, and no more. That is what disquiets me; one would not know, from reading Professor Gangulee's very legalistic book, that India had ever in the past produced a great statesman. One would barely gather that India (probably the most religious people on earth) had any religion, except for allusions to an allegedly overrated and out-of-date communal question: Instead, we behold India as the field for realizing a Western historic process which is said to have culminated in Russia.

No doubt Western political forms, as well as Western technology, will leave a permanent impress on the future life of India. But as the movement for Indian freedom and integration takes its true shape, we should be able to perceive, through any systems borrowed from the West, the forms of India's local and traditional loyalties raised to a higher power, not overridden and suppressed in obedience to imported theory. We saw something of that in the Gandhi movement. And in the books and theories, too, which accompany such a movement, we expect to find some reflection, at least, of the wisdom of the traditional builders and architects of Indian society.

PHILIP MAIRET

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# PROFESSOR JOAD'S SPIRITUAL ODYSSEY*

Dr. Joad's attitude towards religion has always seemed anomalous. A self-styled agnostic, reacting against the strait-laced Christianity of his childhood years, he has devoted his considerable talents to philosophy and politics, indulging now and again in polemical encounters with upholders of Christian orthodoxy. A rationalist, his outlook on religion has been critical, sometimes hostile, yet faintly questioning, his very hostility betraying an underrunning doubt that the rejected world view might in substance be true after all. Intellect smothered the suasions of the "soul." Yet, tilt as he might, and with justice at times, against the pundits of the Church, his philosophy accorded more closely with the views of his adversaries than with those of his narrower rationalist friends. For Dr. Joad was (and is still) a Platonist, and as such opposed to extreme subjectivist doctrines since he acknowledges the absoluteness of Values. This position he sought to

* *God and Evil.* By C. E. M. JOAD. (Faber and Faber, Ltd., London. 8*s.* 6*d.*)

reconcile with adherence to the Bergsonian gospel of Creative Evolution which allows of an animating principle in the universe, a Life Force within the evolutionary flux, rather than a self-subsisting God.

With this amalgam philosophy Dr. Joad is now dissatisfied. How, on this view, he asks, can we account for "higher" and "better" forms of life as distinct from forms of life that are later in time? Thus the moral problem emerges: is evil a mere by-product of evolution destined to disappear when Life reaches a more advanced stage of development? Assuredly not: evil is relevant, real, pervasive, so disastrously obtrusive, affirms Dr. Joad in this, his latest book, that "one can only conclude that what the religions have always taught is true, and that evil is endemic in the heart of man." To this surprising conclusion does this self-confessed amoralist come, a conclusion which, combining with the implications of his value-philosophy, constrains him to examine anew the evidence for the existence of God. To this examination the greater part of this closely-reasoned book is devoted, treating in turn of the arguments against theism and of the arguments which now induce its author to at least a tentative acceptance of the theistic claim. Dr. Joad's avowal can best be indicated in his own words:—

> There is a world of values real and eternal, which is other than and outside the world of evolving life. Of this world we may achieve knowledge which is intuitive in character and cannot be demonstrated by argument or communicated to those who have not shared the experience on which it is based. The view that the values are the expressions of an underlying unity has seemed to me to possess considerable antecedent plausibility, and, if such a unity be granted, it has seemed reasonable to suppose that it is that of a person, a person with whom human beings can make contact in religious and mystical experience, and with aspects or expressions of whose nature they do make contact in moral and æsthetic experience.

Let it be said that elsewhere in his book Dr. Joad carefully safeguards the idea of the personality of God against the disastrous ascription to the Divine Being of qualities all too human. If God is a person, he adds, "His personality can be at most only one aspect of the whole that He is," an admission which at once makes his view-point more concordant with Eastern Monism. Incidentally, he is disinclined to believe in the conservation of human personality, and on this point favours the Eastern view (as he calls it) that "at death our personalities are merged with God, so that our separate *egos* cease to exist"

Yet Dr. Joad disregards (shirks would be too harsh a word) the full implications of Eastern thinking on these matters he discusses at such length. For example, the problem of evil and the suffering which evil involves troubles him acutely. So intractable did he find it, in earlier years, that he was forced against the brick wall of dualism. There must be, he thought, a principle of evil as well as a principle of good, a Devil as well as a God, if the fact of suffering was to be adequately explained. Hence—since dualism is an uninspiring creed—his former irreligion. Hence, too, his re-examination, under the impact of war, of the theist's claim.

How explain God *and* Evil? That is his problem, as of many others before him. Unity there must be, but how make it philosophically presentable in face of the facts? Dr. Joad

has recourse to the mystics and notes the unanimity of their testimony of the reality behind the world of appearance; he dallies with the idea of an "inner self" which expresses and is itself an expression of a univeral consciousness; finally he reaches the conclusion that simple goodness is the best attestation to spiritual truth. By their fruits we know them:—

> The strongest argument for the existence of a reality which is in some sense the true home of man's spirit...is the testimony of the lives and characters of the thousands who have believed in it and have lived in accordance with their beliefs.

But the problem of evil, metaphysically conceived, is still unsolved, and curiously the questing author casts no glance at an answer of the East which might tell him that evil and suffering, having no part in Divine Being, are consequences of the world-movement (in which Joad himself discerns purposiveness) which provides, so to speak, the stage for human pilgrimage through life upon life in the ascent from ignorance to Spiritual Knowledge. The doctrine of reincarnation might at least be considered in a book of this kind.

Truth to tell, Dr. Joad seems somewhat ill at home in Eastern modes of thought as his references to Buddhism, and to Zoroastrianism also, occasionally reveal. Obvious, too, is his lack of acquaintance with Christian authorities, though, as he avers, where Christian doctrine is backed by metaphysical arguments his writ as a philosopher entails the privilege of judgment. (This is true, but his argument would gain in strength were his knowledge wider and his sources more authoritative.) It is here, in his final chapter assessing the Christian claim, that Dr. Joad invites the censure of critics who might else have welcomed a prodigal hastening home to Christian orthodoxy. Rejecting the soft option, yet recalling his cautious acceptance of the religious view of life eclectically gleaned from the historic religions, he marshals his evidence against credal Christianity with courage not unmixed with diffidence. The claim for Christ's unique status in the universe he characterises as "topographically parochial"; the Athanasian Creed with its implication that Plato and Socrates are damned seems to him incredible, and no wonder; the doctrine of Heaven and Hell, as originally presented, he finds repellent. Jesus was "perhaps the best man who ever lived." But he was a man, and of him, too, some challenging things are said which traditionalists will find as disquieting as Joad finds the anti-intellectual bias in Jesus himself.

To sum up: Dr. Joad has reached no abiding haven; his mind pitches and tosses still upon the sea of controversy and self-questioning. But his course is now set. Contrite, and humbler than of yore, he voyages on, with his new-found conviction for guide. The Odyssey continues.

LESLIE BELTON

# INDIA AND INDIANS*

It is perhaps a little unfair to review at one time books which, even while India is the subject of all of them, are by writers as differently gifted as these; it is hard for Mr. Raman and Lord Lytton to hold their own with one of the best creative artists of today. Admittedly they would never put themselves in competition with Mr. Forster, and certainly each of them attempts nothing beyond his own field; but what emerges from a reading of these three books—and their very ill-assortment provides the basis for the revelation—is the fact that unless we are prepared to be *imaginative* about India and the problem of India, unless the West is prepared to see India, as Blake said, through the eye rather than with the eye, and to regard her as a creative artist regards his material, we shall never break the dead-lock in which the relations of India and Britain are held. By implication, Mr. Forster does break the dead-lock; in his hands, the "problem," the "relation,' are live things capable of change. Lord Lytton and Mr. Raman, however, by implication undo Mr. Forster's work; their attitudes can only bind the dead-lock faster. That Mr. Raman is himself an Indian, that Lord Lytton has spent much time there, seems to make no difference. It may be that Mr. Forster has lived in India hardly at all, it is even conceivable that he has never been there; the fact remains that it is he who, because he carries within himself the artist's vision, knows India and Indians.

Mr. Raman's introductory chapters on the geography and early history of India are admirable; if the latter is superficial, that must be accounted for by lack of space. But as his review of the development of the relation between India and Britain progresses, it becomes increasingly depressing. No getting away from it: there is something false about the attitude of the East when it becomes Westernized; and this false quality leads to the assertion that Gandhi is a great man but immediately finds it necessary to qualify the assertion; it leads to pride in the industrialization of India, to a pathetic boast that the export of millions of sandbags for Empire war-purposes is an indication of India's advancement; finally it leads to a clamour of war-mongering and the further boast that India is "the Arsenal of the East." Poor India! If this is the attitude of her sons, how can she hope for freedom from foreign domination? For it is not in India's essential nature, it is not predisposed in her soul or the history of her soul, that her greatest achievement should be in becoming "the Arsenal of the East."

Lord Lytton's book is distinctly tedious. It is doubtful whether long quotations from speeches he made during his term of office as Governor of Bengal, and equally long extracts from memoranda sent home at that

* *India.* By. T. A. RAMAN. (The World To-Day Series. Humphrey Milford, The Oxford University Press, London. 3*s.* 6*d.*)

*Pundits and Elephants.* By THE EARL OF LYTTON. (Peter Davies, Ltd., London. 15*s.*)

*A Passage to India.* By E. M. FORSTER. (Everyman's Library, J. M. Dent and Sons, Ltd., London. 3*s.*)

time, are of vital interest; neither speeches nor memoranda are particularly distinguished: the utterances of a conscientious Englishman trying so hard to be tolerant of Indians for not being Englishmen too, that toleration often overreaches itself and shows a vague bitterness and self-righteousness beneath the surface. The chapters on sport are a little more lively, but it may be doubted whether the activities of British sportsmen in India contribute very heavily to Anglo-Indian understanding. The book is scrupulously fair, heroically conscientious, but only a really imaginative vision of the actual situation, a vision which was neither "Indian" nor "British," could redeem it from sterility. Two pages on prison reform do humanize its aridity a little.

Meanwhile, Mr. Forster's *A Passage to India* needs little comment; it is already accepted as one of the best novels in the English language and perhaps the best of all novels about India. While it lacks the firmness of construction of *Howards End* and is a little less perfectly a novel than that book, it remains a model of what novel-writing should be and a pure joy to read. He is in the most profound sense impartial; Indians and British are alike stupid, lovable, magnificent in their common humanity. It has the subtlety of James, the poetry of Meredith, and that particular quality of amused and charitable objectivity which is Mr. Forster's own. On its very last page is the summary, indeed the solution, of the Anglo-Indian "relation," of "the problem of India." It is to this piece of fiction, so full of the signs and symbols of truth, that those who wish to know something about India should turn; by comparison, Mr. Raman's facts are far removed from the truth; and Lord Lytton's careful and statesman-like reporting tells us no more of that truth, for it succeeds only in asking Pilate's question about it.

R. H. WARD

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*Ālambanaparīkṣā and Vṛtti.* By DINNAGA, with the Commentary of DHARMAPALA. Restored into Sanskrit from Tibetan and Chinese versions and edited with English Translations and Notes and with copious extracts from VINITADEVA'S Commentary. By N. AIYASWAMI ŚASTRI. (Adyar Library, Adyar, Madras. Rs. 3/8)

This is an important contribution to Buddhist scholarship of a lost work from Chinese and Tibetan sources and for this we must express our best thanks and congratulations to the author as well as to the authorities of the Adyar Library for publishing it. The extracts given from Vinītadeva's Commentary, which are but an English translation of the Chinese translation from the original work of Vinītadeva's Commentary, will be found very illuminating. The Commentary of Dharmapāla will also be of great help in realising the full significance of the idealistic philosophy of Diṅnāga in his *Ālambana Parīkṣā* consisting of eight verses only, with short annotations or vṛtti on the same by Diṅnāga himself. We already know much of Diṅnāga's views from the account of them in *Tattva-saṃgraha* and its Commentary and also from his *Pramāṇa Samuccaya.*

Diṅnāga, as may well be remembered, raised a great logical storm against the school of Nyāya as propounded by Vātsyāyana, and Uddyotakara wrote his famous *Vārtika* in order to refute the views of Diṅnāga. Diṅnāga's criticisms have been referred to in various works on Indian Philosophy by Kumārila Śaṅkara, Vācaspati, Miśra, Śālikanātha and others. We have an excellent account of the idealistic philosophy of the Buddhists as propounded by Vasubandhu in his *Viṃśikā* and *Triṃśikā*, which have been published with the Commentary of Sthiramati. The present work is a brief examination on the nature and status of objectivity in perceptual knowledge and it propounds the view that there are no external objects and that the objectivity in awareness is both initiated and experienced internally. The philosophy of Buddhist idealism has been elaborately explained in Dr. S. N. Dasgupta's *Indian Idealism* and Dr. Sātkari Mookerjee's *Philosophy of Flux* and this is certainly not the place for us to deal with that philosophy. The present work, *Ālambana Parīkṣā*, contains but little that is new though it cannot be gainsaid that in the Commentary of Dharmapāla and Vinītadeva some new points of interest have been stirred up.

As I possess no knowledge of Tibetan or Chinese, it is not possible for me to say how far the restoration has been successful. But I must note one point with regret, that the learned editor has marred his work of editing Dharmapāla's Sanskrit Commentary by putting long strokes of full-stop in the midst of connected sentences which often would create unnecessary difficulty in understanding the texts. I also regret to say that the translation of Dharmapāla's Commentary has not only been unduly free but, if I may say so, very inaccurate in many places as well. Some errors seem to have crept in also in the translation of Vinītadeva. To take one instance, on p. 45, the word "*pratiniyata*" has been translated as "differently affected." The real meaning of the word is "restricted" or "limited" to each and every object. As for the translation, I venture here to offer a translation of a few lines in Dharmapāla's Commentary on p. 21 beginning with the words "*tatra svayūthyā*" and ending in "*asaṃskṛtavat*" on p. 22, with which the translation of Mr. Śāstrī could be contrasted, comparing the text:—

> There (on that subject) people of our party (Buddhists) say that the fivefold consciousness arises depending upon *rupa* (form) and the eye, as others imagine. This we gather. Others think that awareness of object turns to one direction (*i. e.*, the external); for this reason it is improper to think that consciousness belongs to mind; not having one direction of turning (they are) acknowledged as being awarenesses of apparent existence like a chariot and the like. Though the mental awareness becomes endowed with form depending on the object within its scope, yet it also takes an awareness devoid of form also and that which is not within its scope. The form is the well-known "object" which is invariable with the awareness associated with the eye etc. Therefore it (mental awareness) cannot attain its dignity. Moreover, the reality of an apprehension due to knowledge from constant association, is beyond the scope of logical assailment being established as visible objects, and for this, this truth here can only be realised by and through the knowledge of audition (of instruction), thinking and meditation. So, it is concluded that there is no such object on which the mental awareness has to depend (for the following reasons):—
>
> (1) It is unable to condition its own series;
>
> (2) The past and the future conditions not

having any reality, they are as if devoid of structure.

This, I hope, will show where the translation of Mr. Śāstrī is rather wide of its mark. The printing, binding and paper of the book are indeed excellent and the present publication has well kept up the traditional good name and prestige of the Adyar Library.

SURAMA MITRA, SHASTRI

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*Marriage and Family in Mysore.* By M. N. SRINIVAS. Foreword by N. S. SUBBA RAO. (New Book Co., Bombay. Rs. 7/8)

This book deals with rites and beliefs centering round the institutions of marriage and the family of Kannada-speaking Hindus of Mysore State. Though a good part of the work is based on data in L. K. A. Iyer's *Mysore Tribes and Castes* and in E. Thurstone's *Castes and Tribes of South India,* an attempt is made to look at the same material from an important point of view neglected by these writers, *viz.*, from that of interpreting the significance and the *rationale* of the various customs and rituals of the groups concerned. The author has also tried to supplement this material by his own personal findings through questioning some of the Kannada caste leaders, and by some investigation into Kannada folk-lore and fiction.

We congratulate the author on his scientific approach. There is a genuine desire to face facts as presented in a social *milieu,* free from preconceived theory, and thereafter to discover their meaning inductively, even though this meaning happen to go counter to already known theories. Factual data concerning customs and rites connected with bride-price, marriage-restrictions of endogamy, exogamy and other special prohibitions; kinship terminology and its significance, the maternal uncle's rôle in marriage, the choice of bride and bridegroom and their ages, marriage rites proper, the position of the widow and her marriage, sex-ethics, naming the child, death-rites, the position of women, the mother-in-law/daughter-in-law conflict, etc. are marshalled here to give a picture of the basic institutions of the selected community. It may not always have been possible for the author to look at his data with the same objectiveness and detachment. For instance, his interpretation of the custom, prevalent in one section of the Kannada community, of paying the bride-price to the girl's father, is that this was a consideration for the transfer of ownership of the girl. But what adequate reason can be given for the similar custom, prevalent in another section of the community, of paying the bride-groom-price to the bridegroom's father? On the whole, however, the work shows generally the author's desire to keep himself above bias. Along with this, occasionally, suggestions are also made towards improvement of social conditions in the community.

It would have greatly facilitated reading if the Kannada terms used had been spelt with the proper diacritical marks of accentuation. The price seems rather high.

P. H. V.

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*Geographical Factors in Arabian Life and History.* By SHAIKH INAYATULLA, M. A. (Punjab), PH. D. (London). (Muhammad Ashraf, Kashmiri Bazar, Lahore. Rs. 4/8)

The influence of geographical and other environmental factors on the life and culture of a people can be hardly disputed. The working of external elements in the growth of a culture may easily be exaggerated, however, by those who take a mechanistic view of life and nature and who seem to require only matter to create the world. We may then be wise and sober enough not to overvalue the operation of any such factors to the detriment of other more vital forces. It is the same with the working of the body on the life of the spirit. Who will be presumptuous enough to deny the influence of the body on the spirit? Even an idealistic thinker of Hegel's standing, who is generally taken to task for spinning out his great system from the abstractions of rational thought, freely admits the working of geographical factors in his survey of World civilisations. But it will be supreme folly to let the spirit sink into the status of an epiphenomenal entity without an autonomy of its own. We then freely give all their due to the physico-geographical factors without for a moment assigning to them any decisive rôle in the life of the individual spirit or its objective manifestations in religion, language and society.

Dr. Inayatulla seeks to understand and interpret Arabian life from the stand-point of human geography. Naturally for an appreciation of Arab literature and life we must know the *milieu* in which they have developed and flourished. The first and introductory chapter is devoted to a historical survey of the environmental interpretation of history and culture. It is a pity that Dr. Inayatulla does not deal exhaustively with the limits and confines of any such interpretation. Anyhow the social institutions and economic structure of Arab life, the diet and costumes, in fact all the elements of national existence that are susceptible to environmental influence, are lucidly dealt with and scrupulously scrutinised in this volume. The intriguing question whether any deterioration of climate in the past is to be held responsible for the political stagnation and etnargy of the Arabs is discussed with commendable restraint. But sometimes the author fails to appreciate the natural confines of geographical and external interpretation.

To attribute the great dissemination of Islam to the geographical position of Arabia shows ignorance of those rational and irrational factors which go to the making of a religion and which ultimately explain its success or its failure. Why and how it becomes possible for a religion to live and work in the sacred precincts of human spirit cannot be decided by any reference to the principles of human geography. Dr. Inayatulla's copious references to the work of European and Arab writers show fine scholarship and we hope that his book will be read with interest by students of Arab literature and life.

S. VAHIDUDDIN

*An Unknown Land.* By VISCOUNT SAMUEL. (George Allen and Unwin, Ltd., London. 12*s.* 6*d.*)

Utopias, originally the first love of poet-philosophers, have latterly become the refuge of *soi-disant* prophets, successful novelists and tired or retired politicians. Plato, Sir Thomas More, Bacon and Hobbes are still caviare to the general. But Wells with his scientific millennium, Hitler with his new order, Roosevelt with his oceanic charters and Beveridge with his complete plan (decent funerals inclusive) are looked up to by the pathetic millions waiting for a sign in the sky, and very naturally cheated for their patience with the siren strains of some wandering voice—over the radio. But the remarkable thing is that the more we are disillusioned, the more eagerly do we plan our Utopias bigger and better than ever!

In *An Unknown Land,* Lord Samuel conforms to type in some respects while varying dexterously from it in others. Picking up the loose threads scattered in Bacon's *New Atlantis,* he gives us a remarkably colourful and compact picture of an ideal commonwealth, cloistered somewhere in the South Pacific, in which the scientific and industrial civilisation of the West has triumphantly "arrived," by avoiding all the wrong turnings which have contributed to our undoing in the last two hundred years. The result is that the Bensals, as the inhabitants of the happy island are known, have achieved a state of society which is socialistic and individual, anarchic yet orderly, pacific without dullness, cultured but classless, active with plenty of leisure, rationalistic but deeply religious.

All these marvels are said to be the product of Science rightly pursued and wisely applied. By a process of "Suturization" the young are endowed with bigger brains, and their education then fits them to become "planet-conscious." The mysteries of the atom have been tracked down to sub-atomic levels, power is inexhaustible and free, and every school-boy knows that the universe is spaceless and timeless. Science and philosophy have embraced over a novel and delectable conception called "ambience" which transcends ether and all its tricks. Lord Samuel has evidently heard of our concepts of Adwaita and Dwaita, but puts them to unexpected uses in elucidating the "metaphysic" of the Bensals. One of their *sutras* is that Mind is Life, and life mind, and both float in "ambience" which is immanent and transcendent. Space, time, matter and mind are expertly juggled with, and the resultant is anything from a unity to trinity, deducible entirely from scientific experiment.

More prosaically, the Bensals live as members of a club rather than as anything else. A hierarchy of three sits at the top to co-ordinate progress in all fields, and to reconcile it with their scientifically evolved central idea or principle. And to crown all, one of the Bensal high-brows solemnly assures us that they are neither dull nor bored nor unhappy.

But there is an unfortunate, and perhaps an unintended, anticlimax in the concluding chapters. Philosophy and fantasy give place to satire which, though straining to be well-bred, achieves nothing more than an uneasy facetiousness. Under cover of a description of the inhabitants of the islands adjacent to Bensalem, we get cari-

catures of Russia and Germany as chiefly responsible for all the troubles of Europe. The allegory wears thin, history is twisted too much, and only England comes out as more sinned against than sinning. When it is remembered how, at other times, English susceptibilities were even more violently outraged by the Catholic monster with its Spanish protégé, or the unspeakable Frenchman, the present indignation against Germany at least fails to convince. Lord Samuel might have remembered Burke and resisted the temptation to indict a whole nation. He is, however more consummate in insinuating praise of England and the English by making a foreigner pat them on the back. One of the Bensal intellectuals is ready enough to assure us that whenever England (which means the world) is in trouble, it is invariably started by the other fellows! This may be very comforting, but hardly true.

P. MAHADEVAN

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*Critical Thoughts in Critical Days.* By F. L. LUCAS; *Marcus Aurelius.* By JOHN LYTH. (P. E. N. Books, George Allen and Unwin, Ltd., London. 2*s.* each.)

When people talk about inspiration in literature they are inclined to think of poetry rather than prose. But if we want an example of something which comes only by inspiration and cannot come by any amount of care or deliberation, we must point to the epigram. Hence its rarity. Few things give more delight or get us further in so short a compass. Mr. Lucas commands the epigram. An example while he is on Donne—"...as if there were anything easier for a writer than to be difficult, or more difficult than to be easy." The scheme of this short work is to pass in parade literature from Homer to the present day which holds our attention during these critical days. The essay gathers strength, pace and brilliance after leaving the Nineteenth Century behind and approaching our own times through the Twenties, when mad intellectuals, self-appointed poets who wrote in blank prose, biographical debunkers, Nature haters, hollow men who did not wish to be filled, private-language specialists, plungers into the kingdom of hell within and unconscious of their own Unconscious, Surrealists who made "a procession of asses with the wings of bats, of jabberwocks necklaced with entrails and riding on grand pianos," all made it clear that England was ready for Munich and ripe for Nemesis. The book is only fifty-five pages long. But not many books of five hundred pages can give such good value.

The other P. E. N. volume under review consists of some of Marcus Aurelius's sayings put into verse. His famous reflections are all sound, broad, enormous truisms and platitudes about the imminence of Death, the ruthlessness of Time which make our petty vanities and ambitions look ridiculous, and so on. Admirable but dull; and we are confronted again with the problem of how it is that Marcus Aurelius ever attained his immense reputation. It is to be feared that it is because he was an Emperor. Mr. Lyth's translation leaves this problem where it was before. But as against the above generalisation I would like to quote one stanza which might have been written yesterday about the Idle

Rich. It also shows Mr. Lyth at his best :—

Dost thou fear hunger? Nay, but thou dost dread
Humiliations poverty may bring,
With none to hasten at thy beckoning.
Thou wilt not starve whilst thou canst earn thy bread—
But must have slaves to watch thy every breath
And wait on thee as one sick unto death!

JOHN STEWART COLLIS

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*A Hindu View of Culture: Essays and Addresses.* By K. GURU DUTT, Mysore Civil Service. (Srinivas Electric Press, Mysore.)

This collection, covering a wide range of topics, is so packed with thought and learning that it is not possible to condense the contents. The central idea may be stated in a few words. It is that a wrong view of life is mainly responsible for the evils of our age. The excessive claims made on behalf of Science and its achievements have led to an overestimate of material civilization and a corresponding tendency to depreciate the higher values of life. This tendency has been taken advantage of by Power-Politics to let loose on the world forces of destruction which threaten civilisation itself. The remedy lies in a culture based on an ideal of life which recognises the value of human personality and its claims to harmonious development.

Such an ideal is presented in the Hindu conception of *Purushartha*, with its fourfold aim of *Artha, Kama, Dharma* in its social aspect and *Moksha*. The Hindu ideal of life recognizes that a reasonable measure of satisfaction of instinct is essential. The first two aims accordingly stress the importance of the material basis of human life. The pursuit of these two aims is subordinate to *Dharma* or social duty. The performance of social duties, in turn, by developing the altruistic emotions, prepares the way for *Moksha*.

It is common ground between Hindu philosophers and Aristotle that only the discharge of social obligations qualifies a man for the life of contemplation. The Hindu philosophers insisted that the aspirant after Moksha should submit himself to a course of training known as *Sadhana*. It began with the restraint of the senses, but its ultimate goal was "emotional and intellectual equilibrium—*Samatva*—which allowed wisdom to shine forth of itself by making the mind a transparent medium.

In his striking address on "The Aim of Education," the author says :—

> In Hindu psychology the collective Unconscious was called the *Avyakta*, the individual unconscious more or less corresponding to *adrishta*. When the Indian mentality characteristically referred to the insufficiency of conscious endeavour and held that the fruits of action depend on *adrishta*, it was not so much a weak resignation to fate as a wise acknowledgment of the part played by the unconscious in the affairs of men. *Adrishta* was not considered as arbitrary or chaotic in its workings but as comprising the individuals' *vasanas* or *samskaras*, the subtle relics and memories, the psychic counterpart of all activity and feeling, of motion and emotion. The operation of causation in this field was explained by the doctrine of *Karma*, the ultimate and logical expansion of what in its limited application is today called the law of psycho-genesis.

His book is a genuine contribution to the understanding of this idea and amply repays perusal. His gift of lucid presentation compels attention.

N. NARASIMHA MOORTY

*Alvar Saints.* By SWAMI SHUDDHANANDA BHARATI. (Anbu Nilayam, Ramachandrapuram, Trichy Dist. Paper Re. 1/8, Cloth Rs. 2)

"Who were these Alva Saints?" The author aptly opens his work with an answer: "In Tamil Alvar means one who has taken a deep plunge into the ocean of divine consciousness." These saints, twelve in number, are stated, according to Vaisnavite tradition, to be the incarnations of so many members of Visnu's own entourage. They lived between the seventh and ninth centuries and their teachings ultimately culminated in Sri Ramanuja's philosophy of *Prapatti*—complete surrender. Irrespective of sex or caste, these Saints attached themselves to the sacred shrines like the one at Sri Rangam; we find among these Bhaktas kings like Kulasekhara, the author of the popular stotra *Mukunda Mala*, warriors like Nila, most learned Brahmanas, as well as illiterate low-castes men and women, losing themselves with equal fervour in their devotion to the Supreme. The Varakar Saints of Maharashtra, attached to Vithoba of Pandharpur, as also numerous other saints would show how this land has brought forth, from time to time, adequate means to maintain its mystic tradition of great Rsis of the past.

The book certainly makes interesting reading, but it is not meant to be read once and cast aside. The author has himself established, as stated in the Foreword by Dewan Bahadur K. S. Ramaswami Sastriyar, "kinship of mind and heart and soul with the Saints"; he would have the reader follow this blameless path of Bhakti. The author, in addition to the popular Mantra "*Aum Namo Narayanaya*," has given us a clear indication of yogic practises while giving the life of Saint Nammalvar.

S. N. TADPATRIKAR

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*Science in Soviet Russia.* By SEVEN BRITISH SCIENTISTS. Ed. by JOSEPH NEEDHAM and JANE SYKES DAVIES. (C. A. Watts and Co., Ltd., London. 1s. 3*d*.).

Soviet science has made a contribution to human welfare that far outweighs on the constructive side its helping to make Russia's effective resistance possible. As these competent essays bring out, scientific developments in post-revolutionary Russia have been stupendous. To many a scientist elsewhere the conditions of research must seem idyllic. The achievements have been remarkable. For example, the underground gasification of coal has obviated much underground labour in mines. But the most spectacular results of human interest are those reported by Dr. Ruscoe Clarke. Recognition of the bearing upon public health of food, housing and sanitation, hours and conditions of work. Increased leisure opportunities for physical development, sickness benefits, pensions, maternity allowances. Free health services available to all. Free passes to sanatoria, rest homes, health resorts. No wonder tuberculosis cases have decreased by over 80 per cent.! Soviet research is distinguished by co-ordinated planning and utilitarian and altruistic aims.

H.

# ENDS AND SAYINGS

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

Was the white man's much-boasted abolition of cannibalism in the South Pacific Islands an adequate offset to the diseases he imported and the disturbance he created in their self-sufficing economy? The question is suggested by a short note entitled "White Men Seem Stingy" which appears in the much delayed *Science News Letter* of 28th November 1942. With the white shadows lengthening in the South Seas, the community that prided itself on giving, took its first lessons in an intensively competitive system. Its members learned to solicit more than they gave. The missionaries injected, in the name of thrift and industry, a selfish concern for self and one's family, completely undermining the kind of communal life they led. Outside contacts, and particularly the coconut-oil boom after the last war, killed the incentive for indigenous industries. The glamour of imported articles made them dependent and the importation of foreign labour wrote *finis* to economic and social self-sufficiency. Hit hard by the depression of 1931, however, the natives returned to their industries.

The islands were free from syphilis, tuberculosis and the so-called children's diseases before the white man came. They have them all now. Measles killed a third of the Fiji population in 1875, the year after Britain annexed the islands. Truly, great are the blessings of civilisation!

> The black man has now grown accustomed to the strange, stingy habits of the white man....But everything considered, anthropologists usually agree that the white man has taken more from the Pacific isles than he has given.

From what colonial area has he not?

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That the democratic way of life will ultimately prevail and that it is the only social way that can work well is the belief expressed by Mr. Donald K. Adams of the Duke University. "You cannot socialize people by fiat." In "A Note on Societies" (*Character and Personality*, September 1942), Mr. Adams approaches the question from the psychological stand-point. He correctly analyses the essential feature of the democratic way of life—the long-run identity "of...individual interests or goals with the group goal." The recognition of this leads to a common desire to place the interests of the community above those of self.

That this means for the individual a certain measure of self-denial supported by intelligent appreciation of the community's needs is plain enough. But if the commonweal is to be achieved, a major section of the community, or preferably the whole of it, must make this self-denial willingly for the realisation of a higher ideal. Mr. Adams contends that a sense of possible general frustration almost always is capable of inspiring in the minds of all thinking persons the need for this

identifying personal interest with that of the community.

He gives a telling illustration. Young children playing marbles are authoritarians. They hold the rules in great sanctity—but they do not obey them. Older children choose their rules but keep them, realising that the game itself depends on their doing so. That is the democratic way. Mr. Adams observes:—

> Until each of the players in the international marble game perceives that he spoils the game, *for himself* as for the community, with wars or economic barriers, we may expect the latter to continue. If and when we can see far enough, it will be found that there is no more incompatibility between nationalism and humanitarianism than there is between being a good citizen of a family and being a good citizen of a nation. But we shall not be able to see that far until we are forced to by hard necessity.

A harder necessity than the one the world is now experiencing need not be waited for. Will the world open its eyes?

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What does the concept of nationality basically mean? That in effect is the question which Mr. John R. Swanton asks himself in his brochure on *The Evolution of Nations*. (Smithsonian Institution War Background Studies No. 2.) He makes a brief but illuminating study of the characteristic rise and decline of nations, ancient and modern. Some have grown through a voluntary aggregation of smaller units—yielding federal republics like Switzerland and the U. S. A. Others have spread out from a small nucleus through compulsion and conquest. Racial affinities, geographical factors and linguistic unity can all have their due share in consolidating contiguous units but they cannot by themselves make a nation. And some States display governmental homogeneity despite racial admixtures and differences and linguistic diversity. Mr Swanton observes that in voluntary consolidations a common interest binds the people together more effectively than even "consciousness of kind." That higher interest he defines as "a common love of liberty and of the free expression of the cultural life."

Nationality in becoming—as it has already become—a narrow creed defeats the very purpose for which it came into existence. "Freedom at the expense of another is not freedom." Groups of people did not choose to belong to a larger group for nothing. Collective security and welfare were the aim. A State exists for the benefit of its people, and "national" sentiment which thwarts collective happiness is worse than valueless. Mr. Swanton sums up the position excellently when he says:—

> We shall be untrue to our inheritance and to what the world expects of us if we fail to maintain the ideal—and the fact—of freedom in all its aspects and if we fail to make personal worth and social service the measure of value between man and man instead of race, language culture, or descent. There are differences among us brought about by those factors and it would be folly to ignore them or attempt to ride roughshod over the prejudice connected with them, but we must strive continually to exalt human values at the expense of accidents of birth or condition and occasions for friction between the various elements in our population will grow less and less and our unity become greater and greater. Justice toward all and the happiness of all must be our personal as well as our collective concern.

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What libraries can do for democracy is the subject of an article entitled "Not Ready for Victory" which Pearl

S. Buck wrote for the American Library Association. (*A. L. A. Bulletin*, February 1943) The failure of Versailles she attributes to the lack of understanding of what events meant and of what peoples were like. The necessary knowledge for the understanding of our times has always been there, in books, but none has guided the average man to it. A great responsibility rests upon librarians who, Miss Buck emphasises, are not " custodians of books. They are or ought to be guides to books." They have been giving the public books which they want to read—and that mostly is escapist literature—and not what they *ought* to read.

It is the duty of public libraries to try every possible means to awaken the mind of the average people and to persuade, startle, and compel them to the realization that upon the average person depends the success of democracy....That the mass of our citizenry is today so ignorant of other peoples, so unable to comprehend the meaning of the events which have taken place and are taking place, is an indictment of and a challenge to our librarians.

The schools take care of educating young children. The librarians have to educate the community. Their work is not done " until they have books in the hands of readers and until they have the contents of those books in the minds and thinking of citizens." Unless the libraries take upon themselves this teachership of the community, the same old short-sighted ideologies will prevail, making the recrudescence of war inevitable. That is what makes real peace seem only an impossible hope. Only the spread of knowledge and of awareness of individual responsibility such as adequate library activities can make possible, will prepare the world for peace. Rightly does Miss Buck observe :—

Our people are not ready today for victory. We do not know enough to make an intelligent peace. We do not know enough to avoid another war.

Can there be a greater indictment of modern civilisation than this, coming as it does from one of its leading and noble minds ?

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Speaking in the latter part of May at the annual function of the Shiksha Sadan, New Delhi, Shrimati Renuka Ray, member of the Central Legislative Assembly, warned that literacy in itself might be a danger instead of a blessing and that mere adult literacy would not do. The newly literate, she said, might prove an easy tool in the hands of propagandists who would exploit his ignorance. An adult who had learned to read and write might be " functionally illiterate, " unless he had also learned to think for himself. Such an education as would help him develop his thinking powers was even more important than refresher courses and circulating libraries. " Education for life " should be the slogan for those who took up the work of adult education. Not less important was the point which Shrimati Renuka Ray stressed, that this education must also reach the mothers of the generation that will inherit India tomorrow. Educationists in India should learn from the failure of the Occidental civilisation in which many communities are very highly educated. Who dare say that Germans are not educated ? Experts and specialists have elbowed each other for long. Britain and the U. S. A. are educated but their moral sense is not so powerful as their logical reasoning and mental manœuvring. The Eastern saying conveys a great truth—" Ignorance is bet-

ter than head-learning with no Soul-wisdom to illuminate and guide it."

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Mr. B. J. Wadia, the Vice-Chancellor of the Bombay University, presided at the Buddha Jayanti celebrations in Bombay on the 19th of May. He refuted effectively, without referring to it, the recent charge that our Indian masses are childishly susceptible to display and pomp. Childlike they may be, but they are no more childish than the rest of us.

It is not quite fair to contrast the still-birth of the Emperor Akbar's *Din Ilahi* with the triumphal course of the Buddha's teachings. The difference between the two proponents went far deeper than the superficial contrast in their state. But there is no doubt that the Buddha's great renunciation did weight his words so that they sank into his hearers' hearts.

Would Buddha have created that impression if he had preached his new doctrine from a palace? The man whose hands were destined to wield the sceptre took up the beggar's bowl, put on, instead of robes of State, the dusty saffron-coloured robe. In India it is the ascetic who is the centre of mass appeal and not the nobleman in his palace.

Mr. Wadia saw the secret of the great following of "the living Sannyasi of the day, Gandhi," in the simplicity of his life and character. Would he, he asked, have drawn those millions towards him if he were even sitting as a Professor in some College and preaching to people what he himself perhaps did not practise?

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The great Russian Leader Stalin has evinced not only political sagacity but a sense of justice to all humanity in disbanding the Comintern, to thus "free the national Communist parties from obligations arising from the statutes and decisions of the various Comintern Congresses." For a healthy development of political socialism each country and each people must be left free to evolve its own socialism. No group of socialists worth that name would compete on any plane with another group. It is necessary, however, that an international organisation with a proper programme for educating the world-public in socialistic ideals and facts be brought into existence, and whose first task should be, as Prof. Harold J. Laski pointed out, "formulating issues which the international socialist movement will confront at the end of the war." It is well known that there is more than one school of socialism and definite modes of building a socialist state need study and discussion. What contribution can India make to enrich such study and discussion? Are there roots in our historical soil which need to be nourished and revived?

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Professor H. J. Paton makes some excellent points on "Justice Among the Nations" in the November issue of *Philosophy*. His thesis might be thus epitomised: The recognition of the need for justice is deep-seated and wide-spread. "Justice can be no respecter of persons or of nations." The law of duty must be universal, binding upon all men in every relation to all, whether acting as individuals or as representatives of a nation. Moral justice demands the establishment of legal justice. The strictest demand for international law could be satisfied only by a world state. At present we lack the community of ideals necessary

to the successful working of such a state, but some international organisation is necessary to make and enforce laws aiming at even-handed justice. Too great rigidity will defeat the object. Change of circumstances and of ideals may make even a formerly just *status quo* unjust and an unjust *status quo* cannot be indefinitely maintained.

Professor Paton disposes unceremoniously of that most pharisaical claim of the imperialists to a '*mission civilisatrice.*" He concedes to every state an equal right to develop its own civilisation but to none the right to spread its ideals otherwise than by precept and by example. Even in common action of all nations to help "backward" peoples he sensibly doubts whether "a complete change of system with all the difficulties of a new language, would be a help and not a hindrance."

Professor Paton has a higher regard for British colonial rule, and for the sincerity of its professed aims than we think the facts warrant. But he enunciates another important principle apropos of British and German rival colonial claims :—

> The main determining principle of justice must be, not the interests of Great Britain or Germany, but the interests of the colonial people themselves.

India would ask nothing better than the application of those principles. It would strike off her shackles at one blow, and that today, with no hope-smothering "tomorrow, and tomorrow, and tomorrow," while India's noblest burst their hearts in vain.

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The isolation of too many present-day scientists is one of several important points brought out by Dr. Charles E. Kellogg who writes on scientists' responsibilities under the caption "The Scientist and Social Polity in the Democratic State." (*Scientific Monthly*, June 1942) He deplores the overdoing of clique formation among scientists. "Societies for chemists, for geologists, for botanists, for economists, for anthropologists" carried too far, he warns, become pressure groups for "self-interests and self-glorification" and lead the young scientist away from other branches of knowledge and other values.

Knowledge unrelated to any purpose involves a waste of effort in its acquisition. Sometimes, as needs no demonstration, it may become positively dangerous.

The need can hardly be overstated for a synthesis of scientific research and social values, for the sake of both. The method of science, its distrust of panaceas and its insistence upon examination and criticism are indispensable to sound social planning.

> The great need today is for the organization of attacks on the broad problems of great social significance so that our best and most detailed scientific knowledge may be used and the principles of science properly applied in respect to other principles.

We welcome therefore the trend which Dr. Kellogg reports for the classical scientist's static concept of order and system to give way slowly to "a dynamic concept, in which the *relevancy* of fact is as important to truth as fact itself." Such a dynamic concept represents a definite approach to what seems to us the true position —that the criterion of interest and value in any scientific fact should be the degree of its potentiality of moral results and the ratio of its usefulness to mankind.

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Ever since the outbreak of the present war much is being talked and written about the evolution of a new world order in which democracy will be the principle governing political and social life. It is often said that one war sows the seed for another, and it is almost an accepted fact that the inequitable dispensations of the treaty-makers of 1919 were primarily responsible for the subsequent political developments, culminating in the present crisis. If all were convinced of the genuineness of the proclaimed aims of those who hope for a better world order to emerge out of the present chaos—to provide all with equal opportunities for happiness—and that attempts were being made in that direction, then Fabian Society publications like *A Letter to a Student* by Margaret Cole, *A Letter to a Woman Munition Worker* from A. Susan Lawrence and *A Letter to a Doctor* by Dr. Brian Thompson would have no purpose to serve.

The first considers the view-point of the disillusioned student who feels frustrated and gloomy about the future and answers his apprehension that the democratic way of life which is promised to evolve out of the new planning will in no way differ from the old order. Mrs. Cole makes the important point that people must first *know* what they want and have the *will* to achieve it. It is government for the people and it is up to them to have what they want.

The criticism implied in these *Letters*, however, clearly suggests which way contemporary political and social thought is tending. Complete eradication of class distinctions may not be an immediate possibility but socialism is in the wind, or at least an insistence on social justice. Proper distribution of wealth and of opportunities for development are the prime conditions of such an order and if schemes such as the nationalisation of the medical profession and its working under State control should materialise, one would feel that some steps—concrete proofs of verbal protestations—had been taken to adjust the varying levels of social life. For the realisation of such a new order, it is not necessary that the classes forgo all the amenities of life in favour of the masses. The emphasis should be upon attempts to raise the common standard of life and of opportunity instead of trying to bring down the rich to walk shoulder to shoulder with the less fortunate. The injustice involved in the present disparity must be recognised, but a dull and lifeless mediocrity is not the solution.

"Guild Socialist's" *Letter to a Shop Steward*, in the same series, puts forward the familiar arguments of Fabian Socialism and urges that "in the interests of victory, the war industries should be run as a public service, and run without any regard for private profit. ' It also advocates the strengthening of the position of the shop steward as the spear-head of labour's drive for an effective voice in the control of industry,

> a control which involves the worker's demand to be treated as a partner in industry, and not merely as a hired hand.

The latter is a just demand for a condition indispensable to effective industrial organisation, no less than for the relations of mutual respect which should prevail among all men *qua* men.

CALCUTTA UNIVERSITY

# 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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## SOCIALISM — WHAT KIND?

Once make the feelings of confidence and affection universal, and the distinctions of property and power will vanish.—SHELLEY.

Those who are at present engaged in preparing blueprints for a new world order admit, though sometimes grudgingly, that socialism in one form or another will enter into the political make-up of the future.

The discussion of the subject of socialism has received a new impetus because of the step taken by the socialist nation *par excellence*, Russia, to which we made reference in our last number.

The idea which naturally presses upon so many minds is of importance: If in the name of democracy systems of government arose which made for the failure of democracy, is it not possible for a type of socialism to arise in the world which would make for the failure of real socialism?

What is of moment, therefore, is not whether socialism is going to prevail but whether socialism of the right kind is going to prevail. When we say the right kind of socialism, we have in mind not merely the political and economic aspects—these are aspects which loom too large in popular imagination to make a proper understanding of socialism possible—but a wider concept, more comprehensive and more dynamic. Socialism has been so frequently associated with the problem of providing equality of economic opportunities that its true moral and spiritual implications have hardly been heeded. We always think of economic inequality, social injustice and proletarian squalor and of the problem of removing these by a system of political and economic planning which we facilely term Socialism. In fact, socialism has become almost synonymous with a political philosophy which seeks to level down all economic and social barriers and to push the proletariat to positions of political power. No

doubt the growing intensity of capitalistic exploitation has greatly accentuated this trend of thought. The capital-owning class has set a poor example by sensuous living and by enhancing the value of material comforts and reducing that of spiritual, idealistic and cultural pursuits (we say this not overlooking the benefits conferred by the Carnegie, Rockefeller, Nuffield and other Foundations); this has encouraged the tacit assumption that if once the economic ills are remedied, all will be well. That is the basic error which accredited socialists as well as others fall into; they forget that man does not live by bread alone!

True socialism is essentially an ideal of sociality, and it involves a conception of life lived with and among other men; that this living with other men in understanding co-operation is a basic and fundamental part of the concept, not even those who would emphasise the economic aspect only will deny. That it is not a system but a way of life in relation to others is admitted by no less a socialist than Mr. G. D. H. Cole himself. The very word suggests the principle of sociality, of association, of fellowship and fraternity. True socialism has its roots, therefore, not in any system imposed from without but in the hearts of men. For its effective working it has to depend not upon the external, the coercive machinery of law but upon the spontaneous willingness of every individual to look upon every other as he would look upon himself —as first and foremost a *human* being. That is real equality—to be inspired by a consciousness of human unity and to be aware that there is no injustice save what man himself would create through selfishness. Such a sense of individual responsibility and the feeling that what help we can give others is but help given to our own brothers and sisters can draw together mankind into a real unity and thus dissipate all ills, including the economic. True socialism is more a spiritual ideal than an economic creed and draws its sustenance from the innate human tendency to fraternise.

The erroneous belief has persisted long, and still persists to a considerable extent, that socialism and democracy are concepts imported into India from the West. One has but to turn back, not only to the philosophic concepts of the *Shrutis* and the *Smritis*, but also to the actual working in practice of the Village Panchayats, to see how people managed their affairs without pretentious labels for forms of government. One has only to open one's ears to the teachings of the *Upanishads* and the *Gita*, which realised the spiritual basis of all humanity—the basis that always makes for true socialism and true democracy. Nobody has taught this more clearly than India's saintly, much misunderstood and much maligned leader, Gandhiji. In *Harijan* of 2nd January 1937 he wrote (We are indebted for these quotations to *The Gandhi Sutras* by

D. S. Sarma) :—

Real socialism has been handed down to us by our ancestors who taught, "All land belongs to Gopal, where then is the boundary line ? Man is the maker of that line and he can therefore unmake it." Gopal literally means shepherd; it also means God. In modern language it means the State i. e., the people. That the land today does not belong to the people is too true. But the fault is not in the teaching. It is in us who have not lived up to it.

I have no doubt that we can make as good an approach to it as is possible for any nation, not excluding Russia, and that without violence. The most effective substitute for violent dispossession is the wheel with all its implications. Land and all property is his who will work it. Unfortunately the workers are or have been kept ignorant of this simple fact.

Turn next to Gandhiji's commentary in *Harijan* of 30th January 1937 on the great verse of the *Ishopanishad*—"All this—whatever there is in this universe—is pervaded by Deity. Renounce it and enjoy. Do not covet the wealth of another." He comments :—

This mantra tells me that I cannot hold as mine anything that belongs to God, and if my life and that of all who believe in this mantra has to be a life of perfect dedication, it follows that it will have to be a life of continual service of our fellow creatures.

Put this side by side with what Gandhiji stated in *Young India* of 6th October 1927 :—

The art of amassing riches becomes a degrading and despicable art if it is not accompanied by the nobler art of how to spend wealth usefully.

Generally speaking, it is the experience of the world that possession of gold is inconsistent with the possession of virtue; but though such is the unfortunate experience in the world, it is by no means an inexorable law. We have the celebrated instance of Janaka, who, although he was rolling in riches and had a limitless power, being a great prince, was still one of the purest men of his age. And even in our own age I can cite from my own personal experience and tell you that I have the good fortune of knowing several moneyed men who do not find it impossible to lead a straight and pure life.

The West has blundered into the present disaster because of its failure to recognise this spiritual basis of humanity and as a result it is toying with ideologies, in essence materialistic and unphilosophical. The concept of socialism today betrays a superficial concern for the inessential, neglecting the true basis and the spirit which teachers like Krishna and Buddha, and emperors like Asoka, taught and exemplified. Socialism is but a new-fangled and unfortunately much-abused name for what informs the entire heritage of Indian philosophical thought. The mode of life which India—true to her past—can name as socialistic is one which gives more than it receives; which loves and knows no hate; which seeks peace and enlightenment for *all* rather than for the privileged few; which aspires not towards political power for the masses but aspires towards drawing together the whole of humanity in ties of brotherliness. It does not attempt to pull down those on the upper rungs of the social ladder but strives to raise the lowly and the down-trodden. Is not that a nobler socialism ?

# UNTOUCHABILITY

## THROUGH SANSKRIT EYES

[**Dr. B. Bhattacharyya** of Baroda maintains in this article that when untouchables raise themselves to a high position of honour and respectability their social disabilities will rapidly vanish. This does not excuse the harsh treatment that they have received from orthodox caste Hindus. Has not, in fact, the very position accorded them by their fellow-religionists put grave difficulties in the way of their rising? And the Untouchables are not, as Dr. Bhattacharyya brings out, the only ones who need to purify themselves.—ED.]

The problem of untouchability has become quite grave in recent years. It is engaging the attention of the public not only in India, but also in Europe and America. The bitter controversy the problem has raised certainly merits impartial discussion in order that it may be studied in proper perspective. The subject belongs to the sphere of Indian culture and it is necessary therefore to trace the origin, history and development of untouchability through Sanskrit literature with relevant quotations. This is the object of the present paper.

Untouchability is recognised as a barrier that separates not less than fifty million Hindus from the rest of the Hindu population belonging to the upper classes. According to the prescription of the Sanskrit Śāstras caste Hindus cannot have any social intercourse with an untouchable.

The Śāstras enumerate sixteen kinds of Antyajas or untouchables whose names appear in the verses quoted below from Hemādri's *Prāyaścitta-khaṇḍa*:—

रजकश्चर्मकारश्च नटो वरुड एव च ।
कैवर्तमेदभिल्लाश्च खर्णकारस्तु सौचिक ॥
तक्षकात्तिलयन्त्री च सूतश्चक्री तथा ध्वनी ।
नापितो लोहकारश्च त एते षोडशान्त्यजाः ॥
प्रायश्चित्तखण्ड, प. ९९८.

The washerman, the cobbler, the actor, the Varuda or the cane worker, the fisherman, the Medas, the Bhillas, the goldsmith, the tailor, the carpenter, the oil-presser, the charioteer, the potter the bamboo worker, the barber and the ironsmith are the sixteen varieties of Antyajas.

Let us try to discover how this distinction originated, how it was nurtured during the long centuries and how it can be an instrument of torture to not less than fifty millions of Indians today.

Do the so-called untouchables form one caste? It does not appear so if we are to believe history. In olden days people were out-casted and ostracized for disobeying the rules of society. Those who violated rules of marriage and indulged in marriages of the *Pratiloma* type, were most certainly considered as untouchables along with their children. That was

a punishment for a flagrant violation of one of the most cherished social laws.

This is perfectly understandable. But among those who are considered untouchables we find names of several ethnic races, such as the Bhillas or Bhils, Medas or the Medes from whom Medapāṭa or Mewar derives. It is, therefore, not the violation of the rules of society or revolt against the rules of marriage or sin that is alone responsible for relegating a large section of people to the position of untouchables.

Amongst people considered as untouchables are men belonging to certain professions which were considered low in days of yore. Many of these professions are today eagerly followed by men of the highest society without any risk of being considered as untouchables. Therefore the distinction is not based on considerations only of caste, but also of racial culture and professions.

Then also among the untouchables are enumerated the Yavanas or foreigners and Mlecchas. The term Mlecha equally applies to Muhammadans, Europeans, Parsis and the like. It is very easy to understand why such highly cultured people should be considered as untouchables by the Hindus. The chief reason seems to be that they had a culture of their own, and it was not in harmony with that of the Hindus whose culture was for centuries dominated by the sacred scriptures and the Smṛtis. Below are given two quotations which enumerate the castes known as the Mlecchas and give their status in the Hindus' eyes :—

अथ म्लेच्छ जातयो निरूप्यन्ते....रजक-शौण्डिक-चर्मार-केरल-काण्डिक-वण्ठ-व्याध-किरात-वैतस-वैण्य-पुक्कस-चाण्डाला-यवनाश्च म्लेच्छाः।

(The following belong to the Mleccha class :—the washerman, the wine-brewer, the palm-leaf worker, the Kerala or professional magician, the Kāṇḍika or the watchman of the village and the fields, the Vaṇṭha or the gardener, the huntsman, the Kirāta or the habitual thief living in jungles, the cane-worker, the bamboo-worker, the shoemaker, the Cāṇḍāla and the Yavana.)

न नीचो यवनात् परः यत्संसर्गाद् ब्राह्मणादि-चाण्डालान्ताः सर्वजातीया भ्रंश्यन्ते।

कल्यापध्दर्मसर्वस्व, प. ४४८.

(There is none who can be lower than a Yavana ; in his contact all castes are polluted from the Brāhmaṇa to the lowest Cāṇḍāla.)

In the time of Buddha there were many professions which were not assigned to any particular caste, but were labouring under the same restrictions as those imposed on the untouchables. Thus it appears quite clear that in this all-embracing term of untouchability, the lowermost castes, casteless professions, a variety of alien cultures and professions and ethnic races were all intermixed from very ancient times. The followers of alien religions such as Buddhism, Jainism, etc. were also included amongst the untouchables and their touch made a bath of purification obligatory on caste-Hindus :—

बौद्धान् पाशुपतांश्चैव लोकायतिक नास्तिकान्
विकर्मस्थान् द्विजान् स्पृष्ट्वा सचैलो
जलमाविशेत् ॥
षट्त्रिंशन्मत, (प्रायश्चित्तमनोहरे) प. ३८.

(Take a purificatory bath with garments on when touched by the Buddhists, Pāśupatas, Lokāyatas and the atheists as also by Brahmins who indulge in heinous deeds.)

That being so, the next point is whether the distinction between the caste Hindus and the untouchables is to some extent flexible. If the distinction is absolutely rigid, then under no circumstances can caste Hindus have any intercourse with untouchables. The sacred texts, however, give abundant proof that this distinction was never meant to be rigid. Many more instances can be enumerated but the following are enough to show this tendency in the scriptures :—

आर्द्रमांसं घृतं तैलं स्नेहाश्च फलसंभवाः।
अन्त्यभाण्डस्थितास्त्वेते निष्क्रान्ताः
शुद्धिमाप्नुयुः ॥
अत्रिस्मृति.

(Raw meat, ghee, oil, and all oils derived from fruits in the vessels of the untouchables become pure as soon as these emerge from their vessels)

देवयात्रा विवाहेषु यज्ञप्रकरणेषु च
उत्सवेषु च सर्वेषु स्पृष्टास्पृष्टि र्न विद्यते ॥
अत्रिस्मृति.

(Neither on occasions of festivals in honour of a deity, nor in marriages, nor in sacrifices, nor in all other kinds of festivals, does any pollution take place by contact.)

कुण्डे मंचे शिलापृष्ठे नौकायां गजवृक्षयोः।
संग्रामे संक्रमे चैव स्पर्शदोषो न विद्यते ॥
आचारपल्लव (कल्यापद्धर्मसर्वस्वे) प. ४९०.

(The sin of contact with untouchables does not arise in sacred ponds, on platforms, on hills, on boats, and on elephants and trees, in wars and in travels.)

तीर्थे विवाहे यात्रायां संग्रामे देशविप्लवे।
नगरे ग्रामदाहे च स्पृष्टास्पृष्टि र्न विद्यते ॥
—Quoted from अत्रि in कल्यापद्धर्म, प.४४९.

(Neither in a sacred place, nor in marriages, nor in processions, nor in wars and in times of anarchy nor in a city nor when a fire breaks out in a village, does any pollution take place by contact.)

The question of untouchability invariably leads to an examination of the caste system, and this can best be made by studying the question historically, because the caste system, started by the Vedic Ṛṣis, passed through many vicissitudes in this unhappy land through centuries of foreign domination, and does not in modern days remain in the same pristine form as when it originated.

There were many sharp lines of demarcation between the different castes and they had their rights and privileges recognised by law. The distinction of caste could only be real when backed by political power; for instance, when there were Brahmin kings as in the case of the Śuṅgas, or when there were powerful Brahmin ministers under kings of various castes, for example, Kauṭilya under the Śūdra king, Candragupta

Maurya. The different grades of rights and privileges assigned to different castes must be maintained by the law of the land. In olden days a Brahmin's body was considered more sacred than anybody else's, and therefore, even for such crimes as murder or waging war against the king he could not be executed; if the offence was very serious he could be banished, but because his property was sacred, the banished Brahmin was allowed to carry away every bit of his property.

But this distinction of caste and of rights and privileges of higher castes received a mighty blow in the reign of Aśoka when he introduced the *Daṇḍasamatā* or equality of punishment and *Vyavahārasamatā* or equality in the eye of the law in the third century B. C. The rise of Buddhism and Jainism had broken up the caste systems to a considerable degree in the fifth century, and by the reign of Aśoka the time was ripe for the promulgation of the law which made the distinction between castes and castes, professions and professions absolutely void, because Aśoka considered them to be superfluous. Moreover Aśoka, being a Buddhist, had no respect for the caste system and not the least compunction in breaking up the monstrous practice of special punishments and special treatment for certain castes. He thus made the law absolute but he did it so diplomatically that in his time nothing happened to show that his orders were resented, because he always showed the greatest consideration for the Brahmins and referred to them very respectfully in many of his rock and pillar edicts. He always mentioned their names before the Śramaṇas or Buddhist priests who were his greatest favourites.

Immediately on the disruption of the Maurya Empire in the second century B.C. the empire passed into the hands of the Śuṅga kings who were Brahmins and the reaction took a rather violent form. The special rights and privileges of the higher castes were restored, the sacrifices stopped by Aśoka were revived, and the Buddhists and their monks were persecuted.

But in the first century A.D. came in the foreign tribe of the Kuṣāṇas who were rapidly converted into Buddhism, and it is very probable that Kāṇiṣka, the first king of the Kuṣāṇas also restored the *Daṇḍasamatā* and *Vyavahārasamatā*. The Guptas then stepped in at the beginning of the fourth century, and as they had also very scant respect for the Hindu social structure, they patronized all religions alike. Then the Huṇas in the fifth century broke up the Gupta empire, and as they were foreigners, it is logical to suppose that they had also taken recourse to the *Daṇḍasamatā* and *Vyavahārasamatā*. The Gurjara Pratihāras, Valabhīs and others were remnants of the Hūṇas, and thus in Northern India *Daṇḍasamatā* and *Vyavahārasamatā* were well established. Then came in the Muhammadans in the thirteenth century and

the English in the eighteenth century and practised the *Daṇḍasamatā* and *Vyavahārasamatā*.

If there is equality of punishments and equality with reference to special rights and privileges how can the caste system survive? Today if a Brahmin commits murder, he will be sent to the gallows, his body will not be considered as sacred; in this respect he is the same as all others belonging to different castes or religions. In olden days, if a Śūdra ventured to abuse a Brahmin his tongue used to be cut out, but was it the privilege of Brahmins to abuse any Śūdra? We do not know. But today both will be liable for defamation. Under the present law, the sanctity of the tongue of a Śūdra or a Brahmin is the same. The old caste has long been exploded, and yet it is a wonder to see millions of caste Hindus trying to safeguard their ancient rights and privileges, and clamouring and agitating against the removal of untouchability.

History shows that the Hindus have been accustomed to adjust themselves to the new conditions consequent on the *Daṇḍasamatā* and *Vyavahāraṣamatā* first started by the Great King Aśoka. If they had not been so accustomed during the centuries before the Muhammadan conquest, it is certain that under the Muhammadans and then under the English no caste distinction among the Hindus in the eye of the law has ever existed.

If we carry the theory of *Daṇḍasamatā* and *Vyavahārasamatā* to its logical conclusion it means that in the eye of the law both Brahmins and the untouchables have the same status; in other words, the untouchable has the same rights and privileges in the eye of law as the highest Brahmin. To say that the caste system exists as practised before, to my mind appears one of the greatest anomalies of the present day.

The conclusion that no civic rights can be denied to untouchables by any civilized government is thus irresistible. They have the right of the road, of all public wells and reservoirs, of all government schools and institutions, of trains and steamers and of employment in the public services. All governments are also in duty bound to exert their moral influence on public institutions subsidized by Government, including the temples, to remove the distinction of untouchability. If the subsidized institutions do not follow the mandate of the king on the ground of pollution, let them by all means be declared private institutions, their claim to any subsidy being forfeited.

The claims of the untouchables to all varieties of civic rights have been recognised since long, but I should like to utter a word of warning as regards the movement for the removal of untouchability overstepping inherent human rights. Every human being has the inherent right of not being touched by anybody, and a forcible touch is tantamount to an assault. So also every human being is free to exercise

his personal likes and dislikes as regards his food and the persons with whom to take that food. Similarly, marrying sons and daughters in the same fold in which he is born, is also an inherent right of man. Those who are behind this great movement for the removal of untouchability should see that they do not create bitterness by trespassing into the sphere of personal and fundamental rights of man and by insisting on inter-dining and intermarriage.

Barriers to inter-dining and intermarriage can vanish only when public opinion is educated and by the influence of time. In order to remove this social barrier great efforts are also necessary on the part of the untouchables themselves. They have to educate themselves, they must be cultured, they must be men of influence, they must follow all hygienic methods, appear clean in body, as well as in mind and speech, and dedicate themselves to the highest duty—the service of humanity. If the untouchables are able to elevate themselves in the manner aforesaid, their social disabilities will rapidly vanish, as they have vanished in the case of Europeans, Parsis and Muhammadans. If a Brahmin is not invited to a big banquet today he considers it a great hardship. The untouchables also should bring themselves to such an eminent position that their company will be eagerly sought by Brahmins and others, and that the caste Hindus will consider it an honour to be invited by an untouchable.

So long, however, as the untouchables do not bring themselves up to a high position of honour and respectability, it is idle to expect that the social distinctions will vanish. Their position will be the same as that of the depraved tenth of England rolling in misery, poverty, disease and death, and always a menace to the country.

Quite a great deal is being said about temple entry by the untouchables. The sacred texts are unanimous in saying that if an untouchable enters the temple, the temple and the image of god contained therein are both polluted. But there are many texts to show that the images being external have no real existence. No caste Hindu need be told that the realization of the deity through mental processes is of primary importance in worship. Thus in the Hindu texts we find the expression :—

देवो भूत्वा देवं यजेत् ।

(He should worship the deity after conceiving himself as the deity) ; also

न काष्ठे विद्यते देवो न पाषाणे न मृण्मये ।
भावेषु विद्यते देवस्तस्माद्भावो हि कारणम् ॥

चाणक्यनीति, प. ३०

(Neither wood, nor stone nor mud is the dwelling-house of God. Nay, he abides in the mind. Hence is the mind the chief factor in the conception of God.)

Thus to a Brahmin there is practically no necessity for an idol or an image of god. If it is necessary for anybody it is for the uneducated, the uncultured, the unrefined ; and

more than anybody else the untouchable has the greatest need for an idol.

If the image of god is touched by anybody who is not pure enough it is polluted. Even all Brahmins are not pure enough to touch the image. There are many texts to show that the touch of a Brahmin pollutes the idol, and there are elaborate processes to purify the image. In Paśupatinātha in Nepal no Brahmins except the Pujārīs of the temple are allowed to touch the idol. A Brahmin who does not perform Sandhyā or who does not follow strictly the practices enjoined, who does not bathe or change his garments, or who wears leather shoes and so forth, is not considered pure, and it is extremely difficult in these days to find a Brahmin who under these rules can be considered pure enough to touch the idol. There is, therefore, seldom any idol which has not been polluted by the touch of impure Brahmins.

But since, as has been shown, no one, neither the Brahmin nor the untouchable is pure enough, it is necessary to take precautions against the idol's being touched by anybody except those in charge of worship of the deity. A fence round the deity may be erected to prevent pollution of the idol by touch, and no restriction should be imposed, for merely having the Darśana of the idol, on any one, including the untouchable. I can quote a text here to show that the body of the higher caste men is not polluted by the touch of the meanest of untouchables who come to the temple to pay homage to the idol of Viṣṇu :—

विष्णवाख्यसमीपस्थान् विष्णुसेवार्थमागतान्।
चण्डालपुक्कसान् वापि स्पृष्ट्वा न स्नान-
माचरेत्॥

Quoted from आचारसार in कल्पापद्धर्म, प. ४४२.

(There is no necessity of taking a bath of purification if bodily contact takes place with a Caṇḍāla or a Cāmār when they are in the proximity of a Viṣṇu temple for the purpose of worshipping the deity.)

To the caste Hindus I can only say that the idea of pollution is a matter of faith, and every caste Hindu has a right to preserve his purity according to his personal notions. But this purity is to be kept up by his personal exertions; he cannot for a moment make an attempt to preserve it at the cost of others because no Government will allow that. For the touch of an untouchable there are purificatory rites for the caste Hindus, but nothing is prescribed for the untouchable who touches the caste Hindu. The caste Hindu is cautioned to avoid the untouchable in the sacred scriptures. But nowhere is it said that the untouchable should be deprived of such and such privileges for the benefit of the caste Hindus. In the days of Manu it is indeed said that some untouchables should live outside the city gates, and they should wear certain marks to show that they are untouchables, and it cannot be for a moment denied that

the untouchables were not treated with kindness in the days of Kauṭilya or Manu and Yājñavalkya. It was not so with all untouchables, such as foreigners or Mlecchas, but their law applied to certain castes such as the Caṇḍālas and men following some of the professions which were considered very low in those days. Moreover, the casteless professions were also looked upon with suspicion, and there were many restrictions regarding their residence and movements.

This precaution was taken with a view to preserving society, in the same way as we deal with the criminal tribes of today. Those conditions are no longer existent, nor are the Dharmaśāstras prescribing the penalties now followed. In modern days, however, there is no room for differential treatment and no one can be allowed to maintain his personal purity at the cost of the untouchables by depriving them of their legitimate rights in the eye of the law.

It is worthy of note in this connection how Bengal solved its great problem of untouchability under the daring reformer Caitanya. When Buddhism was destroyed by the Muhammadans in the thirteenth century and all monks and priests were massacred in the monasteries, the position of lay Buddhists became extremely precarious. Quite a large number became converts to Muhammadanism because there could be no intercourse with the Hindus, to whom Buddhists were untouchables. Caitanya made a daring attempt in the sixteenth century and incorporated all these Buddhist laymen into the Hindu fold, made them Vaisnavas and gave them a uniform and certain special privileges. The untouchable Buddhists thus all became touchables. Others who preferred to remain in the professions were assigned a slightly different status and were called the Anācaraṇīyas, that is to say, whose water should not be drunk by the caste Hindus. The Buddhist priests who were taken into the Hindu fold were called the Varṇa Vipras or the priests of the new professional castes.

Just at the present moment some of these Anācaraṇīya castes have become so refined, cultured and influential that it is a proud privilege to associate with them. Some of them have become so great that they employ Brahmins, behave as their superiors, advise them, guide them and many a Brahmin considers it a favour if he is invited to dinner by his untouchable master.

This happy state of things has been achieved not by legislation or Government pressure, but by the influence of time, and above all, by the great theory of caste competition started by the ancient Seers.

Finally, it must not be forgotten that the principle of untouchability was adopted in the past by the leaders of Hindu thought as a measure of self-preservation. And if that barrier had not been raised in the early days, Hinduism would

have been swept clean away under the successive waves of foreign domination. But today we lack those leaders. What will happen in the future none can say.

B. BHATTACHARYYA

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# THE PERSECUTED JEWS

Freda Kirchwey declares in *The Nation* (New York) for 13th March that if Hitler carries to completion his "cleansing" of occupied Europe of the Jews "no one living today will escape retribution for the crime." The article describes grimly, without histrionics, what is happening today. Seven or eight thousand Jews a week are being massacred. The vast ghetto of Warsaw is depopulated; every Jew is dead. In Cracow, where 60,000 Jews lived, 56,000 have been killed. If after the Evian Conference of 1938 the non-Axis nations had agreed to implement its resolutions this horror would not have been. A single strong country could have given a lead which the others would have followed. Asylum could have been assured to all the threatened Jews. Miss Kirchwey does not mince words:—

> If we had behaved like humane and generous people instead of complacent, cowardly ones, the two million Jews lying today in the earth of Poland and Hitler's other crowded graveyards would be alive and safe. And other millions yet to die would have found sanctuary. We had it in our power to rescue this doomed people and we did no lift a hand to do it—or perhaps it would be fairer to say that we lifted just one cautious hand, encased in a tight-fitting glove of quotas and visas and affidavits, and a thick layer of prejudice... Europe's remaining Jews will be saved only if their anguish has become unbearable to men and women who live in safety at a distance. They will be saved only if we recognize their fate as inextricably linked with our own.

It was left to the American Jewish Congress to call the great mass meeting in New York on the first of March, but important labour and liberal organisations also sponsored it. The executive committee of the Intergovernmental Committee on Refugees is to undertake a "preliminary exploration.' But time presses. While investigators dawdle and States hesitate the persecuted Jews are perishing.

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# LITHUANIA: LAND OF THE GODS

[ **E. J. Harrison,** author of *Lithuania Past and Present,* mentions affinities between the Lithuanian and Sanskrit languages and a possible common source of Lithuanian and Hindu tradition. Certainly there seem to be analogies between Hinduism and the ancient Lithuanian worship.—ED. ]

When that section of mankind which by contrast we dub civilized stands today aghast and horror-stricken at the hideous spectacle of wholesale Nazi massacres of Jews in Poland, it needs to be reminded that in the perpetration of these excesses the Germans are but reviving a technique of frightfulness of which their "Christian" ancestors were among the earliest protagonists during the thirteenth century. Macaulay's immortal school-boy could have told our present-day publicists that Hitler's policy of "thoroughness" in the establishment of his "New Order" in Europe was in those days anticipated by the notorious Teutonic Knights who, with the papal blessing and an avowed purpose no less lofty than Hitler's, in some fifty years virtually exterminated an entire people—the Old Prussians or Borussians, one of the pagan Aestian tribes then inhabiting the territories between the Niemen and the Vistula. The conquerors appropriated the name as well as the lands of their victims, so that their descendants, the present-day "Prussians," dwell in a region which originally belonged to a race wholly alien in blood and religious belief both to their ancestors and to themselves.

The Teutonic Order (*Orden der Ritter des Hospitals S. Marien des Deutschen zu Jerusalem*) extended its dominion over the Baltic regions inhabited by the kindred Latvians and Kurshians. The Lithuanians alone, of all these Aestian peoples, had achieved sufficient political and social cohesion to resist successfully the savage incursions of these robber knights, until in 1410 at Grünewald the most famous perhaps of all the Lithuanian Grand Dukes, Vytautas the Great, inflicted a crushing defeat upon those blood-stained harbingers of the Gospel of Love. The Lithuanians' reluctance to accept the blessings of Christianity from such sullied hands is not surprising. In the end their conversion to Roman Catholicism was brought about by gentler means in 1385 when, as the result of the Grand Duke Jogaila's marriage to the Polish Queen Hedwig, the so-called "personal union" with Poland was concluded and Lithuania adopted the religion of the Queen and her Polish subjects. But among few peoples of the world, large or small, has the link with the past been preserved to such an extent as among the Lithuanians. In this respect they exemplify the truth of Schopenhauer's aphorism,

A people which does not know its

past is living merely for the time being in the present of the existing generation, and only through knowledge of its history does a nation become truly self-conscious.

That is doubtless one reason why in Lithuania the acceptance of Christianity has failed more than elsewhere to obliterate the survivals of many a picturesque ancient pagan ritual. This intimate association with the past is further demonstrated in the Lithuanian language, which of all living European speech today is most closely akin to Sanskrit. As far back as the eighteenth century the attention of German philologists such as P. Ruhig, J. Vater, von Bohlen, W. Humboldt, and others, was drawn to the unusual antiquity of Lithuanian. Theodore Benfey says of it :—

The Lithuanian language, even in its present-day shape, has to a large extent preserved such an ancient character that for knowledge of the fundamental forms of the Indo-Germanic tongues it possesses an importance which is scarcely less than that of, *inter alia*, Sanskrit and Bactrian.

Again, J. Karlowicz thus characterizes the antiquity of Lithuanian:—

Its resonance and endings ever remind us of the ancient sounds of the Indians, Persians, Greeks, Romans, Goths, Celts, and the ancient Slavs. Many of the Lithuanian sentences are almost indistinguishable from Sanskrit, and this makes an even more vivid impression when one hears a simple peasant using forms which today, on account of their antiquity, we are accustomed to regard as prehistoric, somehow timidly revered, because formerly they were whispered to the forefathers of our ancestors by the Great Mother of all Aryans.

In other words, what in the languages of other nations has crumbled away during the intervening centuries has survived in the speech of the Lithuanian people, amazing the philologist with its richness and variety. Thus August Schleicher, one of the most distinguished of German Lithuanian scholars, after reading the poems of the Lithuanian writer Duonelaitis, declared that he was "conscious therein of a tongue which in the perfection of its forms could vie with the works of the Greeks, Romans, and Indians." These features of Lithuanian carry with them a lesson not only for the philologist but also for the historian. The fact that during so many centuries of bitter struggle with external foes the Lithuanians have nevertheless succeeded in preserving almost intact until the present day the distinctiveness of their speech should surely be accepted as evidence of their tenacity and innate national vitality. Their geographical isolation cannot be an entirely satisfactory explanation of this phenomenon. The Lithuanians even in Prussia, encompassed by the hostile Germans, maintained the purity of their language. On the other hand, the Latvians under German influence appreciably modified their tongue, which lost many of its older forms and gradually became modernized.

Schleicher likens the relations between Lithuanian and Latvian to those between Latin and modern Italian. Foreign words which during the ages have crept into Lithuanian and at one time were estimated as high as 35 per cent. are for the most part easily removable Polonisms, Russianisms and Germanisms which were foisted upon the more ignorant masses together with an alien administration, courts, schools and church forcibly introduced from without. They failed to touch the spirit or the composition of the language, and modern Lithuanian literature has without great trouble been cleansed from these parasitic impurities.

The singularly sympathetic Lithuanian character, the Lithuanian love of nature in her many aspects and much incidental evidence of the people's pagan past are reflected in the Lithuanian folk-songs called "*dainos.*" The name of this type of song in Lithuania is indeed legion. The German F. Tetzner has dubbed the Lithuanians "*das liederreichste Volk der Erde*" ( the richest in songs of any people on earth ), while A. Leskien and K. Brugmann were amazed to hear old peasants go through a repertoire of more than a hundred songs from memory. In scarcely any avocation could the Lithuanian dispense with song and rhythm—at work or play, when pasturing his flock, dancing, going to war, story-telling, mourning his dead kindred.

But the love lyric is the most prevalent of all. Professor Reza of Koenigsberg doubted whether there was in all Europe any other nation which had so copiously and variously extolled in song the love of the simple peasant. The same authority in his *Betrachtung über die litauische Volkslieder* calls special attention to the pleasing effect produced by the use of diminutives and to the purity of tone and almost total absence of grossness or allusions to the carnal manifestations of love characterizing these lyrics. Says C. Bartsch, a well-known collector of Lithuanian songs :—

> I personally have not come across a solitary Lithuanian *daina* in which were obtruded such obscenities as are encountered at every step in a book like *Des Knaben Wunderhorn* and other anthologies. A grave yearning, a tender melancholy leave their impress upon these *dainos*. The love expressed in them is not a degrading passion, but only a serious, an honourable and a natural sentiment which compels an unspoiled person to feel that in this mysterious propensity of the soul there is something lofty and divine.

There is a wealth of evidence revealing the interest in these folk-songs excited among German classical writers of the eighteenth century. Thus Lessing in 1759 described as a "rarity" several translations of these songs included in P. Ruhig's treatise on the Lithuanian language. In a letter he remarks that these songs

> can teach us that in every land poets are born, and that lively feelings are not the prerogative of only educated

persons. What naïve wit! What charming simplicity!

And Herder in his *Stimmen der Völker in Liedern* included eight Lithuanian *dainos*, one of which so pleased Goethe that he introduced it in his *Singspiel* under the title of "*Die Fischerin.*" Forty years later, when Reza brought out his anthology, he spoke about it in most favourable terms as fulfilling one of his long-cherished wishes.

The true origin of the earliest of these innumerable songs has long been a subject of pleasing speculation among foreign and native investigators. In this context it is interesting to note that two young Englishmen, Mr. Adrian Paterson and Mr. Martain Lings, who spent some time before the war lecturing on English in the Kaunas University, both dissent from the more popular and conventional belief that the oldest of the Lithuanian songs are the work of the "common people." And in an introduction to his translation of a selection of these songs, Mr. Paterson surmises that many of them "are undoubtedly the product of an ancient and highly intellectual aristocracy." In his turn, Mr. Lings, in his foreword to the same volume, insists upon a symbolical rather than a literal interpretation of these lyrics. He suggests a common source of what he calls the Lithuanian and the Hindu "tradition." The Lithuanian tradition, he avers,

was almost certainly one of the most ancient of this *manvantara*, that is, of this cycle of four ages, being no doubt an offshoot, like the Celtic and Hindu traditions, of the great primordial tradition which is said to have come from the North Pole. Indeed, in the Vedic hymns of the Hindu tradition there is the clearest possible evidence, through frequent references to long days and nights and long dawns and sunsets, that its people lived in some region of the Arctic, and among these songs one in which the sun is described as being for a long time out of man's sight seems to suggest that the Lithuanian people also once lived in such a region. Incidentally, it will be remembered that of the living European languages Lithuanian is the closest to Sanskrit, and there is a remarkable illustration of this in the song in question, for the opening words, *Dievo dukryté* (God's daughter) would be, in Sanskrit, *Dēva-duktrī*.

One other distinctive characteristic of the Lithuanian *daina*, wherein it marks a departure from nearly all other traditions, is the representation of the sun as feminine and the moon as masculine. Although no translation can do justice to the grace of cadence and the delicacy of imagery of the original, the following song illustrative of this special symbolism may be quoted from Mr. Paterson's rendering:—

Moon took to be his bride
Sun in the first spring-tide.
When Sun woke up at dawn
Moon from her side had gone.
Moon, as alone he roved,
Morn's star beheld and loved.
Then Thunder, wroth, with His blade.
cleft him in two and said:
Why didst abandon Sun?
Why Morn's Star's minion
by night didst rove alone?

Reluctantly one must resist the temptation to wander farther afield in the realms of fancy and conjecture and instead turn to the final division of this wholly incomplete study of certain aspects of Lithuanian life and character at the dawn of history. The transition is really easy because this division is an account of the people's ancient cult which over and over again reveals itself through the medium of the *daina*. The chief characteristic of the old Lithuanian religious belief is a special veneration for nature and all her manifestations. Judging from a plenitude of historical evidence and archæological legacies, to the Lithuanians of that age all nature seemed full of a mysterious power mightier than man, which expressed its relations with human beings either favourably or inimically. Christian chroniclers were amazed that the " superstitious Lithuanian " should, instead of a god, revere the sun, the moon, the stars, the earth itself, wind, thunder, fire, forests, rivers, lakes, hills, plants, animals, even insects. In their apotheosis of natural phenomena it may be supposed that the Lithuanians instinctively conformed to the principles of human development which have been operative in the case of virtually all primitive peoples, *i. e.*, animism and anthropomorphism. But in the religion of the Lithuanians we see a more immediate and direct relationship with nature devoid of any clear anthropomorphic delineation. Regarding all nature as sacred the Lithuanian offered up prayers to her as she appeared to him, without imagining any other concurrent external creative forces. Most significant fact perhaps of all, the Lithuanians were pagans *but not idolaters*, for unlike the Greeks and Romans, the Lithuanians of that day possessed no graven images of gods.

Their cult may be described as the first distinctive pantheism of people who, feeling themselves to be weaklings in the power of the elements, sought their concrete indulgence but made no attempt to embody those elements in a mythological system. Lithuanian paganism was not singular in recognizing both beneficent and hostile or even malign forces and phenomena. Among the former were trees and forests with which ancient Lithuania was prolifically endowed. The tree most closely resembled man ; like him it was born, grew up, grew old and in the end withered and perished. Belief in the intimate participation of nature in the fate of mankind is found in the entire *Weltanschauung* of the ancient Lithuanians. Sun, moon, stars, thunder ( Perkunas ), etc. associate with one another after human fashion and are not insensible to human anxieties and perplexities.

Lithuanian attachment to trees went so far that the life and destiny of a man and some particular tree would, in the popular belief, be combined in a single vital essence. And when the man expired the tree would also wither and die as though the man's soul had passed into it.

Survivals of this belief are found in numerous folk-songs and proverbs. And among the inhabitants of Samogitia the rustling of the forest and the crackling of branches are regarded as signs of the existence of human souls. In the *dainos* the trees implore human beings not to injure them, not to break their branches, especially the upper ones, and not to fell them, because in the fallen tree the soul of the deceased will no longer possess a refuge. Mierzynski mentions a Latvian *daina* in which the felled pine sheds tears, but is consoled by the woodsman who promises that its timber shall not be burnt but used to build a house. And when the Christians began to cut down the sacred trees people marvelled that blood did not flow from them. As a rule apparently the soul would pass into a tree growing on the grave, and perhaps for that reason the ancient Lithuanians dreaded being left without earth burial. According to the evidence of Prætorius, for the ancient Prussians the most terrible and degrading death was by drowning.

It was also believed that the gods had their abode in trees, and Æneas Sylvius records that the Samogitians attacked the missionary Jeronimas Pragietis because he was about to cut down an old oak, and in this way destroy the "house of the god." The story is told of a Samogitian who, wishing to rid himself of certain gods or spirits injurious to his farm, stripped from the trees the bark under which they were supposed to shelter and by so doing left them without a "house." As a direct result of this cult it is not surprising that sacred groves should have abounded in ancient Lithuania. The forests were reputed to be the trysting-place for countless supernatural beings, spirits of the woods, lakes and rivers, sprites, witches, goblins, nymphs and fairies, "sons and daughters of the god" commemorated in the folk-song;

> Under the maple, the well-spring
> Where the god's sons
> Come to dance in the moonlight
> With the god's daughters.

Thus the sacred forests in Lithuania became the most distinctive feature of the ancient cult. It was forbidden to fell them, to break tree branches, or generally to touch them. Even the Grand Duke Mindaugas did not dare damage so little as a twig of these sacred groves. Foreigners and Christians more especially were forbidden on pain of death to enter them, and the Lithuanians themselves would do so only for prayer and sacrifice. It is true that trees had perforce to be cut down to provide wood for building purposes, but before any tree was felled special prayers for the tree's forgiveness would be offered up.

Yet, as already indicated, this nature worship was not confined to trees; it extended to animals, birds and reptiles. Among the last-named, the snake ruled supreme. It is recorded in this context that the poorer folk used to engage special sorcerers who would introduce the snake into the household with a

special ritual ; usually in a corner or behind the stove a nest was arranged for the snake, and this too would be consecrated by the sorcerer. In this manner the snake would become the guardian-protector of the entire house. As Jonas Malecius tells us, at a certain season of the year the snake would be invited with a prescribed ceremonial to the table at meal-time and by carefully observing its behaviour the sorcerer would profess to foretell the household's future for the coming year.

The Lithuanian nature cult was closely associated with belief in the transmigration of souls into trees, animals and birds, and the native folklore is rich in examples of the transformation of human beings into animals or birds. As late as the thirteenth century the chronicler Kadlubek, speaking about the Jotvingians, mentions their belief that the souls of the dead passed into the newly born, those of the illustrious deceased into the illustrious, thus ever improving, whilst the souls of the less worthy were presumed to pass into animals and thus still further deteriorate. According to this belief, every beast, every bird was said at one time to have been a human being who for defiance of the will of the gods had been transformed into such a beast or bird in order to expiate his offence.

The deification of thunder and lightning fostered a wide-spread cult in Lithuania. The god of thunder and lightning was styled Perkunas and by virtue of his tremendous powers of destruction he was deemed most worthy of propitiation. At the other end of the scale, the sun, depicted as feminine, was regarded as the personification of the most amiable qualities. In the words of the *daina*, having risen she patrols the heavens and counts all the stars. The sun is therefore the symbol of love. The shepherds pray to the Sun-Mother ever to shine on them, to disperse the winds and the clouds ; " the dear little sun, " " God's daughter, " guards and befriends the orphans " on the seas and on the mountains, " warns the drover, etc.

Lastly the cult of the sacred fire was one of the most revered and popular in ancient Lithuania. The patriarch Philothejus, in one of his letters ( 1370 ) describes the Lithuanians as " godless fire-worshippers. " Fire was deemed the constant interceder between heaven and earth or the secret force of the language of the gods, manifested, as we have already noted, in lightning, and alike serving and chastising man. In the national sanctuary known as Romuva, the eternal sacred fire was tended by the vestal virgins styled " *vaidilutés.* " The Lithuanian writer Daukantas describes Romuva as a spacious hexagonal enclosure surrounding an enormous oak of great age. In the wall near the oak was an aperture, and in the rear were storehouses in which were kept the sacred vessels. On the right were the quarters of the Chief Priest and his subordinates. On the left of the aperture was an entrance for

travellers coming to worship the gods. Near the aperture was an altar on which animals were sacrificed and on which the eternal fire burned, fed day and night with oak fuel. This writer avers that in the trunk of the oak were three niches in which stood the three gods, Perkunas in the centre, Patrimpas to the left, and Pikulas to the right, all three being hidden behind richly embroidered curtains. Before the sanctuary skulls were erected on spears to show that none might approach on pain of death. Only the Chief Priest might enter here to answer the worshippers' questions in the name of Perkunas, and to this god, the writer declares, were also sacrificed prisoners of war. Should any stranger set foot on this sacred spot, his blood would be required to placate the angry gods. The same fate would overtake anybody venturing to cut down a tree in the sacred forest. Other authorities, however, dismiss the story of the images of the three gods as apocryphal and at variance with the consensus of evidence that the Lithuanians never embodied their gods in concrete form.

The cult of the sacred fire is closely associated with the name of the famous Grand Duke Keistutis, a fourteenth-century ruler of Western Lithuania, who, according to tradition, abducted the vestal virgin Biruté, one of the guardians of the sacred fire on a hill near Palanga, and afterwards made her his consort. To this day a shrine stands on the hill at Palanga to mark the spot where this romantic incident is supposed to have taken place. In those days every Lithuanian honoured the ashes of his hearth, his "sacred little fire" or "Gabija," goddess of the hearth and wealth. It was the concern and duty of every master and mistress of the household to preserve these ashes from extinction which would signify great domestic calamity. Not so long ago the Samogitian or Aukstaitian housewife, when raking out the ashes in the evening, would utter an invocation in approximately these words: "*Sventa Gabija! Gyvenk su mumis ramiai ir linksma!*" ("Saint or Holy Gabija! Dwell with us tranquilly and joyously!")

Little space is left to describe in any detail the sacerdotal caste of ancient Lithuania. P. Klimas, in his scholarly work, *Lietuviu Senchés Bruczai* (Outlines of Lithuanian Antiquity) does not consider that there was ever any central sanctuary for all Lithuania, despite the flights of fancy indulged in by individual chroniclers in an effort to invest Romuva with that character. M. Klimas scouts the idea that the word "Romuva" has any philological connexion with "Rome," and analyses it as composed of the stem or root "*roma*" or "*ruoma*," meaning a burning place generally, and the suffix "*va*" signifying in combination something possessing a burning place. K. Jaunius and K. Būga are of opinion that the word is akin to the Latvian "*rūme*" orig-

inating from the Indo-European root "*rēm*" (to burn), from which is derived the Lithuanian word "*rémuo*" and the ancient Indian word "*ramas*," black, blackish, *i.e.*, being burnt. The common name for a sacrificator or priest was "*krivis*" and of the supreme priest "*kriviu-krivaitis*."

E. J. HARRISON

## BRITAIN'S COLONIES

Dr. Rita Hinden in *The Colonies and Us*, Pamphlet No. 4 issued by the Fabian Society Socialist Propaganda Committee, examines the colonial question in its twofold aspect—the problem of political status and that of colonial poverty. Colonial status has been that of "possession" and impoverishment the result of exploitation. Progressive realisation of self-government, the paramountcy of native interests and responsibility for colonial welfare have been the declared objectives of colonial policy. Practice, however, has always fallen short of principle. Since the trusteeship has been only nominal, grave abuses have resulted—in the allocation of lands, in the right to mineral reserves, in monopolistic control of economic life and in colour discrimination in the services and in regard to other civic rights. The Colonies express a growing sense of frustration and the demand for an increasing share in their government is becoming more and more persistent.

The author of the pamphlet correctly diagnoses the colonial ills. As basic causes she sees firstly an arrogant attitude of racial superiority, secondly, an unwillingness to forgo economic privilege and finally the absence of a purposeful policy. During the last two centuries, white peoples once dominated, have gradually, one group after another asserted themselves. Since today the colonial population consists virtually wholly of coloured races, the unwillingness to let go the hold cannot be understood in any other light. Economic imperialism of varying shades tacitly assumes—with ill-concealed concern for the possible economic loss to the Empire—that the Colonies cannot stand by themselves. The declared ideal of colonial policy makes their continued retention within the Empire difficult but economic interest makes their surrender to their own peoples unthinkable. That is how colonial policy in practice betrays a purposeless shifting from expedient to expedient.

Dr. Hinden's suggestions cannot but commend themselves to all right-thinking persons. She believes that "the colonial peoples must control their own destinies" by a federation of smaller units, with internal administration left to themselves, but wider questions reserved for collaborative decision. The question of status thus solved, the problem of poverty can also be solved. Rightly does the author stress that the success of such a scheme depends as much on the willingness of the privileged nations to contribute of their wealth as on the readiness of the less developed ones to collaborate.

The task is to develop a new sense of community and responsibility between nations, aiming—as we already aim in our home affairs—that all privilege shall in the end be abolished.

# THREE DEGREES OF SOCIAL ORGANISATION

[**Nolini Kanta Gupta,** well-known Bengali essayist, is the author of *The Coming Race, Towards the Light* and *Yoga of Sri Aurobindo.* The West knows of Rights and Duties but transcending both, as he brings out here, is Dharma, "the law of self-nature." And knowing Dharma perfectly demands finding the inner and real Self.—ED.]

Declaration of Rights is a characteristic modern phenomenon. It is a message of liberty and freedom, no doubt—of secular liberty and freedom—things not very common in the old world; and yet, at the same time, it is a clarion that calls for and prepares strife and battle. If the conception of Right has sanctified the individual or a unit collectivity, it has also, *pari passu,* developed a fissiparous tendency in human organisation. Society based on or living by the principle of Rights becomes naturally and inevitably a competitive society. Where man is regarded as nothing more—and, of course, nothing less—than a bundle of rights, the human aggregation is bound to be an exact image of Darwinian Nature—red in tooth and claw.

But "Rights" is not the only term on which an ideal or even a decent society can be based. There is another term which can serve equally well, if not better. I am obviously referring to the conception of duty. It is an old-world conception; it is a conception particularly familiar to the East. The Indian term for a Right is also the term for Duty—*adhikara* means both. In Europe too, in more recent times, when after the frustration of the dream of the new world envisaged by the French Revolution, man was called upon again to rise and hope, it was Mazzini who brought forward the new or discarded principle as a *mantra* replacing the other more dangerous one. A hierarchy of duties was given by him as the pattern of a fulfilled ideal life. In India in our day the distinction between the two attitudes was very strongly insisted upon by the great Vivekananda.

Vivekananda said that if human society was to be remodelled, one must first of all learn not to think and act in terms of claims and rights but in terms of duties and obligations. Fulfil your duties conscientiously; the rights will take care of themselves; it is such an attitude that can give man the right poise, the right impetus, the right outlook in regard to collective living. If, instead of each one's demanding what he considers as his dues and consequently scrambling and battling for them, and most often not getting them or getting at a ruinous price—such as made Arjuna cry, "What

shall I do with all this kingdom if in regaining it I lose my kith and kin and all that are dear to me?"—if, indeed, instead of claiming one's rights, one were content to know one's duty and to do it as it should be done, then not only would there be peace and amity upon earth, but also each one, far from losing anything, would find miraculously all that he most needed—the necessary, the right rights and all that they involve.

It might be objected here, however, that actually in the history of humanity the conception of Duty has been no less pugnacious than that of Right. In certain ages and among certain peoples, for example, it was considered the imperative duty of the faithful to kill or convert by force or otherwise as many as possible belonging to other faiths: it was the mission of the good shepherd to burn the impious and the heretic. In recent times, it was a sense of high and solemn duty that perpetrated the brutalities that have been termed "purges," undertaken, it appears, to purify and preserve the integrity of a particular ideological, social or racial aggregate. But the real name of such a spirit is not *duty* but *fanaticism*. And there is a considerable difference between the two. Fanaticism may be defined as duty running away with itself; but what we are concerned with here is not the aberration of duty, but duty proper, self-poised.

One might claim also on behalf of the doctrine of Rights that the right kind of a Right brings no harm: it is, as already stated, another name for liberty, for the privilege of living, and it includes the obligation to let live. One can do what one likes provided one does not infringe the equal right of others to do the same. The measure of one's liberty is equal to the measure of others' liberty.

Here is the crux of the question. The dictum of utilitarian philosophers is a golden rule which is easy to formulate but not so easy to execute. For the line of demarcation between one's own rights and the equal rights of others is so undefinable and variable that a title suit is inevitable in each case. In asserting and establishing or even maintaining one's rights there is always the possibility—almost the certainty—of encroaching upon others' rights.

What is required therefore is not an external delimitation of frontiers between unit and unit, but an inner outlook and poise of character. And this can be cultivated and brought into action by learning to live by the sense of duty. Even the sense of duty, we have to admit, is not enough. For if it leads or is capable of leading into an aberration, we must have something else to check and control, some other higher and more potent principle. Indeed, the conceptions of both Duty and Right belong to the domain of mental ideas, although one is usually more aggressive and militant (*rajasic*) and the other tends to be more tolerant and considerate (*satwic*): neither can give an absolute cer-

tainty of poise, a clear guarantee of perfect harmony.

Indian wisdom has found this other, a fairer term—a *tertium quid*, the mystic factor sought for by so many philosophers on so many counts. That is the very well-known, the very familiar term—Dharma. What is Dharma then? How does it accomplish the miracle which to others seems to have proved an impossibility? Dharma is self-law, that is to say, the law of the Self; it is the rhythm and movement of our inner or inmost being, the spontaneous working out of our truth-conscious nature.

We may perhaps view the three terms Right, Duty and Dharma as degrees of an ascending consciousness. Consciousness at its origin and in its primitive formulation is dominated by the principle of inertia (*tamas*); in that state things have mostly an undifferentiated collective existence, they helplessly move about acted upon by forces outside themselves. Growth and evolution bring about differentiation, specialisation, organisation. And this means consciousness of oneself, of the distinct and separate existence of each and everyone, in other words, self-assertion, the claim, the right of each individual unit to be itself, to become itself first and foremost. It is a necessary development; for it signifies the growth of self-consciousness in the units out of a mass unconsciousness or semi-consciousness. It is the expression of *rajas*, the mode of dynamism, of strife and struggle; it is the corrective of *tamas*.

In the earliest and most primitive society men lived totally in a mass consciousness. Their life was a blind obedience—obedience to the chief, the patriarch or *pater familias*—obedience to the laws and customs of the collectivity to which one belonged. It was called duty, it was called even *dharma*, but evidently on a lower level, in an inferior formulation; in reality it was more of the nature of the mechanical functioning of an automaton than the exercise of conscious will and deliberate choice, which is the very soul of the conception of duty.

The conception of Right had to appear in order to bring out the principle of individuality, of personal freedom and fulfilment. For a true, healthy collectivity is the association and organisation of free and self-determinate units. The growth of independent individuality naturally means, at first, clash and rivalry and a violently competitive society is the result. It is only at this stage that the conception of duty can fruitfully come in to develop in man and his society the mode of *sattwa*, which is that of light and wisdom, of toleration and harmony. Then only do men seek to mould society on the principle of co-ordination and co-operation.

Still, the conception of duty cannot finally and definitively solve the problem. It cannot arrive at a perfect harmonisation of the conflicting claims of individual units; for duty, as I have already said, is

a child of mental idealism and, although the mind can exercise some kind of control over the life-forces, it cannot altogether eliminate the seeds of conflict that lie embedded in the very nature of life. It is for this reason that there is an element of constraint in duty: it is, as the poet says, the "stern daughter of the Voice of God." One has to compel oneself, one has to force oneself on to carry out one's duty—there is a feeling somehow of its being a bitter pill. The cult of duty means *rajas* controlled and coerced by *sattwa*, not the transcendence of *rajas*. This leads us to the high and supreme conception of Dharma, which is a transcendence of the *gunas*. Dharma is not an ideal, a standard or a rule that one has to obey; it is the law of self-nature that one inevitably follows; it is easy, spontaneous, delightful. The path of duty is heroic, the path of Dharma is of the gods, godly. (Cf. Virabhava and Divyabhava of the Tantras.)

The principle of Dharma then inculcates that each individual must, in order to act, find out the truth of his own being, his true soul and inmost consciousness: one must entirely and integrally merge oneself into that, be identified with it in such a manner that all acts and feelings and thoughts, in fact all movements—inner and outer—spontaneously and irrepressibly well out of that fount and origin. The individual souls being made of one truth-nature in its multiple modalities, when they live, move and have their being in its essential law and dynamism there cannot but be absolute harmony and perfect synthesis between all the units, even as the sun and moon and stars which, as the Veda says, each following its specific orbit according to its specific nature, never collide or halt (*na methate ne tasthatuh*) but weave out a faultless pattern of symphony.

The future society of man is envisaged as something of like nature. When the mortal being will have found his immortal soul and divine self, then each will be able to give full and free expression to his self-nature (*swabhava*); then indeed even the utmost sweep of dynamism in each and all (*swadharma*) will not cause clash or conflict: on the contrary, each will increase the other and there will be a global increment and fulfilment (*parasparam bhavayantah*). The division and conflict, the stress and strain that belong to the very nature of the inferior level of being and consciousness will then have been transcended. It is only then that a diviner humanity can be born to replace all the other moulds and types that never lead to anything final and absolutely satisfactory.

NOLINI KANTA GUPTA

# RELIGIOUS TOLERANCE

[ **Shri Shantichand K. Jhaveri** is convinced of the great possibilities for unity that lie in sympathetic and reverent approach to others' scriptures. But he does well to emphasise that no religion in the world today holds full or even unadulterated truth. One step towards unity is to accept the true and to eschew the false in every faith, including the one to which one is born.—ED. ]

Mankind has formed certain rules of behaviour and morality for its upliftment, having at the same time regard to place and time for their application. There have been and will be changes in these rules. Generally speaking, man is always in search of peace. The means to attain that perfect peace for which man is striving is religion. Naturally there may be variations in that instrument with time and place. The great men of the world present the path for people to attain perfect peace and those who are watchful enough catch the vision.

But this type of watchfulness is not everlasting. Sooner or later other considerations enter in and consequently selfish followers give religion an existence separate from life. This separate religion fails to maintain connection, direct or indirect, with the ordinary acts of human beings and from that failure religion ceases to be religion and exists only as a sect or a creed. Force of character begins to degenerate and increasing emphasis is laid on knowledge of the sacred shastras. Knowledge begins to take the place of character and the shastras to take the place of religion. Weakness in character may be overcome by the power of knowledge and from this springs, as a natural consequence, pride. The original idea of the founders of religions, namely, to establish universal peace through the peace of the soul, is forgotten and under the pretext of religion, a thousand controversies are created and much evil results. How can there be any religion in ill-will, controversy and hatred?

At present the followers of one religion show profound distrust of the followers of another. Two reasons may account for this. One is that we do not study properly each other's principles and scriptures, and the second is that we never admit the possibility of imperfection and discrepancies in our own. "My faith only is the true one and every other faith is false" is a belief which carries with it false pride and narrow-mindedness. One has to find out the truth from anywhere and then, after verifying it by all the crucial tests, one must adhere to it at any cost.

The followers of every religion assume that it is the true path of godliness and that there is no place for error in it. Now, looking to the

facts, religion is not dropped from heaven; it is an institution founded by man in order to attain the goal of perfect truth, peace and tranquillity. The founder of a religion may be perfect in character, learning and experience and he may have given out the best spiritual creed; the fault lies with the followers, who have made a mess of the original teaching; hence the later controversies and quarrels.

Of course, there are good Gurus but they are as rare as gems and it is very difficult for an ordinary being to trace them out. When we test religions with logic and sense, two purposes will be served. We shall understand our own religion better, having regard to prevailing ideas, and at the same time we shall be more sympathetic towards other creeds. We shall not renounce our own religion but we shall gladly accept anything worthy of it from other creeds. Not only that, but if there is any flaw in our religion, then our belief in the omniscience of the founder or in the sacrosanctity of our religion will not stop us from correcting it; on the contrary we shall begin to understand these beliefs in their wider sense. After realising this, we shall show more respect towards the founder of any religion.

Now let us see what the shastras say in respect of tolerance. The sacred Jain shastras in a well-known verse express the feeling of fraternity and universal brotherhood. The following is the English translation of this Ardh Māgadhi verse:—

I beg the pardon of every being; every being! forgive me; I have friendship with all beings and have no animosity towards any.

Know that that is the true religion, which is accepted by the heart and which is always followed by learned and saintly men who are free from attachment and hatred.—*Manu* (2, 1)

Having known this definition, which man, after reading *Bible* and *Quran*, can boldly say that there is no truth in them or that they are full of falsehood? Islam shows in clearest terms honour and respect towards other creeds in the following words:—

Say; we believe in Allah and (in) that which has been revealed to us, and (in) that which was revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and in that which was given to Moses and Jesus and (in) that which was given to prophets from their Lord, we do not make any distinction between any of them and to Him do we submit. (*Holy Quran*, 2. 136)

We may safely say that no religion makes any compromise on the principles of non-violence, truth, abstention from theft, abstention from dissipation in thought, word and deed, and non-possession; of course, this for truly religious people. Certain people say that Islam and Christianity approve of violence, but—

But I say unto you, that ye resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also. (*St. Matthew*, 5. 39)

If you will stretch forth your hand towards me to slay me, I am not one to stretch forth my hand towards you to slay you, surely fear Allah, the Lord of the Worlds. (*Holy Çuran*, 5. 38)

After having been so enlightened, who can say, injuring the truth, that Mahomed the Prophet or Jesus Christ were lacking in belief in non-violence and universal brotherhood as compared with Lord Mahavir or Lord Buddha? It remains a fact that no other religion has analysed non-violence so minutely as Jainism and Buddhism. All religions, moreover, differ in their extraordinary doctrines. But all are unanimous in accepting the wider meaning of non-violence.

Islamic followers condemn the idol-worship of the Hindus. But the Hindu shastras never say that the idol is the God and must be so regarded. An idol is merely an instrument to help the worshipper to remember the divine qualities of Godliness. It is the qualities that are worshipped and not the idol. It may be a means but it is not an end in itself. As is an idol, so is a Mosque; it is a place to remember God, nothing more. But if the mind is open and pure, godliness can be found anywhere. Christians would ask how universal brotherhood can be possible in a creed like Hinduism which approves of untouchability. But to believe that untouchability is a part of Hinduism is a great mistake. Mr. Verrier Elwin wrote in *Harijan* (24th September 1938):—

We have no more right to regard untouchability as characteristic of Hinduism than Hindus would have the right to regard belief in Hell, the Devil and everlasting damnation as characteristic of Christianity.

Like other beliefs about other religions this arises out of misunderstanding which would not arise if each read the other's scriptures with respect and love.

Our present educational system does not teach anything about religion. We can hardly boast of any spiritual knowledge from our Universities. Kaka Kalelkar has written in one of his articles that grammar is deduced from different types of sentences; a code of language is inferred from the grammars of different languages. In the same manner, he said, our students must get such training as to be able to find godliness and the path of truth in different religions and different modes of life. Lawyers, for example, ought to study and understand the principal religions, because they have to judge between what is right and what is wrong and have a great rôle to play in moulding the character of the whole of society.

The political advantages which will naturally emanate from this type of toleration will be insignificant before the spiritual and social peace resulting from logical and sensible toleration in religion.

SHANTICHAND K. JHAVERI

# NEW BOOKS AND OLD

## A LITTLE MORE THAN SAINT, AND LESS THAN SAGE *

What is the test of a biography? It is this: that the careful, slow, studious reader (almost an extinct species) shall, having got deep into the volume, suddenly grasp the main Fact concerning the subject. This biography of Bernard Shaw by Mr. Hesketh Pearson satisfies the test. We grasp the essential truth that Shaw is a saint. Of course one always understood what Æ meant by saying that he "was the last saint sent out from Ireland to save the world"; but after examining Pearson's detailed account, that statement becomes really substantial.

I would like to leave the matter there and pass on to other considerations, but I fear the reader will want to know what exactly is meant by this claim. A saint is a man who has charity; who has compassion; who is without rancour or malice; and who cannot be corrupted. It is so rare to find any one on earth who is strong enough in himself to have charity and compassion, who does not bear malice and whose integrity and honour cannot be undermined, that when we are permitted to see one we number him amongst the gods and name him saint. (Though the man himself would neither approve nor like such a description.) We cannot avoid this conclusion about Shaw when we pass in review his dealings with a multitude of men and women belonging to the most malicious of all types—social meliorists, literary people, actors and actresses, committee fiends and lovers. Human beings were to him natural phenomena which one should not wish to judge nor dream of feeling hurt by, any more than one feels inclined to judge a giraffe or feel insulted by an ass. He always understood human nature. This does not come out in his plays to any marked extent. It comes out in his letters and in his daily direct dealings with people. He knew how to handle them, he understood their psychological needs. Hence it was only on paper that he made enemies; when they met him they were soon at his feet. It never mattered how insulting any one was to him, he did not bear malice, he did not hold a grudge, he never lost his temper, he never said anything that hurt a man's *amour propre*—while no one that I ever heard of has so invariably sought opportunities to pay subtle compliments to his opponents and his friends. Hence it was always Shaw who was called in to be the reconciliator, the peacemaker between Fabians, councillors, vestrymen, playwrights, actors,—for whom, as Pearson points out, probably no man in history has put in more disinterested work. In their midst he stood out as a rock of integrity, loyalty and honour; as a man who could never be found doing an unfair or dishonest or mean or underhand thing.

* *Bernard Shaw: His Life and Personality.* By HESKETH PEARSON. (William Collins, Sons and Co., Ltd., London. 21s.)

Is this piling it on, do you think? Not in the least. There are data to support it over and over again in every chapter of Pearson's book, though he is far too good a biographer to point out these things directly. It might seem that a man with such qualities would be unbearable. But Shaw, knowing that virtue starts where virtuousness leaves off, as true temperament starts were temperamentals leave off, as heroism starts where heroics leave off, as religion starts where piety leaves off, clowned and joked his way through the business in the wildest of high spirits so that his real character was scarcely discernible to the naked eye. And one further point to explain why Shaw has been one of the best loved men of his generation: it is because, in his relations with people, he never plays the great man, nor puts on airs, nor a grand manner, nor talks down, but speaks to each man as an equal.

His relations with women have been marked from first to last by *chivalry*. An exceedingly large number of women seem to have fallen violently in love with him, and they included the most attractive and celebrated women of the day. His own response was sometimes as passionate. And on all occasions he was the opposite to heartless. "He steered her through her infatuation," writes Pearson concerning one case, "as best he could, finally keeping her just off the rocks." A good summary. No doubt many suffered, since love always commands the just price. But he was never cruel. His relations with women forms one of the most illuminating parts of this skilfully wrought biography. Shaw's understanding of the human heart comes out in his letters (compare his letter to Mrs. Patrick Campbell on the death of her son in the last war with that of Barrie's on the same), better than in his plays; and he reserved for his letters (which for quality are the most remarkable in the history of English Letter Writing, and in quantity will form seven volumes) and not for his plays, the privilege of passionate phrasing—strange.

The above are a few of the chief impressions made by this most readable Life of Shaw (the only readable one, for even Shaw can be made dull). In reviewing it I have been asked to remember the readers of this particular journal with its Oriental angle. But after all, Shaw is a human being and that is the chief thing about this book; and as Indians are also inclined to be human beings, it is pleasant to think what pleasure it will give those who take it out of the library. And as human beings, it will do none of us, East or West, any harm to set ourselves as high a standard of morality as he puts before us in person. As a teacher in the profundities he has little to say. He is a thinker, certainly; but not thoughtful. He is religious certainly; but he does not address himself to the core of religion, often mistaking theology and even science for religion.

Not thoughtful. What I mean is that owing to his excessively busy life and quick wit he soon fell out of the habit of thinking twice before he spoke, and far too often makes platform remarks both verbal and written. To take a light example: Pearson once said to him, "All the greatest literature is simple enough for the nursery." To this remarkable statement Shaw did not quietly and thoughtfully work out the answer—"Do you think so? Let

us see now..." and then take a dozen great books which couldn't possibly come into Pearson's scheme. He rapped out—"In that case the alphabet is the greatest work in English Literature"—a repartee which floored Pearson but which had no particular meaning. Very typical. Or he will write—"Pressing people to learn things they do not want to know is as unwholesome and disastrous as feeding them on sawdust." Sounds all right. But is it sound—if we think again? No. He thinks furiously about evolution and how Samuel Butler said that Darwin had "banished Mind from the universe," arguing at colossal length about the survival of the fittest, never noticing that argument of this kind can go on for ever and that it doesn't matter in the least since the *arrival* of anything is enough to stagger sextillions of infidels. Goethe's acceptance of Awe before the pure phenomena disposes of these futile conflicts, and as Shaw insists upon remaining on the circumference of the matter we cannot get anything out of him as a philosopher. Pearson thinks he understood the religious mind best. This is not so. He has never understood the mystic stand-point. And as for his Dark Girl's search for God, she might just as well have stayed at home.

No need to try and get philosophy out of Shaw. He gave us quite enough for one man. We have his wonderful plays, his priceless prefaces, and as a memory to be treasured for all time the spirit with which he took life and will take death—a wild gaiety which in its trebly gifted envelope stands unexampled in the history of mankind. Mr. Hesketh Pearson—though he has failed to conduct his researches far enough back to be able to give us the date of Shaw's birth—has just in time, while Shaw was there to help, provided an account which will allow posterity to get him right.

JOHN STEWART COLLIS

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# MAX PLOWMAN*

These essays of Max Plowman do not, as might be expected, do justice to one side of his character. In reading them, those who never knew him personally may be led to believe that he was first of all an intellectualist. Even when he had a subject that stirred him deeply, he wrote with the restraint of one who was careful to avoid the appearance of sentimentalism. His statements are for the most part considered rather than passionate, appealing more to the mind than to the emotions. And yet the man himself, with his deep convictions, his powers of intuition and sympathy, was so very much greater than what I have called an "intellectualist." He loved books and music, but his first concern was with life and humanity. He discovered "life," Mr. J. Middleton Murry tells us in his Introduction, on the Somme in 1917.

> Quite suddenly he saw it, in all its pristine radiance, the simple and abounding gift of God. And with the absolute confidence of a man who has received the clear call from God he "walked out of the army"; stepped clean out of the mechanical and inhuman shambles into which war has been prostituted.

* *The Right to Live.* Essays by MAX PLOWMAN. (Andrew Dakers, Ltd., London. 7*s.* 6*d.*)

He was an infantry subaltern then, and he made his declaration of refusal to serve any longer in the Army, facing, he believed, the probability that he would be shot,—an act of superb moral courage, made, also, by his contemporary Siegfried Sassoon, and others whose names are unknown to any but their own people.

And if I had known no more of Max Plowman than this refusal of his to play any further part in war, that single record would have convinced me that there was something greater in him than the fine intelligence which he unquestionably had. For those who are ruled predominantly by the mind will find for themselves a justification that excuses them from making the great refusal. "So long as we are merely *self*-conscious, we are not properly alive," Plowman writes in his essay on "The Problem of War and Peace": "We need to lose our self-consciousness. And that is what happens, quite simply, whenever we love anything. Therefore, to love is to have primary knowledge of the religious attitude to life." And later in the same essay, he writes:—

> For Pacifism is not the expression of a sentimental and exaggerated regard for the human body, but the acknowledgment of a religious reverence for the human spirit. It is simply because I have an absolute reverence for the highest potentialities in man, and because I believe those potentialities are incipient in *every* man that I am a Pacifist.

In those passages we see the real Max Plowman, and he still further clarifies all that "religion" meant for him when he says that

> the clue to purposive living is to present ourselves with such awareness, such responsiveness to the contemporary movement of life that we can perceive the possibilities of transcendence, and by obedience to the insight thus acquired, initiate movement upon a higher plane.

He knew very well, too, that this profession could not be confined to the study, nor furthered by the exclusive method of solitary meditation. He was essentially a man who practised his beliefs, not by founding a "school" or setting himself up as a teacher, but in the everyday relations of his ordinary life. He was happy in finding another exponent of the same faith in Dick Sheppard, and in working with him in the Peace Pledge Union, but Plowman recognised, after Dick Sheppard's death, that admirable as the work of the P. P. U. was (and is) in many ways, the secretaryship of such an organisation was not, for him, the most fruitful avenue for expression.

It will be evident from these excerpts from the Essays that Max Plowman was fundamentally a religious man, and that his attitude towards life was essentially spiritual, but he adhered to no recognised creed. Like so many other thoughtful seekers of his generation, he sought the ultimate truths that lie behind dogma, and the principal means of his search was not found in books, but in the practice of life, a search for which he was well fitted by his fine sincerity. He was honest with himself, with his friends and in his writing; and if his love of truth were the guiding spirit of the world today, all our social and political difficulties would solve themselves.

J. D. BERESFORD

# THE STUDY OF DREAMS *

Dr. Samuel Lowy, a psycho-analyst who is a refugee from Prague working in England, has produced a book on the interpretation of dreams with an enthusiastic prefatorial recommendation from the pen of the late Dr. Wilhelm Stekel. It is an advanced work on the subject, more suitable for professional than for lay readers, but if intelligent members of the general public should read it to satisfy curiosity as to the present condition of dream-interpretation in psychological studies, they will not be disappointed. The author has in a high degree the capacity for clear and connected thinking which his subject demands; there is a careful (and partly critical) summary of Freud's work, which was the starting-point for clinical dream-diagnosis; other schools of interpretation are indicated briefly but fairly accurately; and, thanks to the generous collaboration of some English doctors and of Mr. Herbert Read in revision, the English of the book is smooth enough in reading.

The author has his own method of approach to the subject, and although his claims for it are made with modesty, it is an intelligent and useful contribution. Its merit is that it constitutes a sort of paradigm for the conjugation of dreams, as it were,—it gives us a summary or condensation of the most usual types of dream, from the clinical stand-point. The present reviewer found this treatment of the matter of special interest, for it reveals with a new clarity what he has always felt to be one of the difficulties—or dangers—of psycho-analytic work, which should be taken into account by those who have recourse to it, either as patients or as practitioners.

Dr. Lowy's thesis is difficult to indicate within the limitations of a review, without risk of doing it some injustice. What follows here must be taken lightly, as the best the present reviewer can do, in the space, to give an idea of Dr. Lowy's illuminating conception. First, he confirms the opinion of other experts as to the existence of different levels of dreaming. At the deepest level of sleep there is either no dream-work going on at all, or what there is is of such a character that it could in no case be translated into words, concepts or even images of any kind, although vital activities may probably be going on in a kind of consciousness which is to us unconsciousness. At a slightly higher level, a profound bio-psychic dream-work proceeds, which is only rarely brought into waking consciousness and still more rarely retained in memory: and at this level there is apparently a generalization of all the vital problems of the living person—internal organic problems, problems of adjustment to the outer world, problems of work, relation to others, ambitions, etc. These are dramatized in the imagery, often apparently so inconsequential and mysterious, of which we sometimes remember scenes or fragments as "dreams." At a still shallower level, quite near to the waking state, pains or sensations actually in the body, external sounds or other events (such as distant gun-fire or a

**Foundations of Dream Interpretation.* By S. LOWY, M. D., with an Introduction by E. B. STRAUSS, M.D., F.R.C.P. (Kegan Paul, Trench, Trubner and Co., Ltd., London. 16*s.* 6*d.*)

horn blowing) may break into the dream from the real world without awakening the dreamer, who weaves them into the dream-work as symbols, often as a symbol to represent some element in the problem with which his dreaming mind is occupied. Thus, from the level of deep sleep up to the lightest dreaming upon the very threshold of waking, there is a progressive clarification, a separating-out of the problematic elements in the dreamer's total apprehension of his interests; and, conversely, these elements coalesce as the dreamer sinks into deeper sleep, into generalizations of life forces that are beyond our comprehension.

This conception of the dream-work, which Dr. Lowy illustrates with numerous examples from dream analysis, is actually a compendium of most of the best theorising about dream that one has encountered. But its effect—at least upon this reviewer—is all the more disturbing; for it presents the task of reading and interpreting dreams in so difficult a light as to suggest that it may be impossible. For consider what it implies. No dream can be taken at its face value: nor even directly at its symbolic value. The little dramas we call dreams are concerned with different problems as the dreamer moves up and down with the tide of sleep, so to speak; at each different level the play is a different one, and either introduces fresh characters, properties or scenery, or else changes the meaning of the same ones. Even at one and the same level, the players or properties from another level are often present, partly engaged in their own underplot and partly joining in the main business. What a fearful complexity this indicates, and how incredibly difficult to disentangle the meaning of any fragment which can be remembered and—probably imperfectly—reported!

This is not, of course, to express doubt whether dreams mean anything. They certainly do, and Freud and his successors, as well as Adler, Jung and others have given us some general knowledge about their biological function and their relation to our waking life. The misgiving which one has is whether the knowledge is reliable in any specific instance, so that it would be safe to act upon it; and in this respect the tendency of Dr. Lowy's book is negative. For he not only demonstrates that the dream material is a web of almost infinite complexity, in which it is most difficult to decipher any pattern corresponding to reality. He says that the analyst cannot really try to do the work objectively, and writes:—

> It must, however, be said in all honesty: *dream interpretation is always a process of groping and feeling one's way, a subjective manner of treating the dream material.* (Dr. Lowy's italics)

The analyst, then, really appeals to his own subconscious to "give him a line" on that of the patient. This is not necessarily objectionable: the doctor is *ex hypothesi* trying to help the patient, and we know that in practice he is often successful: but from what Dr. Lowy says it seems that we are in the dark as to what really happens in a dream analysis. It looks rather as if the subconscious of the doctor is trying to lead the subconscious of the patient. If the doctor is much the healthier person of the two, the patient no doubt may benefit, but is there not a danger that both can become involved, if not submerged, in subconscious tendencies?

That this sometimes happens is strongly suggested by the great difficulty that many patients experience in breaking off the process of cure; which had adapted them to the doctor but not to conscious, independent self-orientation in the world.

Whether it is really curative or not —a point on which Freud himself expressed doubts—the analysis of a person's dreams is at least a powerful alterative. What happens, it is clear, is that the conscious values and the philosophy of the analyst influence the subconscious as well as the conscious mind of the person whose dreams he helps to interpret. Thus the pupils and patients of a great psychologist have a tendency to go on living in the light of their teacher's personality and ideas, somewhat in the manner of a religious sect. This is the case, to some extent, with the pupils and patients of Freud and of Adler, and more so with those of Jung, who is convinced that archetypes and other spiritual beings are manifested in dreams, and has taught his patients to understand their dream life in relation to ideas of religious origin. But, as Dr. Lowy writes:—

> Psychoanalysts not belonging to the closer circle of Jung, find only very rarely his archetypes in the dreams of their patients.

And on the rare occasions when they do, we may conjecture, it is because they have read Jung's books. The fact is that as soon as we presume to help another person by interpreting his dreams to him, or influencing him at all in his conscious relation to his dream life, we are assuming something of the rôle of priest or magician towards him, and the pattern we shall decipher in the maze of his dreams will be that of our religion or our occultism. Psychology can never be science in the purely secular and Western sense of the word. The dream-interpreter may do good to the extent that he provides, together with this magical operation, a good example for adaptation to life; otherwise the powerful "alterative" that he applies will work but temporary benefits or none at all.

There are many individualistic psycho-analysts whose attitude to their task is pragmatic, even hand-to-mouth, and is not grounded in any metaphysical conviction as to the nature of man and his position in nature: there is a demand for their work and it is useful —as are aspirins—but not ultimately of therapeutic value. The great psychologists are men with a metaphysical basis for their work, which is more enduring; and the only finally sound basis for psychotherapy, including dream interpretation, would be, as Jung and others are well aware, that of an universal religion. But the great religions, although they undoubtedly influence the life of sleep, do not do it by analysing dreams.

PHILIP MAIRET

# SECRETS OF SPIRITUAL LIFE *

In these troubled times works on spiritual subjects like this little book bring relief to thinking souls. Dr. Mohan Singh has already made a name for himself among Orientalists by his works on Mysticism. In this book, however, he appears in quite a new light and rises to greater heights. The reviewer cannot claim to any advancement in spiritual *Sādhanā;* he has not had the good fortune of coming in contact with a *Sadguru;* he is only a humble seeker after Truth and a student of the *Upaniṣads* and of Hindu religion and philosophy.

This mine of erudite spiritual explanation is divided into two parts containing over 400 paragraphs, which the author styles *Sūtras.* Like a true *Avadhūta,* the author has simply presented the Sūtras as intuitively apprehended by him; there is no order or arrangement, and the language is so cryptic as to vie with the ancient Sanskrit *Sūtras* in the need of a commentary to expound the author's viewpoint.

The special features are Dr. Mohan Singh's approach; his interpretation of different myths and processes; his system of correspondences, which requires the meanings and equivalents of important Vedic names, processes and events to be discovered not only in Metaphysics, but also in Astronomy, Physics, Mathematics, Prosody, Grammar, Chemistry, Botany and Biology; his general reading of the historical process etc. These would require a full-sized monograph for clear-cut elucidation and I doubt my competence for such an undertaking. In the present review I shall content myself with drawing attention to certain salient features only.

The author rightly demands of his readers, in the old Upaniṣadic way, Samids (dry sticks) and a receptive mind, as also a fair acquaintance with Hindu mythology, religion, Yoga and Vedānta. The general public likes to be spoon-fed, and Dr. Mohan Singh has scarcely attempted that in this book. It was with great reluctance that he added an "Index," for, according to him, intuitive apprehension is total, existential and of the nature of pure higher Algebra and Geometry and of classical music. To a superficial reader the book would be difficult to follow, while the Western reader will find it obscure: the book requires meditation for clear understanding.

Spiritual life cannot be the subject of objective investigation, but it can be grasped by a mystic realization. Dr. Mohan Singh has succeeded in disclosing and elucidating the secrets of spiritual experience with the aid of modern secular sciences. The author's insight, intuition and courage are marvellous. The style is crisp, pointed and poetic, and the book contains a number of pithy, apt expressions that may well become proverbs. On the whole the book is interesting and illuminating. It is original in that the majority of the *Sūtras* have been inspired by Life, and only a few by books.

The author presents novel interpretations of well-known Vedic and Puranic

**Secrets of Spiritual Life.* Vol. I. By DR. MOHAN SINGH. (S. Sher Singh, B/2 Kapurthala House, Lahore. Rs. 2/3)

myths and legends such as those of Purūravas and Urvaśī, Śiva and Śakti etc. These are viewed in their *adhyātmic* aspect and recur with innumerable variations in name, form, time, space, etc. There are also various interpretations of incarnation, Vedas, Purāṇas, Śākhās, the Caste System etc. The author rightly states that "a parable can be converted into a biography and a biography into a parable." Dr. Mohan Singh's remarks on history, tragedy, philosophy, truth, mysticism, etc. can stand comparison with Nicolas Berdyaev's *The Destiny of Man* and *The Meaning of History*.

The following sūtras about history are splendid and eloquently present Dr. Mohan Singh's view-point.

"Only when history becomes mythology does its full meaning reveal itself." "The philosopher deduces meaning from history; the mystic puts meaning into it." "Purāṇa is the Book or Epic of Time." Indeed, as one critic wrote to the author, the *Mahābhārata* is far truer than all the silly histories of academics; for it is the history of the soul, and the outer world is but the garment of the soul.

"Truths of Spiritual life are irrational." "The way of Spiritual life is spiced with the spice of adventures," "is an ever-present, ever-complete miracle," and "the secret lies in wanting a thing with a disciplined body and mind, in a determined way, with the most passionate wish, and a concentrated desire."

The constituent elements of spiritual life have been thoroughly analysed in a masterly way, and the author's new approach characterized by mystical subtleties and originality will be of invaluable aid to those struggling on the path.

The author's views about truth also merit close attention. Truth at the highest is a mystery; expositions of truth in simple, ordered language are relative. Limitations of space compel me only to refer to the admirable way in which the author has handled his specialised mysticism of time and numbers, as also Symbolism and the theory of Correspondences.

The book is Vedāntic in outlook and maintains an Upaniṣadic stand-point in the interpretation of many a topic. "Vedānta alone takes us to the highest goal of Freedom, Power, Truth, Ananda-Joy, Creative Sacrifice. Other systems of thought are stages on the journey, a preparation-course." Dr. Mohan Singh thus formulates his new system :—

> God is unity, the Super-Unity, as well as the Unity in Diversity; only the latter we can apprehend, only thus far we can go. . . . To know God is to know, feel, experience, re-create that correspondency, interdependence, etc. on all planes and in respect of all loyalties and relations.

Rightly does the author observe :—

> You cannot abolish war; you can and must face it as long as you are in the region of Dharma; pass beyond Dharma, on to the spiritual plane and practice Ahimsa.

I enjoyed the book immensely and derived much pleasure and profit from it. I fully endorse the opinion of my revered friend Professor Gode that the book is "a modern Upaniṣad," and commend it to all interested in Spiritual life, feeling confident that they will be benefited. The author has completed another book *Physics to Metaphysics* consisting of 108 Śṛtis, each with a suitable title, and clearer and more radiant in its light and music. It is to be hoped that the new book will soon see the light of day.

A. D. PUSALKER

# CHRISTIANITY AND HUMANISM*

Does the future lie with Ingram or with Inge ? Which is prophetic of the age that is to come ? "The world belongs to the young," says Dr. Inge through one of the collocutors in his book of Dialogues, thus virtually conceding Mr. Ingram's case, for, he, not the ex-Dean of St. Paul's, is likely to claim the allegiance of the young who will be quite undeterred by Dr. Inge's expectation of the "nice mess" they will make of it.

Yet his book reveals once again the latter's alert and wide-ranging mind. His own "terminus near," he hands on to the Ingrams of this world the task of shaping tomorrow's thoughts. But with no up-flaming hope. It may be, he says, that we are facing another period when men will be without hope and without God in the world. Superstition though it was, the doctrine of human perfectibility had at least the effect of encouraging human effort. That belief has gone, and since there appears no sign of a revival of belief in a future life, what is there left to dynamise human behaviour ? Others may answer. Confessing that, despite his reputation for gloom, he has never prophesied "anything so bad as what has happened to the world," Dr. Inge is content to restate his unconquerable Platonism, firm in his conviction that faith in a spiritual world is the only spring of real happiness.

Contemptuous of all forms of Futurism, he is nevertheless more charitably contemptuous, and readier to state his opponent's case, than in his earlier writings. Socialism and Communism, and all new-world plans, he characterises as utopian visions since he looks for no human fulfilment along the temporal road. Progress is a mirage still. Every plan for the worthier ordering of human affairs he sees as a carry-over into the modern world of the yet more extravagant notions of the nineteenth century. They are but pictures of a "terminal state," perfectionist dreams which can never be fulfilled.

What Dr. Inge fails to appreciate is the religious enthusiasm which goes to the maturing of these plans, not as glittering promises of a paradise on earth but as the necessary means for the achieving of a fuller life for the many as well as the few. It is here that Mr. Ingram offers a corrective. His book is a passionate plea, painstakingly argued, for a reborn Christianity purged of sentimental pietism and ideational theology, a socialised Christianity rooted in communal experience. For him, Socialism is not merely a political cause—as such it can inspire only a few to ardent action ; it is a religious demand involving a widening of spiritual perspective.

Religion, he affirms, "concerns not the self in isolation, but the self dedicated to the needs of others." Hence religion has its social expression ; it teaches the art of living together. On the political side this implies acceptance of the principle of common ownership of the means of production,

* *Talks in a Free Country*. By WILLIAM RALPH INGE. (Putnam and Co., Ltd., London. 8*s*. 6*d*.)

*Taken at the Flood*. By KENNETH INGRAM. (George Allen and Unwin, Ltd., London. 6*s*.)

and deliverance from the profit motive. But even this, he recognises, is no panacea for every ill: common ownership is "the next essential stage in an advance"; and to further this advance he anticipates a marriage (synthesis) between traditional Christianity and secular Humanism, as representing the thesis and antithesis of creative thought, the one supplementing the other. Because traditional religion is couched in outworn forms it fails to speak "the mental language of the contemporary world." Secular Humanism, however, confuses the essence of religion with its forms; concentrating upon changing the outward system, it ignores the need for converting the personal motive. This need religion supplies.

Humanism emphasises the scientific method and is thus a necessary element in any cultural advance. So much we admit, but a *secularised* Humanism is surely incompatible with a religious philosophy. Belief in a spiritual world is fundamental and without it "futurism" is but a play of ideas, the dream Dr. Inge believes it to be.

Mr. Ingram places too much reliance upon the *ipsissima verba* of Jesus, who may or may not have spoken the words attributed to him in the Gospels. To base conclusions upon these sayings on the assumption that Jesus actually uttered them is an unnecessary hazard, especially with the Fourth Gospel. Incidentally, Dr. Inge notes that the Gospel of St. John is finding many readers in present-day India.

LESLIE BELTON

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*The Dhammapada.* Text in Roman with English Translation. The Text in Nagari with English Translation. By V. DHAMMAJOTI. (Maha Bodhi Society, Sarnath, Benares. 8 annas each)

This excellent little volume which comprises a translation into English of *The Dhammapada*, or "a collection of verses from the Teachings of the Buddha," is presented in two forms, one with the original Pali text in Roman script and one with it in Nagari. This experiment in the presentation of scripts is a most interesting one and one that should be studied by other writers and publishers who wish to get the widest possible audience for their publications.

The book is an anthology of verses contained in the "Tipitaka," or sacred books of the Buddhists. It is said to be the most popular of the "Tipitaka" books and to be equally appreciated in the East and the West.

There is no doubt that the thoughtful reader will find much of beauty and inspiration in these lovely verses, which range over such a wide choice of subjects as Vigilance, the Mind, Flowers, Fools, The Wise, The Worthy, The Rod, Old Age, Happiness, Anger, Craving, and the Brahmin. They do of course represent the strict, traditional Buddhist view founded on the Hindu Philosophy of *karma* and transmigration. To that extent they may be limited in their appeal to the modern mind. But whatever one's metaphysics or theology one cannot but get help and inspiration from this bubbling pool of pure water. In these days of the re-study of the foundations of life in order to build a better world, the going back to works of permanent value like *The Dhammapada* cannot but help to put the heart and mind of the present-day world on the path to peace and progress.

BANNING RICHARDSON

*Dostoevsky: A Study*. By JANKO LAVRIN. (Methuen and Co., Ltd., London. 7*s*. 6*d*.)

During the last twenty years a number of books on Dostoevsky have appeared in English, many of which are indispensable to the student of the great Russian writer. One of these is Mr. Janko Lavrin's *Dostoevsky and His Creation*, but as he tells us in a prefatory note to this book that to all intents and purposes it can be regarded as a new work, it is treated as such in this review. One thing is certain: this study holds high place in the list referred to above.

Naturally, none of these books on Dostoevsky comprises its subject. To do so, a critical work would need to be written by one greater—on his own level—than Dostoevsky. Which is improbable.

> The principle of fugue, of "symphonic" treatment is possible in a novel only if the author gives the most opposite themes and motives an equal chance. And this is what Dostoevsky does.

And this is what Mr. Lavrin does in his study of him. And it is precisely because he does this that his book has superlative value. Nearly all critical works on Dostoevsky are conditioned by the authors' mental or temperamental affinities, the result being that each presents only one aspect of his subject—often with sincerity, insight, conviction—in order to show that Dostoevsky was a Christian, a nihilist, an "underground" man, a "cruel" genius, and so on. These critics—like most of those concerned with Shakespeare—are genuinely convinced that their subject resembles themselves. Mr. Lavrin is not of them. He does not attempt to prove; he seeks to illuminate—and the fact that he succeeds is a notable triumph, for his task is a formidable one.

It is formidable because of the number and the complexity of Dostoevsky's ideas and because the most contradictory thoughts, the most conflicting emotions, existed simultaneously in him. Never was such duality. Consequently, it is no coincidence that the theme of the "Double" is dominant in each of the major novels.

To attempt to label such a writer is to reveal oneself, not Dostoevsky.

Baudelaire announced the pathetic fact that man implores God and the devil simultaneously. But Dostoevsky *rebelled* "against God in the name of Satan, and against Satan in the name of God—simultaneously." That sentence, with its infinite implications, is the truth so far as the truth, on such a subject, can be narrowed to a single statement.

It follows that Dostoevsky is the "great psychologist of disintegration"—not in detachment, like Proust, but as "part and parcel of his own spiritual quest." Consequently, it is inevitable that

> the very form of a Dostoevskian novel results from the dynamic tension between several contradictory planes and trends of one and the same consciousness—each of them with its own conclusions.

Mr Lavrin's fugal treatment of his subject is indicated by the Contents page, which shows his concern with Dostoevsky as man, artist, psychologist, "under-world" spirit, analyst of the superman—in addition to separate critical evaluations of the famous novels.

The two last chapters stress not only the relevance of all that precedes them to the inferno of today, but also indicate the unique possibilities, up and

down, which confront us who stand at "the most ominous cross-roads in history."

Above all, they analyse that universalism which, according to Dostoevsky, is the quintessence of the Russian national character—a universalism that will have influence of the first magnitude on the shape of things to come.

Mr. Lavrin has written a very remarkable book.

CLAUDE HOUGHTON

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*Dark Testament.* By PETER ABRAHAMS. (George Allen and Unwin, Ltd., London. *7s. 6d.*)

This is a book which nobody should keep. It is one to be passed on and on, for however many copies are printed it can never be read by enough people—especially people of the white races.

Peter Abrahams is a powerful and clever writer. In simple language he conveys messages which must be conveyed if the tragic lot of the Negro race in Africa is ever to be understood by white people. In little sketches and stories he brings to the reader the reality of Africa. The reality of racial inequality, the reality of the Negro's poverty, the reality of his humiliation are but the better demonstrated for being described in everyday happenings to everyday people.

Nobody could read this book and remain totally indifferent to the fate of the natives of Africa. Remember, it is written by a coloured man who has struggled from the depths himself to describe the sufferings of his fellowmen and women who still writhe there, in their misery. His very capacity as a writer is a reply to those who condemn the coloured races as inferior. None but a good brain could produce such writing, none but a big heart could so touch other hearts and none but a great mind could so rise above adversity to serve his brothers.

Striking is the author's sympathy for "brother Jew." That the coloured man should still find pity and sympathy for his persecuted white brother is a mark of greatness—for I still think the Negro's lot is the hardest. After all the colour bar is the last refinement of racial prejudice.

Mr. Abrahams does not hide the weaknesses of the Negro people. He shows how many of them accept their hard lot as the natural state of affairs —although he also points out the fearful part the Christian religion has played in the enslavement of native Africans. And the part played by Business.

If one could have desired any change in the book it would have been to have more of it. More descriptions of the injustices suffered by the Negroes, more everyday scenes of humiliation, more arrows pointing to the crimes of the white man. I hope Mr Abrahams will write more and that more and more people will read of the barbarities committed by white men who are neither Nazis nor Fascists, but people of the British Empire. *Dark Testament* is enthralling, heart-rending, heart-touching—and humiliating. May many a white man read it!

MILLER WATSON

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*India as Described in Early Texts of Buddhism and Jainism.* By BIMALA CHURN LAW. (Luzac and Co., London).

It is hard to find an epoch of history surpassing in interest and value the spacious ages into which the Buddha and Mahavira poured enrichment. A new authentic account of those fruitful ages is welcome, the more so when based on material derived from the early texts of the Buddhists and Jainas, written in Pali and Ardha-magadhi. Yet, to extract the right material out of them is a stupendous task. Dr. Bimala Churn Law, who has undertaken such a task a dozen times and won remarkable success in each instance, deserves the congratulations of all who have loved Ancient India and found joy, found inspiration, in its unique culture.

The five chapter heads indicate the scope of this volume: "Geography," "Kings and Peoples," "Social Life and Economic Conditions," "Religion" and "Education and Learning." There are also a bibliography, an index and a map of India setting forth the location of contemporary towns and kingdoms.

Each chapter, precise, richly documented, revealing the author's complete mastery over his material, is of interest. The last two in particular justify his claim of a new approach, a broadening of the pathway opened by Rhys Davids.

Religion in those days was not simply a source of inspiration for philosophy and ethics, but, Dr. Law tells us, "it was a living factor of ancient Indian civilisation" And he goes on to postulate :—

> Brahmanism was the only form of higher religion in India which could affiliate all the popular cults without any feeling of contradiction. The religious beliefs and practices grew up among different tribes, races and nations and were cherished by them with veneration and joy....In spite of the apparent victory and predominance of the higher religions over the folk, the latter always held the ground....The folk religion afforded indeed the living ground of synthesis of contending faiths. And with the march of time when it became sufficiently strong and self-conscious, it asserted itself as a great religion of Bhakti influencing the whole domain of the higher faiths, Jain, Buddhist, and all.

The bibliography is somewhat inadequate. It is a list in alphabetical order without any classification. Could not the Buddhist, Jaina and Brahman sources be separately indicated, and secondary works (modern) be listed apart from original sources, in the alphabetical order of their respective authors?

It is significant that the present work is a thesis approved for the D. Litt. Degree in the University of Lucknow. I have a feeling that Indian historians, while they rightly assess scholarship, tend to ignore the fact that history is also an art. They do not seem to believe in style, in readability. Yet the two factors can be so effectively combined. How scholarly and yet readable are the works of leading British and American historians! Dr. Law fails in this respect. He ignores the graces of style. He presents not gold, but gold ore. It is hard to expect that many lay readers attracted by the great interest of the subject-matter will have patience enough to go through the entire volume. This, of course, is no reflection on the author. The intrinsic value of his research is quite unassailable.

BHABANI BHATTACHARYA

*Communion in the Messiah: Studies in the Relationship between Judaism and Christianity.* By LEV GILLET. (Lutterworth Press, London. 12*s.* 6*d.*)

The author of this book is an Orthodox Russian Christian who was formerly on the staff of the Russian Theological Seminary in Paris. He has a profound interest in the Jews, much knowledge about their literature, history and thought, and a deep desire to see Judaism and Christianity brought closer together. At the same time he disapproves of Christian Missions to Jews, of the ordinary kind.

In modern times there has grown up an attitude of understanding in some circles between Jews and Christians, and various symposia to which Jews and Christians have contributed, have been published. This is, of course, not without parallel elsewhere, where the sharpness of religious barriers has been softened, and sympathy has replaced prejudice as the spirit of approach. Father Gillet would differentiate the case of Judaism and Christianity from any other, and there are obvious reasons for this. Christianity was born out of the womb of Judaism, and the Old Testament belongs to the Bible of both Christian and Jew. But Father Gillet does not ignore, as so many Christians do, all the centuries of Judaism that lie between New Testament days and our own. He rightly holds that no one can hope to approach the Jew fruitfully without a sound understanding of those centuries.

What he desires, however, is something much more far-reaching than understanding and co-operation. He believes that the Christian Church has a mission not alone to individual Jews, but to Judaism as such, that at the same time Judaism has a mission to the Church, and that neither Christianity nor Judaism can be perfected without the other. He emphasizes elements in Jewish tradition which have fallen into the background, and especially certain aspects of the Messianic hope, and he would have them brought afresh into the focus of interest. He would also see the hope of the Second Coming of Christ, which has been largely transformed or relegated to the background in many Christian circles, revived and placed in the forefront of interest and preaching. He believes that here lies the link which can bring Church and Synagogue closer together.

What he has in mind is a re-created Jewish Christianity, whose members would not cease to be Jews because they were Christians, and who would continue to observe the Jewish laws and customs and at the same time be full members of the Synagogue and of a Christian community. This community should either be an independent one, or a branch of one of the main bodies of Christians. He cites instances of individual Jews who have professed Christianity while refraining from baptism, and continuing in full fellowship with the Synagogue. This attitude is not confined to Jews. There are members of other faiths who have been able to say as Lichtenstein said of his study of the Gospel: "I looked for thorns and gathered roses," and who have revered Christ while not breaking with their own faith. The creation of a fully recognized Christian community within the framework of the Jewish community is, however, a very different and a much more difficult proposition.

Probably few readers of THE ARYAN

PATH will be interested in this programme, and the reviewer has little confidence that it holds any high promise either for Judaism or for Christianity. The real importance of the book lies less in this programme, however, than in the spirit of rich understanding and sympathy for the religion not professed by the author which breathes through its pages. Few non-Jews can have written of Judaism with more large-hearted and sympathetic penetration, and whoever would understand the religion of the people which has become so largely the symbol of the world's divisions and the world's agonies in our day, can find no better guide. The book is erudite to a degree, yet eminently readable, and it presents a great deal of factual information which is not readily accessible elsewhere. For its stores of knowledge and the fine charity of its spirit it has a high value quite independent of the programme it advocates.

H. H. ROWLEY

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*The Complaint and the Answer:* Being Allama SIR MUHAMMAD IQBAL'S *Shikwah & Jawab-i-Shikwah* Done into English Verse. By ALTAF HUSAIN. (Shaikh Muhammad Ashraf, Kashmiri Bazaar, Lahore. Rs. 2/-)

It would be gratuitous to define great poetry or to attempt an enumeration of its characteristics. But one thing is certain. It always transcends the particular. Thus these poems, though specifically preoccupied with the degradation of those who profess the Islamic faith, have an appeal even for those outside that fold. The complaint against God, which forms the first part of the poem, is that He has ceased bestowing Grace upon those who have all along been striving to keep the torch of Islam burning. The second part, which forms the answer to the complaint, refutes the allegation. The accuser himself is accused of want of faith, selfishness, sectarianism, unthinking luxury and disregard of human brotherhood, which older teachers and practitioners of the holy teachings finely exemplified. It is a common human tendency to rationalise misfortune and to shift the responsibility for ills to an arbitrary Destiny. The Answer rightly fixes the responsibility on man himself.

A generation which prides itself on its scepticism and its rationalistic approach feels frustrated when life deals out unpalatable doses. This accumulated sense of frustration of a whole age left dry and stranded on the shores of civilisation finds symbolical expression in the complaint and renders necessary the counter-indictment by way of answer. It records the spiritual bankruptcy of the age, and the hollowness which it tries to screen by complacence and self-deceptive fatalism.

The translation into English verse is superbly done and those who cannot read the original may well congratulate the translator on his masterly handling of a great poem of a great poet.

V. M. INAMDAR

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# ENDS AND SAYINGS

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

Russia has been holding Germany in check. The U. S. A. and British politicians have been exulting over victories in North Africa, while Japan, listening to the talk of the second front against Germany in Europe, seems to be taking good advantage by completing its preparations to meet its enemy in Asia. But important as these may seem, other events have precipitated and these cannot but be regarded as more significant for the future peace of the international world.

China fights on still unaided by her allies. Labour strikes in the U.S.A. have enabled vested interests to weaken the Presidential throne in the White House; and the Negro riots are the first visible eruption of the underground rumblings heard now for a long period. In South Africa the Government of Field-Marshal Smuts has carried the unchivalrous war against Indians one long step further, giving the whole world a tangible proof that Smuts and his friends do not love Justice and therefore are incapable of sharing in the ushering in of a lasting peace. His bad example is copied by the two French Generals, supported by the U.S.A. and Britain, who decide the fate of coloured subjects of the old French Empire. Here India, on the verge of starvation, wears a sullen countenance and is heavily veiled in silent resentment, with what result who can tell? As Lin Yutang well points out in his article reprinted by *The Bombay Chronicle* from the New York *Nation*, it is all a matter of Karma and even Winston Churchill is no exception to the operations of the ever-present Law which ever moves to righteousness....

Lin Yutang's article strikes a note of warning but the ears of the arrogant are most often closed to the words of philosophers and true friends. But where even philosophers fail Karma succeeds. Our readers' attention may be drawn to our editorial for February on "The Karma of Nations."

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H. G. Wells has castigated Smuts for his folly which perpetrates the sin of colour bar. Writing in the *Evening Standard* (16th March) he says to the Field Marshal:—

> The blacks are wilfully degraded, but they increase and multiply. The breath of freedom is blowing round the world, and it will blow into your Dominion as elsewhere. What sort of black man do you want to have to face when the inevitable adjustment comes?

But it seems curious to us that so experienced a publicist as H. G. Wells still believes in the verbal assurances of "our governors":—

> Yet so far as our governors have given us any intimations of our war aims, it is against that all-devouring State of Hobbes and Smuts, and for the individual freedom of mankind, white, yellow, brown or black, that we fight.

Mr. Wells must posit the same question to Mr. Churchill which he puts to Field-Marshal Smuts:—

I ask you, when all the rest of the world is made equal and free, how can the petty white tyranny of your system escape a convulsion?

The Browns of India settled in Africa and the Negroes who love their Native land, both of whom Smuts treats in the manner of Hitler his Jews, will one day inevitably join hands and riot against the Whites, as Negroes did in Detroit. Machine-guns can put this down but—!

John Brown's body lies a-mouldering in the grave
But his soul is marching on.

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Surely the undeniable fact that it poisons human relationships can legitimately be included in the charge-sheet against imperialism. One reason Miss Margaret Pope gives for supporting Indian independence is "what imperialism does to the relationship between the 'white man' and the 'native' in India."

I should say that the roots of imperialism in India today lie even deeper than economics: they lie in the festering bed of a colossal lack of understanding from which the present generation of English in India have neither the mental energy nor the ideological stimulus to extricate themselves.

She despairs of the possibility of their conversion to the Indian point of view. "They do not possess an international outlook; they possess an imperialistic one; they cannot change so long as they occupy their present position in India." Truly, as Miss Pope declares, "India reveals the inconsistency of democracy with empire—the impossibility of maintaining democratic institutions intact and supporting a system of colonial exploitation at the same time." Hard as imperialism bears upon its victims, "the failure of a free people to see the freedom of other peoples in perspective" must react detrimentally on the imperialists themselves. Already, Miss Pope declares, they are outstripped in international thinking by Indians and Chinese.

Imperialism as manifested in the Arab countries and India is a reflection of that weakness which, as yet, all the progressive forces and ideologies working in England and on England from outside have not been able to counteract....The question for the British today is: Can they make good their deficiencies of ideology and experience in time to prevent collapse? It means, in fact, can they liquidate their imperialism in time to escape the logical consequences of that imperialism working inevitably against them?

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And about ideologies Dr. Ananda K. Coomaraswamy has some true ideas in his article "Am I My Brother's Keeper?" in the March *Asia and the Americas*:—

The bases of modern civilization are to such a degree rotten to the core that it has been forgotten even by the learned that man ever attempted to live otherwise than by bread alone.

Behind all this there is a fanaticism that cannot away with any sort of wisdom that is not of its own date and kind and the product of its own pragmatic calculations; "there is a rancour," as Hermes Trismegistus said, "that is contemptuous of immortality, and will not let us recognize what is divine in us."

If reading and writing are to enable the Indian and Chinese masses to read what the western proletariat reads, they will remain better off, from any cultural point of view, with their own more classical literature of which all have oral knowledge.

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Ralph Tyler Flewelling's editorial in the Winter 1943 issue of *The Personalist* on "The Place of Imponderables in a Democracy" puts the outcome of the present conflict on the shoulders of Everyman. Against the totalitarians' complete trust in physical power,

democracy sets belief in the strength of the righteous individual. And since democracy's success depends upon the common man, the elements which will strengthen his character are vitally important—"a faith in the power of the spirit, a new appreciation of the unconquerable strength of righteousness." Morale is weak because morals are confused. The real "fifth columnists," he sees as those who imperil democracy's future by mental dishonesty. The student who cheats and the politician who buys votes disintegrate

> the person himself, on whom the social order depends for integrity, honesty, sense of fair play, self-restraint and downright righteousness without which any civilization will perish.... Until the forces of righteousness in the persons of honest men arise in the totalitarian and other states there can be no peace.

Mr. Flewelling observes that nature might have taught us much "had we gone to the forests, the winds, and the tides for wisdom instead of gazing with such rapt admiration on the work of our hands." In nature, the life-force in the acorn in its crevice can split a mighty rock. So, he points out, we may find that in politics and society "the mightiest powers are not the most obvious, nor the most clamorous."

> The captains and the kings will eventually depart, in spite of their boasts, having cancelled each other out. When the tumult and shouting of war have ceased the silent forces of human good-will, which now seem so weak, will arise in the social order as conquering forces with the same assurance that the rising sap of the oak will push off the dead leaves of yesteryear. We can neither fight the war that is now upon us nor achieve the peace for which we pray without digging down for ultimate support to the deep and silent moral and spiritual principles which alone can justify the existence of political institutions and can make human life worth living.... No house of lies has ever yet been built strong enough to withstand the impact of the winds of truth, and eventually the just spirit of man is the most persistent and the most triumphant thing in the earth.

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In the *Northern India Observer* for June the Hon. Sir Douglas Young, Chief Justice of the Lahore High Court, proposes an All-India Youth Movement "designed to bind the youth of India together in an unselfish comradeship, directed to the furtherance of their country's good." The movement he envisages would use scouting as one of its educational methods but would not form part of scouting.

> The movement must be entirely Indian, and it should be based on the ideal of the independence of India as a free nation.

We would not concede either India's present utter uselessness nor her claim to priority among the nations for absence of "early education in discipline, self-control and character training." A tree must be judged by its fruits. Many an unprivileged Indian villager will not come off second-best in an ethical comparison with the sophisticated product of Western education, indoctrinated from childhood with the spirit of selfishness and competition. Personal selfishness is not encouraged to grow so rampant in the East, where the consciousness is normally strong of belonging to a group and of having obligations to it. For the millions of poor Hindus Karma and Reincarnation are realities, unquestioningly accepted, and there is no spur to moral living like the conviction that a man must reap exactly what he sows.

But these points of disagreement aside, Sir Douglas's proposal merits careful consideration. We heartily agree with him that

if India is ever to attain her rightful position in the world her young people at least must have unity, however foolish the older people may be.

A boys' club for every village is a laudable aim. Physical education, sports and games in common no doubt will help to break down communal barriers—but something more is needed. The ease with which the Youth Movement in Germany was perverted into a most effective party tool dictates caution. If the movement is not to turn out intellectual robots, *free* young men and women must be the dominating aim—free intellectually, free morally, unprejudiced and unselfish. The building up of the physique of the nation is very important, but it is secondary to the strengthening of moral sensitiveness, of intellectual integrity and of the sense of national unity. The quality of the tool is important but more important that of the user of the tool.

Several months ago, in the Navroz Number of *Rast-Rahbar* was urged a national cultural organisation of Indian youth, a national institution where love of India, self-respect and gracious tolerance would destroy narrow creedalism and illiberal communalism. Such an organisation, it was suggested, could promote the joint celebration of communal festivals, giving them a national instead of a creedal colouring. It could encourage the study of others' scriptures as literature and further the spread of the great writings in the various Indian Languages. Such an organisation is greatly needed—at least for the educated youth who will be the natural leaders of the movement Sir Douglas proposes. Rightly conceived and conducted, it would be the latter's complement and missing soul.

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Mr. G. D. H. Cole has ably summarised the aims and history of their organisation in *The Fabian Society: Past and Present.* The Fabian Society seeks, "by the methods of political democracy,"

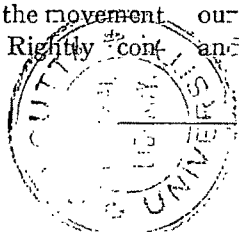
the establishment of a society in which equality of opportunity will be assured and the economic power and privileges of individuals and classes abolished through the collective ownership and democratic control of the economic resources of the community.

This account by Mr. Cole is No. 258 in the Society's Tract Series. A Research Series deals with particular problems from the Socialist angle, and there is a more popular propaganda series. Within the broad frame of Socialism and Democracy the Society recognises no rigid orthodoxy. It believes in free and frank inquiry and publishes the results whether it agrees with them or not. It attempts to force conclusions upon nobody. It abjures emotional appeal and holds "muddled good-will" in very slight esteem.

An Indian branch of the Fabian Society with its broad tolerance, humanitarian ideals and openness to facts could do most valuable work. One was formed in Madras nearly a quarter of a century ago but unfortunately fell into desuetude.

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We regret to chronicle the death of our esteemed friend Rajakaryapravina N. S. Subba Rao who was a regular contributor to our pages. His work in our review pages drew appreciation and he did it all as a labour of love.



# 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. XIV SEPTEMBER 1943 No. 9

## THE MOTE AND THE BEAM

Storm Jameson is not only a fine creative artist, she is an idealist engaged in humanitarian work, making her contribution to the fashioning of a better world. Among the problems discussed in Britain as well as in the U. S. A. there is one about the punishment to be meted out to the German people for allowing their leaders to let loose the dogs of war and supporting them in prosecuting it. The answer to the question that is the title of her article (which we take pleasure in printing below) cannot be given until another, the most fundamental question, is answered: What kind of a world is envisaged by those who possess the power and the influence to shape a new order? If the rest of the peoples of the world are to be pawns moved by the ruling powers on both sides of the Atlantic then "Vansittartism" could become their religion; and they must count, as best they can, the cost of their policy—social revolutions in European countries, Negro uprisings in the U. S. A. and in Africa and eventually a coming together of coloured peoples against their exploiters. But if Storm Jameson's reading be taken as correct, and in our opinion it is correct, that not only Germany but "the European States have involved the whole world in their ruin," and if the proposition be accepted as true, and in our opinion it is true, that "self-interest is and must be blind," then plans of revenge upon and punishment of Germans must be discarded as wicked.

The question which naturally arises is, if Nazi leaders and their cohorts are not to be punished and the Germans are not to be "taught a lesson," shall we let them prepare for another war? The counter-question has to be answered. Are Britain and the U. S. A. to be allowed to usher in conditions leading to another war? To what extent are Britain and the U. S. A. responsible for this war? Their failure, conjointly with France, to create a better world in 1919 should be

taken into account. The failure of the U. S. A. did not merely consist in withdrawing from the League of Nations; it did not retire to its own territory to enjoy its isolation; it continued—it could not help it—to influence other countries, to interfere in their affairs, however indirectly or without meaning to do so. France and Britain in their folly not only spoiled the peaceful atmosphere of Europe by their treatment of Germany; as Great Powers who manipulated affairs at Geneva they indulged in acts of injustice. They connived at Japan's exploit in Manchuria as a natural corollary to Versailles' disregard of justice to Korea suffering under the heel of Japan; and why? Was it not because of their own doings in their own respective dependencies and colonies? They had to allow Hitler his way in Austria and elsewhere because they had not faced, as just people should have, the crisis Mussolini had created in Abyssinia. It might be said—"But that all is a past story, why bring it up now?" Is it entirely a past story?

In 1918-19 and after, moral principles were given the go-by. The present enemies, Germany and Japan, have but perfected and followed the amoral, and even at times immoral, principles of the victors of the war of 1914-18. If the better world of tomorrow demands that Hitlerism be punished then equally true is it that it should be punished in all men and women wherever situated who have race-prejudice; if Germans are to be punished for their shameful treatment of the Jews, what about those Americans whose treatment of the Negroes has been condemned by right-thinking men since the days of the noble Lincoln? (We are not overlooking the splendid lead President Roosevelt has been giving to wipe out that blot on U. S. A. history.) And if the Japanese have to be punished for their treatment of Koreans for over a quarter of a century shall we not request that the British treatment of Indians, of Africans and other colonials be reviewed by an impartial tribunal? And equally—should not the arrogant caste-men, here in India, whatever their names, take their share of punishment for the sin of caste, class and community pride—the apotheosis of which is Untouchability? It is in the interest of Britain and France and the U. S. A. and the popes and purohits of every creed that the immoral talk of revenge and of punishing others be given up. Is there a single Western State whose record is clear and clean? Is there a single Occidental people strong enough to be humble to respect the Asiatic hordes as a valuable portion of the human race—as valuable as themselves?

The rulers and administrators belonging to the U. S. A. and Britain, France and Germany, Japan and China and India need to be educated. Another discussion is going in Britain—educating the Germans in right principles of democracy—especially

the school- and college-going population of the Germany of tomorrow. As Julian Huxley well pointed out in an article in *The New Statesman and Nation*,

there is, properly speaking, no such problem as German re-education. It cannot be considered in isolation, on its own merits; it can only be approached as part of the problem of European education and to a certain degree of world education.

We should like to emphasise—let world-education be the primary factor. Britain and France need re-educating as much as Germany. And General Smuts and his followers in South Africa must not be forgotten. Here in India the orthodox Hindus and the fanatical Muslims need to be re-educated as world-citizens as much as the British Viceroys and Governors and their white or brown secretaries and advisers.

The words of Gandhiji written in 1927 are easier of recognition today:—

Causes of hatred everywhere obtrude themselves on one's gaze. The seers of old saw that the only way of dealing with the situation was to neutralize hatred by love.

Not punishment of any but education of all should be the cry; and primarily education in moral principles of justice and equity, of tolerance and appreciation, of love and brotherliness. The world of today, even while the war is still going on, needs men and women with a conviction of the need for global betterment. Those who think in terms of the good of all peoples, not only of their own; those who are prepared to liquidate their "government by exploitation" and to acquire the capacity to live not in strength only but in goodness also; those who are ready to recognise their own animalism and blemishes and to perceive that in the so-called backward peoples also there is virtue and wisdom;—such men and women alone can build a new order. Such most probably will have to clarify their own minds so that their intuition may become articulate and become the guiding principle of their actions. And can that intuition be formulated in words better than those of Gandhiji written in 1919:—

Hatred ever kills, love never dies. Such is the vast difference between the two. What is obtained by love is retained for all time. What is obtained by hatred proves a burden in reality, for it increases hatred. The duty of a human being is to diminish hatred and to promote love.

# SHOULD THE ENEMY BE PUNISHED AFTER THE WAR IS OVER ?

Begin by supposing that neither you who read nor I who write want vengeance. We do not want an eye for an eye, a dead child for a dead child. It would be, as they say, natural, if a Czech felt the impulse to put a German village to the torture of Lidice, if a Pole wished German towns to know the terror of mass executions. We who have not known these things in our own bodies or—which is far worse—in the bodies of our children and parents, have no right to cry blame. Yet it is certain that such vengeance brings only anguish—even to the avenger. Many who will agree that this is so, will say: No vengeance, but only a just punishment of the guilty, of the men who ordered cruelties of men who used their power as conquerors to torture, rob, murder. We must make it plain, they will say, that such inhuman crimes are always followed by retribution. Why? Because we want to issue a stern warning for the future. Also, we must do justice. Why? Because it is just to do justice. And it is unjust to say, Go in peace, to a man who has taken away the happiness of many helpless and guiltless people.

To say, as is true, that the guilt of war rests on every people—since in no people was there found enough wisdom, generosity, courage, to turn aside the war many men saw coming—settles nothing. We are still left with our two unanswered questions. We want to make another war unlikely ( do not let us say impossible —nothing, in human nature, is impossible ) : will punishing the enemy after this war make another war unlikely ? We want to act according to our highest conception of justice: is punishment ( of a cruel enemy ) part of this justice ? Will it establish more firmly among us the ideas of justice and human decency ? Perhaps it is impossible to answer these questions. We are not excused from trying to answer them, since we are not excused from action, and the action we shall take after this war depends on the answer.

Let us first clear our minds, if we can, about the difference between forgiveness and pardon. We can pardon without forgiving. It is easier to pardon than to forgive. I am not sure that we have the right to forgive any injury done to any person except ourselves. Certainly I would not take it on myself to say to the man who ordered Polish school-boys to be shot against the wall of their school: I forgive you. It is recorded that Christ had the compassion to say in His agony: Father, forgive them, they know not what they do. It is not recorded that even His Mother said, I forgive you, to the high priests. I could not say, I forgive you, to the man who sent the *City of Benares* to the bottom, even if it were proved to me that he did not know it was

filled with children. And if, after this war, a German airman was brought to me and they said: This man's hand sent down the bomb which killed your sweet young sister, making her children motherless and darkening more lives than one...I could not say to him, I forgive you. It would be a lie. But neither should I wish to punish him for obeying his orders. And surely there must be a German woman who feels as I do. Who feels that to pardon it is not necessary to forgive. The reason can pardon what the heart cannot forgive. Even the heart can, without forgiveness, pardon.

It would be unjust to punish the humble millions who were obeying orders. Unjust to punish the German soldier who obeyed the order to tear their children from the women of Lidice. But what of the men who were responsible for these orders ? The leaders, civil and military, who planned a policy of enslavement and massacre ? Surely it would be unjust *not* to punish them ? Surely it would be wise to punish them—as a warning ? There is no easy answer to these questions.

As a warning. But think. Is not this war, like the last, itself a hideous warning ? And if we imagine that we are being warned by it only of the dangers of German aggressiveness, we shall be making a mistake for which our children will pay, with their lives. Something deeper than the greedy force of pan-Germanism is at work in Europe. The ground was prepared for pan-Germanism by the deep collapse of the old unity of Europe, of the old conception of Europe as Christendom. We are living now through the final stages of this collapse. At no time was Europe materially united, but there was a time when the idea of Europe as a spiritual entity had a real existence. The ghost of this idea lingered for a long time among the living Empires and States. These ceased to pay it even lip service as they turned wholly to the idea of their separate existences as great Powers whose highest duty was to remain great, to become greater. No doubt it should have been possible for them to agree on a rational scheme of live and let-live. Many such schemes were made, many are being made now. Why did they all fail ? Because *self-interest is and must be blind.* Because Empires and States do not willingly act with the good sense and generosity of which men are capable. They have histories but no memory. Tearing themselves to pieces, *the European States have involved the whole world in their ruin,* because innumerable nerves of moral and physical force run from Europe to every other civilisation.

There is no hope for Europe or the world in what used to be called enlightened self-interest. Because there is no such thing. Self-interest is a darkness to all but the self, and when light breaks into it, the darkness ceases to exist. If the self-interested States can turn outwards to something greater and more compelling than themselves, if Europe

can be born again as a unity, in which separate national forms are subsumed, there is hope. (More is involved than the peace of Europe. The spiritual rebirth of Europe involves a change in the European attitude to other civilisations—to take a pressing instance, in the attitude of Great Britain to India.) This new birth may not take place—at this time. There may be a further breakdown to come, a new Dark Age, after which the birth would be difficult and painful. But there is no other hope, easier or narrower. We delude ourselves if we think there is, or if we think that it will come without belief and work.

In a Europe struggling to be born again, Germany has its place, which no other people can fill. The capacity of the Germans for discipline and obedience, their courage, misused now to bring death on Europe, must in some way be given other work to do. There is an energy in the German people which, if no good outlet is found for it, will find a bad one, will turn murderous: the murderous energy of the Nazis was first used on their countrymen until their leaders felt strong enough to turn it outside. *Had there been, in 1919, the impulse to re-create the unity of Europe—or rather, had this impulse been stronger than the natural and on its own level good impulse of the separate peoples to test their nationhood, the immense German energy need never have run to waste in misery, unemployment, and finally in Hitler.* To decide that the Germans are naturally murderous is a moral evasion of the real danger. It is their energy that makes them dangerous. If, after this war, it is not directed to a labour of re-creation, it will again direct itself to destroy. (The English, a subtler people, will probably, if they are disappointed again, choose to die out.) To penalise the German people, to try to keep them in a position which is less than their real qualities fit them for, will be only cowardly and short-sighted. Set us all to honest work, Germans included, with the tools science has put in our hands, but let it be, everywhere, a work of construction and creation—and there will be hope of peace. There is no other.

"And so you would not punish even the Himmlers?"

Think. No punishment a decent human being could inflict on a man who had ordered, as a matter of policy, the slaying of hundreds, thousands, of defenceless men, women, children, would equal his crime. Nor would there be any comfort in it for the survivors. For such cruelty, death, whether quick or brutal, is not a punishment. Would it not be better to say—without pride, since we have all sinned—to these men: "You have proved that you are unfit to have any power over other people. We shall take care that you can never again make another human being unhappy. You will become labourers in the settlement, monastery, prison, call it what you like, we have prepared for you. More merciful than you have been, we shall not take from you life and the light of the sky. We shall only take from you, and that for the rest of your time, your power."

STORM JAMESON

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[Under instructions from our esteemed contributor, Storm Jameson, we have forwarded her honorarium for the above article to the Bijapur Famine Fund.—ED.]

# SOCIAL SERVICE

## A MINISTRY OF THE SPIRIT

[ **Ralph Richard Keithahn,** B. D. of Chicago Theological Seminary and M. A. of Yale University, came out to India and worked at Madura as an Educational Missionary (1925-1930). Because he preferred to be more of a Christian and less of a churchman he had to sever his connection with the American Madura Mission and returned to the United States: there he joined the New York Divinity School to study comparative religions; then he laboured as a rural missionary in South Dakota from 1932-34, returning to India in 1935. He helped the Harijans at Devakottai and settled in Bangalore in 1937 where he has been rendering most useful service and has been instrumental in starting recently a new Rural Centre on the outskirts of Bangalore City. In all his labour of love Mrs. Keithahn has been a devoted helpmate.—ED. ]

When a social worker went to Maharishi at Tiruvanamalai enquiring as to what could be done for the Harijans, he was greatly disappointed when the Rishi is said to have replied, " Why do you trouble about such matters ! " Perhaps the worker did not catch the message the wise man had for him.

Recently, an understanding friend, in leaving a rural worker who protested that he had not done anything, said, " If you are here, it is enough ! " Evidently the assumption was that the individuals concerned in the service had something worth while to give; there was no reason for being anxious how to institutionalize such giving, if I may put it so.

The successor of Jane Addams as the head of Hull House, in Chicago, U. S. A., recently resigned her position when the Board of Directors refused to allow her to carry on her " outside activities " because someone said, "People would stop giving to the work." (sic!) That balloon was exploded when another member of the same Board offered to be responsible for Hull House finances, which offer was not accepted ! Yes, allowed to run a social service institution but not allowed to promote its implications !

The two great social workers of the past generation of Chicago were Jane Addams and Graham Taylor. One of the privileges of my life was to have been a student of the latter. Both organised two well known institutions: Hull House and Chicago Commons, through which they made remarkable contributions to the community. But those of us who knew Jane Addams and Graham Taylor know full well that the significance of their work lay not in the " services " their institutions rendered—no matter how great such help was to the unprivileged citizen. But these were fighting Christian prophets—fighters for justice; pio-

neering and faithful democrats—pioneers of a complete citizenship; revolutionary spiritual leaders—brothers of all men. They were members of the Protestant Church but worked to a large extent among Roman Catholics—not to proselytise, but to rise with them to a fuller realisation of the worship of the Spirit.

In India we have rightly admired the great social service institutions of the West. More often we have observed their remarkable growth and have known little of the spirit and life in which they originated. We have begun to duplicate those institutions and have done our job well. But all too often we are today missing the revolutionary purpose or significance of such institutions. Nearby is an admirable home for destitute Hindu women. I have been most sympathetic with its struggle for existence. But Harijan girls are not allowed in the institution! Are they not Hindus?! Or human!? Or in need!? Has not the institution already lost its true reason for being? Our work is not merely to salvage a needy individual here or there. *Our work is to save Society itself. And that is primarily a work of the spirit. It demands a revolution in Hindu and all society!*

A social service institution should be primarily a cell of *Truthfulness*, of *Non-violence*, of *Suffering Love*, of *Selflessness*, of *Thoughtful Study*, whence men and women emerge to challenge the Community to the True Way of Life. Yes, we shall be doing "ambulance work"—giving first aid to the needy brother or sister at our door. But our *primary* concern will not be the 397 out-patients in the dispensary, hoping to make it a record next time! A successful medical practitioner in America said recently that a doctor could not take satisfactory care of more than a dozen patients a year! Nor will we be concerned either with the multiplication of mere institutions. We shall get down to fundamentals. We shall diagnose the disease with which we are concerned. And then we'll work systematically at the causes. Then only can I conceive of a movement towards a Society of truth, of selflessness, of non-violence, of co-operating love. And that is revolution in the kind of world we live in today. We must be cells of this New Life. Jane Addams and Graham Taylor were just that in Chicago. They were identified with every forward and upward movement in the community. They were ever at building for a better Democracy in their City and State. They were always found on the side of the "under-dog" and sufferer. Their institutions were but means for them to keep their feet on the ground for they were lovers of humanity; their souls tended to live in a world of ideals and longing. Many of us are like that and we need a ground wire. The social service institution serves that need. It helps to make our "pacifism" realistic—our spirituality concrete—our good-will substantial! But the

institution without this Cell of Life has largely lost its reason for being. As the Ashram must have its Guru, so the social service institution must have its Pioneer of Life ! There is a tendency all over the world to develop social service institutions. All good. But these may be obstacles to necessary change. *India needs to re-evaluate her social work. Is it definitely working towards New Life ?*

Social workers always put the spiritual above the material. Of course, they work hard with material facts and forces. If any should know the importance of a good meal to a man, they certainly must know. They will be most sensitive to the suffering of the naked. They will ever be naked themselves in such suffering. And their institutions with them ! Charlie Andrews irritated his well-wishers by passing on the gift of a coat to one who was in greater need. Gandhiji may use a special train for his country. But for himself only the loin-cloth of the poor ! For although we have learned the essential material requirements of man, yet we also know the destiny of man. We know that it means nothing to win all the world and lose one's soul ! A lesson all the world needs today as man seeks through " black markets " and numberless dishonest ways to rob the poor and " feather his own nest." The things of eternity are of the Spirit, not of rupees, annas and pies. And we want every man to have the privilege to know the World of Eternal Values and to be able to choose " God rather than mammon " if he so desire. Most of mankind do not have that privilege today. How many have to sell their souls for the potage of a scholarship, a job or a place in society ! It is easy to condemn the slum or village dweller. But how can *he* think in terms of eternal values with exploiting brothers and sisters on his back and his own stomach empty ! We do place the spirit above the material—at least in theory ! Do we do it in practice ? *Are our social institutions truly making possible the life of the Spirit for the ordinary man of today ?* If so, they are institutions of revolution, of substantial change in the society of the twentieth century !

I often wonder about religious groups which conduct social service institutions, for example, Christian Missions. They give testimony without ceasing that they are bringing the " Source of the Abundant Life ! " And yet they carry on institutions of service that do much good but are so patterned by Government requirements, so cramped by Government grants, so handicapped by anything but a spiritually-minded staff, in many cases, that the result can never be the Abundant Life. And the political reformer rightly looks upon such as opiates to the New Order. Such are more often than not the supporters of reaction, which always supports vested interests, and never the pioneers of a New Era. And certainly not the support of the Living Spirit !

Workers with the handicapped of humanity know themselves as world citizens. Jane Addams was rightly recognised as a great worker for World Peace. We think rightly of our Kagawas, our Gandhis, our Grenfells as men of universal peace and import. Such make no distinctions between races, creeds, castes or classes. Ordinarily, social service institutions do rise above these local distinctions. And yet a few, as I have already cited, negative their ultimate contribution, by accepting man-made distinctions.

The Harijan Seva Sangh is a repentant effort on the part of caste Hindus. But often circumstances have made them realise that *all* of us were concerned. *The Negro problem of America, the problem of the coloured man in South Africa are all a part of the caste problem of the world.* And each one of us may have his own special contribution to make. But we shall miss our goal unless we stand as brothers at the larger task. Institutions always tend to localize and over-simplify the problem. The true social worker sees the problem in its true world perspective—in the perspective of the whole community. I have no doubt that Gandhiji sees the Harijan problem in its world setting. But the institution he has brought into being is all too often localized in its own peculiar problem and it loses its mission of life. Institutions always tend to narrow one's vision. And especially when those in one are desirous of building up a large institution. The true founder of a movement keeps his heart close to the peculiar need of mankind for which he is concerned. He thinks in terms of radical change for a great need The institution grows naturally about him and the work. Or it may not grow at all. John Woolman was one of the greatest of social workers. He was one of the few great and noble souls who sowed the seeds for the freedom of the Negro slaves. He brought into the world a *concern* for his black brother. No institution ever formed itself about that personality. But a great work of revolution in society was begun, the repercussions of which are felt in society even today. Woolman was a man of humanity, not a man of any clime or time ! Such is the true social worker.

That does not mean that we do not love our own nation—that we are not concerned with our own peculiar problems. One who is not a good citizen of India certainly can never be a citizen of the world. One who does not love the needy at his door cannot love humanity. We shall love our country, demand its freedom, that we may make our own humble gift to Humanity. We shall work for the outcaste in our back yard that all outcastes may be free ! Yes, ours is primarily a ministry of the Spirit, a ministry of Universality, a ministry of the leavening of Humanity if we may say so humbly ! For like the prophet we *know* we have a divine vocation. We have been called to great living. By His

strength our weakness becomes Power !

We, who call ourselves social workers, tend to clutter up the roads to progress. I do not wonder that revolutionary youth become disgusted with us at times. I remember so well a few years ago at Devakottai when wealthy Chettiar women came to my wife for treatment. She soon recognised that what they needed was a radical change of life: a balanced diet, plenty of healthy exercise, etc. But they were not willing to pay the cost of a healthy life. They wanted a short-cut which they felt the doctor could give them. And they were willing to pay plenty of rupees for it ! How easily we could have become parasites on that reactionary community ! We soon learned that *health in India meant generally a revolutionary change in living, not an increase of dispensaries and hospitals, at least of the old type.*

If Mission or other religious institutions could only see how often their own educational institutions hold back educational reform ! How many boys and girls are educated ! Institutions are increased and multiplied. But to what use ? And as the Roman Catholic Church became an obstacle to progress in Spain so such educational institutions often become obstacles to substantial progress in the communities of which they are a part. Our pioneering Mogas and Asansols illustrate well what I mean as to what a revolutionary institution must be. And yet even in such instances one wonders whether they are the instruments of social change that they ought to be.

Village work, village industries, often build into a money economy that makes of the villager a greater slave than he was before. The Village Industries Association, the All-India Village Spinners' Association, have made a remarkable contribution to the Indian village and to Indian economics. We can see how revolutionary they have been when we see their potential resistance to a violent world economy. And yet those of us who work in these movements must ever realise that their task is not done until the world community is changed radically from a money economy to one in which social values will be supreme. In other words, *social workers are revolutionary in their outlook and goal.* And the Gandhi who gives mankind an inspiration towards such a way of life is of the salt of the earth. The institution is but a means to the end. The social worker must be a pioneer of the new order —not a good organiser or institutional man although the latter may well also be a part of his qualifications.

And as our social institutions develop in India, those of us who are called to this special field of service can well check ourselves and our institutions daily to see whether we are merely running and duplicating institutions or whether we are promoting a Way of Life that will bring the riches of Humanity, granted by the Eternal Goodness, to every soul on earth.

RALPH RICHARD KEITHAHN

# THE BUDDHIST CONCEPTION OF PERFECTION

[**Dr. Bimala Churn Law**, M.A., B.L., PH.D., D.LITT., F.R.A.S.B. is too well-known a scholar and a specialist in Buddhistic lore to need an introduction to our readers.—ED.]

In Buddhism *Pāramī* or *Pāramitā* means perfection. It is also called *Pāramipattā* or attainment of perfection. It is nothing but a synonym of *Buddhakārakādhammā*, *i. e.*, the qualities or virtues which tend towards making a Buddha, *i. e.*, maturing the life of a Bodhisattva for the attainment of Buddhahood in his last birth. Precisely in this sense, Dhammapala, a Buddhist commentator, uses the term *Buddhakārakādhammā*.[1] As far back as the second century B. C. *pāramī* was synonymous with *Buddhakārakādhammā* or *Buddhakarā*. In Theravāda Buddhism, the *pāramīs* are ten in number. In the Sanskrit works belonging mostly to the Sarvāstivāda school, the *pāramīs* are six in number. The bulk of later Hinayana Buddhist literature shows predilection for *pāramī* and that of Sanskrit works for *pāramitā*. The ten *pāramīs* mentioned in Theravada are charity (*dāna*), morals (*sīla*), renunciation (*nekkhamma*), determination (*adhiṭṭhāna*), truth (*sacca*), amity (*mettā*), equanimity (*upekkhā*), knowledge (*paññā*), energy (*viriya*) and forbearance (*khanti*). The Buddhavaṃsa of the *Khuddaka-Nikāya* of the *Sutta-Piṭaka* which is undoubtedly a work of the Pali Canon, makes no mention of the last three *pāramīs*. In Buddhist Sanskrit tradition charity (*dāna*), morals (*sīla*), forbearance (*khanti*), energy (*viriya*) rapt concentration (*dhyāna*) and knowledge (*prajñā*) are recognised. Each of the *pāramīs* or *pāramitās* may be subdivided into (1) the ordinary, (2) the inferior and (3) the unlimited perfection of the virtue. Dr. Barnett in his translation of Śāntideva's *Bodhicaryāvatāra* points out that *dānapāramitā* is not an actual deliverance of the world from poverty but an intention of such deliverance. It is a grace of the spirit. Thus purity of will is the greatest of all virtues and the foundation of all. The perfection of morality (*sīla-pāramitā*) consists essentially in the will to hurt no living being.[2]

Some are of opinion that the conception of six perfections (*pāramitās*) as found mostly in the works of the Sarvāstivāda school was prior in point of time to that of ten *pāramitās* found in Theravada Buddhism.

[1] *Cariya-Pitaka Commentary*, P. T. S., p. 8. *Buddhagunanam hetubhuta Buddhakarakadhamma paramiyo ajo mahanubhava.*

[2] *The Path of Light*, Wisdom of the East Series, p. 98.

This is incorrect. It should not be forgotten that in earlier Buddhism there is the mention of *dasapāramī*.[1]

A Bodhisattva who is destined to become a Buddha advances in birth after birth to higher and higher sanctity in the practice of the ten perfections until at last he is born as the Buddha, who is omniscient in every possible form (*sarvākārajñatā*), preaching the law and passing away into the everlasting stillness of Nirvāna. In order to attain Bodhi or enlightenment, a Bodhisattva had to exercise the ten *pāramitās* in all the three degrees of their intensity in anterior births. He had to undergo several births to fulfil each *pāramitā*. The Great Sakya Prince, Siddhārtha, before attaining Bodhi found these *pāramitās* to be the only means whereby he could attain the lofty state of a Buddha. Siddhārtha himself attained these *pāramitās*. Bodhisattva Sumedha fulfilled *dāna-pāramitā* by giving in charity all his worldly goods and his own life. Akitti, Saṅkha, Dhananjaya, Sudassana, Mahāgovinda, Nemi, Canda, Sivi and Vessantara made excellent gifts to fulfil the perfection of charity. Sumedha fulfilled *sīla-pāramitā* or the perfection of morals by observing precepts and without taking the least care for his own life. Bhuridatta, Campeyya, Ruru, Mātaṅga, Jayaddisa, Sankhapāla guarded morals at the cost of their own lives. All of them had the strength of morality, well-off and regional (*padesikā*). Sumedha fulfilled *nekkhamma-pāramitā* (the perfection of renunciation) by giving up household life like a prisoner always anxious to be released from the prison. Yudhanjaya, Somanassa, Ayoghara, Bhisa and Sona after giving up riches entered the forest life. Somanassa himself said "I dislike neither the great kingdom nor the enjoyment of pleasures. Omniscience is dear to me, therefore I have given up the kingdom." Sumedha fulfilled *paññā-pāramitā* (perfection of knowledge) by learning whatever he could learn from anybody. He fulfilled *viriya-pāramitā* (perfection of energy) by behaving like a lion, the king of beasts, in all departments; he fulfilled the perfection of forbearance (*khanti-pāramitā*) by bearing all the vicissitudes of life most patiently, like the earth; he fulfilled the perfection of truth (*sacca-pāramitā*) by not telling lies for fear of punishment or for temptation. Sacca, Kaṇhadīpāyaṇa and Sutasoma are the excellent examples of the perfection of truth. To them there was nothing equal to truth. Sacca himself said, "I protected the world with truth and made the people of one accord. There are in this world the virtues of morality, truth, purity and kindness. By this truth, I will make a supreme act of truth." Sumedha fulfilled the perfection of amity (*mettā-pāramitā*) by cherishing love and friendliness towards his

[1] *Cf. Sutta Nipata*, P. T. S., p. 195, *Jataka* No. 442, 276, 95, 542, 499, 541, 316, etc., etc., *Digha*, II, *Mahagovinda Suttanta*, etc. etc.

friends and foes alike, like water cooling both the virtuous and the sinner. Besides Sumedhā, Sāma and Ekarājā relied much on the power of amity and helped the multitude with the four ways of helpfulness or objects of sympathy, *viz.*, charity, impartiality, justice and kindly speech. He also fulfilled the perfection of equanimity (*upekkhā-pāramitā*) by being indifferent to happiness and suffering like the earth.[1] In one of the Jātaka stories,[2] we read that the Buddha in one of his previous births said, "Bearing patiently happiness and misery, fame and ill-fame, I am balanced in every respect. I am balanced with respect to all and to those who have brought me to pain as well as to those who have given me happiness. I have neither sympathy nor anger."

The Mahayana Buddhist literature is not lacking in information regarding the fulfilment of the *pāramīs* by the Bodhisattva. Aśvaghosa in his *Sraddhotpāda Sūtra* draws our attention to the fact that the Bodhisattvas know that the nature of Dharma is the perfection of spotless charity and they practise the perfection of charity, being free from avarice. They know perfectly well that the nature of Dharma is the perfection of stainless morality, being free from the influence of sensual pleasure and immorality. They practise the perfection of morals, being far above human vices. They realise that the nature of Dharma is the perfection of stainless patience and they, being free from malice, practise the perfection of forbearance. They know that the nature of Dharma is the perfection of pure energy and they practise the perfection of energy, being free from indolence. They practise the perfection of rapt concentration knowing fully well that the nature of Dharma has nothing to do with disturbance and confusion and that it is nothing but the perfection of pure tranquillisation. They practise the perfection of knowledge, knowing fully the nature of Dharma which is nothing but the perfection of pure knowledge, being free from the darkness of ignorance.[3]

The very obligation to accomplish the ten perfections without which the attainment of *mukti* (salvation)[4] is considered impossible by Buddhism is undoubtedly an instance of effort for the sake of duty the motive of which is to practise virtue for the sake of virtue and not for the sake of saving one's own soul or keeping on good terms with a supreme being whose pleasure admits souls into paradise and whose anger hurls them down to hell.[5]

[1] *Cf. Jataka Nidanakatha*, Vol. I; *vide* also B. C. Law, *The Minor Anthologies of the Pali Canon*, Pt. III (Oxford University Press), pp. 95 fell.

[2] *Jataka* No. 94.

[3] Sujuki, *Outlines of Mahayana Buddhism*, p. 69; *The Awakening of Faith in the Mahayana*, pp. 122-23.

[4] It is emancipation, liberation and deliverance. It really means the attainment of the highest state of sanctification by avoidance of the pain and miseries of worldly life.

[5] *Cf.* Christian conception of Duty, *Romans*, XIII, 8-10. Yamakami Sogen, *Systems of Buddhist Thought*, p. 58.

It is clear therefore that the perfections (*pāramitās*) are the excellences of a Bodhisattva who practises the ten virtues. He must fulfil ten *pāramitās* in order to attain enlightenment. The idea of *Pāramitā* is similar in the northern and southern schools of Buddhism with slight variations. It had its root in the old Indian conception of faith[1], particularly as developed in a sutta of the *Majjhima Nikāya*. Its importance lies in its bearing on the problem of the evolution of personality (*pudgala*) whether of the *Buddha*, *Sāvaka* or *Paccekabuddha*[2] type. It is amply exemplified in the *Apadāna*, a work of Hinayana Buddhist literature, that the *Sāvaka-pāramī* (perfection of a disciple) was attained by a large number of men and women as a result of their long efforts. This doctrine had necessarily to lay stress on the prolonged character of the strivings in order to heighten the importance of the moral excellence of the Buddhist personality and, in doing so, it destroyed belief in the immediate prospects held out by Gotama, and transferred the possibility of final fruition to an indefinitely distant date.

BIMALA CHURN LAW

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# WIPE OUT RACIALISM !

"A Negro Speaks for His People" in the March *Atlantic Monthly* (U.S.A.). Mr. J. Saunders Redding writes that the American Negro in South and North alike is demanding more firmly than ever before "that the rights fundamental to all men shall no longer be denied him."

The policy-making committee of a conference of leading Southern Negroes went on record last December in strong terms against "the principle of compulsory segregation in our American society, whether of races or classes or creeds." Mr. Redding writes:—

> In pledging a war against the Fascist we have pledged to wipe out racialism and the threat of racialism from the earth. We have made the corner of our creed the proposition that men are equal....This is the realistic moral issue. If we evade this issue and win, we are lost—as much as if we lose the military victory....The test of the strength and the durability, the humanity and the godliness, of our way of life is whether we live by it now. This is also the test of the righteousness of the war the peoples wage.... There is no road back from liberalism except to a precipice. The road lies ahead.

[1] Law's *Buddhistic Studies*, pp. 329 foll.

[2] He is inferior to the exalted Buddha. He is not omniscient.

# DHARMA AND KARMA IN SHAPING HISTORY

[**Dr. Robert Heilig,** a Professor in the Mysore University Medical College, recognises the fundamental importance of two basic concepts of Indian philosophy. He sees in Dharma and in Karma the keys to happiness and peace for nations as for individuals. It should be the mission of India to help humanity to recognise by mind and practise in action the great ideas enshrined in the words Karma and Dharma; but modern Hindus in the vast majority pay but lip respect to their sacred teachings and their lack of sincerity and assiduity in application in their own lives and to their own problems is the cause of the failure of sister communities like the Muslims, the Parsis, the Jews and the Christians to take full advantage of these true ideas.—ED.]

Every man's attitude towards a catastrophe such as the present world situation depends on two main factors: the individual's answer to the question about the causes of this mass destruction and his expectations for the future, for the post-war world. It is a comparatively simple problem for those millions all over the world for whom Hitler's imperialism is the common denominator of all the devilish machinations which finally culminated in the present conflagration. For these superficial pragmatists the world salvation lies in the removal of the Nazi criminals, their punishment in some conventional, though highly deterrent manner and, finally, in working out a scheme of reconstruction based on formal professions of good-will and mutual understanding, supported by some economic measures of the lease-lend type.

Those who believe in this kind of one-sided responsibility and in the possibility of building up an "organisation" which will guarantee world peace do not realize that whatever has happened in history and whatever will happen as long as humanity exists forms a single chain, the links of which consist of all the deeds and all the thoughts which ever came into the world. One link is formed by each of our actions, the next by its consequences, the reactions of those, living near or far from us in space and time, who are fatefully connected with us. Thus, an endless sequence of causes and effects reaches through all the ages of past, present and future, throughout the ring of Saṃsāra. Those who ignore this fundamental interdependence of deed and fate, which remains the dominant factor throughout the succession of rebirths, are convinced that if Hitler never had been born or if he had been killed in the last war, if the treaty of Versailles had been more lenient or if the British Government had satisfied the Germans by returning their colonies, World War II could have been avoided. It would be maddening, indeed, if such were the springs which move the fate of mankind, if it were impossible to

find the thread of necessity throughout the succession of events, the totality of which forms world history.

The obvious way to the understanding of the laws of history consists in the application of the old Indian conceptions of karma and dharma to the analysis of historical events. Without recognizing this *leitmotiv*, the development of history would seem to follow the chance distribution of maximum coercion and minimum resistance. Thus no nation ever could be sure of the shortest spell of peaceful existence, not knowing whether it would not be subjected to wanton ruin by the stronger neighbour, the more determined antipode, at any moment. If there is no moral law underlying the rise and decline of communities and empires, then every effort is in vain; enjoying the present, not caring for past and future, is the logical consequence because under this aspect history consists of nothing but kaleidoscopically changing, unrelated, accidental facts, heaped upon each other without any deeper reason.

Contrariwise, taking the view that whatever happens in the world is the lawful consequence of all the preceding deeds of all the individuals ever born, of all the collectivities which have ever existed and that, further, every event which materialises today is in turn the origin of future developments necessarily unfolding out of it, we reach the firm ground of ethics in history. We build on the corner-stone of Indian philosophy, the idea of karma.

Karma, the self-created fate of all living beings, of the whole creation, insures that no deed as no thought which has arisen at any time anywhere in the universe could fade away without producing its consequences, which become manifest in subsequent phases of history. If, for example, one unit of humanity, called a nation, lived on a morally low level at some past time for one or more generations, it follows that due to such conduct an amount of sin, a mass of negative karmic deeds has been accumulated which must cause a period of atonement, of suffering to follow, appearing in history as national defeat, poverty and humiliation; such a strain of misfortune lasts until the right way, the true dharma, is recognized and followed again. The punishing agent does not desist from the purifying inflictions unless all the apparent success, all the wealth and power achieved through a-dharma is virtually or actually destroyed. On the other hand, a human community living for a considerable time according to its dharma necessarily so shapes its own karma that the following generations will reap the benefit until the merits of the preceding good actions are exhausted. This closest interdependence between past and present deeds as well as future fate, between the righteousness of ancestors and the happiness of their descendants, between a-dharmic conduct of life today and otherwise

inexplicable misfortunes in the next or the following generation, lasting until all the misdeeds are atoned for, this chain of mathematical necessity is expressed in a masterly way in the legend of the snake Death, Time and Karma.[1] The snake which has killed Gautamī's only son pleads not guilty, being only the tool of Death (Mṛtyu), who in turn declares that he has to obey Kāla's command who is ruler of life and death; but Time ( Kāla ) reveals the eternal truth that neither Kāla nor Mṛtyu nor the snake are to blame for the death of any being. "Karma it is which has driven us to it; there is no other cause of his destruction, only through his own action was he killed," continuing with the profound simile :—

As the potter shapes out of a lump of clay everything he desires, so man attains only that fate which *he has prepared for himself by his action.*

Viewing the historical events of the last ten years in this perspective, the *main problem* is not that of defeating the devilish powers of Hitler and his gang (which comprises most of the Germans) by more bombers, guns, tanks and submarines; such a defeat—necessary though it is from the stand-point of self-preservation—would not alter anything fundamentally. The question which every lover of truth, every one who obeys the command "Know Thyself" has to face is that of realizing *why* the scourge of Nazism and Fascism was sent up from hell to bring inconceivable sorrow over mankind. We are not primarily concerned with the instruments which karma uses to punish us; hating them, taking revenge on them, does not improve our future fate in the least. Unless we imbue our conscience with the fundamental knowledge of the insoluble causal connection between dharma and karma, there is no salvation for us. Unless we have filled our mind, our whole being, with the spiritual experience that there is no injustice in the universe, that every man's fate, good or bad, is a mathematical function of his own deeds or those of his ancestors in Samsāra, unless this realization becomes the sheet-anchor of our view of life, theoretically and *practically*, there is no solution of the world problems to be found, not the slightest possibility that the suffering of mankind can come to an end.

Let us confess how we Westerners lived, we and the generation before us. The sophistic maxim 2300 years old, 'Man is the measure of all things," never was so generally accepted as the guiding principle of society as during the last fifty years. It is not meant as a cheap criticism when the leading writers of the post-war generation are pointed out as true mirrors of the life and, more than that, of the spirit from 1918 onwards; what they wrote is a nightmare of concentrated nihilism, crystallized in some works of the most gifted representatives of this over-intellectual, anti-spiritual,

[1] *Mahabharata.* xiii. 1

iconoclastic period, such as those of Aldous Huxley (before his conversion), Alfred Doeblin's *Berlin Alexanderplatz*, Erich Kaestner's *Fabian*, the whole *œuvre* of John Dos Passos or Ernest Hemingway's *Fiesta*. On a lower plane we find the same atmosphere created in Hollywood with its amazing influence, all over the world, on the conceptions of social ethics and artistic taste. These books and films emanate dark clouds of selfishness, of an individualism which is a fatal caricature of itself not only because it denies all obligations towards family, society and culture-preserving tradition but also because it even ignores any duty of the individual towards its real Self; because it overlooks entirely that pleasure-seeking desires, the craving for sense satisfaction are the lowest stratum of the ego, that part of it which automatically is sublimated by every honest attempt towards perfection, every real interest in the eternal values of a spiritual life. We do not mean to say that mankind should lead an ascetic life, doing tapas in forest ashramas; but it should be emphasized that the only way out of the present state of millionfold fratricide is the realization that nothing but the sincere and lifelong continued attempt to recognize one's own dharma and to act according to it could change our present karma of desperate misfortune to one of hopeful, dignified existence. Such a change could be achieved only by fighting hard and strenuously against our own tamasic tendencies which are so stubborn and strong because our whole historical period belongs to the sphere of tamas.

History shows that whenever a society or a state dominated by tamas has come into conflict with one ruled by rajasic elements, the first has been defeated, almost without a struggle. The corrupt Greek city states of the fourth century B.C. as well as the Persian monarchy, undermined by selfish intrigues which had destroyed all but an empty gilded hull of the King's god-like position, fell like overripe fruit into the hands of the Macedonians; but when Alexander the Great thought of preparing the same fate for the Mauryan Empire, suddenly his power failed; certainly not only due to Chandragupta's elephants or to the strained lines of communication, but because of the sattvic atmosphere which pervaded India 160 years after the death of Buddha,[1] and some years prior to Buddhism's becoming the state religion under Asoka.

The Roman Empire, a political structure unsurpassed in might up to the last century, disintegrated because it was defenceless, incapable of resistance from inside. As long as dharma was a living power in Rome, she was the mistress of the

[1] The spirit of worldly cleverness which dominates Kautiliya's *Arthasastra* so little fits into this age that it is a great satisfaction to find this work placed by leading scholars in the third or fourth century A. D. *Cf.* M. WINTERNITZ, *History of Indian Literature*, Vol. I, p. 519. (University of Calcutta, 1927)

world. When the narrow-minded presumption of the ruling (moneyed, tamasic) classes denied the right of citizenship to the peoples of the provinces, when the peasant became a despised, rightless slave, then the youthful hordes of the barbarians easily overpowered the colossus which was living then in a-dharma, thus creating its karma of "decline and fall."

What is the secret of Mohamed's spectacular successes? He conceived a great synthesis of devotion to God and the ideals of the Kshattriya; he taught a new form of dharma, strictly defining the sum total of the duties of his followers, rajasic in principle but blended with a strongly idealistic, unselfish factor. As long as his commands were obeyed, as his conception of dharma guided the life of the nations which his faith had created, they flourished in mighty kingdoms, which for many centuries were the protectors and the only refuge of culture and human happiness on earth. Countless instances could be quoted throughout the centuries proving that a human society, a nation or a state lives in comparative happiness and balanced prosperity only owing to its karma, its self-created fate, which is favourable and benevolent just so long as it is supported by righteousness.

One of the most convincing examples in recent history seems to be the creation of the United States of North America out of the Civil War (1861-1864). All the obvious advantages, military power, trained leaders and strategists fought for the Confederates, the slave-holders, all the initial success was with them; the Unionists had no organization, no warrior-minded aristocrats but they had strong faith in human rights, enthusiastic devotion to a high mission—the liberation of the Negro slaves—and their ideals were personified in one of the few really great men whom the West has seen during the last centuries, a pure, unselfish servant of the spirit of humanity, Abraham Lincoln. And so the righteous cause triumphed, though Lincoln was assassinated by the jealous forces of darkness when his aim was achieved. But the karma formed by his heroic effort to make his nation fulfil its dharma, hard and full of sacrifices though this way was, materialized in the unparalleled rise of the U. S. A. to its present position. Its future fate depends upon the balance of good and bad deeds accumulated since those glorious days eighty years ago. These facts show that success is not with the better arms but with those living and working in the better spirit.

As in the case of an individual, wherever a nation is placed owing to the karma which results from all its previous deeds—intended and performed—there it has to do its duty, living in dharma and thus, playing its part according to the plan of the universe, contributing to the harmony of the creation. This duty varies according to the requirements of the historical period, the age of

the nation, its predominant gifts and many other factors. A youthful nation is bent on organizing the national life by framing the rules within which the community can best develop its innate potentialities; the art created in this stage expresses the strong collectivist tendencies of such a society, being monumental, architectonic, renouncing all cheap effects of picturesque whims, striving to materialise the beauty of eternal necessity, of mathematical law. It is the time when the spiritual experience of a race is codified in holy scriptures, supposed to be God's own Word, revealed to those who have ears to hear; it would not fit the anti-individualistic trends of such a period to recognize the Rishis as the authors, the founders of the religious system; they are the instruments in tune with God's wisdom, they only speak out the divine truth which has no beginning and no end. The oldest parts of the Vedas, the Avesta, the Old Testament are the supreme manifestations of this stage, though separated from each other by centuries in absolute chronology.

If a people has lived according to its dharma, obeying and fulfilling its commandments whether they lead to the loftiest heights of spirituality or to the most austere tasks performed in the sense of the *Gītā*, the spirit of detachment, then the national karma becomes fortunate; a happy fate leads to the full development of the next stage. Otherwise, if the nation has been bound in tamasic inertia, devoted to sensual enjoyment, to gluttony in every sense, proving its unworthiness to survive, it is wiped out by the hostile neighbour whom karma chooses as the executor of its command. Such an aggressor may be as ruthless as those he destroys have been; he will not escape his own karma; but at a given historical moment he is used to carry out a fateful punishment, according to the Law of History.

Only a few words need be added about the further events which form a fully unfolding national life. It is characterised by a slowly increasing accentuation of man as an individual with problems of his own, independent of those of the community. In India the Upanisadic age follows that of the Vedas. The deepest thinkers whom mankind has ever brought forth dived through all the hidden spheres of interrelationship between man, the individual soul, and Brahman, the all-embracing eternal. A perfect balance was worked out in this period, which finds its parallels in the wonderful achievements of pre-sophistic Greece and the height of European Gothic, between the liberty of the individual to explore the complex wealth of his own personality and the rightful demands of the community.

The reason why no nation has been able to go on living in such a cultural and social paradise is the fact, deeply rooted in human nature, that selfishness, greed and short-sighted striving for the satisfaction of tamasic (or at the best rajasic) tendencies have always become

predominant as soon as perfection seemed attained and thus has spoiled the karma of every society in history. The conduct of life under the influence of antisocial elements is one of a-dharma; and of a-dharma the sage said that whoever is guided by it may acquire wealth, may be successful in the battle, may defeat his enemies but he shall perish at his roots.[1]

This seems to be the explanation of the fate of nations in the third stage of development, where art and technique compete in making everyday life easy and pleasant for those who "can afford" it. But what use have these civilizations made of the saved energies, the expanded leisure time? Art without any appeal to man's divine soul, literature which stirred the lowest instincts, entertainment which pursued one single aim: distraction from every serious thought, every nobler feeling; these were the achievements of post-war society in the West. None of the moral bonds remained in force. The sophistic doctrine of "what pleases is allowed" became the motto of our generation in the nineteen-twenties and remained in force until every trace of individual liberty was stamped out by the Fascist-Nazi régime, the inevitable reaction of deifying the collective against an unfettered individualism which had abandoned itself to an uprooted intellectualism, to dissolute sensuality.

Does anybody honestly, seriously, think that the destruction of the Nazi scourge, which is nothing but Fate's lashing whip, would redeem this world, which has lost the way of dharma? Does not the idea of karma, the only one which shows the real sense, the ultimate cause of historical events, prove beyond doubt that we can find salvation only by reforming ourselves? Unless we create a more favourable karma for our generation and for those who follow us, unless we find again the threefold path of dharma and tread it humbly, bent on duty, no victory in the field can alter the ultimate fate of humanity. Redemption from evil cannot be attained by crushing the evil personified in others, unless we have exterminated it in ourselves.

The same principle applies to all the conflicts which poison the relationship of nations. India has been fighting for freedom, for national independence, for the last hundred years. From Raja Ram Mohan Roy to Mahatma Gandhi, leaders of world importance have been born to her. And yet, this aim will not be achieved *unless the millions of this country have hammered out their karma, leading to national success by recognizing the human rights of their own brothers and sisters, by abolishing discrimination between various castes and conceding a legal position, of which Hinduism need not be ashamed, to women in general and*

[1] Quoted by Rabindranath Tagore in *Civilization and Progress*, a lecture delivered in China, 1924.

*widows in particular.* So long as castes and communities through fighting among themselves exhaust the best part of their energies in securing living space for national minorities or certain castes, which outside this country only the most hostile parties deny each other, so long as India does not live in dharma, so long must karma refuse what the people cherish most.

Summarising what a synthetic view of karma and dharma in the course of history teaches, it should be emphasized that unconditional surrender and lasting disarmament of the Nazis and their satellites are necessary to attaining some breathing space for the tyrannized-over world. But even complete destruction of this murderous scourge would not bring the world nearer to salvation, if this breathing space be not used entirely to acquire merit weighty enough to turn the unfortunate karma of the oppressed or threatened nations to one of dignified happiness. All those who are prepared to devote their life to building up a better future, who fervently hope that World War III can be avoided and who feel that this aim has to be achieved at all costs, all those must realize that one and only one way is open which leads to this goal, the way of dharma. This way is pointed out in the imperishable words of the *Bhagavad-Gītā*: "Your duty is but to act, never to be concerned with results; so let not the fruit of action be your motive. Do not let yourself be drawn into the path of non-action."[1] But this imperative call to unattached activity needs a corollary on the plane of eternally unchanging ethics. When the demon-king asks his son Prahlada, the great devotee of Vishnu, to reveal the roots of his power, which triumphs over all the might of darkness, Prahlada says:—

He who meditates not of wrong to others, but considers them as himself, is free from the effects of sin, inasmuch as the cause does not exist; but he who inflicts pain upon others, in act, thought or speech, sows the seed of future birth, and the fruit that awaits him after birth is pain. I wish no evil to any and do and speak no offence; for I behold God in all beings, as in my own soul.[2]

ROBERT HEILIG

[1] *Bhagavad-Gita.* II. 47

[2] *Vishnu-Purana.* I. 19, 1-9.

# THE SPIRAL OF BEAUTY

[**Dr. K. R. Srinivasa Iyengar** of the Lingaraj College, Belgaum, author of *Lytton Strachey: A Critical Study* and *Indo-Anglian Literature*, finds mere physical beauty at the very bottom of the "Spiral of Beauty" and Nirvana as its highest consummation.—ED.]

We generally use the word "beautiful" merely qualitatively. We say that a lonely crocus is beautiful; we also say that the Peredeniya Gardens are beautiful. A group of five simple words, "She should have died hereafter," is beautiful; Shakespeare's *Macbeth* is also beautiful. Speaking of a woman we say: she has beautiful eyes; she has a beautiful bearing; she lives a beautiful life. Aren't there gradations in beauty? Isn't there greater as opposed to lesser beauty? Isn't there a spiral of beauty? If there is, on what basis do we find that one object, A, is not only beautiful in itself but that it is also more beautiful than another object, B? And, granted our spiral, our scale of values, what is its dizzy peak, the quintessence of beauty?

Beauty is ever a kind of equation, a sort of balance effected between seeming opposites like law and impulse, unity and diversity, form and disorder, the one and the many. The wider the disagreement on the basis of which the agreement is reared—the larger the number of details on which the logic of form imposes its unity—the greater is the triumph of form, the greater the resulting beauty. Thus, *King Lear* is a greater, a more beautiful work than *Romeo and Juliet; The Divine Comedy* is greater than *Paradise Lost* and Kalidasa's *Sakuntala* is greater and more beautiful than any even of Shakespeare's great tragedies. Youth and age, the young year's blossoms and the fruits of its decline, the sensibility and the passion of youth, the sober wisdom and the enduring love of confident maturity, these are harmoniously blended in *Sakuntala*. Frustration gives way to fulfilment; the agitations and the agonies of youth give way to reunion and tranquillity and serene joy is the word for all. Tragedies, while they no doubt profoundly move us, but affirm the everlasting no; the everlasting yea is but indirectly, if at all, insinuated. But a "divine comedy" like Dante's or Kalidasa's, for all its suggestion of the infinite perturbations and defeats of life, yet triumphantly and directly affirms the everlasting yea. A balance is effected even between evil and good, sorrow and happiness; and its almost unearthly beauty—for such felicity is, we believe, not of this earth—exalts us and ennobles us. That is why a play like *Sakuntala*, bridging as it does earth and heaven, shines almost alone, a star.

In evaluating whether an object or a work of art is beautiful, it is useful to bear in mind three "laws"

of beauty; (1) that only is truly beautiful that is beautiful from all angles; (2) that only is truly beautiful that is beautiful to all men; (3) that only is truly beautiful that is beautiful at all times and for all time.

Plays like *Sakuntala* and *Hamlet* and *Faust*, works of architecture like the Taj Mahal, St. Peter's at Rome, and the Chartres Cathedral, pictures like Mona Lisa, a fresco painting in Ajanta, a symphony of Beethoven's or a *kriti* of Tyagaraja's, these have moved the hearts of men and women for several centuries past and have become in consequence constituents of our cultural heritage. Take the Taj, for instance; it strikes the beholder differently at different times, in different seasons, from different angles; but beautiful it always is. So with *Hamlet* and *Sakuntala* and the rest. We read a play or a poem, we hear a song, we gaze intently at a building or at a picture; and every time we do so, we seem to discover something new, we plumb new depths or scale new heights; our sense of its beauty is quickened and enriched and we seem at last to catch the full significance of Keats's asseveration: "A thing of beauty is a joy for ever!"

From the foregoing it must be clear that mere physical beauty, being subject to decay, is not the main thing. It is rather almost at the very bottom of the spiral of beauty. Desdemona cared not for Othello's appearance but saw "his visage in his mind." Indian Art, again, presents only symbolic beauty; in Sri Aurobindo's words,

> always one has to look not at the form, but through and into it, to see that which has seized and informed it. The appeal of this art is in fact to the human soul for communion with the divine soul and not merely to the understanding, the imagination and the sensuous eye.

When physical beauty is not the house of virtue but of vice, then beauty but side-tracks the beholder, confounds and saddens him. Since in the appreciation of beauty sensory and intellectual faculties both play a part, it is not possible, while remembering that a woman like Medea is beautiful, to forget that at the same time she is also a tigress; or to forget the fact that a building, however incontestably attractive outwardly, houses an abattoir. As Shakespeare says:—

> In nature there's no blemish but the mind;
> None can be called deformed but the unkind:
> Virtue is beauty, but the beauteous evil
> Are empty trunks o'erflourished by the devil.

An aged statesman, grown grey in the service of his country, is no less beautiful—if not more so—than a veritable young Adonis who is the world tennis champion. Rightly has it been said:—

> The glory of young men is their strength;
> And the beauty of old men is the hoary head.

Similarly, a dying old woman, even at the moment of death transfigured by her love for her children and grandchildren; a city in ruins, in the very ruins giving intimations of its vanished splendours; these too are beautiful, had we the understanding to piece out their beauty.

When physical beauty is thus transfigured by the mind—by the very soul—that inhabits the physical frame, then is it true beauty indeed, and age cannot wither it, nor custom stale its infinite variety.

A final question: If beauty is a sort of equation, which is the most comprehensive equation of all? Which radiant beauty shines upon the very summit of our spiral of beauty? Can we, dare we, see it, and be un-blinded yet?

A counter-question: Why do we, so tirelessly and so restlessly, seek beauty in life and in art? For a very simple reason—we want to be happy. We are ever unhappy, for one reason or another, in one way or another—and we desperately want to break through the shell, the many concentric shells, of unhappiness to reach the felicity that beckons to us from afar. We are unhappy because of ugliness, of disorder, of chaos; we feel that we are isolated specks in an alien world; we are almost crushed by our unescapable sense of loneliness. As we make contact with beauty, we feel that the terrible burden of this unintelligible world is somewhat lightened, and we are emboldened to scale the further heights of beauty and of happiness.

But the heart's insistent questions will not be stilled yet. However pleasurable our contacts with beauty may be—however we move higher up the spiral, touching, one by one, beauty of mere form, beauty of good manners, beauty of service, beauty of renunciation and beauty of holiness—we are able to forget only for a little while our feeling of isolation, of separation, this feeling of being divided into an insignificant nothing by the sheer pressure of a million dichotomies. Is life worth living? What are we—we the atomic individuals—doing here, "here, upon this bank and shoal of time"? Is there nothing serious in mortality? Is life no more than toys? Do we come here merely to sit and hear each other groan? Does Life offer —only sharply to deny? What is all enjoyment of beauty worth if so soon yet another dichotomy can thus sting us into despair?

After all, consubstantiality plays its part. Duryodhana could not find ten good people in the whole wide world, just as Yudhishtira could not find ten bad people in the same wide world. Similarly, it is only when we have cultivated beauty within, and only to the extent that we have cultivated it, that we can recognize it in the outside world. If there is harmony within, it will be seen to rule the universe as well. To Sri Aurobindo the universe itself is an ecstatic dance—

> the dance of Shiva which multiplies the body of God numberlessly to the view: it leaves that white radiance precisely where and what it was, ever is and ever will be; its sole absolute object s the joy of the dancing.

To Ramanuja, again, world-existence is but Narayana's *lila;* He is both *swayam* and swasmin. The sages and seers of India have thus

been able to seize by direct vision the greatest equation of all: that the microcosm *is* the macrocosm. *Aham brahmosmi* is an equation certainly—even if it is not quite the identity of Shankara's conception. There is, let us suppose, a vast canvas, pale blue painted; and at the centre, or almost at the centre, a bright dot, hardly more than a dot, representing the moon. Don't we grasp the balance effected in the picture, don't we apprehend its ineffable beauty? Do we not seem, as it were, to grasp the transcendent beauty of the Infinite sky through a piercing perception of the beauty of the seemingly finite moon? This beauty—the beauty of the final equation of all—is the highest beauty as it is the ultimate truth; it may be called variously the beauty of *nirvana*, of *bayalu nirbayalu*, of *shanti*, of the Bliss of Brahman; it is an integration of all other beauties, all other truths. But this beauty, this truth, cannot be argued out; it cannot be demonstrated in a laboratory; it has only to be experienced—and, perhaps, not for us mere terrestrial men is this untranslatable experience. But it is there—so the wise men of all times tell us; it is the dizzy peak of the spiral; it is absolute beauty blended with absolute goodness and absolute truth, the formal, the functional and the quintessential aspects of the One held in a final synthesis. It was, perhaps, a dim recognition of this that inspired Keats to conclude his famous Ode with the oft-quoted lines:—

'Beauty is truth, truth beauty,'—that is all
Ye know on earth, and all ye need to know!

K. R. SRINIVASA IYENGAR

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So when we talk in future of Freedom, let us think. Freedom for whom? For ourselves? For our own little set? For those whose opinions and traditions are similar to our own? Freedom for Britain? For our Empire? For those who speak our language, believe in our creed, wear a white skin?...Let us never forget that the people of China, yes, and negroes, too, are fighting on the side of the United Nations . . . .Therefore it is up to us to widen our vision. To open our minds and learn. To open our hearts and see to it that we ourselves sow kindly and tolerant seeds of Freedom, for remember:

"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."

And the spirit of Goodwill, the force of Friendship, will, I believe, together take us a long way towards the eternal Spring of international understanding.

JULIA CAIRNS

# NEW BOOKS AND OLD

## INDIAN LITERATURE : ITS FUTURE

The future of Indian literature should deeply engage the attention of those who are genuinely interested in India. Less dramatically than Indian politics, but as significantly, less fundamentally, but more excitingly than Indian economics, Indian literature is undergoing changes under the stress of the war. These have occurred in forms and contents and also in the personal and impersonal attitudes of those sections among the Indian writers who are likely to survive the longest after the War. Some of the changes are opportunities which can be ignored only at the peril of the Indian culture, while others contain evil possibilities needing utmost vigilance from now.

Before, however, we take stock, the supreme *fact* of the oneness of Indian literature may be asserted. If, in spite of sharp nationalisms and differences in race and in political and economic development, there is a definite European literary tradition which binds the French, the Italian and the Spanish traditions into a Latin-Catholic-Mediterranean group, on the one hand, and the English, the German and the Scandinavian into a Northern-Protestant group on the other, and if that European tradition then eventually comprehends both the groups and brings the rest within the larger orbit, then the presumption of a whole common corpus of Indian literary traditions, derived from Sanskrit and instinct with the Hindu-Buddhist-Islamic heritage and enriched by the Western influence, must seem strong to those who are not deliberately blind to or are not blinded by the bright immediacy of this idea of oneness. Needless to say, the unity of Indian literary traditions is a plural unity, and its reality is of the order of what Miss Fallet calls the Concrete Universal, but emerging through "crises" in the historical process.

The common Indian literary traditions are more than a parallel presumption. They actually cut across the regional literatures and decide some of the basic stimuli and responses of writers and readers. In fact, the commonness is so implicit that it has lost its markedness except when it is up against another specific tradition. Take love, which is the staple food of literature. In the European tradition, love is informed by passion, as Rougement in his *Passion and Society* has shown. Contrasted with that passionate love, the Sanskrit, Hindi, Urdu or Bengali treatment of love is literary to the point of sophistication. The Vaishnavas, who should have known better, have etherealised "passion" beyond human redemption. Even in the best Urdu love-poems, wit displaces the urgencies of this world and makes of love an exercise in "conceit." As in love, so in regard to the individual man and woman. It is strange but true that even in the novels and dramas of Tagore, and they were conceived in the period of developed individualism, very few "characters" are individuals in the European

sense of the term. The main line of Indian literature has avoided "passion" and "character" in its preoccupation with its own world-view, in which such things are on a lower plane. Which also explains why "character," if not "passion," is to be found here, if at all, among folk-tales and legend cycles.

Probably, the point of view of the "historical process" gives a better understanding of the fact of unity. The forces behind the process can be classified into two types: (a) the literary, and (b) the non-literary. The literary ones refer to sources and influences. It is well known that all the important Indian literatures, with the probable exception of Urdu, had their first resurgence under the influence of the Bhakti cult, and their second birth in the beginning of the nineteenth century, when Western learning opened a new window and made Indian writers look out into the broad vistas of "romance" and "scientific reason." The varying tempo of adjustment to Western ideas, no doubt, graded the literary quality in the initial stages, but the total impact was a great leveller indeed. Whatever differences exist in the outlooks of one modern Indian literature and another may be reduced to the time-scale of assimilation of the Western influence. If Hindi literature absorbed the Western ideas earlier than the Urdu or, what comes to the same thing, if Urdu literature stuck to the older formalities with greater persistence than the Hindi, or if Bengali literature was the first to store away its inheritance and acquire the New Learning, it would not abolish the basic datum of all regional or communitarian types being revivified by the incidence of Western ideas as communicated through the English language. The extraordinary number of translations of English classics, the preponderance of a rational outlook and a romantic angle towards love, the revolt against social injunctions, a sense of social maladjustment and a desire for revaluation are features common to all the Indian literatures of the nineteenth century. Even when the reaction set in, the nationalist approach was only mechanically opposed to the indiscriminate adoption of the Western modes of thought and living. Attempts were made to culture the indigenous, but they came to nought in nearly all cases. Between the original synthetic impetus of the Bhakti cult and the secondary, eclectic contact with the West, the capital uniformity of the various modern Indian literary traditions was processed. And then, in the last thirty years, Tagore strode all local literatures like the Colossus. His Bengali was no bar to his all-India hold. His works are centripetal for Indian culture.

These literary sources and influences, hastily sketched, may be described as the epi-phenomena of certain non-literary, material conditions of living in India. There seems to have been a faint, long-period correlation between politico-economic disturbances and literary upheavals in the past; from the nineteenth century, the connection becomes manifest, until, at last, in this century, it becomes close. Round about the eighties of the last century, the feeling of political disillusionment began to grow, and nationalism came in its wake. The new landed and professional interests were at last formed into a class which defeated the

original reasons for its existence by the help of democratic ideas and a general acquaintance with the defects of the Western civilisation. Probably, the content of this nationalism was more imitative than positive; it may as well be that from then on the Muslim intelligentsia began to be suspicious of the nationalist intentions; yet the interests of the middle class *vis-à-vis* the Indian administration covered the deficiencies in the unity, and made for a fair degree of uniformity in the contents of literature, subject to the varying degree of contact with the West through the administration. The literature of this epoch was the creation of the salariat, *i. e.*, the government servants, and reflected their "legitimate" hopes about the future political and social status of India. Hardly any hope, any attitude of this age could be called specifically Bengali or Marhatti, Hindi or Urdu. In fact, the sketches of travels, the mutual renderings of stories, myths and legends, the ignorance of the folk-literature, the imitation and the adoption of English literary ways and manners were features common to all. Indian society had thrown up a new class that wanted to make up for its un-rootedness by its loud protests of Indian-ness no less than by its hectic search for props in the West.

Once the unity of modern Indian literary traditions is appreciated from the stand-point of the historical process, the changes which are taking place in the Indian literary forms and contents during these war years may be appraised. The first noticeable change, for obvious reasons, is the absence of songs, poems and novels built round the struggle for political freedom. These have long occupied an honoured place in modern Indian literature. The vacuum, however, is being filled with the literature of another type of freedom, *viz.*, the socio-economic. The last two years, during which the Soviet Government has become the ally of the British, have witnessed a phenomenal increase in what is called Marxist literature. Young men and women seem to have discovered the Promised Land in Russia and are using Marxist terms with abandon. It is not difficult to detect the elements of faith and the proofs of loose thinking in such uses, but a serious student of literature cannot but observe there in transference, projection, rationalisation and sublimation, in fact, all the techniques by which the mind of man helps to preserve human integrity.

Probably, the Marxist tendencies are something more than a symptom of self-preservation; they are the pointer-readings of a progress in our literary attitudes, which, as is well-known, had a blind-spot in regard to the life of the people. None can forecast the future of Indian Marxist literature; after the war, the whole thing may be banned; but, sooner or later, it will stage a come-back in a shape more Indian and less foreign. Then the problem will arise of mutual adjustment between the nationalist and the socialist attitudes. A bigger dose of nationalism may vitally modify the international outlook of socialism, provided the social changes promised by this war fail, that is to say, succeed in further aggravating the anti-British attitude through a process of unemployment, business crises and trade restrictions. As these are not unlikely post-war phenomena, the interests of a healthy

development of Indian literature demand a careful fostering of the economic interpretations and the internationalism they lead to. Thus it is that the brilliant prognosis by Dr. Kohn-Bramstedt in THE ARYAN PATH for April 1943 of the function of the social novel of today and tomorrow does not strictly hold good of the Indian case. Most of the major Indian social symptoms move against such attitudes of international co-operation as he would wish and drive towards the "madness of perverted nationalism," as all sane men would hate to have them do.

Excluding the Marxist literary attitudes, there are at least two other agencies which, under proper guidance, may favour the future Indian literature. The first is the general feeling of revolt which the Congress movement has generated, and the second is the consequential sense of dissatisfaction with mere political action which that has occasioned. After the war, when some form of national government will have appeared, Indian novels are likely to record deeds of "rebellion" and acts of "heroism." Simultaneously, disillusionment will also raise its head and seek new avenues of satisfaction for the patriotic impulses. The avenues, when they are not Marxist, may as well be better sex and family adjustment, and a recrudescence of religious faith. It does not require a prophet to predict that Indian literature is likely to be split up into two hostile camps, one, the sociological, materialistic and socialistic, the other the metaphysical, idealistic and traditional. The second camp need not be that of the anti- or the counter-revolutionaries. Informed by scholarship and the pragmatic sense, it may correct the ignorance and the unreality of the Indian Marxist literature in regard to Indian culture and the weight of its incidence. Similarly, the first camp may have all the fervour of a religion.

In between these two schools, we may have reportage, travel diaries, poems and so on; but in so far as their literary quality is independent of social attitudes, their values will not affect their readers sufficiently to be noticed in any sociological account. In a sense, they may be the only "literature," but in view of the fact that active war service has not attracted the "right type" of Indians in any large numbers, the prospects in India of a pure war literature with adventure, heroism in the face of death, discipline and efficiency, are small indeed. If the English literature of the next few years is going to be mainly the pilot's and the sea-captain's affair, it can be understood why the Indian literature of the same period is going to be comparatively weak in character and strong in ideologies.

The present status of the Hindi as against the Urdu literature appears to thwart the above prognosis. For one thing, Hindi and Urdu had been drifting apart for quite a long time before the war started, and for another, the non-participation of the Muslim League in the political movement had denied a section of the educated Muslims the benefit of the experience that could form the subject-matter of the new literature. At the same time, the following considerations are real: There is a large number of Muslims among the Communists who are most making the literary experiments; moreover, the alleged absence of

"patriotic" feeling among the Muslims and the Communists is not borne out either by statistics or by observation. And then, just under the pressure of the war, the work of various nationalist organisations that had addressed themselves to the task of creating a Hindusthani language out of Hindi and Urdu is being actively pursued, though with different motives, by the All-India Radio and the Information Departments. If we add the Hindusthani of the Talkies to the above, we need not despair of the separatist literary tendencies on the basis of religious communities and their linguistic or cultural differences. Much will depend upon the Congress-League *rapport*, but the influx of youthful members into the latter is a hopeful sign for Indian literature. The evolution of the Indian literary traditions calls for an understanding between these two organisations. If there is no understanding, the unity of the Indian literature, forged with such patience by the historical process, will be broken to bits, and the broader issue of Indian culture will go by default.

The modes of living of present-day writers are no less important than the wider possibilities. Today a number of writers are in jail or otherwise silent, while others are in the Information Departments or in journalism. Which only means that "literary" activity is not brisk, and "propaganda" is current. But when we remember that before the war learned men were becoming authors, the lessons of journalistic propaganda may not all be to the bad for literature. Besides, on comparison, one notices greater conviction in modern journalistic writing; it is probably stronger against the Fascist than for the British; but the conviction is there for all to see. Be that as it may, the writers' habit of looking up to the administration for maintenance is going to survive. And every consideration supports the justice of that claim. Thanks to the paper shortage and the soaring prices, the independent writers are in a miserable condition, and it is touch-and-go for them to be Marxist or Fascist. Probably the chances of Fascism are greater in misery than in prosperity. Once that tendency gets a chance, the broad vision of the Indian literature will be restricted. Only a national government can check this ugly tendency and preserve that great tradition of internationalism which eminent Indians from Raja Ram Mohan to Tagore and Pandit Jawahar Lal have fostered with all their creative energies.

To conclude: Indian literature is going to be more sociological than purely literary. The sociological approach may be Marxist-internationalist or Fascist-patriotic. The first tendency is likely to lead to experiments, and the second may end in traditionalism and increasing separation between Hindi and Urdu. Marxism will naturally be materialistic, but against it will mainly work the theological inheritance and the religious traditions of Hindus and Muslims. For the Muslim writers, however, their roots in the Islamic democracy and their burning faith in the future will have a countervailing effect upon their theology. The patriotic fervour among Hindus being stronger than desire for change of the social order, Marxist Indian literature will not go down with Hindu readers easily, unless the jargon is religiously abjured.

That done, the Marxist Indian literature becomes equal to the people's literature. Only that can abolish the Hindu-Muslim separatism in literary traditions, and purify patriotism of its Fascist predilections. But there, again, only a national government can create the necessary conditions for such a literature. Till then, all the inner resources of India should be tapped to prevent frustration from slithering into the romantic, slave-worthy cult of race and the Super-Man.

D. P. MUKERJI

# THE LINGAYAT CREED*

This annotated recension of a Sanskrit work of the seventeenth-century writer Nandikeshwara explains the importance and the significance of the wearing and worshipping of the "linga" by followers of the Lingayat religion. It is published here with an English translation and a 682-page Introduction. The editor has taken great pains in compiling this Introduction, which deals with the history and the philosophy of the religion.

It has been commonly accepted that Virasaivism was revived late in the eleventh century as a protestant movement against the empty ritual and formalism of contemporary religious practice. With the inspired advocacy of ardent seekers after spiritual truth like Basava, the reformist movement succeeded in evolving a direct and simplified form of religion—Virasaivism. Disregarding the limitations of caste, sex, creed or condition in life, a broad eclectic and democratic faith with insistence on Bhakti was the fruit of this mediæval religious ferment. Since then, the fundamentals of the faith have been restated by many writers, of whom Nandikeshwara was one.

It is now accepted also that Basava was not the founder of Virasaivism. But Shri Sakhare maintains that Basava was the founder, in the face of weighty opinions like those expressed by Dr. Nandimath. In fact Basava put so much life into the religion by his teachings that his over-enthusiastic admirers have ever sought to credit him with foundation of the faith, in spite of the now discovered works and activities of earlier saints like Revana-siddha, Ekorama, etc. The early history of the religion is shrouded in impenetrable obscurity. No authoritative work on the subject written before the eleventh century is extant. In the light of recent historical research and particularly on the evidence of the Mohenjo-Daro finds, it has been assumed generally that Siva worship extends back to the Indus Valley civilisation. It has seemed probable that it may date back even to the pre-Aryan culture of the ancient Dravidians.

It is Shri Sakhare's thesis in his Introduction that later Shaivism is traceable to ancient Dravidian or pre-Aryan forms of worship. He argues that it has developed through the ages side by side with the Vedic cults of sacrifice and worship. He declares that the *Agamas* claimed as scripture by the

* *History and Philosophy of Lingayat Religion.* ( *Being an Introduction to* ) *Lingadharanachandrika of Nandikeshwara.* Edited by M. R. SAKHARE, M. A., T. D. (Cantab.). (Published by the Author from 134, Thalakwadi P. O. Belgaum. Rs. 15/-)

Lingayats embody principles and rituals opposed to Vedic injunctions and akin to ancient Tamilian tradition. He claims for the *Agamas* an authority and a status equal to those of the *Vedas*. He sees the *Agamas* as the products of Dravidian culture of a period when the Aryan influence was either not felt or had not been assimilated. Unless by all this Shri Sakhare means to suggest by implication that Lingayatism took its rise in pre-Aryan Dravidian culture, was independent of Vedic influences and existed and developed simultaneously but separately through the ages, all the ancient history extending over hundreds of pages is thrown out of focus and will have to be deemed entirely unnecessary.

With the indeterminate character of our ancient chronology and the hypothetical nature of the conclusions which research with respect to the *Agamas* has yielded, Shri Sakhare's conclusions about the influence of the *Agamas* on works like the *Gita* and on religious practice generally must be deemed only tentative. Unless corroborated by further research about their origin and their authority, it is difficult to accept the inferences. Such a statement as that the *Gita* enjoined a turning away from the *Vedas* and the *Upanishads*, that in fact the *Gita* contradicts their teachings, is hard to swallow.

All that may be legitimately concluded, and that tentatively, from the nature of the evidence tendered, is that traces of worship of a Deity akin to Siva have very long persisted in a variety of forms and under different names. It is only by implication and analogy that the "Supreme Being" of the ancient Dravidian writings on the seals at Mohenjo-Daro and that of the Rigvedic period, has been identified with Siva inasmuch as the name "Siva" occurs in neither. Certain links in the chain are too weak and slender to bear the weight of historical proof that is hung upon them. The theistic partialities of early Shaivism and the symbolical character of the "lingam," the wearing and worshipping of which are important practices of the religion, also tell a different story.

The exposition of the principles and the philosophy of the religion is erudite and informative. Prescribing a definite mode of conduct and accepting gradualism as a principle of spiritual realisation, Lingayatism claims attention as an individual branch of Indian thought. Two principles which underlie the practice of the religion must be specially commended. Lingayatism, disregarding artificial barriers between man and man, stands for universal brotherhood. And it prescribes no ascetic turning away from life but recognises the possibility of spiritual realisation in the world.

While it cannot be denied that the author has laboured much in compiling the Introduction the reader cannot escape the idea that the work could have been more concise. The printing and the get-up leave something to be desired. If Shri Sakhare has not conclusively proved his thesis he has certainly provoked research, for which he must be thanked.

V. M. INAMDAR

# RELIGIOUS BIGOTRY AND IMMORALITY*

This book is a valuable and vivid contribution to the seventeenth-century history of the Portuguese empire in India and of the independent kingdom of Arakan, now a part of Burma. Its value lies not only in the rarity of books upon the subject, but in Mr. Collis's reputation for intellectual integrity, his restrained yet fascinating prose. In *The Land of the Great Image* he has brought to light information from sources inaccessible to most readers, and has fully utilised his own explorations and contacts with scholars in India and Arakan.

He takes the reader first to the "Golden City" of Goa, the flamboyant capital of Portuguese Asia, painting a detailed picture after the Frenchman Pyrard, who visited there in 1608. According to this soldier-sailor adventurer, local society, both Latin and Indian, was in a deplorable state of decadence. The white conquerors specialised in kidnapping young people from the neighbouring Indian states. The slave population of Goa became great and cheap, and this insult inflicted on human dignity inevitably degraded the masters. It would appear that ecclesiastical authority approved the slave traffic. Moreover, the ruthless Catholic Inquisition, intent on making converts by fair means or foul, tortured to death or drove from the community the best Hindu, Mohammedan and Christian elements. The author makes effective use of Dr. Dellon's contemporary account of his dreadful misadventures at the hands of the Grand Inquisitor.

The main character of the book, the Augustinian friar Manrique, takes rather long in emerging from this vicious and often macabre Goanese background. It is a structural weakness, perhaps owing to lack of data, that when at last he does appear, he is immediately transferred to the Hindu dominion of Cochin. At an early age, Manrique had left Portugal to convert what he considered to be pagan Asia to what he equally erroneously imagined to be Christianity. Upon the narrative of his *Travels*, Mr. Collis has built the best part of the history.

Friar Manrique set sail from Cochin in 1628 to the town of Hugli, near the present Calcutta, where there was a Portuguese settlement and an Augustinian monastery. He had reason to be amazed at the large crowds of Hindus who, by way of subliminal religious practice, waded into the sea and offered themselves to the sharks. He could make as little sense of self-immolation as the Hindus of the intolerance and cruelty of the Goanese Catholic Inquisition.

After something over a year's stay, Manrique was ordered to Arakan. He carried his message across the Bay of Bengal, probably in one of the Portuguese slave-ships. At Arakan these slaves were the chief source from which he drew converts. Out of 3,400 Hindus and Muslims kidnapped annually, he was able to baptize some 2,000. The irony of this either did not strike him, or, if it did, Mr. Collis suggests that he justified it in this way:—

* *The Land of the Great Image*. By MAURICE COLLIS. (Faber and Faber, Ltd., London. 16s.)

The catastrophe suffered by these innocent persons was only temporal. Their abduction, ruin, enslavement, degradation, were spiritually an extraordinary piece of good fortune for them. Had they remained in their villages, tilling their fields, tending their cows, passing their lives in industry and thrift, happy, simple but ignorant of the essential truth, they were doomed to eternal punishment in hell. This was the consolation he now was able to bring, as he went among them holding out his crucifix. Let them dry their tears, cease to grieve that they had been torn from their homes, would never see their families again, would pass the rest of their lives in servitude; let them rather rejoice because, when he had baptized them, as baptize them he would if they confessed their errors, their happiness in the next world was certain....Their misery and despair did not shock Manrique because his mind was fixed on saving their souls.

The friar passed the next few years in Arakan, the Land of the Great Image of Buddha, visiting most of the chief cities, establishing churches and making converts. His methods were zealous but scarcely ethical. He gained the confidence of the Grand Dowager by a bit of backstairs diplomacy, and ingratiated himself with the King, who was obsessed with the mad notion of becoming Lord of the World. He obtained royal favours for the Christian community with the facility of a scheming courtier. His mission seemed perhaps to coincide too conveniently with Portuguese political interests. During his entire stay in Arakan, Manrique worked hand in glove with the Portuguese government at Goa.

Despite a certain bravery and resoluteness, an ability to make himself agreeable and at times to be kind, his qualities are not likely to arouse the sympathy or admiration of the reader. Indeed, it appears as no more than just retribution when, undertaking a diplomatic mission for the Goanese Viceroy, he was captured by Indians, mistaken for a slaver and severely beaten. Fate further turned the tables by sending as his rescuer a Muslim merchant who showed a compassion for the physical plight of the infidel that the friar had seldom felt for a pagan slave. Far from realising this experience as an opportunity to increase his spiritual stature, Manrique remained as confirmed a bigot as ever. Not at all the desirable moral outcome, but unfortunately true history.

It is, by analogy with current events, of typical interest that the friar shared with the King of Arakan the dream of a religious world unity through military domination that would bring peace and salvation to Asia. In the fancies of these two, the old Christian and Buddhist visions were falsified beyond recognition. That Manrique could ever have hoped to convert Hindu and Muslim Indians and the Buddhist Arakanese to be members of a Catholic world state, with a decidedly Portuguese way of thinking, shows how tightly he was encased in *maya* and in his dogma. Convinced that he was offering something infinitely precious, it did not cross his mind that Christians from the West might be suspect because they had made Indians slaves. Mr. Collis, with the fairness one would expect from the author of *Trials in Burma* and a one-time District magistrate at Rangoon, shrewdly observes:—

But we are the last persons to blame him for that; have we not taken away the liberty of all Indians and at the same time invited them to believe that our civilization is superior to theirs?

DENNIS STOLL

# PSYCHISM*

Dr. Bendit is a practising psychiatrist, and Miss Payne is clairvoyant. This work, therefore, is bound to arouse much interest, and, it is to be imagined, controversy in certain quarters. The medical profession, as a whole, will not like it; spiritualistic circles will take umbrage at the authors' treatment of mediumistic phenomena and insistence upon the danger of what they call "negative psychism," as distinguished from the controlled and positive variety presumably practised by Miss Payne in the exercise of her clairvoyance. Mr. L. A. G. Strong, fortunately, in a foreword goes some way to disarm criticism by pointing out that the subject-matter of the book "is not yet susceptible of the kind of proof that would be demanded in a laboratory," and by his statement that the authors are bearing personal witness to their conclusions. Nowhere, perhaps, do the authors make clearer their object in writing this volume than in the chapter on "Psychic Problems," where a comparison is made between the approach of the psychiatrist and the "psychic" respectively to the general problems of health and disease:—

> The psychologist's task is to help the patient to analyse the hidden roots of his fear. The psychic, however, teaches the patient to realise the tension in the mechanism, and how the tension weakens mental and emotional control.

They then suggest that there are at least three angles from which the subject of health may be viewed, *viz.*, medical, psychological, and psychic. They visualize a future where a body of "psychic pathology" may have come into existence, "which can be placed beside, and on a level with, what is already known of the pathology of the body and of the subjective aspects of the mind."

As a mere patient on occasion, your reviewer has some hesitation in contemplating with enjoyment the future possibilities of "psychic" probing being added to the more unsavoury explorations of some medical practitioners! We are living in a Dark Age; and it is not at all clear that scientists are prepared to accept the implications of their discoveries from an ethical point of view.

The authors make reference in their pages to such questions as rebirth, yoga, chakrams, and similar topics. Their statements on these matters have no evidential value, though it is obvious that they are indebted to a large extent to some of the literature loosely comprised in the general term "theosophical." It is a little surprising, therefore, to find omission of any book of such a nature from the "Books Recommended" in an appendix. This absence becomes important in view of the authors' unsupported assertions with regard to "Higher" and "Lower" psychism, and their brief references to methods of *yoga*. They believe that the Western mind has attained some degree of "scientific objectivity," while the background of the Hindu *yogi* "has the practical disadvantage of being vague and nebulous as to material things." For this and other reasons they prefer to approach their subject "from the standpoint of modern psy-

* *The Psychic Sense.* By PHŒBE PAYNE and LAURENCE J. BENDIT. (Faber and Faber, Ltd., London. 7*s.* 6*d.*)

chology rather than by the old traditional route."

But what really does "modern psychology know of these things? How are we to comprehend the act of perception, psychic or other, without knowledge of the nature and attributes of the Perceiver, and the dual nature of the human mind in its activity under cyclic law? There are *vedana* (sense perception) and *vijnanc* (the intellectual principle), and both are but manifestations of *karmic* law. It may be that what the Western mind needs is objectivity with regard to the general principles informing ultimate reality, and an associated realization of the significance of moral philosophy in the life of the individual. Certain it is that, without a true metaphysic, the Western methods of research in the realm of psychology are likely to lead to sorcery of the worst description. It is a merit of this volume that the authors are not altogether unaware of these considerations, and that they are obviously desirous of establishing new values in a treacherous field of investigation. But the requisite landmarks have been set up already in the mass of information that was forthcoming at the initiation of the Theosophical Movement in the last quarter of the nineteenth century. Why should they be forgotten or ignored?

B. P. HOWELL

## POLITICS OF EARLY MUSLIMS*

Nothing speaks so eloquently of the radical vice of our intellectual life as the fact that it is divorced from its own cultural past. It is sustained on an alien soil and is ignorant of its own heritage. No wonder that Islamic thought has been unjustly relegated to the background as of no moment for the present status of our knowledge. That an appreciation of Muslim thinkers is of vital significance for the understanding of medieval thought has been justly stressed by the distinguished French scholar E. Gilson. The acumen of the schoolman Duns Scotus is nourished on the dialectical subtlety of Avicenna and the structure of his thought is inspired by the ontological principles enunciated by the master. Nor is it only in the sphere of speculative thought that the East has been the master of the West. The Spanish savant Miguel Asín Palacios has brought to light the working of Islamic conceptions on European literature. The same holds good of political thought.

Prof. Haroon Khan Sherwani rightly regrets that Islamic political thought has not received its due. He has set himself the laudable task of giving us a glimpse—and more than that he does not pretend to do—into the political theories of Muslim thinkers. Their theories, as he says, were not alienated from political life. They were embedded in facts and some of the theorists like Nizamul Mulk Tusi were themselves statesmen of tried ability. Nor was their political thought alien to moral and religious values.

* *Studies in the History of Early Muslim Political Thought and Administration.* By HAROON KHAN SHERWANI, M. A. (Oxon.). (Md. Ashraf, Kashmiri Bazar, Lahore. Rs. 6/-)
*Caliphate and Kingship in Medieval Persia.* By Dr. AMIR HASAN SIDDIQI. (Md. Ashraf, Kashmiri Bazar, Lahore. Rs. 4/-)

In order to lead us to the right perspective, Professor Sherwani first surveys, rather too cursorily, the political thought of the chief exponents of the East; Confucius, Mencius, Kautylia and Ibn Khaldun. As the political thought of Muslim thinkers is mainly based on the teaching of the *Quran*, he justly deems it necessary to enunciate the Quranic conception of the State. Professor Sherwani rightly protests against the tendency of the European writers to regard political absolutism as exclusively Oriental. Political absolutism may take both healthier and unhealthier forms. It may become a necessity in the life of a nation or it may be superimposed by sheer force. As such it is a universal manifestation and cannot be denounced as an ineradicable vice of the Oriental mind.

Professor Sherwani has admirably dealt with a great subject in a small compass and has convincingly shown that the neglect of Islamic thinkers will leave unfortunate lacunæ in the history of political thought. It is in the fitness of things that the theories of Farabi and Ibn Khaldun should be as diligently studied and as sympathetically appreciated as those of Montesquieu and Vico.

Dr. Amir Hasan's object is different. He is not so much concerned with the theoretical import of the question of the Caliphate as with its historical reality. For better or worse the institution of the Caliphate has left an indelible mark on Muslim history. Thanks to the growing extension of the world of Islam, it was hardly possible for the Caliphs to wield undivided authority everywhere. The emergence of the Turks as a military factor in the reign of Caliph Mutasim was big with dire consequences for the Caliphate. The Turks gradually arrogated to themselves all the authority and the Caliphs lived on their favour. Dr. Hasan shows how, in the struggle between the Caliphate and the Sultanate, the Caliphs were ultimately reduced to nonentities and forced to lead a shadowy existence without any temporal power.

We become painfully conscious of the ideals that could not incorporate themselves in historical reality. The Caliphate was an institution based on the Islamic ideal that religion and politics are not worlds asunder, necessarily in conflict with each other and evolving moralities of their own, but form an indissoluble union founded on the no less indissoluble unity of life. But the Caliphate could not grow equal to its task. Dr. Hasan has shown with a wealth of facts how the Caliphate lost its *raison d'être* and how the Sultanate could ultimately wrench its own freedom from that decadent institution. We only feel that enough justice has not been done to the aspirations and ideals that inspired the institution and enabled it to stir the Muslim mind even in its most decadent days. But Dr. Hasan's book deserves to be read and studied by all those interested in the inner history of political institutions.

S. VAHIDUDDIN

*Donne: A Spirit in Conflict.* By EVELYN HARDY. (Constable and Co., Ltd., London. 10s. 6*d*.)

The renewed interest in Donne which has characterised the last thirty years is understandable enough. Like us, he was torn between two worlds, at once attached to the past by many unconscious ties and consciously repudiating it with a mind as rapacious as it was discerning. The man, Miss Hardy writes, "who stood in the age of shifting emphasis from Catholic to Protestant thought, a transitional experimenter," turned his back upon his literary heritage. Yet the daring originality with which he broke through to the future with all the avidity of a Renaissance individualism was balanced and opposed in the deeps of his being by a morbid mediævalism, while his mind was entangled in the scholastic casuistry which his first teachers, the Jesuits, had clamped upon it.

Yet to write thus is to generalise. The extraordinary impression which Donne makes whether in the "Songs and Sonnets" of his youth or the sermons of his age is due to his unparalleled consciousness of himself. To judge by the imagery of his poetry, the visible world hardly existed for him, nor for that matter did his mistress or even his God save in the light, often lurid, of his relation to them. Never was a man so haunted, so imprisoned by himself, so conscious of his own dread drama in a world to which he could seldom reconcile himself and which inflamed his appetites and humiliated his spirit save in moments of ecstatic release.

In her concluding chapter Miss Hardy tentatively analyses the basic disease within him in the light of modern psychological knowledge, fastening particularly upon what she boldly calls "that revolting sermon, *Death's Duell*," with its ruthlessly repulsive harping upon the nightmare of original sin. Pernicious as this doctrine undoubtedly was when it took root in a morbid soil, she is perhaps too ready to dismiss it as being entirely divorced from reality and to suggest that if only Donne could have sat at the feet of the liberal rationalist Lecky of a later day, all would have been well with him. She is more convincing when she compares Donne with Hamlet, whose exact contemporary he was and of whom, in the unresolvable conflict which tormented him, he was a close counterpart. How this conflict originated no one can answer, as Miss Hardy confesses, though she makes some interesting conjectures. But it would be misleading to suggest that she is unduly preoccupied with it.

Her book is primarily of value as a well-written, scholarly biography, embodying all the new facts which research in recent years has brought to light, yet without pedantry or dullness. She reviews Donne's verse and prose briefly, but in a just perspective, and she is particularly good in her detailed drawing of the contemporary background. There was much in Tudor England that reminds one of Nazi Germany, both in the barbaric persecutions and executions, and what she calls "the inordinate desire for death in the nation." Donne's enlightened toleration, despite the intense strain of personal fanaticism, is the more remarkable. It was not without danger that he could confess in that age, "You know I have never imprisoned the word Religion: not straigheting it friarly...nor immuring it in a Rome or a Geneva; they are all virtual beams of one Sun...connatural pieces of one circle. Religion is Christianity." Today, perhaps, so honest a man would have omitted the last three words.

HUGH I'A. FAUSSET

*20th Century Psalter.* By RICHARD CHURCH. ( J. M. Dent and Sons, Ltd., London. 5*s.* )

It is a bold poet who will invite comparison between himself and the psalmist David, yet that is in effect what, for no very apparent reason other than that of a literary whim—since David and he are not the only poets who have sung in time of trouble —Mr. Church seems to be doing here. These are some sixty sets of verses, one for the morning and one for the evening of each day in a month, held together by a rather redundant similarity of theme, one or two semi-symbolical iterations and an occasional reminiscence of the earlier psalter. Though the scheme of these poems demands that there should be sixty of them, one feels that it would be more satisfying to have half that number but the same amount of poetry. For poetry there undoubtedly is in these pages; here and there the poetic imagination successfully overcomes Mr. Church's abundant facility. It requires the poetic imagination to know and to state, in these times, that we in England share with Germany the guilt of the burning of the City of London; that the outcome of suffering is wisdom and that "if the fool will persist in his folly he will eventually become wise"; that death gives birth to life and is essentially a theme for praise; that "the serener spirit finds pure all that can happen to us." The trouble is that these verses are only the bread-and-scrape of poetry; the poetry in them rescues them from superficiality, but it appears to have been insufficiently distilled; it is emotion which, even if the necessary tranquillity is hard to find in these days, cannot properly be said to have been recollected. One suspects that these poems were as easy to write as they are to read, and that King David found his task more difficult.

R. H. WARD

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*Proto-Indic Religion.* By S. ŚRIKANTHA ŚASTRI, M. A. ( Published by the Author, 310, D. Subbaiya Road, Mysore. Re. 1/8 ; 3*s.* or $ .75) The Indus Valley excavations have considerably pushed back the history of Indian civilisation and have opened a new vista of historical research. On the basis of seals, figurines, amulets, pottery and objects of worship, and also of funeral customs, the author has attempted a comparative study of Proto-Indic religion with that disclosed by the *Atharva Veda.* He concludes that the civilisation shows predominantly Vedic characteristics, particularly those of the age of the *Atharva Veda.* But many distinguished antiquarians have traced Dravidian or at least pre-Aryan influences in the ancient forms of worship. The author's conclusions can, therefore, in the present stage of investigation, at best be accepted as plausible hypotheses. Shri Sastri's brochure provokes inquiry.

V. M. I.

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*Jesus Christ.* By S. K. GEORGE. (World Teachers Series, G. A. Natesan and Co., Madras. As. 12)

*The Woman at the Well.* By GOTHIAN. (Andrew Dakers, Ltd., London. 5s.)

*Jesus Christ* by S. K. George is a valuable addition to the Natesan series of "World Teachers." It is not easy to compress the life of Jesus Christ within the number of pages allotted to this series. Mr. George has, however, been remarkably successful in doing it in his own unique way. Apart from this, the book has but little merit as there is nothing original in the interpretation of Jesus, his teachings and his miracles. For over fifty years, eminent Christian scholars and critics have written volumes on the historic fact of Jesus Christ and his teachings, which have revolutionised Christian thought and outlook not a little. Mr. George's emphasis on the historic Jesus and his humanity therefore comes a bit late in the day. However, it is welcome, as perhaps no other Indian scholar has written from this standpoint so clearly and in such a thought-provoking manner.

Doubtless, history has its value; but as far as the life of great souls like Jesus Christ and others of his type is concerned, the principles that they preached, lived and died for are of greater importance thar the historic incidents connected with their lives. To us, it is not the historic fact of Jesus Christ but the principles he formulated that are a source of greater inspiration and strength.

Gothian's *The Woman at the Well*, on the other hand, contains refreshing sketches of a few well-chosen New Testament personalities, *viz.*, Mary, Judas, Mary Magdalene, Peter and the Woman at the Well. These can be considered to represent humanity. The author has depicted them in a delightful manner. The one on the "Woman at the Well" is exceptionally poetic and instructive and the author's generous and sympathetic treatment of Judas Iscariot deserves praise. The uncommon way in which the author expresses mystic experience is most inspiring; one is inclined to wonder if he is not a Theosophist in his spiritual outlook, and to wish that he had written the life of Jesus in his inimitable manner.

Unfortunately, he seems to have no clear views on life after death. Now we find him enthusiastic over souls seeking ever for wombs in which they may be reborn and now we find him consigning souls to Purgatory to perfect themselves. The word Purgatory probably is ill-chosen and does not convey his idea. His complacent obliviousness of the historic factor is really interesting.

A few of the sentences in this volume may be misconstrued due to their lack of preciseness, as that for instance on p. 149 where he refers to "Magnetic attraction, like to like etc." This is incorrect but if he meant the law of personal magnetism it would support his case. Again, on p. 163 we find the phrase "I reproduce myself" attributed to Sri Buddha and not to Sri Krishna of the *Bhagavad-Gita.*

On the whole the simple language and the lucid manner and also the earnest spirit in which *The Woman at the Well* is written are praiseworthy and some of the spiritual exhortations are well worth serious attention.

S. A. DAS

*The Totalitarian War and After.* By COUNT CARLO SFORZA. (George Allen and Unwin, Ltd., London. 3s. 6d.)

*Never Again!* Edited by CLIFFORD BAX. (Hutchinson and Co. (Publishers), Ltd., London. 1s.)

I have read *The Totalitarian War and After* four times now (and twice with considerable care), and I still just cannot say what it is about! In no part of its commentary on international events and national reactions to them between the First and Second World Wars do I find any clear idea emerging which derives from what goes before or is developed in what comes after. The personal reminiscences seem to add nothing or almost nothing to common knowledge, and do not seem either to lead to any common point. I can seldom recall having read a book by any one of anything like equivalent distinction which left me at the end so baffled as to what the author was seeking to say. Frankly, after my earlier readings, I was inclined to attribute my reaction to pure mental weariness, but after a final detailed perusal I do not think it is just that. Count Sforza knows his world of high politics and his heart is in the right place, but his mind gives an effect of not having penetrated the chaos and the flux to sufficient depth to have perceived the order and organic development underlying all these more superficial manifestations.

The general theme of the contributors to *Never Again!* is that since unfortunately the entire German nation cannot be exterminated some less desirable alternative will have to be sought, but very few valuable lines of constructive thought emerge from the miscellaneous suggestions which follow. The problem posed is one of first importance, but it will need to be confronted on a much higher level, both spiritual and intellectual, before it approaches fruitful solution. Every war has its horrors, and this type of pamphleteering is one of them.

GEOFFREY WEST

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*Immortal India: Or India's Deathless Heritage and Priceless Contribution to the World.* By L. H. AJWANI, M.A. (The Educational Publishing Co., Karachi. Rs. 2/8)

It is not easy to compress within the limits of a small book like this an account of India's ancient past or to deal in detail with all the aspects of her greatness. Yet that is what the author has attempted. Laying right stress on the fundamental unity of India, Professor Ajwani perceives this golden thread of unity running through the teachings of the ancient sages and the Indian way of life. The chapters on Indian kings and warriors, on Indian women and on the arts and sciences cannot but fill one with admiration for the ancient glory that was India. The past is clear but the future is all fog and mist and the book closes with but brief reference to India's clamant demand for self-determination.

Two things, however, must be said. The renaissance of Indian literatures today has hardly received attention. As holding a mirror to the workings of the contemporary spirit in India a chapter about this literary awakening would have been appropriate. Secondly, much of the book is quotation. Shall we say—of course without disparagement—Quotation, thy name is Professor?

V. M. INAMDAR

*Spiritual Authority and Temporal Power in the Indian Theory of Government.* By ANANDA K. COOMARASWAMY. (American Oriental Series, Vol. XXII (1942). American Oriental Society, New Haven, Conn.)

In the Indian theory of Government, the exact relationship of the spiritual authority and the temporal power has not been properly understood or has been misunderstood. Even an Indologist like A. B. Keith has gone wrong when he states that the connection of royalty with the priestly rank had long disappeared before the time of the Samhitas. Dr. Coomaraswamy has in this book endeavoured, with ability and success, to show the mutual relationship that existed between the King and the Purohita during the Vedic age and thereafter. It amounted to the "marriage" of the Priest (brahma) and the King (kshatra) who were representatives of the Sky and the Earth. The essential purpose of this "marriage" was insurance against drought and privation (*abhva*). This marriage, which should be that of Mitra (Sun) and Varuna (Sky) ensured the commonweal.

The learned author takes a correct view of the theory when he says, "What the Purohita knows, the King performs." The Purohita is the guardian of the realm and the King is the father of the people. The welfare of the kingdom depends on him who is exalted by the quality of self-possession. Self-assertion is suicidal. Real government depends on self-control, Rule on regard for Law. The Ruler by Divine Right cannot be, according to the Indian conception, an *absolute* ruler. For he is subject to another King, *viz.*, Dharma (Law), than which there is nothing higher. Does not the Upanishad call Law the "King of Kings"? In this connection the Vasordhara doctrine is outlined and explained by the representation of a Chakravartin at Amaravati (reproduced as the frontispiece), surrounded by his seven treasures, raising his right arm to the clouds, from which a shower of coins is falling.

The belief was that unless the King fulfilled his primary function as Patron of the sacrifice, the circulation of the "Stream of Wealth," the limitless, inexhaustible food of the God that falls from the Sky as Rain and is returned from the Earth to the Sky in the smoke of the burnt-offering, will be interrupted. It is manifest that this circulation continued to be uninterrupted down to the epoch of the Mauryas. Kautilya definitely assigns a distinct place to the Purohita in the scheme of his polity by a significant statement that that kingdom alone prospers where *śāstra* (Counsel) and *śastra* (Power) co-operate with and are assimilated to each other. The fundamental principle that has governed the Indian polity through the ages is that intellect alone does not count, nor brute force alone. What really counts is a harmonious blending of might and intellect.

Our thanks are due to Dr. Coomaraswamy for producing this admirable volume. He has indeed made a notable contribution, quite original in character, to an intriguing aspect of ancient Hindu administration.

V. R. R. DIKSHITAR

# ENDS AND SAYINGS

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

China has been bearing the brunt for seven years with a courage and a staunchness that will go down in history. Congratulations to the gallant nation poured in from press and publicists on the seventh anniversary of China's war, which has since become that of her Allies. Are not men ever ready to praise the bridge that carries them across? But fair words load no guns and furnish no planes, in which China is woefully deficient. The Chinese, as Mr. Eugene Lyons recently remarked of the Russians, "want our tanks, not our thanks."

In a characteristic message George Bernard Shaw said—"When I was born, China was the despair of the civilised world. Now that I am old, she is its hope. Do not let the hope be disappointed."

The Chinese are impeccably courteous. And they are tolerant. Mme. Chiang Kai-Shek's addresses before the U. S. Senate and House of Representatives a few months ago were models of graciousness and tact as well as of breadth of vision. But tucked in the speech to the latter (not given extempore, *nota bene*, but read from a prepared script) was a tell-tale Chinese proverb. It may well have brought a blush to many a cheek: "It takes little effort to watch the other fellow carry the load."

The plain fact is that the Chinese have not been accepted as allies on equal terms, and the Allies' cause has suffered for it. Their offer to help defend Singapore and the Dutch East Indies was not accepted. The Chinese troops were not allowed to move into Burma until Rangoon had fallen, though they had been waiting for weeks on the border. And yet—Pearl Buck has drawn attention to the fact—"The only country to declare itself officially for the freedom of all peoples, and for equality among all, has been China." If India could speak for herself and act for herself, her old friend China would not stand alone in open allegiance to those ideals which are also India's.

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Private prejudices play strange pranks with public objectives. Writes Miss Pearl Buck in *The New York Times*:—

> There are Americans in the South who would rather see Hitler win than give up their discrimination against the Negro. There are other Americans who would rather lose the war than see equality granted to the Asian peoples. There are Englishmen who would rather let Hitler win than give freedom to India.

Pearl Buck by her recent utterances on the war has come to be its front-rank critic. Time and again has she demanded a clarification of war aims. In a recent article in *The New York Times* Miss Buck reaffirms her faith that the freedom and democracy for which this war is waged must be freedom and democracy for all. Higher than President Roosevelt's famous "Four Freedoms"—freedom of speech

and of worship, freedom from want and from fear, she would set "the great freedom to be free."

Men would rather be starving and free than fed in bonds. They had rather live in fear of all sorts of trouble and insecurity if they can only be free. We misjudge the highest nature of man when we think that if we can keep him fed and secure under his own roof, let him say what he likes and go to church on Sunday, that he will be content. He will not be content, anywhere in the world, until he lives a free man in a free country, his people free in a world of the free.

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How very superior are the Four Points of Chiang Kai-Shek compared to the Four Freedoms—which are noble words which remain to be acted out, but which can be implemented by the former:—

Firstly, there must be no negotiated peace.

Secondly, the future peace should seek the emancipation of all mankind.

Thirdly, a joint machinery for winning the peace as well as war should be set up by the United Nations.

Fourthly, there must be a post-war world organisation with an international force.

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Mr. H. A. Wallace, the United States Vice-President, made a vigorous speech at Detroit, the scene of Negro riots, in which he also repeated the necessity of justice to the world as a whole. Nationalistic selfishness not only interferes with the well-being of numerous other states, but reaps its own harvest of greed and class-strife within its own borders. Therefore Mr. Wallace was right in saying:—

We shall not be satisfied with a peace which will merely lead us from concentration camps and mass murder of Fascism into an international jungle of gangster governments operated behind scenes by power-crazed money-mad imperialists. We seek a peace that is more than a mere breathing space between the death of the old tyranny and the birth of a new one....Our choice is between Democracy for everybody or for a few. Fuller Democracy for all is a lasting preventive of war. We cannot fight Fascism abroad and condone race riots at home. Three outstanding peace time responsibilities as I find them to-day are firstly, the enlightenment of the people, secondly, mobilising peace time production for full employment and thirdly, planning world co-operation.

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The unsuitable type of education imparted to our girls today has received more censure than constructive suggestions for its betterment. But Dr. D. N. Maitra of Calcutta at a recent conference outlined in brief his new scheme of education better suited to the sex. (*Calcutta Municipal Gazette*, 3rd July 1943). He proposes to start shortly at Calcutta a college where would be taught such subjects as would "contribute to a full, cultured and efficient life, and would also have adequate practical and economic value." We are glad that the scheme proposes to impart an education that could serve a practical purpose in the sphere of life in which most women have to be efficient and accomplished, *viz.*, the home. The detailed syllabus is reported under preparation.

The grinding mills of University examinations, with more emphasis on memory than on creative effort, leave too many sapped of energy on the threshold of life, ill-equipped to meet its demands. The system bears especially hard upon our girls. They are by nature more delicate and a degree is but poor compensation for their strenuous pursuit of education mainly—though imperfectly—designed for boys. Dr. Maitra's experimental scheme is reported to be

based on the harmonised combination of the highest Indian traditions with the ideals of

modern progress imparting the intrinsic joy and strength of an all-round and useful knowledge, helping in the development of a balanced character and personality in a healthy and beautiful body, training them for a better and more useful companionship as a wife and more efficient motherhood and opening for those who so desired new careers offering new sources of livelihood.

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The late Dr. R. R. Marett of Oxford pleads for a fair deal for "the little peoples" in "Natural Selection and the Lesser Folk." (*The Hibbert Journal*, April 1943). Adaptation to environment as applied to man means coming to terms not only with the earth but with fellow-men.

A cosmopolitan justice...is barely conceivable in idea, so little has been done to guarantee the rights of the more backward and defenceless peoples.

But many will agree with Dr. Marett in being of two minds how far they want the unifying process to go.

Every community, big or small, is bound to evolve a soul of its own; and with the advantage, I should guess, to the small one. Climate, race and language, to mention only those minor factors of differentiation, together set up a loom which can turn out as many patterns as there are weavers to devise them each according to his own taste; and, if it be but a leisurely hand-loom instead of a whirling machine that caters for millions, there will be all the more scope left for the creative imagination, which cannot be hurried.

Dr. Marett wisely deprecates too drastic a policy, however well intentioned, of interfering with the settled habits and convictions even of the modern savage, stipulating only that he keep his more aggressive activities within certain bounds.

And Dr. Marett as an anthropologist deplores the "Europeanism" of the attitude towards human history.

We may have heard of the Scandinavian discoverers of America in the eleventh century; but the no less intrepid voyages of those Vikings of the Pacific, the Polynesians, are hardly mentioned in the best academic society. Or, if these gallant souls were forsooth but barbarians, what of China, with a culture of longer standing than any that we ourselves can show?

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The following comments of the Very Rev. W. R. Inge will be received by some with a derisive smile and murmur—"The poor gloomy Dean again!" We quote them for they carry an important truth:—

Contemporary Europe has committed suicide. The sun is setting in the west and rising in the east. Asia will have her long deferred revenge upon her arrogant younger sister. The reckless squandermania of our Government is the prelude to bankruptcy, the repudiation, in one form or another, of public debts. The gifts of *panem et circenses* to the masses will end as they did in the Roman empire. The parasite will destroy its host. "Those wounds heal ill that men do give themselves."

The new Dark Age, which may or may not be a long one, will certainly generate a revival of religion. But what kind of religion? We have probably had our day as a Great Power, but I do not think that as a nation we are degenerate, in spite of the efforts of lay and clerical demagogues to debauch the citizenship of the electorate. "When He slew them they sought Him, and turned them early and enquired after God." I have hopes that the uses of adversity will not be altogether sour, though they can hardly be sweet. What are my hopes for a new reformation?

What kind of "A New Reformation" does he propose in his interesting article in the April *Hibbert Journal*?—

Those who have known members of the working class individually will certainly not despair of them. But among their worst enemies are the court-chaplains of King Demos, who are clever enough to say now what might well have been said a hundred years ago. The new Reformation must beware of them.

An Erasmian Reformation, to follow the Lutheran Reformation of 400 years ago! Yes,

that is what we should like to see; humanism, science, even politics, if such a thing were possible, brought into willing captivity to the obedience of Christ. But who have been the great pioneers? Origen, condemned as a heretic in the reign of Justinian; Erasmus, whose books are on the Index; Sir Thomas More, beheaded; Bruno, burnt alive. Are not the Quakers, as a body, the best Christians now in the world? They are the smallest of all the sects, and they do not increase. "A popular religion is always a corrupt religion," said Cardinal Newman, the *enfant terrible* of Catholicism. No; we may have an Erasmian Reformation; I pray God we may; but we shall never have an Erasmian Church.

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The discussion in the *Northern India Observer* for July 1943 of training for journalism in India is timely and important. Shri Diwan Chand Sharma urges expansion of the Department of Journalism of the Panjab University into a School of Journalism. The Head of that Department, Shri Prithvi Singh, goes into curricular details. Both discuss Western precedents and make out a good case for the practical advantages of such a professional school. But training in the practical field is not the only need.

It is too often tacitly assumed that anyone who can push a pen with ease will be good enough for the job. It is argued that since the journalist has to traffic in ephemeral interests, he need not worry much about tomorrow. That is a dangerous fallacy. Very few formulate their own opinions. The vast majority depend on editorial views. The chronicler of contemporary events is therefore not merely a chronicler. He is the maker of that mighty force in the modern world—public opinion. So important did this rôle seem to one American millionaire that a bequest of a million dollars was left to Harvard University a few years ago to "elevate the standards of journalism."

The journalist, moreover, represents the people. As such a representative he must represent them well. He is their friendly critic and advocate. To discharge this responsibility, he must have a well-informed, unbiassed outlook. That means that he must be more than a student of the technique of journalism, which, however necessary, is incidental. He must be a close and observant student of life. Schools of journalism are certainly desirable but they must deepen as well as broaden the minds of their students so that they can keep their heads above the flood of prejudice and predilection, short-sighted sympathies and creedal loyalties. Journalism of the highest type is more than a career. It is an avenue of service to moral values and ideals, to human brotherhood.

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Mr. B. J. Wadia, Vice-Chancellor of the Bombay University, speaking on August 2nd at a Bombay meeting in honour of Shri Ramananda Chatterjee, described journalism as a calling and as "one of the most responsible tasks ever entrusted to a citizen." He deplored that whereas twenty Universities in the U. S. A. had Schools or Colleges of Journalism, a single Indian University, that of the Panjab, could boast even a Department of Journalism. Mr S. A. Brelvi, who followed him on the programme, said that for many journalism was more a mission than a profession.

> The Press in every country is the expression of its beliefs and aspirations. In India, situated as we are, the Press is the most potent instrument for securing the liberties of the people and safeguarding them.... The Press has a great power not only for good but also for evil, and the test of a true journalist lies in this, that he should use that power for advancing the cause of human freedom and not of human quarrels and jealousies. Higher tribute cannot be paid to any man than to say that he has contributed to the advancement of his country in all its phases and that he has used his influence for good.

Ramananda Chatterjee, he added, was one of the most distinguished of those in our day to whom this tribute could be paid.

# 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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## RECONSTRUCTION IN EDUCATION

No reform can compare in importance with that of the education of the young in any plan for creating a world from which wars shall be banished. In the immediate future, builders of the new society will have to depend very greatly on the adult population for intelligent co-operation; as years go by, the youth and the children of today will take the place of leaders and followers alike. If educated properly they will strengthen the foundations and erect the edifice of a civilization compared with which our modern one will look like savagery. It is by making their own individual lives dynamic but contented, at once creative and co-operative, that men and women will establish a lasting peace and an order in which progress is harmonious and increasing. If war in the international world is to be banished, class struggles within nations must cease; this does not mean capital-labour strife only, but also conflicts due to competitive forces at work in all social spheres. Reconstruction in education is therefore the most important, and has the primary claim on human thought and imagination, and already useful discussions have been taking place on important phases of such reform in Britain and the U. S. A., as books and periodicals coming from these States well show. Presumably this must be taking place elsewhere.

Religious sectarianism is apt to blame the secular nature of the education of the last decades for the present troubles of humanity. Sectarians loyal to their creeds are apt to overlook the very substantial contributions they themselves have made, by supporting competition, in bringing on this war. History will regard Rome, Canterbury, Mecca as armament factories in the world of mind; these, like Hindu orthodoxy, in the name of Eternal Truth, have infected human thoughts with false notions which are the roots of hatred. If there is one enemy more than any other whom educational reformers will have to fight it is

religious sectarianism and orthodoxy; the upholders of creeds will demand the introduction of so-called religious instruction in the reformed system of education. Below we publish two articles on the subject—both dealing with the problem of religious education, the one in India, the other in Britain. They are written by thoughtful men. Rajasevasakta A. R. Wadia has just retired after a distinguished career in the educational field and he suggests, as "the only correct method," pointing to the truth that

> all religions have a core of universality, and that again implies how a student of religion must study religions, for only in that way can he see the thread of divinity running through them all.

Therefore sectarian institutions must be done away with. One class of these consists of institutions which impart instruction in a particular creed to whosoever comes, *e. g.*, the many missionary schools teaching the Bible to non-Christian children. Sectarian institutions of a second type are Parsi schools for Parsi boys, Hindu schools for Hindu boys, Muslim schools for Muslim boys, etc. Religious instruction given in both types of schools is in a very real sense irreligious. Indians must abolish religious sectarianism in education, institutional as well as doctrinal; then only will other absurd symptoms of communalism vanish. Even when religious instruction is undenominational, there are aspects which make it undesirable. Our esteemed friend Shri A. R. Wadia says:—

> Religions are many, but Religion is one. Religion in this highest sense runs right through human history and particular religions are only historic manifestations of that universal religion which consists in the Quest for God.
>
> But this Religion must perforce include science, philosophy, occultism, as branches of knowledge, not of mere belief or speculation.

The second article we publish carries us one step further—from the effects of religious instruction on national problems to its effects on world problems. Mr. Adam Gowans Whyte is an authority on the subject who published a few months ago *The Church and Education*, which amplifies and brings up to date the careful work of the late Mr. J. M. Robertson. Mr. Whyte points out that British citizens cannot fulfil their responsibilities, say, towards India, without studying the main principles of the organised religions of this land. And going outside the boundaries of the British Commonwealth he asks:—

> How can British citizens contribute to that foundation if they approach the factor of religion—one of the most powerful in uniting and also in dividing communities—with an established bias in favour of Christianity and a complete ignorance of other religions? To put the matter in a specific form: what hope is there for unity of spirit between Great Britain and Russia and China if all British citizens maintain, in Queen Elizabeth's words, that the "creative and dynamic power of

Christianity" is the essential leaven of industrial, social and political life?

We fully agree with Mr. Whyte that "students of comparative religion invariably acquire a sympathetic and philosophical outlook on *all* religions" but will such study alone prove sufficient to remove the real difficulty he points out?

In history, geography, science and all the ordinary school subjects, he [the teacher] teaches objectively, encouraging the child to observe and to think; in religion he teaches subjectively, encouraging the child to believe.

In the third article, Mr. George Godwin describes a most interesting experiment in educating his own children and draws its moral by stating that the basic need of the world is that education which aims at making our children citizens of the world, with a full appreciation of the curse of national sovereignties and all the hollow and foolish claims of superiority put forward by the teachers of the world's children.

So we need to re-educate our teachers. And is there any other item more important for the teacher to comprehend than the nature of the human constitution? If the chief fault of sectarian religious instruction is a twisted idea about the genesis and origin of the human soul and its relation to Deity, that of secular education is disbelief in any soul, or a vague view that soul is the flame on the candle of the body and that with the death of the latter the flame becomes extinct.

The nature of the human being and the interrelation of his constituents—Spirit, Soul, Mind and Body—should be understood. The path of human evolution winds uphill to perfection through the process of Reincarnation which takes place according to the Law of Causation, Karma, and not through the caprice of a God or Gods. Every teacher should understand this, for in handling a child he is dealing with a soul of more or less experience, coming to dwell in a new body, bringing with him faculties and powers already acquired and environed by self-created limitations. Right education must integrate the whole man, establishing a harmony between his hands and his head, between the irrational tendencies of his sensuous nature and his reason, between his arguing mind and his disturbing conscience, between his acquired knowledge and his intuitions of Divinity. Neither religion, nor science, nor philosophy; neither ethics, nor empiricism, nor logic—will work. When all branches of knowledge are properly correlated by an adequate use of both the inductive and the deductive methods then will arise a synthesis wider and deeper than their sum-total.

Reformers must see the imperative need of a *synthetic* education which will regard all life as a unit; the nature of man as unitary; which will recognise that there are no spiritual *and* moral *and* intellectual, unrelated to and independent of one another; but that there is One Life expressing itself through all

these various faculties. In considering moral education to be possible by itself, we prove our ignorance. In the last analysis, religion and education have failed because they have thought man had a soul, as a thing apart, which must be saved. Man *is* a soul—the soul is the man. The soul manifests as mind, as feeling, as body, and only when we educate and use all the faculties for the purposes of the immortal soul, will either the school or the world find its true place in the great evolutionary and educational Scheme of Nature and of Man.

## RELIGIOUS EDUCATION IN SCHOOLS

### I.—IN INDIA

No criticism has been more persistently levelled against the present system of education in India than that it is godless and materialistic and that our students lack in that moral fibre which should be the distinguishing feature of every man of character. While this is the general impression among the public at large both Indian and European, among the educationists themselves there is a curious antipathy to religious instruction, an antipathy which is unconsciously passed on even to moral instruction. In many schools there is provision for moral instruction, but it is notorious that it is given in a very perfunctory fashion and I have noted that whenever extra periods are needed for subjects like English or mathematics, the axe always falls willingly and easily on the periods allotted to moral instruction!

This antipathy is not unreasonable, even though it is not justifiable. The main reasons for it may be briefly summarised as follows:

1. The first reason is somewhat general and goes against any religious instruction whatever: Religion is essentially a matter of faith and it is so individual that it is impossible to teach it.

2. In India there are so many religions that it is impossible to provide for teaching in all of them. It would be unfair to have it only for this or that particular section and leave the other sections to themselves.

3. Even if it were possible to provide religious instruction for all, is it desirable? Does not India suffer too much from religion? Will not religious instruction perpetuate and accentuate just those differences which have retarded the political growth of India? The munshi thundering against the kafirs in one room and the pundit fulminating against the mlechchas in another, will only serve to fan religious fanaticism and will divide the Indians more than it will unite them.

4. All government schools should maintain religious neutrality, and this could best be done by leaving religious instruction severely alone.

Logically the same principle should apply to schools which receive grants from public funds. And since education is not, and should not be, a commercial concern and practically every school has to look to government for some form of financial support, it follows that practically every school will have to go without religious instruction.

In this connection it is rather interesting to note, as pointed out in Mr. Whyte's article in this issue, that even in England " the first prominent advocates of secular education were clergymen of the Church of England." It was argued that religious instruction would prove " an eternal bone of contention in the schools." If this argument weighed in England with practically only one dominant religion, though divided into different sects, it should weigh much more in India where there are so many different religions with very marked differences.

5. Nor need we omit to mention that among educated parents in India there is a marked indifference towards religious instruction. This is clearly borne out by the fact that Indian children are sent to European schools where Bible teaching is compulsory. To most of such parents the teaching of the Bible is a matter of total indifference : it would be all one to them whether it was taught or not. In other words Indian children are sent to European schools not because of their religious atmosphere, but because they often stand for better tuition in English and better discipline generally.

As already stated above, it would be futile to deny that all these reasons are more or less cogent and so *prima facie*. We seem to be confronted with a stone wall to baffle the will of the religious to have children grow up in a certain religious atmosphere in their schools. These difficulties are all the more accentuated when we are confronted with the opinion of our educational experts that religious instruction is quite inconsistent with all our modern education. All real education must aim at the development of our thinking powers, whereas all religion is dogmatic and so religious instruction can only make us believe, and not think.

So *prima facie* religious instruction seems to be a lost cause and a matter of impossible loyalty ! And yet such a conclusion seems at variance with all our innermost convictions. Its intellectualism seems at war with our heart, and yet must the dictates of our heart skulk away like a dog with its tail between its legs ? Is there not a saner approach possible ?

If this dilemma is to be solved at all we shall have to begin with a clear understanding of what religion means. If it means this or that particular religion with an emphasis on its dogmas and miracles and rites, all the arguments mentioned against religious instruction will have to stand except in schools where all the pupils are of one religious denomination. But there

is a sense in which religion transcends all particular religions. Many will agree with the statement that *religions are many, but Religion is one.* Religion in this highest sense runs right through human history and particular religions are only historic manifestations of that universal religion, which consists in the Quest for God.

It was fashionable with a certain type of thinkers in the nineteenth century to take for granted that science had permanently succeeded in dethroning religion from the hearts of men. But in the twentieth century science itself has become more modest in its claims. It is not ashamed to acknowledge its limitations and while it is as intent as ever on mastering the secrets of nature, it is prepared to look beyond itself to metaphysics and religion and seek in them a natural complement of its own achievements. How else can we explain the metaphysical excursions of men like William James and Henri Bergson, of Whitehead and Eddington and Sir James Jeans, and even more of Max Planck? Nor can we be blind to the studied humility of the great Einstein, who has said again and again that he is only a scientist and is not responsible for the philosophical interpretations of his theory of relativity. Today—shallow scientists apart, and unfortunately we have a fair number of them in India—most scientists are not obsessed by a sense of any inherent incompatibility between science on the one hand and philosophy and religion on the other. But very likely they would have nothing to do with religious dogmas, though even here one dare not say that a good scientist will not also be, *e.g.*, a devout orthodox Christian.

If this attitude to religion is accepted, it follows that we need not take very seriously the educational incompatibility of knowing and believing. There is room in this world for belief even as distinguished from knowledge. If a scientist of Sir Oliver Lodge's eminence can be a spiritualist, ordinary mortals need not be ashamed that they cannot get away from a haunting belief in the divine. If religion even in the twentieth century has not become superfluous, and if all human history shows the power of religion as one of the most dominating traits of human nature, it would be futile to imitate the ostrich and say that religious instruction is a superfluity or an absurdity. If the fact of religion is as incontrovertible as sex or hunger or thirst for knowledge, it is necessary to provide for its healthy growth as we seek to provide against the dangers of sex or economic competition. And that can only be done by devising a correct method of religious instruction. And *the only correct method is to slip over the particulars of religions and bring out the universal in all religions.* This can be done only by successfully pointing out that all religions have a core of universality, and that again implies how a student of religion must study religions, for

only in that way can he see the thread of divinity running through all of them.

This must inevitably lead to tolerance, but I am sure it will lead to something more and that is real appreciation. Tolerance is not enough. It implies an attitude of mind which says to itself: "The other fellow's beliefs are palpably wrong, but it is not my concern; he is welcome to his beliefs so long as they do not interfere with what I believe to be true." The attitude of appreciation is of a far higher type: it implies a capacity to understand and sympathise, and this may go a long way towards admiration.

The political troubles in India have often been diagnosed as being religious at bottom. If so, there is all the greater reason why religious instruction should no more be treated as the Cinderella of the educational world of India. And let it not be forgotten that genuine religious instruction will also automatically imply moral instruction in the highest sense of the term. The Mysore Government a few years ago displayed statesmanship when they appointed a committee of a very representative type to prepare a text-book of religious instruction. The Committee resolved that this text-book should take the form of selected passages from all the leading religions of India: Hinduism, Islam, Christianity, Buddhism, Jainism and Zoroastrianism. The selection of passages from different religious scriptures was left to persons professing the religion concerned, but they had to be approved by the Committee, and the Committee approved only such passages as were universal in character. The book was published as far back as 1937, and it constituted an interesting experiment. But unfortunately it has not been made use of by educational authorities, as there is such a deep-seated prejudice against religious instruction both among teachers and inspecting officers. And so India still remains divided into hostile religious factions, and our educationists delude themselves into the belief that it is no concern of theirs. They naïvely trust that secular education will so kill religion that there will be no need to have religious instruction! A fine sample of the wisdom of the ostrich!

A. R. WADIA

## II.—IN BRITAIN

Religious education in schools has been the subject of controversy in Great Britain for many generations. Indeed one may say that in no part of Christendom and at no stage in the history of the Christian Church has the field of education been free from "the religious difficulty." When Christianity first established itself as an organised religion, converts were confronted with the difficulty in almost the same form as it presents itself to parents in England today. The educational system then existing

in the Roman Empire was based on the Greek model; its curriculum and its outlook were wholly Pagan. Christians who wanted their children to be well educated were therefore faced with a dilemma: either they must expose the young mind to the dangerous influence of a Pagan atmosphere or they must withhold their children from school.

The conflict between secular learning and Christian teaching was a source of trouble to the Church leaders themselves. Some of the most influential of them denounced all knowledge or study apart from the new religion; others endeavoured to discipline Greek and Roman culture to serve the interests of the Church. The result was that, as the Church grew in power, the school system under which most of the early Christian Fathers had been educated was allowed to die out and the educational effort of the Church was confined to the training of priests. This movement for the suppression of the education of the people was intensified by the conviction that the ability to read, which enabled people to study the Scriptures and other books for themselves and to form their own opinions, opened the door to heresy. What the Church desired was that the masses should take their instruction solely from the priests. The same motive operated when in later years the Roman Church established schools in connection with the monastic orders. Christian theology was the sum and substance of the curriculum, and everything was subordinated to the training of the clergy for the performance of their duties.

The Protestant Reformation opened a new chapter in the history of religious education. While the Roman Church claimed that Christian truth was embodied in the tradition of the Church and the creeds drawn up by Church councils, the Protestant Churches maintained that the Bible was the supreme revelation of the will of God. They called upon the people to "search the Scriptures"—a policy which implied that the laity as well as the clergy should be taught to read. Both Luther and Calvin were active in promoting popular education, and the translation of the Bible into the vulgar tongue was encouraged. It is important, however, to note that the purpose animating the Protestant zeal for education was precisely the same as that which led the Roman Church to confine education within the narrowest limits—to increase the number of converts and to discourage heresy.

The adoption by the two main branches of the Christian Church of diametrically opposite policies in education is an illustration of the basic feature of the history of religious education in schools. At all times, and in all circumstances, each Christian Church has sought to protect and develop its own corporate interests, and with that object in view both the provision of learning and the organised suppression

of learning have been adopted by various Church organisations as expediency suggested.

There is, of course, nothing inherently objectionable in a Church pursuing its corporate interests with vigour and even subtlety. In the case of education, however, the intrusion of Church interests into a general scheme of instruction raises critical questions on more than one point. For example, how far is it advisable to impose upon young children, with the authority of teacher and priest, religious dogmas which are the subject of endless controversy among adults ? At what age does the average child become capable of understanding, even dimly, the abstract and transcendental conceptions of supernatural religion ? Where there are several competing religions or religious sects, how are their rival claims to be accommodated within the framework of a public educational system ?

That these are not merely academic problems is proved by the troubled history of religious education in England. Its modern phase began with the introduction in 1807 of the first Education Bill, which was designed to establish in every parish a school maintained by the local rates. Interest in popular education had been stimulated a few years earlier by the founding of schools by a Quaker teacher, Joseph Lancaster. The undenominational religious teaching given in these schools was very unpalatable to the Church of England, which supported a rival teacher who used the catechism of the Established Church. The declared attitude of the Church of England was that " a system which professedly rejects the established religion is the destruction of all religions," and as the Church had many supporters in the House of Commons and still more, proportionately, in the House of Lords, it was able to make this attitude so effective that not only the first Education Bill but also a succession of educational measures up to the year 1863 were rejected on the ground that they did not meet the wishes of the Established Church. Conversely, any scheme which favoured the interests of the Established Church was violently opposed by the Nonconformists.

It is candidly admitted by Christian writers that these sectarian quarrels gravely obstructed the progress of popular education. Indeed many leading men within the Churches nearly a hundred years ago came to the conclusion that no permanent settlement of the education problem was possible so long as religious instruction remained in the curriculum of schools maintained out of public funds. The first prominent advocates of secular education were clergymen of the Church of England. All that has since happened serves to confirm the soundness of their belief that religious instruction, as it is generally conceived, would prove an eternal bone of contention in the schools. The Elementary Education Act of 1870,

which laid the foundations of free and universal school education in England, was a compromise which permitted progress to be made in general education without removing the religious difficulty. It laid down that no religious catechism or formulary distinctive of any particular denomination should be taught in any school wholly dependent upon public funds. At the same time Government grants were provided for the maintenance of schools belonging to the Church of England, at which full catechetical teaching was given under direct clerical supervision. Thus was established the "dual system" which still remains to keep alive the fires of sectarian controversy and to prevent the development of a unified system of elementary education in England.

An effort is now being made by the Government, as part of its post-war plans for the development of national education, to clear away the religious difficulty and achieve a final settlement of sectarian differences. The Churches themselves have contributed something towards the settlement by the production of "agreed syllabuses" of religious instruction. There are a dozen or more of these syllabuses, each prepared under the auspices of a public education authority by the co-operation of clergymen and others representing the Church of England and the various Nonconformist Churches. (The Roman Catholic Church, it may be observed, holds aloof from all these interdenominational activities and insists that Catholic children shall attend Catholic Schools.) The agreed syllabuses do not agree among themselves; they are all compromises similar to that arranged for the South Indian Church, where an appearance of unity is secured by vagueness in phraseology, by giving a wide latitude of interpretation, and by substituting "general assent" for the unconditional assent to creeds. The Board of Education appears to hope that a more or less uniform and acceptable system of religious instruction can be established in all publicly-owned schools on the basis of such agreed syllabuses. On the other hand, an amorphous form of Christianity does not satisfy those who want full doctrinal teaching at the public expense, any more than it pleases those who are opposed to the teaching of any form of supernatural religion. Further, the Church of England, which has failed to maintain its schools at a tolerable level of efficiency, is fighting to retain its rights of catechetical instruction while transferring the financial burden of its schools wholly to the shoulders of the public.

The attitude of the average parent to these sectarian manœuvres is one of indifference—as might be expected from the fact that four-fifths or so of the adult population do not attend Church or share in any form of religious activity. He is willing that children should receive some sort of religious instruction in school, partly because he received it himself,

partly because he considers that religion is a moral corrective and partly because he does not want the trouble of instructing his children in a subject about which his own notions, if any, are vague and confused. On the other hand, the average parent is keenly interested in the development of general education—the raising of the school-leaving age, the improvement of secondary and technical training and the opening of educational facilities from the school right up to the university for all children, irrespective of means or social position. In his zeal for better secular education he treats the religious question as a side-issue.

Thanks to the prevailing apathy there is little appreciation of the fact that what the Churches are attempting is to make up for their declining influence among the adult population by a new campaign of missionary work among the children. The avowed object of intensified religious instruction in schools is to ensure that the rising generation will be definitely and actively Christian. Like the Nazis and the Fascists, the Churches realise that much, indeed everything, can be done by persistent pressure on the plastic mind of the child from the earliest years to adolescence. Such a method of moulding the child-mind is, of course, absolutely opposed to modern educational principles. The religious beliefs of teachers are very diverse, ranging from Fundamentalism to atheism, but there is virtual unanimity in the demand for freedom from clerical control in religious instruction or any other part of the school curriculum. Many teachers have had their hopes of promotion made vain because their religious views did not conform to the standards adopted by the clergy connected with their schools, and apart from this factor the teaching profession as a whole feels that it cannot and will not be treated as the obedient instrument of the clerical or any other profession.

In this clash of professional interests lies the only hope of achieving a broader conception of religious instruction than that advocated by the Churches in their corporate interests. Behind the teachers' claim that, where religion is included in the curriculum, they must be free to teach it in their own way, lies the growing conviction that the method hitherto adopted in teaching religion is fundamentally unsound. In all subjects other than religion the teacher is expected to instruct, to awaken interest and—at least among the older children—to rouse the reasoning faculties. In religion, the most controversial and speculative of all subjects, he is expected to instruct, but only with a view to securing acceptance of the Christian point of view. In history, geography, science and all the ordinary school subjects, he teaches objectively, encouraging the child to observe and to think; in religion he teaches subjectively, encouraging the child to believe.

From the purely educational point of view this is a most unsatisfactory situation. From the point of view of the British citizen of tomorrow it has, however, a peculiar danger. The new world order, we are told, must be based on international understanding and amity. How can British citizens contribute to that foundation if they approach the factor of religion—one of the most powerful in uniting and also in dividing communities—with an established bias in favour of Christianity and a complete ignorance of other religions? To put the matter in a specific form, what hope is there for unity of spirit between Great Britain and Russia and China if all British citizens maintain, in Queen Elizabeth's words, that the "creative and dynamic power of Christianity" is the essential leaven of industrial, social, and political life? Again, these citizens have solemn responsibilities towards the inhabitants of the Dominions, Colonies, and other parts of the Empire. How can they fulfil these responsibilities unless they have at least an elementary knowledge of the faiths that govern the outlook and aspirations of the various peoples concerned? The first step towards an intelligent grasp of the Indian problem, for example, is a study of the main principles of Hinduism, Mohammedanism, Buddhism, and the other organised religions. Similarly, every effort to encourage the more backward Colonial races in education and self-government must be guided by a sympathetic appreciation of their religious traditions.

Sound reasons, therefore, can be advanced for a radical change in the motive and method of religious education in schools. Instead of the motive being to proselytize on behalf of a particular religion or religious sect, it will be to reveal the characteristic features of all the great religions of the world. Instead of the method being that of the propagandist, it will be in complete harmony with the teacher's usual method of presenting the facts in a clear and interesting fashion and with the minimum of bias. Already a number of teachers have dealt with the subject of religion on these lines, introducing accounts of beliefs, rites and customs into historical and geographical lessons and also giving, when describing the ages before history, an outline of the religious notions of primitive man. Treated in this way, religion has proved to be a much more attractive subject than when only one form was presented in ceremonial and dogmatic form. The imagination of the children has been stirred by the variegated strangeness of faiths in other countries and other times, and their understanding of history and of the complex world of today has been illumined by learning something of the part that religion has played and is still playing in social, political and intellectual developments. Such knowledge is indeed an essential element in a liberal education, and beyond its

direct educational value it has the priceless advantage of encouraging a spirit of toleration. No one can become acquainted, even superficially, with the evolution of religion and the almost endless variety of manifestations of the religious impulse without some effect on the instinctive tendency to see nothing but ignorance and error in religions other than one's own. It is a significant fact that students of comparative religion invariably acquire a sympathetic and philosophical outlook on *all* religions.

ADAM GOWANS WHYTE

# EDUCATION

## BASED ON SCIENTIFIC CONSIDERATIONS

The Editor has asked me to write upon scientific education, a request I interpret as meaning education based on scientific considerations rather than science education.

Now, I propose to break away from usual practice: I propose to be personal, and I do this because education for many years has not been for me a matter of theory, but of practical decision-making for a large family. I have a large family, four boys and a girl. Because my own education—if the maiming I suffered from the years of thirteen to seventeen could be so termed—remains memorable in my mind chiefly for the spiritual loneliness I suffered in my soul and the many beatings I suffered in my person, I determined to attempt something better for my children.

Because, in England, education, like most other institutions, is organized for private profit, it was not so easy to work out a scheme somewhere near the objects I had in mind—objects in which my wife shared my views.

In England it is accepted as natural that parents of the middle and upper classes should send their children away from home to boarding-schools, assigning to educators their own duties as parents, trusting to the best on such heads as proper diet, an atmosphere of kindness and so forth.

As I remembered the inadequate diet of my own school and to it attributed later ill-health, I determined to send no child of mine away from home. For, aside from this basic consideration, I came to the view that strangers, however well-meaning, cannot take the place of parents, and that the child-parent relationship is essential to the normal unfolding of the child's emotional and mental life.

Now education in England, as in most other countries, tends to be insular wherever it touches the subject of race, history, and geography. It tends, also, to develop the class sense which is, in my view, one of the major obstacles to the good life in the Western scheme of things.

What, then, I wanted was a school which should fulfil certain conditions very clear in my mind. It had to be a school which would not seek to impose religious training on my children, because true religion is a matter of behaviour and not, as it was inculcated in my day, a matter of attending compulsory church services, learning a weekly collect and sitting through so-called "Divinity" lessons.

Next, I wanted a school where my children would meet and mix with children drawn from as many different strata of society as possible. Last, I wanted them to be taught without any nationalistic bias. I did not want them to develop the belief that God, having made the British, launched out on an ill-advised policy of creating "foreigners."

In the end I found in the French Lycée in London the nearest school to this ideal I could find. It received children of a good many nationalities, it was secular—for the late French Republic had broken with the Catholic Church and secularised its State schools. Lastly, this school was not limited to a single class: its pupils included the children of hotel chefs and of ambassadors, a nice vertical cross-cut which promised my children a catholic outlook as to their fellows.

Because French teachers have two advantages lacking in most categories of English school-teachers, I felt some confidence that my children would be well launched by this institution. French school-teachers have first to pass a State examination of a high standard and, thereafter, they have to take a diploma in pedagogics. Consider that approach to the difficult art of teaching as contrasted with that of the average English Public School (which is, of course, a private school and open only to the sons of the comfortably-to-do). In those schools the choice between two candidates for a mastership, the one offering a Double First, the other a double Blue would go inevitably to the latter.

The French recognize that the job of teaching is a science and that before a graduate can take over a class he or she must learn how to teach. I consider that the scientific approach; just as I consider unscientific the clouts by means of which my own form master (whom I hate to this day) attempted to teach me mathematics. That man I hate in retrospect as Samuel Butler hated his father—which is saying a good deal.

The first thing, then, in education is that the teacher should know his or her job and have it in his head that what he does is a difficult, intricate and subtle undertaking.

Next, given such a school as I have indicated, the question arises: what should be taught?

The answer must necessarily depend on at what age the child is to be taken from school. If at an early age, then one may assume that it will be to begin earning, in which case it is clear that there is much to be said for utilitarian education.

Such instruction, however, is not education in the true sense of the word; rather is it preparation for economic servitude. No truly civilised state would permit children to leave school before eighteen years of age.

Children who are to be left at school until their eighteenth year and, perhaps, thereafter are to receive further education at technical institute or university, will have to decide at what point they are to break off general education and turn to specialized work.

Here the choice is between purely vocational education and cultural education; or between education for practical ends and education as an embellishment and enrichment of life. I think that here the practical problem is to secure before specialization as wide a cultural background as possible. Because I lack it, I greatly value the classical foundation, feeling that along that path so many of the finest minds of our race have found their way to self-fulfilment. Before I found by chance the French school referred to, I sent my eldest son to St. Paul's School as a day boy. I stipulated that he should not receive Church of England religious teaching, having broken away from that institution myself at the earliest possible moment, *i.e.*, when it was in my power firmly to decline to be confirmed.

There my son was on the classical side and thus acquired knowledge of the Bible as literature by way of the Greek Testament. Obviously, whatever one's attitude towards orthodox Christianity, one cannot educate a child to understand European culture, without telling it something of the cult of Christ and the impact of Luther upon European history.

At that ancient seat of learning my son's performance was mediocre and his reports bore a strange resemblance to my own, though none was so bad as those. At eighteen he was on my hands with a smattering of Latin and Greek and the usual "subjects." It was an imperfect and patchy background, but it had a cultural significance and the discipline of the dead languages did more than was at that phase apparent.

If you talk about learning to a child its mental response is something like this: What for? I prefer play. Learning begins in earnest when the child or adolescent has a definite objective. To provide that as early on as possible is, I think, tremendously important. Looking back I cannot recall once being told why I should work at school, or to what job in life I should direct my small talents. At eighteen my eldest son declared his intention to take medicine. No sooner was this objective clear in his mind than a dramatic change came over his habits. He worked into the small hours and qualified without loss of time. He once told me that his "little Latin and less Greek" had been of great use to him, rendering easier the memorizing of anatomical terms.

I think of even greater use was the discipline involved in acquiring some knowledge of those languages.

General principles one can lay down, I think, but the handling of each child is an individual matter in which the parent and teacher must aim at the development of trends and aptitudes and even recognise their presence, where possible, before the child has conscious knowledge of their existence. This can be done only by intelligent watching.

Now I have always reckoned my experience with my daughter's education to be uncommonly interesting. She went as a small girl to an English girl's public school as a day scholar and she had bad reports, both as to work and behaviour. As she seemed bright and intelligent at home, I concluded that it was the repressive atmosphere of this typical English girl's school which was at fault and, having heard of the French Lycée, I transferred her there. The change was dramatic. The child learned the language swiftly and swiftly rose to the top of the school, thereafter passing to the Sorbonne, where she graduated with honours in Arts, later proceeding to Newnham, as a Research student, working for the Ph. D. degree—work suspended for other work connected with the war. One other child, a boy, matriculated at Lille and went on to Cambridge with a State and University scholarship—the war once more ruining a scholastic scheme. Another boy, after finding the acquisition of a new language difficult, settled down and did well until, because of changes made necessary by war, he had to be transferred to an English school (much to my regret). There remains one son to account for. He firmly declined to fit into my scheme for him and, wisely, I think, I let him go his own way, which was to the sea and ships. It is possible to push a theory too far with education, for too much of the scientific approach may be unscientific in the final analysis. This boy developed a fair for writing that owed nothing to any little he had been taught. In my view the cultivation of any such talent is almost always self-education.

I have trespassed on the patience of the reader to outline how one man tackled this very interesting and very difficult problem in his own case—and, after all, it is what we do rather than how we theorize that counts. So now, having related what I did, I will take leave to theorize.

I believe that at this juncture in the tortured progress of mankind one of the basic needs of the world is internationalized school text-books and, in particular, history books.

When I was a small child I was taught to consider Boers as the most detestable of mankind: I have lived to see one of them, General Smuts, honoured throughout the world. It is that sort of bias—the German child learning to believe that Winston Churchill is a monster; the English child that every German

is a beast, and so on, that lays the foundation for future wars. History, as it is taught by nationalized history books, is one of the greatest breeders of war in the world today. It is part of the greater general evil of nationalism which cannot indulge in pride save by denigrating other peoples, other nations.

For any scientific approach to education in the future surely we must aim at making our children citizens of the world, with a full appreciation of the curse of national sovereignties and all the hollow and foolish claims of superiority put forward by the teachers of the world's children. Only in this way will they ever achieve the capacity to think clearly. When I look back over the years I see what a large part of the self-education I attempted after leaving school consisted in unlearning general ideas that had been pumped into me by ignorant and foolish pedagogues.

I have written this article without really possessing any qualification for writing it. What I have set down are merely the half-formed theories of a man preoccupied with the ever-present economic problems of the *paterfamilias*—now, *Gott sei Dank*, somewhat easier. Yet, simple and common-sensical as they are—in fact, I would dare to say, utterly obvious, they are often the cause of alarm among my friends who reckon me a crank.

Yet I have known boys, the sons of my friends, go from exclusive and costly Public Schools (which are not public) to one or other of the ancient universities, not as scholars, but as commoners, and emerge ignorant, stupid and dull members of society. I often think that had I submitted my own brood to the same influences the result might well have run on parallel lines. And so I am very glad that I did not. I have children able to think clearly, with minds uncluttered by superstition or class or nationalistic bias, natural, normal, young human beings; youngsters, moreover, who can speak the two great tongues of the Western world with equal ease and fluency.

I have set down 2,000 words under the ambitious title, "Scientific Education," and I see that what I have done is to indicate, in skeletonized form, just one experiment in that general direction. I could do no more, but perhaps the reader who has done me the honour to follow me, will find in the experience I have set down the germ of an idea and see that the general direction has been towards what I will term, because that term has been given me by the editor, "scientific Education." I must leave the specialized presentation of the case to others more skilled, more learned, and more wise than myself.

GEORGE GODWIN

# THE EVER-MODERN OLD

[**Dr. C. Kunhan Raja,** M. A., D. PHIL. (OXON.), is a lover of Sanskrit culture, rendering it useful service in many ways.—ED.]

Very often I have heard the remark that Sanskrit is out of date and does not satisfy the needs of modern civilization. But Europe, which is the birthplace of this very "modern civilization," has not found Greek and Latin out of date. The fact is that Europe is modern because it has not cut itself away from association with the ancient Greek and Latin. India, cut away from its ancient Sanskrit, is not able to become really modern, and is left far behind by the other nations.

The genius of ancient India, as preserved in Sanskrit records, is its ability to be ever modern; on account of this mobility, this adaptability, Indian civilization has not met with the fate of many other civilizations. The Greek civilization and the Greek Empire flourished only for a few centuries; the Roman civilization and Empire did not fare better. There were the other still older civilizations of China, Babylon and Egypt. They all have disappeared. Indian civilization started life before these very ancient civilizations, passed through the periods of the Greek and Roman civilizations and continued bright even during the so-called dark Middle Ages. It is only during the last few decades that the light of its civilization has become slightly dim.

While other civilizations flourished and faded, Indian civilization remained evergreen. At every stage when signs of decay appeared, a great personality arose as the true representative of the old civilization and gave it a new impetus. Thus, like the device of rockets within rockets, in which a fresh one with an enormous velocity is discharged when the velocity of the previous one diminishes, Indian civilization has kept on its steady march through the ages and still keeps moving.

I may explain the nature of this freshness in Indian civilization through some typical examples. The grammar of Panini continued through the various stages in the development of Sanskrit grammar and was never discarded nor superseded, and though it was written centuries prior to the Christian era, it was still "fresh and modern" in the eighteenth century of that era. The Upanishads, composed even earlier, continued ever "fresh and modern" through century after century and still remain objects of admiration for the great thinkers of the modern age. The theme of the *Mahabharata* and of the *Ramayana* goes back perhaps to a much earlier age still, and has provided "modern" ideals for the Indians throughout its history.

The fact is that what is old is

only the theme; the interpretation of the theme was ever fresh to satisfy the needs of all ages. The story of Pururavas and Urvasi in the *Rigveda* is re-presented in an original way in the *Mahabharata* and in quite a different way in the drama of Kalidasa. The story of Sakuntala in the *Mahabharata* is interpreted in quite an original way by Kalidasa in his world-renowned drama. The great poet Bharavi takes a well-known episode from the lives of the Pandavas in exile, when Arjuna won the Pasupata weapon after propitiating Siva, and he constructs out of this an epic interpreting the nation's aspirations in his time. Visakhadatta takes the story of the victory of Chandragupta over the Nandas with the help of Chanakya and writes a drama that can appeal to the audience of his day. I can cite hundreds of instances like this.

In this way, the leaders of the nation never allowed the old ideals to decay; they always gave them fresh and original interpretations. Conservatism conserved and preserved but never allowed stagnation and rusting. In poetry the theme was always ancient and well-known; but the form, the presentation, the interpretation was always new and original. The same was the case in science and in philosophy, in law and in religion. There was no period in history when there was poverty of material or poverty of genius to present that material in a form suited to the new age. The other civilizations had to find out the material and also to devise the form; and when the form could no longer hold the material, the material dropped out instead of a new form taking it up, and the civilization vanished. This is the secret of India's civilization having remained young from the earliest period in man's history up to recent times. If, instead of attempting to catch new foreign materials, modern Indians had tried to present the material of their old civilization in a modern form, perhaps Indians would have been well in the forefront among the nations of the modern world.

The grammar of Panini can appear in the form of modern philology; the Upanishads can appear in the form of modern metaphysics; the notions of elements and of matter in relation to the knowing subject, as propounded in the Sankhya philosophy, would be of considerable help in opening the doors of mystery in modern science if interpreted in terms of modern speculative science. The stories and the heroes of the Puranas would give political inspiration to modern Indians exactly as they did in the days of Kalidasa, Bharavi and other poets.

"The ever-modern old" was the ideal of the exponents of ancient Indian civilization. The seven Rishis and Veda Vyasa are eternal; Suka, Markandeya, Dhruva and Sanatkumara are eternally young; the perpetuity of the Vedas and of Dharma exhibits the same doctrine of civilization being eternal. In the

modern world we are losing the game because we have to look for matter as well as the form in which the matter is to be presented; instead of being modern, we are now left ever behind the times. If we follow the ideals of our ancients, take up the old material from our profuse storehouse and put it into new forms, we can still catch up and overtake our rivals. Otherwise, like the many other civilizations, our ancient civilization too may drop down and in a future age Indian civilization will remain what the Assyrian civilization is to us now. The only way in which we can preserve our civilization is to take the example of our ancients with their ideal of "THE EVER-MODERN OLD."

C. KUNHAN RAJA

## POLITICAL DRUNKENNESS

Lin Yutang is alarmed over the growing substitution of naturalistic for human values. "Geopolitics: Law of the Jungle," he claims in *Asia and the Americas* for April, is increasing in favour among the intellectuals. It is "primarily politics, the politics of world conquest or at least of world struggles, consciously built on strategic concepts of geography" and as consciously aloof from human values. A recent book by Prof. Nicholas Spykman of Yale has passages that parallel *Mein Kampf* and yet *America's Strategy in World Politics* has received enthusiastic praise. Mr. Lin Yutang quotes from it:—

> The statesman who conducts foreign policy can concern himself with the values of justice, fairness and tolerance only to the extent that they contribute to or do not interfere with the power objective. They can be used instrumentally as moral justification for the power quest, but they must be discarded the moment their application brings weakness.

Passionate repudiation is the only proper answer to this libel upon statesmanship and upon Humanity. Yet the President of Johns Hopkins University would have every Government official responsible for policy read this book once a year for the next twenty years. "A moral prostitution of the academic point of view" indeed!

Geopolitics has a set of values, Mr. Lin Yutang concedes, but they are naturalistic values and!

> the trouble with naturalism is that too many things are becoming natural. The law of the jungle has become natural to our academic minds. Manslaughter has become scientifically natural. The bombing of school children has become natural also. We have had enough of naturalism.

The answer of Confucius to naturalism was that "truth must not depart from human nature. If what is regarded as truth departs from human nature, it may not be regarded as truth."

Members of a cynic generation laugh, Mr. Lin Yutang writes, at those who speak for the freedom of India or who plead for a complete break with power politics or who believe "that sincere co-operation and good will between the western democracies and Russia are possible by an act of human will."

> Those who are telling the world to go down the bloody path of national suspicions and balance of power call themselves "realists." At bottom it is only a question of freedom of the human will versus determinism, the question whether good will has the power to change the world we make for ourselves. Peace on earth is an act of faith, and without faith we shall not be saved.

# THE PLEASURE OF PAIN

[ It is a profound psychological truth that the South Indian writer and advocate **Shri K. Chandrasekharan** touches upon here. Pain and pleasure are always two sides of the same medal, though that is easier to recognise in retrospect.—ED.]

It was a breezy evening and I was sitting on my verandah to enjoy reading a book. The book in my hand had the odour of fresh paper and print so pleasing to me. Also some of the pages of the book remained uncut. There is a quaint joy in cutting pages of a new volume and one feels often more absorbed in that act than in the reading. Sometimes the thrill one experiences in the virgin freshness of a printed page opening out its hidden treasures is such that it cannot even be shared with another.

My friend in the opposite house takes a mischievous pleasure in disturbing me whenever I am comfortably reading. He therefore hallooed to me from his window and, not waiting for any response or recognition, dashed across the road and was in an instant on a stool beside me. His eyes caught the beautiful paper-cutter in my right hand. "What a marvellous piece of ivory work that handle is ! " he exclaimed and almost snatched it from my grasp to look at it more closely.

I could not suppress my obvious pride and satisfaction in being the possessor of such an art-treasure. The handle of the cutter was all finely carved into an entwining creeper in thick foliage, with a number of birds pecking at the clusters of grapes on its branches. My heart expanded at the thought of its age and its long association with me. How many uncut leaves have I opened with that ivory knife ! What harmless liberties have I not taken with it !

It was a birthday gift of a dear friend of my father, who used it also as his book-mark. He was a voracious reader and no doubt this cutter helped to ensure his speedy turning over of many pages. Among the many personal effects he left us, this one by chance came to me. I have cherished it deeply ever since my father became a fragrant memory.

But memory traces both pain and pleasure though, curiously enough, the memory of pain turns into sweet recollection also. I remember a family-doctor once handled this identical paper-cutter as an instrument to cleanse a fester on my leg. Oh, the pain that was caused to me as the edge of the ivory piece passed and repassed the mouth of my wound !

Remembrance came flooding in and I became all eagerness to communicate to the friend beside me what had happened then. Yes, my doctor, who was more a physician than a surgeon, had mercilessly used the

cutter on me. I bravely put up with the excruciating pain without a single syllable of complaint escaping me. The doctor was not unobservant of my heroism, for he patted me at the end for having shown such unusual fortitude for my youth and inexperience. Recollection assumed vividness and my description gathered effect as the pleasure of pain within me increased.

Can it be, I wonder, that distance of time alone has lent distinct charm to the incident or is it but a mere pose of the mind, deriving satisfaction in fancying joy in a painful past event? The answer may not be so simple or easy of divination. Human experience keeps much in store that strikes one as paradoxical even on superficial consideration. But there is no gainsaying that an inner significance lurks in all this. Else, Kalidasa in his *Raghuvamsa* would not have spoken of the pleasurable satisfaction in Rama and Sita as they gazed at their past sad experiences depicted in paintings on the palace walls :—

> Though sorrows had engulfed them while wandering in the wilds of Dandaka, sweet they became when dwelt upon.

Certainly it was the comparative security from sufferings alone that provided them the comforting thought and the communicable satisfaction regarding their past. Otherwise, passing through perennial tribulation, no human heart can relive its own past and recapture the pain of it with present equanimity.

Every day we find men of importance and affluence growing eloquent over their early adversity or reverses of fortune. The flourishing lawyer or the leader of the bar naturally warms up in describing to an audience his bad beginnings in the profession. True, in his case, his present condition being much above want, he derives strength of mind from recounting ancient griefs. It is again a successful writer that can narrate, with a delightful sense of humour, how in the days gone by editors and publishers had returned unceremoniously his manuscripts. We are sure that by no means can a similar past stir up soothing reveries in a breast that is ever shaken by gusts of disgust and defeat in life.

No doubt, then, the pleasure of pain is generated by the absence of actuality of sadness. The difference between an actuality and an imaginative experience accounts for the strange human psychology which grieves not over a painful past event, but receives exhilaration in recollecting it. The domain of art draws a great deal upon this pleasure of pain for chastening human emotions. But for our sweetest songs being "those that tell of saddest thoughts" much that is powerful in poetry and soul-filling in literature will appear quite commonplace and lacking in spiritual quality. Desdemona's tragedy could not be a more enduring classic if the last scene, where Othello stifles her sweet breath with a pillow, had not been introduced by the master playwright. Really none could bear

the sight of such a gruesome murder in actual life and no court of justice could tolerate the culprit as we do Othello for not having loved his wife wisely. Again we feel surprised that Valmiki should have introduced a second exile for Sita towards the close of his immortal epic. But, do we not read and read again the lines of Sita's lament and share her pangs of heart only to feel more elevated with her own resolve to love her Rama through succeeding births ?

Imagined suffering and an actual sorrow are so widely apart that, whereas the one enables the human heart to rise to mental heights unscalable otherwise, the other only pulls the human spirit down and plunges it in gloom. Great writers are the possessors of such fine imagination, and therefore give us of the best in literature. When we have listened humbly to their speech we are healed of our infirmities and know the peace that comes of understanding. The pleasure of pain is so true that it is a healthy antidote to many a deleterious influence upon life. It can cure the stony heart, which knows of no blue horizon beyond, of its false sense of security and stagnant selfishness. Those that know that assuredly the best people are saved from folly not by the intellect but by the heart, will easily subscribe to the creed of daily increasing the dose of such Pleasure of Pain.

K. CHANDRASEKHARAN

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# INDECENT BOOKS

"A Bombaite" is to be congratulated on drawing public attention in *The Evening News of India* of 22nd August to a crying evil—the indecent books and magazines displayed in Bombay book-stalls.

That a certain type of sham-erotic literature is now on sale in dozens of little bookshops in Bombay and that it can do harm to immature minds, there is little doubt. [ No doubt whatever, we should say ! ] The police have an unquestionable right to step in and stop the sale of such literature. They also have a more important duty—to stop the wholesale dissemination of such literature from the source of supply, the publishing houses concerned.

The Bombay Municipal Corporation had this evil forcibly brought to its attention as long ago as 1939. At its meeting on the 27th July in that year Mr. Nosir C. Bharucha protested vigorously against it, in the interest of youthful morals. His resolution called on the Corporation to warn book-stall proprietors to stop displaying obscene pictorial " literature," under penalty of loss of licence. His resolution was duly referred to the Law Committee of the Corporation, for consideration and report. That Committee may be still deliberating, as the evil apparently persists unabated.

# NEW BOOKS AND OLD

## WISDOM, NOT AUTHORITY*

Gerald Heard has the great merit of driving his thought deep amid the roots of our discontent. He finds that the very continuity of human history is now menaced by a twofold and reciprocal fissure in the unity of man. The unity of the individual is split, or rather destroyed by a monstrous hypertrophy. Man's consciousness of the external world is no longer counterpoised by any knowledge of, or belief in, the world within. His expansion has outrun all his power of cohesion: indeed his power of cohesion, of control and self-mastery, whether by religious belief or traditional life-wisdom, has now become almost vestigial. He is become a sort of anarchic automaton. Hence, the second fissure. The coherence of human society is threatened as never before: because there is no organic, preconscious cohesion, no instinctive harmony, continuously proceeding from a society of integrated persons. Therefore, a vast enlargement of the state is required merely to prevent social chaos. And this enlargement of the state still further weakens the capacity for individual responsibility.

Mr. Heard's substantial book and Mr. H. G. Wood's compact little volume of lectures have in common a recognition that Western civilisation is now in the throes of a profound spiritual as well as material crisis. Both look for salvation (if salvation is to come) from the rebirth of religion, though the meaning of that phrase in their thought is rather different. Another difference is that Mr. Heard is more urgent and more desperate. A still more important one is that he thinks more deeply than Mr. Wood into the problem of creating a new political form for a human society. Mr. Wood appears to take a good many things for granted which Mr. Heard cannot: neither can I—for example, the survival of representative democracy in the Anglo-Saxon countries. That is not to say that Mr. Wood's little book is superficial. On the contrary, within its own compass it is fearless and penetrating.

Part of Mr. Wood's thesis can best be summarized in his own words:—

> The conceptions of Liberty, Justice, Mercy and Truth which once prevailed have been discarded by great peoples and we are threatened with a paganism worse than of old....These conceptions were derived from Greece and Palestine and...our feeling for humanity owed to Christianity a confidence, a range and a depth not previously known.

The new totalitarianism, whether Communist, Nazi or Fascist, is the most formidable menace to the spiritual element in Western civilization. Mr. Wood, like Mr. Heard, is quite impartial in his condemnation of totalitarianism. The total subordination of the individual to the state is as evil in Russia as in Germany. But he does not, like Mr. Heard, face the implications of the contradiction that

* *Man the Master.* By GERALD HEARD. (Faber and Faber, Ltd., London. 10*s.* 6*d.*)
*A Dialogue in the Desert.* By GERALD HEARD. (Cassell and Co., Ltd., London. 1*s.* 6*d.*)
*Christianity and Civilization.* By H. G. Wood. (Cambridge University Press. 3*s.* 6*d.*)

the present war is being fought with Germany and Russia as the main antagonists; neither does he enquire into the causes of the simultaneous emergence of totalitarian government in so many European countries. He is content with a generalization.

> So far as I can see, the failure, intellectual and moral, of our post-war world is universal. We are all involved in it, Bolshevik and Fascist, totalitarian and democrat, the right, the left and the centre in politics, the churches as well as the political parties, pacifist and non-pacifist, all have sinned and come short of the glory of God. To acknowledge our failure and our own part in it is our only hope.

That is true enough, on its own level; yet one is inclined to ask: What does it effectively mean? For Mr. Wood it appears to mean that we have all failed in loyalty to the Christian faith. That may be true. But since when did we all profess to adhere to it? Is it true to imply, as Mr. Wood does, that prior to the war of 1914-1918 Europe was Christian in any meaningful sense? If we say that Europe failed in loyalty to the Christian faith, we must also make it clear that Europe as a whole had ceased to acknowledge the validity of the Christian faith.

Is there any chance of its doing so again? I see but little, though Mr. Wood believes this is the only hope. The Churches are all deeply involved in the present struggle: which is pretty conclusive evidence that the only effective "religion" in Europe today is the religion of assertive nationalism. A Christianity which overrides the claim of the nation-state is practically unknown. It may exist in theory, but in practice it does not. The reason is obvious. The vast majority of Western men have ceased to believe in Christianity.

Possibly, a minority will come to believe in Christianity, in some sense, again. But Mr. Wood, after declaring that a revival of Christian belief is necessary, indicates that what is required is belief in the same form of Christianity as that which has been abandoned.

> For St. Paul and the primitive Church the meaning of the cross depended on faith in the resurrection. Clearly it makes a profound difference in our attitude whether or not we believe that the man who hung and suffered on the cross has been declared the Son of God with power by being raised from the dead.

Clearly it does; but equally clearly it makes a profound difference to the possibility of belief whether the resurrection is understood as a physical resurrection or something different.

Mr. Wood appears simply to ignore this crucial question. Perhaps rightly, he takes it for granted that Christianity must be based on a belief in the physical resurrection of Jesus. If that be so, then I am quite certain that a revival of Christianity is impossible. Western men are not going to believe again in the physical resurrection of Jesus. That is a dogmatic statement concerning the future, which may be proved to be wrong. I can only say that I am convinced it is true.

If effective Christianity, that is to say, Christianity with acknowledged power to override the claims of the state, depends on belief in the physical resurrection of Jesus, there will be no effective Christianity in Europe. At the outside only 10 per cent. of Europeans believe in the physical resurrection of Jesus today, and in the technically advanced countries the

proportion is very much smaller: perhaps not more than 1 per cent. And those who believe in it so implicitly that their consequent belief in the omnipotence of the Christian God is such that they disregard the authority of the state when it conflicts with the commands of God—and that is the only valid test—is much smaller still. There are not more than a few thousand of these Old Believers in the whole of Europe, and they are persecuted everywhere. Mr. Wood, himself, is certainly not one of them.

Unless Christianity purges itself of this radical ambiguity and equivocation, it will have no future in Europe. The attempts that are being made to establish a kind of Catholic totalitarianism are bound in the long run to fail. *Non tali auxilio, nec defensoribus istis*, will the Christian God be established as sovereign in the hearts and minds of men.

Indeed, the only hope for Christianity that I can see, is the hope of a genuine, not an artificial rebirth of Christianity: that is, the emergence of a Christianity based on a belief in the spiritual resurrection of Jesus, and in this as an event happening within the individual soul, as a consequence of the fearless contemplation of, and imaginative participation in, the life and death of Jesus, understood from the beginning as a man, differing from other men only by his wisdom and the profundity of his belief in the love of God for men. The resurrection of Jesus, thus understood and experienced, is the rebirth of the human soul: the birth of the assurance in ourselves that, if we follow the voice of God, calling us to deeper understanding and greater love, even though it lead us (as it probably will) to earthly disaster, nevertheless—"in spite of all" as Katherine Mansfield said at the last,—Love triumphs. Before what is revealed, in the very shipwreck and disaster of Love, men ultimately must bow their heads.

That, it seems to me, is a Christianity which is inherently eternal, and which men may come to acknowledge. It is a Christianity which is inherently universal: for the experience it sanctifies and exalts to the highest place in human happenings is a universal experience. Whether it will ever triumph universally is another matter. But perhaps not a very important matter. The important matter is that Christianity of this kind shall not perish from the earth, because it represents the striving of Life for more abundant life; it represents the rejection of the criterion of "success," the repudiation of what works, for what is good, regardless of the consequences; it represents what Keats called "the new birth of human heroism, the electric fire tending to purify" the mass of human dross and inertia. It represents Life conscious and aware in man of its own divine purpose, and obedient to it, and it alone.

I do not clearly see how such a principle of religion and life could ever be organised into an institution, or become the acknowledged source of authority within a human society. Heard's idea is that a humanly tolerable future depends on the conscious formation of a hierarchical society by a spiritual and non-violent élite. That is, no doubt, in theory the solution of man's problem today. But how, in the extreme predicament in which we stand, does high spiritual wisdom

obtain social authority? Heard believes that it will ultimately happen simply because all other principles of authority must fail. They may produce a temporary order as the alternative to sheer chaos; but the order will be superficial, and the concealed violence done to the human spirit intolerable. Every other principle of authority, save the spiritual wisdom which returns good for evil, will be short-lived in the modern world now *in extremis*. It will simply break down. The industrialism which compels men into herd-solidarity, and will in the immediate future enforce Western man into the servile totalitarian state, will nevertheless make totalitarian violence impossible as a permanent solution, because a machine-society, based on applied science, must continually generate men of disinterested intelligence to run it. Totalitarianism must generate its own nemesis.

The day will therefore come when men of the highest wisdom will be called to the place of authority, because mankind will have no alternative. From the false order which now demonstrably ends in death, men will inevitably recoil into the true order which is life. God will be enthroned again. But he will not, and cannot be, the God of extant Christianity. He can only be the God whom Jesus divined and obeyed, whom other great prophets and teachers throughout the world have divined and obeyed, whose servants are known and recognised by what they are, because they are "wise as serpents and harmless as doves."

JOHN MIDDLETON MURRY

## THE TWIN DOCTRINES*

This is a new addition to the Wisdom of the East Series, and by an author who has long been associated with the activities of the Buddhist Lodge in England. In nine chapters, Mr. Humphreys has essayed to demonstrate the generally accepted principles involved in the teachings relating to *karma* and reincarnation, and to meet some of the better known objections that are often raised when these subjects are discussed. He has performed a prodigy of compression, and, although much that he writes will need qualification or elaboration, the volume is bound to interest many readers to whom the ideas brought forward will be new, and who have not hitherto thought of a third possibility as between the opposing claims of blind chance and arbitrary governance in matters affecting the evolution of this world and the endless varieties of beings who dwell upon it.

It is difficult to imagine any one who will dispute the author's contention that if the doctrine of *karma* be true it becomes necessary to consider whether any reconstruction of Western civilization is not doomed to failure "unless it is based on conscious co-operation with this ultimate and all-embracing Law." At the same time, Mr. Humphreys is the first to admit that this item in the eleventh of the twelve *Nidānas* (causes of existence), "belonging to the most subtle and abstruse doctrines of the Eastern

* *Karma and Rebirth.* By T. CHRISTMAS HUMPHREYS. (John Murray, London. 3*s.* 6*d.*)

metaphysical system" (to quote Mme. Blavatsky), is not without its own obscurities, and that he would be foolish indeed who claimed a thorough knowledge of its operations or implications, even within the limitations of what we know as human life. But why does he confine his reference to reconstruction to "Western civilization"? His bias in this respect is observable also in his brief treatment of *karma* in relation to duty, where, writing of the danger in another's duty, he says that this admonition of the *Bhagavad Gita* "is the basis of the Eastern virtue of minding one's own business which the West, in its enthusiasm for social service and good works, is apt to ignore." It may be thought puerile to mention this point; but the subject-matter of this slender volume is of the highest importance, and the obtrusion of personal views is not helpful to its advocacy. In this connection, Mme. Blavatsky (quotations from whose writings are much in evidence) pointed out that "in sociology, as in all branches of true science, the law of universal causation holds good," and she enjoined each of her students "to do his utmost to help on, by all the means in his power, every wise and well-considered social effort which has for its object the amelioration of the condition of the poor." Her spirited denunciation, too, of vivisectional practices, is widely known. Who of us knows the wider track of *karmic* law? Mr. Humphreys does well to emphasize that *karma* is love as well as justice.

It may be that some of the difficulties encountered by one reader of this book are due to the facility which Mr. Humphreys displays in shifting the emphasis as between what he calls the "Wisdom-Religion" (plain Theosophy to some) and the philosophical terms comprised in the exoteric schools of Buddhist tradition. As examples, he writes that "Conscience is a Karmic memory"; that "that which reincarnates is not an immortal soul but the product of countless lives, a bundle of attributes called Character," lacking any element of immortality; and at page 36 he quotes from a Japanese scripture, whose name he does not give us, and which expresses the view that "In action there is no distinction between right and wrong, but people make a distinction for their own silly convenience." In each of these cases we think the author will agree that he should have said more, or nothing at all. It would be an impertinence to suggest that he does not know the teaching with regard to the principle of *Buddhi*, and the accepted distinction between what we may call divine conscience, and the human variety; or the exegesis of the Buddhist teaching that "Karma is that moral kernel (of any being) which alone survives death and continues in transmigration"; or the precept from *The Voice of the Silence* that "The self of Matter and the SELF of Spirit can never meet. One of the twain must disappear; there is no place for both." Nonetheless, these matters need reiteration, in the face of Mr. Humphreys's appeal to the "Wisdom-Religion," otherwise he may be caught in the *karma* of misleading his readers upon important issues while providing a veritable feast of suggestive and provocative thought!

B. P. HOWELL

# VALUE AND VALUES*

The present volume treats of "General Principles and the Kingdom of Values" and analyses the specific types of value. Most unfortunately, it was not given to the author to complete the work; he has been taken away before his time and almost in the middle of his present undertaking. This is very much to be regretted.

Mr. Sreenivasa Iyengar clearly distinguishes the scope and the problems of a science of values from ethics, with which it is often confounded even by some eminent philosophers. What is "good" in general must be distinguished from what is ethically "right." The latter is only a species of the wider genus of value in general. While this distinction is important, it may not be final. All values must be capable of being subsumed under the highest value. There are people who think of ethical value as the highest or as value *par excellence*. To them the good would be tantamount to moral virtue or what is ethically right. "The good will alone is good," they would say. Mr. Iyengar, however, although believing in some kind of hierarchy of goods, does not hold ethical good to be the meaning of all good. He may be right. But still the unity of all values is a problem which has to be faced, and which he does not face in the present volume. For him values are various or different in kind, and they are only externally related to each other.

The question will naturally be raised, what is value? The author's reply is that the value of an object is its satisfyingness. It is not a quality which is inherent in the object. It is a *property* which is acquired by it through its relation to the subject. It is thus an "emergent." It is because the individual is attached to certain universes of desire that he has different "norms" of valuation; and the value of an object is determined with reference to the norm employed in the appreciation of it. Thus value is both relative and subjective. The object has no value in itself. It has mere validity, which is nothing but its capacity or fitness to satisfy some desire. In this sense we can say that all value is merely contributory or instrumental. A thing has value in so far as it satisfies. There is no "intrinsic" value.

This view is only partially correct. We naturally think of certain values as being merely accessory or means to an end, and other values as being ends in themselves and so intrinsic. As a matter of fact, intrinsic value should be the only real value. That which is good in itself alone is good. Mr. Iyengar thinks otherwise. The reason is that he distinguishes value from being. Being is one thing and value another, and there is a hiatus between the two. A thing may exist in itself, but it has no value in itself. It has value in so far as it subserves an end. But then value hangs in mid-air. It is not grounded in being, and has no necessary connection with it. It is only *attributed* to being by the appreciating subject. Is it not a great illusion? A thing which really has no value is appreciated by us as valuable. This

* *The Metaphysics of Value*. Vol. I. By K. R. SREENIVASA IYENGAR, M. A. (The University of Mysore. Rs. 5/-)

will cut at the very root of all value. Mr. Iyengar fails properly to reconcile value with being. He keeps to the beaten track of common-sense, where we distinguish being which is in itself and value which is for us. A deeper analysis must shake this common-sense view. The real philosophical problem is to find being which is valuable in itself, something like being which is bliss, the very soul of satisfyingness, as in Vedanta.

We said that the value of an object is determined by its conformity or otherwise to a norm or a standard of value. The norm, according to Mr. Iyengar, is the ideal which we seek to realise. It is never fully realised in a fact. It stands for untold possibilities or potentialities of approximation to it. If a thing fully and completely realised it, there would be no sense in discerning its conformity or non-conformity to the norm, which is what we mean by the perception of its value. But can such an ideal be anything more than a figment of the imagination, a will-o'-the-wisp which we can never catch? Its power over us will be delusive.

We contend that the ideal must be based upon a higher kind of reality, which we only dimly and vaguely perceive but which is fully realised in itself and apart from any empirical fact, at every stage of valuation. It is not an empty human fancy, but a higher reality which has power over us. Further, the ideal, being non-empirical, must ultimately be one, the soul of all valuation. Such an ideal alone can completely satisfy. From empirical satisfactions we pass on to a satisfaction which is timeless and eternal. In this way, we can give meaning to the conception of "eternal values." There is no room for eternal values in Mr. Iyengar's analysis. He starts with different forms of value and different norms employed in those forms. But then we have still to answer the questions,—Can we keep the ideals apart ultimately? Is there no inner unity in them? What is the ultimate form of satisfyingness or the value in all values? These are inconvenient questions on the present hypothesis.

The second part of the present volume is devoted to a detailed consideration of each specific form of value,—organistic, recreative, hedonistic, economic, personal, socialistic, intellectual, æsthetic and moral. Beyond these is worth or worthiness which is the inherent character of spirit, and where value ceases to be external or objective, and so ceases to be value in the ordinary sense.

Mr. Iyengar has something very interesting to say on each of these values. We may note a few instances. He distinguishes recreation from work, and shows how work can and ought to be raised to recreation. In recreation we have the sense of freedom and joy. There is no compulsion. We are disinterested in the results except where sport has itself become, as in big international contests, and as opposed to its own proper nature, a matter of competition and a will to win. Real sport must be completely disinterested and free from any sense of possessiveness with regard to results. In this connection, the author advocates a new social order where instead of the killing work of the factory, the workman will have free scope for his own imagination and inventiveness and where he can change work into play. Such work alone can

develop the man, and give him both freedom and joy which are the characteristcs of real spirit.

Æsthetic value has some affinity with recreation. The urge to create here does not come from any perception of beauty. Beauty may result or may not result. It is only a product of æsthetic creation, not its origin. The urge comes from within to express an idea or a truth of life or the play of some human passion. In all cases, it is a desire for self-expression in the object. The joy of the artist or of the spectator, however, is transient, dependent as it is upon the contemplation of, and the recreation of the sentiment behind, the æsthetic object. It is not permanent. It lacks the integration of life. The artist only realises a one-sided value, or value in the object. What he creates in the object may have no relation with his life, which may be on quite a lower plane or the plane of the senses.

What alone can remedy this is moral value. Moral value pervades all our life's activities and not a particular sort of activity only. Hedonic value is good, but it must be moral. So also economic value, æsthetic value etc. In the sphere of morality, man creates not something in the object, but in himself,—he creates value in himself, the virtuous will. A man of virtue has the right perspective and balance in everything that he does. He always aims at goodness because he himself is good. This moral value culminates in spiritual worth or worthiness, where all conflict between will and desire has ended, and spirit alone rules with its two aspects of worthiness-to-do or righteousness and worthiness-to-be or love.

It is beyond doubt that the author has displayed in this book much erudition, comprehension and high powers of critical analysis. But at the same time, it gives evidence of departmental, and not integral, thinking. Perhaps Mr. Iyengar was himself conscious of this, for he promised to answer the more ultimate questions directly and at length in a second volume. Here his scope is limited. It is a detailed and empirical study of value. It belongs to the middle heights of our value-experience. We also think that reducing the size of the book would have added to its value. As it is, the author is easily led into unnecessary dilation and collateral thinking. There is not sufficient concentration on a few main issues. There can be no doubt, however, of the great competency and the labour which the author has shown in the whole arrangement and in the general level of the argument.

G. R. MALKANI

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*The Graphic Art of U. S. S. R.* By SHEIKH AHMED. (Free India Publications, Lahore. As. 4). Graphic art has developed greatly since the Revolution. State Control, the writer shows, uses art in mass education, assuring the artist economic security. It is recognised that beautiful illustrations keep up public interest in literature. Said Lenin, "Enrich your mind with the knowledge of all those treasures which humanity has produced." The graphic arts are contributing their mite.

V. M. I.

# FACTS—POSITIVE AND NEGATIVE *

In the course of ten chapters, Dr. A. C. Das, lecturer in the Post-Graduate Department of the Calcutta University, has attempted a systematic and thoroughgoing analysis of the concept of Negation and Negative Fact and discussed the concomitant Doctrine of Truth and Error. The volume contains substantially the text of the author's doctoral thesis and there is no doubt that it reveals full and effective control over the schools of different thinkers and system-builders of European philosophy who have had to discuss the nature of Negative Fact and Negation in developing their distinctive doctrines. A professional philosopher generally loses temper or simply pities the poor man-in-the-street when the latter finds it impossible to mount to the dizzy heights of the former's intellectual speculation, but illustrations like "Socrates is not a triangle" and "Two monkeys one with and another without a tail" would attract and enliven the minds even of laymen!

Dr. A. C. Das has endeavoured to maintain two important and significant conclusions:—(1) "There is nothing like negative fact," and (2) in "the situation of negation, the ideal has as important a part to play as the real." Dr. Das has confined his thesis to an examination of the views of leading European logicians and philosophers like Bergson, Bradley and others, and only a passing reference is made to "Indian Logic" and the 'Pramana" of "Anupalabdhi" admitted by some schools. I have heard the charge that discussions on Sanskritic texts are arid, abstract and dry, and I would invite attention to one or two contexts not merely to demonstrate the utter lack of foundation of the charge but to urge that in the matter of aridness and dry-as-dust discussions European philosophy has beaten Indian systems hollow! But the discussion on pages 2-3 and that on pages xviii-xix would easily prove the charge of "Words, Words, Words" levelled by a well-known author against philosophy and philosophers.

Regarding the main conclusion of Dr. Das that there is nothing like negative fact, it should be observed that if there can be a *positive fact*, by the same logic and the same laws of thought and postulates of knowledge—in fact, whatever supports the so-called positive fact—there *must be negative fact* as well. There is absolutely nothing illogical or unphilosophical in that position. I am unable to see why Dr. Das fights shy of admitting the validity of the negative fact.

But the second conclusion which he has argued, that in a negative situation, or a situation in which the negative element predominates or monopolises attention, the "ideal" plays as important a *rôle* as the "real," considerably neutralises the philosophic potency of his main conclusion. If Dr. Das had pressed into service the celebrated treatment of "negation" by Indian logicians, he would easily have realized that "negative fact" should be assigned co-ordinate logical and intellectual status with "positive fact." The reasons stated by the Indian logicians are

* *Negative Fact, Negation and Truth.* By ANKHAR CHANDRA DAS, M.A., PH.D., P.R.S. (University of Calcutta)

irrefutable. They admit, for instance, "Pragabhava"—negation of anything *prior to its coming into existence;* "Annyonya-abhava"—reciprocal negation such as "X is not Y," "Day is not night" etc.; "Pradhvamsa-abhava"—negation by destruction and "Atyanta-abhava"—complete non-existence. It is impossible to go into details in this brief notice, but the Indian logicians centuries ago emphasized the universal truth that if the different objects of the universe are to be understood in their independence and distinctive individuality, and if the constitutive and intellectual boundaries are to be marked without transgression of frontiers, negative fact should be deemed to be endowed with and to enjoy a co-ordinate status with positive fact. There is no escape from this position.

That is why "Abhava" (negation) was classified as an independent "Padartha," an entity or a category like "Dravya" or "Guna" (a substance or an attribute). A positive fact, like a forged currency note or any other pinchbeck, notwithstanding its apparent and alleged positive characteristics and its positive appeal to senses and understanding is, as a matter of fact, a *pure negative fact.* Thus a certain amount of "pragmatism" is inherent in the very constitution of the human mind and intellect. It is idle to contend that on analysis the negative fact turns out to be positive. One can maintain equally legitimately that the so-called positive fact on analysis turns out to be negative (as in "Neti-Neti"). It is therefore absurd to believe that "To criticise pragmatism is like flogging a dead horse." Pragmatism, far from being a dead horse, is a very virile and vigorous race-horse, alive and kicking thoughtless and incompetent critics!

None of the fore-noted comments would, however, detract from the general excellence of the treatment adopted by Dr. Das, who has shed some new light on the problem of negation and negative fact. University students engaged in advanced post-graduate research will surely find the volume searching and stimulating.

R. NAGA RAJA SARMA

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*Indian Architecture* (*The Islamic Period*). By PERCY BROWN. (D. B. Taraporevala Sons and Co., Bombay. Rs. 15/-)

If the first volume of this book (reviewed in the February ARYAN PATH) could be applauded as the fulfilment of a long-felt need, the same can be stated with even greater justification of this second volume. For, since the great discoveries of India's earlier past, Indo-Muslim art has in the last decades met with rather undeserved neglect. Besides the brief surveys in the *Cambridge History of India* only a few monographs of modest size have been brought out on the architecture of the period. The present volume, with its diligent condensation of the vast material, its useful comparative charts of architectural forms, its chronological lists and its cautious reconstructions will, therefore, prove of great help.

Unfortunately the author has ignored all the pertinent periodical articles, the books published outside India and most of the evolution represented by

modern studies of Islamic archæology and of art in general. Though a few works from these categories are mentioned in the bibliography, they seem to have been without influence on the formation of the text. It would, however, be unjust to throw the whole responsibility for these shortcomings on the author, in view of the incompleteness and disastrous lack of organization of scientific resources in India, especially in the field of art research.

That some important groups of monuments, *e. g.*, Rohtasgarh (Bihar), Sarhind (Punjab), and the interesting North Palace and water pavilions of the Munja Talao in Mandu are not mentioned does not matter so much, as completeness cannot be expected. But in a work dealing with Indo-Islamic architecture the relation both to pure Hindu and pure Islamic art should be brought out clearly. So far as that to Hindu art is concerned, Mr. Percy Brown generally shows a sober and gratifyingly unbiassed judgment. The influence, however, of Vijayanagar on the formation of the later Deccani style, and the Indianization of later Mughal architecture are passed over in silence. As to the relation to Muslim architecture outside India, the Saljuq influence on the buildings of Ala-ud-din Khalji, the Persian on Gulbarga and Bidar, the Ottoman on Bijapur are well marked. But the leading authorities at present trace Saljuq influence further back than the Alai Darwaza, and regard already the Qutb Minar as an indubitable example of the Saljuq style. The small tapering turrets on the quoins of Firozshahi architecture actually are a Persian innovation of the Ilkhani period. The high maqsura screens of the Sharqi mosques are adaptations of Timurid models. Likewise the domed corner turrets of the Mandu mausoleums go back to Samanid models. Also the Taj Mahal depends directly on late Safavi prototypes, at least in most of its forms, though not at all in its spirit.

The description of late Mughal architecture does justice neither to its stylistic development nor to the driving forces behind it. Neither the influence of Deccani art nor the picturesque dynamism of the evolution up till the middle of the eighteenth century have been realized and the completely new and original development thereafter down to the middle of the nineteenth century has been missed. Lucknow represents an exotism comparable to the "*Chinoiserie*" of the European Rococo. Merely to condemn in the Victorian vein all these late phases, is tantamount to negating the whole trend of art valuation since 1900. Rajput palace architecture has been illuminatingly analyzed by Oscar Reuther, especially the relation between the old panch and sat mahal, the Hawa Mahal, and the palaces of Orchha, Datia, Udaipur, etc.

From the point of view of modern systematic art history the present volume is, therefore, not quite satisfactory, in spite of many good observations. But this will not diminish its value as a diligent synthetic description of a vast and far-spread multitude of fine monuments, and as a handy reference-book. And in this latter respect it will, no doubt, find wide-spread grateful appreciation.

H. GOETZ

*Education in World Ethics and Science.* By SIR RICHARD GREGORY. Conway Memorial Lecture for 1943. (Watts and Co., London. Cloth, 2s.)

"Efficiency of individual service and right human conduct are the primary social aims of educational endeavour, whatever means or methods are used to promote them," says Sir Richard. He examines the place of modern science as a means and a method and what he says is valuable though at times provocative of argument. But none can dispute this:—

Every branch of knowledge and instruction may be said to be "scientific" if studies of it demand the careful collection of evidence of any kind with the view of arriving at the truth by impartial judgments. The view now generally held is that wherever there are facts to be determined or general truths to be ascertained, scientific method can be applied with advantage to the study of them. Inductive and deductive reasoning may, indeed, be the basis of instruction in almost any subject, and cannot be claimed as the exclusive possession of the natural sciences.

Sir Richard Gregory has some pointed things to say about religious education in the schools. He gives full value to "the ethical principles attributed to Christ and other moral philosophers" but he challenges the notion that religious instruction best inculcates them. He has scant patience with the stand of the Central Council of the Church for Religious Education. It insists "that a full and equal opportunity of education is the right of every child of God and that a Christian foundation is the only essential basis of a real education." Sir Richard objects.

It is not clear whether Hindus, Moslems, Buddhists, Confucians, and Rationalists are regarded as children of God or not, but to assert that they cannot be educated without Christian principles is to manifest a spirit of intoleration more appropriate to the Dark Ages than to the enlightened views now held as to the meaning of civilization.

Sir Richard cites Sir Percival Sharp's analysis of juvenile delinquency in Liverpool Courts in 1940. The number of juvenile delinquents per 1,000 worked out at 21.6 for Council Schools, where there is no great stress upon religious teaching. The corresponding figures for Church of England and Roman Catholic Schools speak for themselves. They were 35.6 and 45.5, respectively.

A passing reference in Sir Richard Gregory's lecture brings up a mistake of the Church fifteen centuries old and still doing mischief. He mentions Pelagius, a British monk

who strongly opposed the doctrine of original sin and claimed that man was endowed with a free will to cultivate the goodness within him or create what is considered to be sinful. His favourite maxim was "If I ought, I can."

Pelagius was shocked by the low standard of morality in early-fifth-century Rome and countered the plea of human weakness by upholding the powers of human nature. A will capable of good or evil was the prerogative of every man, he held. Even the "heathen" could perfectly keep such law as they knew. He conceded some help to Christians from "divine grace," but that concession was not enough. The view that without its aid the human will was capable of good aroused the opposition of Augustine and finally brought down the condemnation of the North African Synod. Simultaneously with its action Honorius issued an imperial edict in 418 A. D. condemning Pelagius and his followers to confiscation of goods and irrevocable banishment. It was a sad

error in judgment, only less serious than that of the later Council of Constantinople which made reincarnation "the lost chord of Christianity." *The Encyclopædia Britannica* (11th ed.) blamed the opposing belief, that the visible Church was "the sole divinely-appointed repository of grace" for

> the pernicious belief in the magical efficacy of the sacraments and the consequent defective ethical power of religion

and other serious evils in the mediæval Church. Those evils still persist to some extent today.

H.

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*Education for a World Adrift.* By SIR RICHARD LIVINGSTONE. (Current Problems, No. 17, Cambridge University Press. 3*s.* 6*d.*)

The President of Corpus Christi College, Oxford, sees the root problem of our "Age without Standards" as unsolvable in the absence of a spiritual ideal. Many of the most-read modern writers "have destroyed with great success but have constructed nothing." Cynicism, he declares, can be no less corruptive and pernicious than obscenity.

A sense of direction, a pattern for living—these are vital modern needs which education must meet. Sir Richard agrees with Plato that "The noblest of all studies is the study of what man is and of what life he should live." And he quotes Whitehead with approval: "Moral education is impossible without the habitual vision of greatness."

History and literature may both be drawn upon for such a vision but Sir Richard stresses the importance of distinguishing the great from the good—greatness as a poet from greatness as a man.

According to Sir Richard what is best in English culture has its roots in Hellenism and the Bible. His general prescription for the present lack of clear values and definite standards is the strengthening of those roots, with less stress on examinations and on "the specialist tendency in education" which he sees as leading to materialism. "The standard insensibly implanted by living with the first-rate" he sees as the best protection against the inferior. As Plato puts it, "some influence from noble works" constantly falling "upon eye and ear from childhood upward."

The Greek ideal of *areté*, aiming at excellence or virtue in every direction, is valuable for our times beyond a doubt. Hinduism long anticipated it, to be sure, with its ideal of dharma to be perfectly performed in every relation of life. But Sir Richard can be forgiven the very common inability to look beyond Greece to the roots of her culture, for the noble concepts that he assembles in this little book. Throughout he stresses education as of more importance than educational systems. He turns to Plato again for his definition of education:—

> By education I mean that training in excellence from youth upwards which makes a man passionately desire to be a perfect citizen, and teaches him how to rule, and to obey, with justice.

E. M. H.

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*Gandhi Against Fascism.* Edited by JAG PARVESH CHANDER. (Free India Publications, Commercial Buildings, The Mall, Lahore. Rs. 2/-)

It is the deep tragedy of our times that goodness and sincerity are everywhere at a discount. The welfare of humanity, despite much professed concern, seems only to be of secondary importance. How otherwise could those who see more clearly through the fog, who uphold principles which can make for universal peace, have been either ignored, silenced or deliberately misconstrued? Illustrations are needless when utterances of prophetic fervour like those of Pearl S. Buck, Willkie and Louis Fischer fall on deaf ears. A more concrete illustration can be found in the case of the Christ-like Mahatma Gandhi, the greatest apostle of non-violence since Gautama the Buddha and a living embodiment of the principles he preaches. Miss Buck said some time ago that the world had yet to deserve the peace it so loudly clamoured for. With equal truth and emphasis can it be said that the world is not yet fit for the teachings of the Saint of Sevagram.

It would be idle to detail here the well-known circumstances which have led his detractors to unfounded and unprovable allegations, the gravest of which is that Gandhi is a Quisling in the Fascist cause. Deeper irony perhaps cannot be found on the plane of common experience than that one who reacts againt violence with all the fervour of a lifetime's experimentation with non-violence should be identified with a mode of thought that is ultimately based on coercion and force. This book, which brings together some of his writings in *Harijan*, with a view to clarifying the Mahatma's attitude towards Fascism, serves a double purpose. For those who understand him, it reiterates his faith in moral compunction as an incentive to good rather than in the compulsion of physical force; for those who refuse to be convinced it presents a body of evidence which can hardly be challenged, much less disproved. If writings can prove a man, here he is; to question his sincerity would be to question sincerity itself. To strike such a man as this, and when his hands are bound!

V. M. INAMDAR

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*The Virgin Birth in History and Faith.* By DOUGLAS EDWARDS. (Faber and Faber, Ltd., London. 12*s.* 6*d.*)

A writer on the alleged virgin birth of Jesus can present his subject-matter in one of three ways, as a dispassionate examination of the evidence, as a hostile critique, or as a vigorous defence. The Rev. Douglas Edwards of the Community of the Resurrection adopts the third method with all the zeal of an intransigent partisan who sets out to prove what he already assumes. He tells how with "palpitating heart" he keyed himself up to face the evidence against the doctrine until at last, grateful and gasping, he realised he had overrated the opponents' case, that there existed no particle of evidence against the virgin birth which an impartial and instructed jury would not dismiss. Possibly not, if the jury be composed of "impartial" Christians like Mr. Edwards who describes as

"doctrinaire" and hence as heretical every writer who deviates from the foundational creed that "Jesus Christ is God our Saviour" and furthermore avers that in virtue of this climacteric truth the Christian "is living at this very moment a life grander, stronger and more spacious than that accessible to 'the good pagan,'" and we suppose, to the good Hindu and the good Buddhist!

Since Jesus is God who for our salvation became Man—and he only is a Christian who fully accepts this—the miraculous birth of Jesus is a matter of overwhelming importance, and disbelief is a baseless delusion of the unregenerate mind. That God became man is a historic fact. Thus the virgin birth of Jesus is a fact of *history*. The apostles assumed it even before the Gospels of Matthew and Luke were written. Dogma begins in fact.

Rather we should say that, in this instance at least, the dogma created the 'fact.' Yet Mr. Edwards may be right in saying that the ascription of virgin birth to Jesus eases the difficulty of believing in Jesus as God. But why strain at the gnat if the camel be swallowed? Given the assumption all things are possible. But the assumption is the outcome of a literal-mindedness which fails utterly to distinguish between the realm of myth and symbol on the one hand and the context of history on the other. Confusion of the two under the influence of a closed and credalised Faith has given rise to the misdirected ability displayed in this book. To literalise and localise the universal myth of virgin birth is to debase it and bereave it of meaning.

LESLIE BELTON

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*The Nayaks of Tanjore.* By V. VRIDDHAGIRISAN. Edited by PROF. C. S. SRINIVASACHARIAR. Annamalai University, Annamalainagar)

This is a thesis approved for the M. Litt. Degree. The theme, as the title of the volume implies, holds little of interest for the mass of lay readers. Tanjore is a dust speck, barely visible, in the long sunbeam of India's annals. And the Nayaks ruled Tanjore for no more than a hundred and fifty years in the sixteenth-seventeenth centuries. The historian of South India, however, may extract out of this intensive research a few pages of material to fill in his comprehensive picture.

Vassals of the Vijayanagar Empire, the Nayaks (meaning captains, rulers) have left deep and indelible marks of their rule and benevolence behind...and their age was after all not far removed in tempo and culture from the modern times.

Further, they formed an interlude between the passing of the Chola rule and the advent of alien powers in the land. A significant epoch, for with it ended not a line of kings alone, but a polity, a conception of the State. The Nayaks were neither democrats, nor autocrats. They followed the guidance of the *Dharmasastras*. Their despotic hands were tied by the traditional moral code as embodied in *Rajaniti* and *Dandaniti*, by the customary law, *achara*, by all the inward checks strewn on the stern track of Rajadharma. And the fulfilment of Rajadharma was in the material, cultural and spiritual progress of the people.

The traditional Hindu ideal of toleration and impartial patronage of

all religious sects remained a cornerstone of Nayak policy. Vaishnavas themselves, they lent their support to Saivism and the Dwaita cult of Madhwa. Sevappa Nayak, in pursuance of this catholicity, granted lands to a mosque at Tanjore and encouraged Christians to settle down in his kingdom. And the ways of Sevappa Nayak were no exception.

The Nayaks were keen patrons of poetry, music and painting. They frequently held literary assemblies. Raghunatha, the greatest of the Nayak rulers, made original contributions to the science of music. Reputed as "an ocean of learning," he is said to have made Tanjore the seat of Vani, goddess of knowledge. The author of the volume under review has rightly assigned him two long chapters.

Shri Vriddhagirisan is not carried away by the material of his gleaning. He does not over-assess its historical significance. "The Nayak rule in Tanjore," he concludes with commendable moderation, "forms from the cultural point of view, a most pleasing epoch in the history of the South Indian people."

The volume has been expensively produced. Some printing mistakes have been corrected in a page of "Errata," but not all. The historian Dowson, *e. g.*, is spelt, uncorrected, in the Bibliography as Dowen.

BHABANI BHATTACHARYA

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*30 Months in Russia.* By D. G. TENDULKAR. ( Karnatak Publishing House, Bombay. Re. 1/4 )

Mr. Tendulkar believes that the problems of present-day India—agricultural, economic, educational, social, and even political, have much in common with those which Russia had to face twenty-five years ago. He states that he is neither a politician nor a member of the Communist Party. Controversial subjects he has eschewed and while remembering that "there are ugly elements in Soviet life too," he quotes Lenin's words which might be applied equally well to present-day India: "No profound and popular movement in all history has taken place without its share of mud, without adventurers and rogues, without swaggering and noisy elements."

What Mr. Tendulkar has aimed at in his book is to give us a brief word-portrait of Soviet life as he saw it in 1937. His account is superficial but will be read with interest by those whose knowledge of Russia is meagre. The first and second Five-Year Plans are described and explained and we see the results in the development of industries and the electrification of the country; the conversion of individual small holdings, which were worked by medieval methods of cultivation, into mechanised collective farms; the Red Army which besides being an immense war-machine is described as "a hearth of culture"; and the vast network of *crèches* and kindergartens which look after children and train them wherever women work. Yet the liberation of women has not removed "the cohesive power of love and children" from family life, nor lessened "the mutual obligations of its members." This story of a Phœnix risen from the relics of a disastrous past makes dazzling reading but very little is said about the thought, letters and art of Soviet Russia.

The book is well written in language which is simple if not always graceful. The get-up and printing are very good and there are seven excellent photographs taken by the author. The book is dedicated to Jawaharlal Nehru.

IRENE R. RAY

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*The Crusade of Free Spirits (A Draft of Peace Conditions.)* By The Rt. Hon. ALEXANDER WAMWETZOS. (New Book Co. Bombay. Rs. 14/-)

This is the vivid record of the varied experiences and impressions of a fervent Athenian crusader in the cause of freedom and the establishment of a New Social Order. Amidst the spate of books on the New Social Order, one feels a sense of relief at the advent of a new book that discusses the question from the stand-point of practical politics and in terms of concrete proposals and measures. A plan for the future world order needs to be at once desirable and feasible. The great French philosopher Bergson's message to the world from his sick-bed "that we should act like men of thought, and think like men of action" is vital to political issues.

Mr. Alexander Wamwetzos gives us a detailed blueprint for the new order. One is lost in the innumerable authorities and passages cited. His draft of peace conditions if approved by the belligerents at the close of the war would certainly create a Paradise. But it is not impossible that men should see in these conditions the real environment for the growth of civilization. That way lies the hope for civilization. As usual, our author talks about the world state and the principle of federation and discusses at length the implications of the fourfold freedom of the Atlantic Charter. But he criticises the vagueness of the Atlantic Charter and its undue restriction to the countries overrun by Hitler. He particularly laments that it is not applied to India.

The present war is a total war and in our effort to win it we should not merely concentrate on the military side, nor should we deprecate discussion of war aims while the fortunes of war are still in the balance. Political realism demands viewing this war as a world-wide process; it must be won on all fronts. Social transformation infusing faith for living, the creation of a just and equitable economic order, sound educational reforms etc., are as important as the military arm in the winning of victory over the Nazis and in the attempt to establish a new social order. The constructive war aims constitute the Peace-offensive. To create a new social order the Allies have before all else to renounce the supremacy of economic values, and the primitive lust for dominions. It is the lack of these religious and ethical virtues that has made us run into two world wars in one generation.

The demand is not for an impossibly austere morality for the nations. The Vice-President of the U. S. A. has put it pointedly: "The era of imperialism is ended." And Wallace added: "The new democracy by definition avoids imperialism." That way lies the avoidance of a third world war and the establishment of a new social order.

P. NAGARAJA RAO

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*Submission in Suffering: A Comparative Study of Eastern Thought.* By H. H. ROWLEY. (University of Wales Press Board, Cardiff. 2s. 6d.)

The problem of suffering is complex and the responses it evokes are varied. This brochure, concerned with the problem of "innocent suffering," is a brief comparative study of characteristic attitudes inculcated by Eastern

religious systems. Submission to suffering, deserved or not, is found everywhere but the spirit and the character of this submission can and do vary indefinitely. This spirit of submission has often proceeded from the recognition of strict justice either in the dispensations of a divine power or in the working of the law of moral compensation.

Much of the Old Testament as well as the New points to the rigid justice of God, though the Jewish Rabbis stretched "justice" to cover inherited reactions to ancestral sins. Indian thought postulated a causal nexus between sin and suffering. The *Upanishads* bring out the educative value of the latter. Hinduism regarded the operation of Karma as absolutely just and unexceptionable but, recognising reincarnation, saw that sowing and harvest might be in different births. Buddhism taught Karma, of course, but Professor Rowley sees the Buddhist attitude to suffering as one of profound and complete passivity. Courageous acceptance of suffering was the teaching of Confucianism—a fatalism that inspired quiet confidence in misfortune. Many Chinese teachers stressed various attitudes ranging from passive indifference to ecstatic acceptance. The submission which the Prophet of Islam called forth was touched with faith in a powerful but wise God. The *Quran* presents suffering as a means of testing men and bringing them gain. Suffering may again be endured, not because it cannot be cured, but in "a spirit of consecration that converts the pain into a channel of service."

The reviewer fails to see the merit which Professor Rowley implies in not asking to understand the cause of suffering. The terrible apparent injustice of life demands the explanation which only an undeviating law of action and reaction can satisfactorily furnish. The rigid determinism of Karma has misled many, including Professor Rowley, into over-simplification of what the doctrine implies. Professor Rowley assumes undeserved suffering as a fact of experience and regards the law of moral retribution as an inadequate explanation. In the process of spiritual evolution, the law of Karma in its creative aspect of providing the right moral incentive is a law of necessity.

V. M. INAMDAR

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*Dighanikayo* (A Collection of Long Discourses). Vol. I: *Moralities*. Edited by N. K. BHAGWAT. Devanagari-Pali Texts Series No. 8. (The University of Bombay. Rs. 2/8)

*Dighanikayo* Vol. I, which is published here in the Devanagari characters, is the eighth in the series of the Devanagari-Pali texts publications of the Bombay University. The publication began in 1935 with *Nidanakatha* and in 1936 were published the *Mahavamsa* and the *Dighanikayo* Vol. II. In 1937 we had *Therigatha*, in 1938 *Mahjimanikayo*, in 1939 *Theragatha* and in 1940 *Milindapañho*.

This publication is uniform with the other texts of the series and the Bombay University must be thanked for undertaking this venture. The studies of the Pali texts which began very early in this century in India, have been slowly but steadily advancing. The Ceylonese, Burmese and Siamese texts are unreadable to most people and one has to fall back upon

the publications of the Pali Text Society which are not only very costly but are scarce in this country and in times like these absolutely unavailable. Under the circumstances, handy editions in Devanagari of all the Pali texts would be extremely beneficial to the students of Pali. Again, the necessity and importance of the publications in Devanagari is realised when one considers that the orthodox Sanskrit scholars, taken by tens of thousands all over the length and breadth of the country, are unable to read any Romanised version of any Sanskrit and Pali texts. The publication in Devanagari of the Pali texts is expected to introduce the study of Pali to this class of scholars in course of time who are now almost thoroughly unacquainted with Pali literature. Such a publication will lead to the rediscovery of the Pali literature to the indigenous Sanskrit students who had as a rule despised the study during the centuries of the past—a fact which led to the expulsion of Pali literature with the destruction of the Buddhistic monasteries.

It is desirable that the Bombay University should do something in the way of properly advertising this textual publication and also bringing it to the notice of the various Sanskrit Associations of India like the Bengal Sanskrit Association and the Behar Sanskrit Association etc., with a view to their considering introducing some of the publications of this series as their Examination texts.

It has not been possible for me to compare the readings of the Pali Text Society with the present text but I assume that the learned Editor has been careful in the matter, and so far as I have read, everything goes on well.

S. MITRA, SHASTRI

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*The Malady of the Century and Other Essays.* By NOLINI KANTA GUPTA. (Sri Aurobindo Library, Madras. Rs. 2/8)

The malady of the century is man's loss of touch with soul. Our minds have gained in breadth and complexity but have lost in depth and integrality. These well-written essays on topics more or less interrelated contrast interestingly the Indian outlook with the European. The last essay, "Tagore—Poet and Seer," shows their reconciliation.

Even Medieval Europe was merely religious while India was and is spiritual. A follower of the religion of Europe is afraid of losing himself in the Divine, while in India that is the ideal. The Humanism of Hinduism is divine, not mundane. *Bhutadaya* corresponds to Christian charity but Christian charity springs from love for man, *Bhutadaya* from love for Atman, the Self in all.

Similarly Indian art views reality from above. European art gives a sensuous photograph; the Japanese takes us "behind the world of forms, into the world of movement," but the Indian presents reality from the transcendental stand-point.

Leaving aside certain minor points on which a difference of opinion might be expressed, one who has a fair acquaintance with European philosophy and culture may feel that the contrast is somewhat too rigid. After all, man is man, everywhere. Our cultures do not exist in the abstract but in the

life of men. If Eastern and Western modes of life are absolutely disparate, no reconciliation is possible. But the task is to make man in both spheres what he is inherently capable of being, so that the Occidental will become more spiritual and the Oriental more interested in the values of the world.

P. T. RAJU

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*The Crisis of the Modern World.* By RENE GUENON, translated by ARTHUR OSBORNE. (Luzac and Co., London. 6s.)

The author surveys the decline of Western civilization from the higher intellectual point of view, a decline more especially marked, in his opinion, since the Renaissance and the Reformation. This gradual descent he sees as due to a falling away from the ancient tradition. Owing to this, East and West have become separated in Spirit. The East remains in possession of the ancient knowledge and until it is recovered by the West, there can be no true uniting link.

Several pages of this short study are a diatribe against modern tendencies, social, religious, philosophical and other. In adopting the classical tradition at the time of the Renaissance more was lost than gained in Europe. It was the death of intellectualism in its traditional sense, in exchange for a Græco-Roman culture the life of which, M. Guénon suggests, had departed centuries earlier.

The author is a student of Hindu doctrine. He combines this comprehensive teaching with his conception of the Western tradition, employing his own terminology and not that usual with Sanskrit scholars. This may prove a little difficult for some readers to associate with the accustomed terms. Such an expression, for example, as "intellectual intuition" seems at first sight to suggest a conflict of terms. There are other similar compounds.

M. Guénon interprets the four periods of a Manvantara as representing the Golden, Silver, Bronze and Iron Ages. The present Kali-Yuga, corresponding to the "dark night of the soul," is the age of descent into materiality, of departure from Principle, of loss of the ancient Tradition. "Truths which were formerly within the reach of all men have become more and more hidden and inaccessible." But the lost tradition will be sought and rediscovered at the end of the cycle and will mark the commencement of a new rhythmic period.

This forms the comprehensive view of the centrifugal and centripetal motion of the universe, but the author is more immediately conerned with the present and the causes of the decline from the ancient tradition.

M. Guénon notices that the sixth century B. C. was an important world turning-point, when many changes and adaptations took place in various parts of the globe, as, for instance, the coming of Buddhism to India, the Babylonian captivity and adjustments in China and Persia. This period also marks the commencement of the strict historical measure, for prior to this era chronology is unreliable and only vague approximations obtain. This causes the modern world to regard prehistoric events as largely legendary.

Enquiry is thus limited to classical antiquity, a period when many of the truths of the older world had been lost. But M. Guénon points out that classical antiquity is a purely relative antiquity and much nearer to modern times than real antiquity, since the former does not date back even to the middle of the Kali-Yuga.

The author refers frequently to other studies now in course of translation which make up a series of short works. Their perusal would probably correct any tendency towards generalization found in this book.

L. E. PARKER

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*A Short History of Chinese Civilisation.* By TSUI CHI, with a Preface by LAURENCE BINYON. (Victor Gollancz, Ltd., London. 12s. 6d.)

To attempt a history of China from the third millennium B. C. to the end of 1941 in less than 350 pages and provide at the same time such helpful guides as tables of dynasties, political and ethnic maps, a diary of the last hundred years and a formidable bibliography must surely be considered a triumph of compression and clarity. We must thank China's present travail for a book which gives in popular form an organised and organic picture of the history of China through the ages.

But the book is much more than a history; it has collated a great mass of information derived from legendary lore, archæology, literature and the arts.

Ancient Chinese history, where we do not see it through the eyes of romance, seems but a ghastly epitome of "old, unhappy, far-off things, and battles long ago." But it is necessary to remember that life continued to be lived at normal levels with the great bulk of the people engaged in the pursuit of liberty and happiness. China was the pioneer of inventions and discoveries which have enriched the world with the triumphs of peace no less renowned than those of war. The mariner's compass proves her maritime genius; she gave printing to the world. And her contribution to the art of painting has remained unique and inimitable. And yet, the corresponding periods of her political history were marked by storm and stress. The secret of this is worth pondering over. The roots of Chinese civilisation are essentially rural, and they account for the resilience of the country which by virtue of its agelong devotion to first things first has not only survived thus far but has in itself a principle of perpetual self-renovation.

It is of interest to us to note that the early myths of the Chinese have a family resemblance to our own. They point to prehistoric contacts which have not yet received attention. Chinese dynasties with all their faults were sooner or later transformed into national governments, the exception being the period of Mongol rule, which was a naked imperialism and which therefore has left far fewer traces on the people than others. The hold of Buddhism on the Chinese is a tribute to their balanced view of life and their right apprehension of the middle path. China is a country like India where the greatest varieties of experiment were tried in every department of human action and thought.

The last point of interest to which we may draw attention is that, though China and Japan were known to each other from the beginning of the Christian era, their rivalry is of very recent origin. It synchronises with the forcible entry of the West into China and all the consequences of that great modern event in the history of the Chinese. The author's account of the last hundred years is so discreet that he leaves the facts to speak for themselves.

A pleasantly written, informative and agreeable book.

P. MAHADEVAN

# ENDS AND SAYINGS

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

Sir Mirza M. Ismail in his convocation address to the Nagpur University on the 14th August offered sound and practical advice. He characterised a university as a place for the acquisition, advancement and dissemination of knowledge, in a liberal spirit and as a preparation for leading life in the right manner. Sir Mirza covered many points of criticism against Indian universities —overcrowding the syllabuses, over-specialised courses, over-stressing of examinations.

> We are coming to a time of national rebirth, when university leadership will be needed in every sphere, both of external progress and inward health, enlightenment and inspiration.

It was, he said, for academic men to foster the unity of Indian culture and to emphasise the true kinship beneath all our differences. A university should induce catholicity of mind. Not less important was his insistence that the universities must above all things "help their students, by means of all their studies, to penetrate to the life of things and to view in the widest relationships the facts and forces."

Referring in brief to the needs of the contemporary situation in India, Sir Mirza's emphasis on a spirit of right compromise and mutual understanding, on a more friendly atmosphere, deserves attention. He pleaded for a concerted development of body and mind, for a finer zest of intellectual activity, for the honourable and generous conduct of life, for "a religion, not of dogma and diversion, but of that spirit which recognises all mortals as of one family." Sir Mirza has outlined an ideal code which, if lived up to, cannot but lead towards all that man aspires for.

We regret space forbids our extracting at any length from this admirable address full of valuable advice and practical suggestions.

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The inevitability of socialism of some kind for India, recognised in our August editorial "Socialism—What Kind?" is underlined in *The Indian Journal of Political Science* (July-September 1943). The entire section on Political Theory is devoted to socialism for this country, from three different points of view. Shri Ajit Kumar Sen of the Dacca University finds guild socialism, and not collectivism or syndicalism, compatible with the social structure of *varnasrama*, with its functional division of society. Equity in distribution and not an unattainable rigid equality in distribution must, he thinks, be the aim. Dr. E. Asirvatham gives full weight to the difficulties in the way of peaceful transition to social justice. The majority are illiterate; hence if the lives of the people *en masse* are to be reordered the initiative must come from above—from the State, Dr. Asirvatham believes. The extension of such discipline as the people submit to in war-time rationing could probably be effected but pressure of some sort may be necessary

before socialism can be fully realised. The nationalisation of railways, mines and large-scale industries and even of land, however attractive to the "have-not's" cannot be expected to find favour in the eyes of the "have's" on intellectual grounds alone. The provision of a civic minimum below which none shall be allowed to fall may meet with ready enough assent, but the inevitable corollary of a civic maximum is another story.

Dr. Asirvatham recalls Machiavelli's saying that "man much sooner forgets the loss of his father than the loss of his patrimony." Many a man is ready to exclaim "Justice though the heavens fall!" if he is allowed to add "so long as my private fortune remains unaffected." The arch-cynic knew man's lower nature well. But the lower nature is not all there is to man; else there would be no hope for us indeed. Convince a man that that in him which constitutes his essential humanity is the same as that which animates his fellow-man and you have convinced him that his brother's good is his own. Injustice to the underprivileged is seen to hurt in the long run the one who seems to profit by it no less than it hurts its victims now. An injury to any man is recognised as injury to all. Socialism of the right and lasting type is more than a way of existence; it is a fundamental attitude to life.

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The Annual Report for 1942-43 of the United Provinces Discharged Prisoners' Aid Society brings out the value of the new approach to penology in which that Province is leading the way. The Probation Officer is primarily a friend and a guide of the erstwhile delinquent. He arranges for suitable employment, clears all embarrassments such as debts and introduces him to an environment calculated to win him over to a better way of life. From October 1939 to December 1942, failure is reported in only 7.5 per cent. of the 722 cases admitted to probation. Forty per cent. were still on probation at the end of the period but 52.5 per cent. had successfully completed the probationary period and been discharged. To eliminate one bad cause is to prevent incalculable bad effects. To have saved to society 379 individuals is no small achievement. The scheme is an approach in the right spirit to the problem of the rehabilitation of the delinquent.

The reformative aspect of legal punishment is more accepted in theory than exemplified in practice. None with his eyes open can fail to see that punishment in a retaliatory spirit rarely, if ever, achieves the desired deterrent effect upon either the individual or the community. Vengeance is an unworthy motive for the State no less than for the individual. The shift of emphasis to the reformative side of penology is a step forward. A realistic approach to the problem will reveal that crime too often is inspired by economic distress. The habitual offender is a misfit in his world, with legal machinery and social ostracism arrayed against his chances of reform. The Discharged Prisoners' Aid Society of the United Provinces works on the faith that the individual can overcome his antisocial propensities if he is shown better ways and how to follow them. The Society is doing what is eminently worth doing. Law is there precisely for those who do not want it but there must be some other machinery which should persuade them that law is

necessary for themselves as for the common social good.

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Last October there was quite a furor about attempts on the part of the Sophia College for Women to convert students to Roman Catholicism. It was the Bombay University Senate's discussion in mid-August of the proposed disaffiliation of that College from the University that brought the subject up again. And the allegation of a renewed attempt at proselytisation by the same institution fanned the flame. The Senate did not think there was no case for the disaffiliation and referred the matter back to the Syndicate. It further approved, as we understand the Syndicate had recommended, the proposal of Mr. K. T. Shah that the Senate would think it desirable

> to affirm the fundamental policy of the University which was not to permit any activity in educational institutions which had for its object the conversion from one religion to another.

The opposition to this resolution raised by the Principal of another missionary college is understandable, but prejudiced testimony carries little weight. The Rev. Mr. McKenzie of Wilson College, in pleading for academic freedom from restrictions which would prohibit an honest teacher from "opening his full heart to his students," is reported to have insinuated, quite unfairly, that no doubt the intention was to safeguard the principle that it was a sin for any one to change from one religion to another. No reasonable person can deny the right of an adult to adopt any faith of his choice. But the colleges are trusted with the moulding of immature and malleable minds. They should impart a liberal outlook and catholicity of culture; but is that aim consistent with denominational propaganda or sectarian pressure on unfolding minds?

True, the University is no guardian of particular religious creeds. But it cannot connive at deliberate conversions effected in its affiliated colleges without sharing the onus of the offence. And an offence it is, against the very spirit and purpose of university instruction. The view which the University has adopted is that which any one with a sane outlook must adopt in respect of conversions of youth which are morally unfair and often socially disastrous. It is not "intolerance" as the *Times of India* editorially comments. *Bona fide* educational institutions are not affected by the University's affirmation of policy. It can affect only those whose activities have conversion as their object. But what missionary school or college is there whose activities do not?

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Hardly a week had elapsed since the discussion when the Sophia College figured in a Police Court case. A Parsi girl aged 20, Dhun Minocher Kalapesi by name, a student of the Intermediate class, under the influence of the Roman Catholic Nun-teachers, went against her parents and demanded her legal freedom. The Chief Presidency Magistrate sympathised with the parents, persuaded the girl not to leave them, but legally declared her to be free. At her age the girl has the right to her freedom—but the moral of the case? The folly of non-Christian parents to send their children to missionary institutions. The Missionaries are here to proselytize the "heathen" and they cannot be blamed for attending to their

business. We are against sectarianism and creedalism and would like to see all Indian Universities help in destroying religious sectarianism in educational institutions.

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Dewan Bahadur P. Venkataramana Rao Naidu, Chief Justice of the Mysore High Court, in his Convocation Address at the Madras University put his finger on the cause of all the "contradictions and calamities of our civilisation." They have, he said, their roots in the fact

> that modern societies are primarily competitive and their main method of self-expression is struggle; their main endeavour is aggression. Hence...our happiness [depends] on the misery of others, our liberty on the enslavement of someone else, and our high standard of life on the low economic level of less developed peoples and countries.

He sees as the only way out "making the world idea the foundation and in building the lesser units of nation and community on its basis. He likens the new order to the Aswattha tree of Indian symbology, with its roots in heaven, growing downward to the earth.

> In the architecture of the new world we reverse the principle of the old. We begin with the conception of world society and go down to nation, community and citizen. We must make the world consciousness and unity permanent terms of our thinking and the basic factors in our social life. Thus alone we can save the new society from the dangers that menaced the old.

Dewan Bahadur Venkataramana Rao Naidu's appeal to the young, just taking leave of the university, to see that narrow communal concepts and creedal loyalties do not nullify the realisation of world-wide human solidarity is timely and appropriate.

India has a lesson for the fighting West, but it is for us to see that the message is properly delivered. Can there be any better means than showing by example a society built on the basis of common human understanding and sympathy for fellow-beings? The convocation address, though specifically for the Madras University graduates, should find echoes in the hearts of all who hope for a peaceful and pleasant future for the world.

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Writing on "What Education Is" in *The Spectator* of 28th May 1943, Mr. G. W. White warns that with our present educational methods, with their insistence on efficiency, we stand in danger of gaining the whole world and losing our own souls. The study of the humanities is expected to give to students some breadth of intellectual culture and toleration. But beyond this indirect incentive, too little is done to impress upon the young mind the need for interdependence and co-operation, the need for a spontaneous willingness to subordinate self by the realisation of universal fraternity. Mr. White sees the corrective in philosophy.

What is needed and what education must achieve for the young is an all-round and harmonious development through its study and practice. And when we say philosophy, what is meant is not abstractions, about things in general but that body of knowledge which can help us to realise ourselves, the world, and our relations with it. Says Mr. White:—

> Our love of wisdom and beauty must not teach us effeminacy and extravagance; we must cultivate self-control without producing the evils of repression; courage must go hand in hand with meekness; width must not be sacrificed to depth nor depth to width; certainty must not breed intolerance nor tolerance lack principle; fitness of the body must not cause atrophy of the spirit. Without balance "our steadfast purpose trembles like as the compass in a binnacle" and we cannot keep steadily on our course towards the Good. And balance is most easily maintained through the study and practice of philosophy, which is the crown or coping-stone without which no education is really complete.

# 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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## CRIMINAL REFORM

Deliberately we choose the above title in preference to "Penal Reform." For the primary concern of any rational society *vis-à-vis* the problem of crime must be not with improved methods of punishment but with prevention and cure. How to protect society from crime and how to rehabilitate the criminal. These are not two separate problems. The ultimate good of the part is not separable from the good of the whole. The community has a right to protect itself, but the person against whom it seeks protection is one of its own members. The criminal must also be protected from society, which will continue to create criminals as well as punish them until it accepts in full the faith, often shaken but never shattered, in the common humanity of us all.

The apportionment of responsibility for crime is a difficult and delicate business. To view the average criminal as a monster, a *lusus naturæ*, is mistaken, but no more so than to absolve him, on the plea of determinism, of all blame for every lapse. Every one of us is in a sense the child of his circumstances. Many, tossed about on the angry billows of life no less violently than the criminal, do somehow manage to keep afloat, do avoid violating their conscience. For the morally weak the burden often seems too difficult to bear, but no more than the ordinary man who has escaped the attention of the courts is the criminal in his right mind the helpless pawn of heredity and environment. Denying him free-will, making of him a mere automaton, is the final insult to his manhood. Convincing the criminal that his crimes were inevitable in the circumstances is the greatest disservice you can do him. It cuts off at the root the possibility of self-reform. The aim of penal reform must be to reclaim the individual for society, never vindictiveness, never revenge. It may be the truest kindness to restrain the individual for a time, for his own good as well as that of society, from piling up entries

on the debit side until wise sympathy, coupled with mental, moral and manual training, shall awaken interest and rekindle self-respect.

We publish below an article on criminology which is provocative and suggestive. "Mark Benney," author of *Low Company*, who was introduced to our readers in 1937, has seen the problem from both sides. He is a reformed criminal, not because of but in spite of the modern penal institutions of which he had a varied experience and which he views as "part of the criminal problem, not an answer to it." His article is an arraignment of the modern economic and social order which fails to furnish worthy incentives and outlets for energy, a condemnation of an educational system which fails to open the door to wider interests and constructive efforts. There is no denying the guilt of society for economic and social conditions that positively tempt to crime.

It is of course more comfortable to view criminals as a race apart than to accept the sin and shame of the world as our sin and shame, to recognise the roots of evil in ourselves. But unless we see in our own lower nature the potential criminal we cannot call forth in the criminal the potential saint, who is in all surety there. And though we are not all criminals *de facto* we are all in a sense prisoners—prisoners to our limitations, to meaningless conventions, to our weaknesses.

## A NEW APPROACH TO CRIMINOLOGY

It is difficult to think of the grim monumental prisons scattered throughout the civilised world as being the products of humanitarian enthusiasm. Gaunt grey dehumanised hives—as in general they are—it seems incredible that warm-hearted dreamers like Howard and Elizabeth Fry once fought mighty battles to achieve them. Yet, since this is the case, since the penal system with which our reformers are so ardently dissatisfied is itself the creation of ardent reformers, it will be instructive to inquire how this paradox has come about.

In August, 1935, the Eleventh International Penal and Penitentiary Congress met in Berlin to discuss and adopt resolutions on the principles and standards of penal administration. The proceedings make dull reading. There were some differences of opinion on such matters as whether prisoners should be paid for the work they did, what standard of life they should enjoy, etc. The real interest of the Congress, from our point of view, lay in what remained undiscussed and taken for granted: a broad uniform background of interests and understandings. A multitude of nations were represented, with the greatest divergences of tradition, history and social pattern: yet all relied on a funda-

mentally identical machinery of penal administration. The differences that emerged between, say, a Turkish prison and a Norwegian one were differences of achievement, not of purpose; of degree, not of kind. It is one of the most significant examples of Anglo-Saxon aggression—for this universal pattern of penal machinery, which today is accepted as natural by the most diverse nations, was conceived and thrust upon an unwilling world in the early nineteenth century by a mere handful of English and American reformers: Penn, Bentham, Howard, Oglethorpe.

The convictions upon which these reformers worked, and from which they derived their amazing energies, resolve into three elements: legal, ethical and psychological. They were convinced that any offence against the law was also an offence against God; they were scarcely less convinced that God would contrive his own punishment, and that society's part was simply to provide the offender with an opportunity to atone for his sins: and most of all they were convinced that atonement was most possible in solitude, cut off from all influences but those of religion. Such convictions led inevitably to the concept of the cellular prison—a sort of secular monastery designed for solitude and silence. Inevitably, too, the ideal had to be modified in execution: it was found to cost about eight times as much to build a prison designed for complete solitary confinement as one designed for the compromise system of "silent association." So, in the latter half of the nineteenth century, the great wave of "model prison" building began; a cut-price programme. Today, practically every country in the world has built up its penal administration round one or other of the two archetypal models—Pentonville or Sing Sing.

The prison buildings have lasted; the convictions that produced them have proved less durable. It was the psychological premise that suffered first. It was found that solitude and silence did not necessarily lead the offender to make his peace with God: they were much more likely to lead to a permanent derangement of his mind, and the prison rules had to be progressively relaxed to prevent this. Gradually, too, a school of thought was growing which questioned the identity between law and ethics, a school which even began to assert that some laws might indeed be unethical. Scientists, elate with the triumphs of discovery their methods had won them in other fields, now turned their analytical weapons upon the individual and society itself, with the most disquieting results. The nineteenth century had a tremendous respect for figures, and when scientists came to demonstrate statistically that the incidence of crime was governed by factors outside the control of the individual offender, it was obvious that penological theory would have to be recast to accom-

modate the new facts. If the criminal could no longer be held wholly responsible for his own acts (and every day psychologists and sociologists were narrowing down the area of individual responsibility), punitive methods, whether undertaken by God or the State, had less and less ethical validity, and the last theoretical prop of the nineteenth-century prison system had gone. Before the twentieth century had gone very far most people who had given any thought at all to the problems of crime had arrived at a position where they accepted the existing penal machinery only because they could not think of anything more positively efficient to put in its place.

It was in America that the "model prisons" of the nineteenth century found their genesis; it is in America that the new theories are now emerging, which, most probably, will crystallise into new institutions to replace the old.

It is an unenviable honour. In few countries, ancient or modern, has crime been so pressing a problem as in America in the inter-war years; in few countries has the nineteenth-century solution of the model prison had so glaring an opportunity to demonstrate its inadequacy. By the late 'twenties organised crime had grown to such proportions in cities like New York and Chicago that it had become a "big business," threatening the well-being of legitimate big business. It was then that, as a measure of self-protection, a number of Chicago business magnates endowed the city's university so lavishly that the profession of criminology became almost as lucrative as that of crime, and other magnates in other cities followed suit. From that time on there was no possible avenue of research into criminal behaviour and relations that investigators could not afford to pursue; and the results of all this furious and free activity soon began to take positive and suggestive shape.

The basic view-point that all these researches point to would, to say the least, prove mildly surprising to a Victorian penologist. To put it briefly, crime is seen as a necessary social institution in the modern competitive industrial community. The economic insecurity inherent in such a society produces a general demand for drugs, prostitutes, gambling facilities, abortion, etc., and large rewards are offered when such services have to be met illicitly. Such demands ensure the continued existence of an organised community in spite of every effort at law enforcement. (In fact, the law itself has often to speak with two voices to criminals: for example, street book-makers are allowed to enter as legitimate professional expenses the fines they pay on behalf of their "runners.") And such an under-world is not only necessary, but positively useful. For, as well as catering to the vices of the non-criminal community, it also acts as a sump for much energy which cannot find legitimate

social expression and might otherwise find more dangerous outlets.

This last point is perhaps not easily appreciable, and requires elaboration. It may be stated thus: a young man who feels unbearably discontented with the world about him has theoretically hundreds of different means at his disposal for relieving his tension. If his feelings are violent enough, he may attempt murder or rape or arson; he may join a revolutionary party: he may become an enemy agent. Obviously, if he can be persuaded to find the same satisfaction by the mere act of picking someone's pocket or breaking into someone's house, the community in general is much better off. Here, then, is the under-world's other social function. It attracts and disciplines the newcomer to crime, it directs his antisocial impulses into established channels, it teaches him the traditions and techniques and rationalisations which for generations have proved satisfying for the criminal without proving intolerable to the state.

Seen from this view-point, the problems of criminology and penology become merged in the larger problems of social engineering. So long as there is a wide margin of the people to whom society offers so few legitimate satisfactions that they must have recourse to gambling, prostitutes, drugs and so on, or, failing these consolations, fall prey to the wild urgencies of frustration, so long there will be crime and criminals. Probation systems, Improved Schools, Borstal Institutions and Prisons will reform or deter a few individuals here and there, but there will be others to take their place. The real social function of these institutions is not to prevent crime, but to regulate it: not to reform criminals into honest men, but to re-form them into the sort of criminals that society has the greatest need for. Seen from the view-point of the new criminology, penal institutions are part of the criminal problem, not an answer to it.

To many these conclusions will appear cynical and pessimistic. They offer, it would seem, little encouragement to men and women of good-will who wish to know what attitude to adopt about prisons and prison reform. But that is to misunderstand the new attitudes. What the new criminologist really says is this: "The twentieth century has evolved a complicated machinery for the ostensible purpose of reforming and/or punishing criminals. Sometimes it succeeds in ostensibly reforming them, which usually means diverting their energies from one manifestation of social maladjustment to another; sometimes it fails in its ostensible task of reformation, which usually means that it has succeeded in transforming a potentially dangerous criminal into a relatively harmless one. As a criminologist, I am more impressed by the failures of this machinery than by its successes: they are more useful." If this still seems to you cynical and pessimistic, it means simply that

you are asking the wrong questions. A socially maladjusted person is a socially maladjusted person, whether he exhibits the fact by contracting venereal diseases in a brothel, by giving money to book-makers instead of to artists, by feeding his children on an inadequate diet or by burgling someone else's house. In all such cases the remedy is the old one, of finding some technique whereby to instil in the individual an adequate social awareness, and in society an adequate awareness of the individual.

Fortunately it can be claimed that the new criminology has made certain tentative discoveries which, for the first time, offer a way out of this impasse. The credit here must be shared between the Chicago criminologist Thrasher and the Austrian Aichhorn. Thrasher, in the course of prolonged study of gang behaviour, found that, while it was practically impossible to persuade the individual that he was "wrong" to join in gang delinquencies, it was often possible, by taking the gang *as* a gang, and applying a sort of group equivalent of psycho-analysis, to divert it to more satisfying and useful forms of activity. Aichhorn, too, finding himself at a dead-end in his efforts to deal with individual juvenile delinquents, had gratifying success when he extended his technique to include, as equal subjects, the delinquent's family-group. In both cases the essential novelty lies in finding a way to deal with social phenomena in social terms.

Such researches are still too young for us to attempt to sketch the kind of institution they are likely to produce in place of the prison. But it is interesting that Dr. Norwood East, the Medical Commissioner for prisons, has in his last two published reports on English criminals stressed the need for a penal "research centre," where not only abnormal but also certain normal types of offenders could be studied under suitable conditions: this is a wholly new conception within the frame of the English penal system, and, coming from such an official source, seems to indicate that the necessary experimental attitude will not be found wanting when the appropriate time arrives.

MARK BENNEY

# THE INFLUENCE OF LITERATURE ON INDIA'S SOCIAL LIFE

[ **Prof. Diwan Chand Sharma** is the author of *Our Indian Heritage* and of several other volumes. He writes here of the very important rôle of literature, with special reference to modern India.—ED. ]

In all countries literature has influenced social life in three different ways. Generally speaking, people have looked upon it as a cementing and stabilising force, as something that keeps the social fabric intact and tells each man and woman the place where he or she belongs. It defines social relationships, assigns to everyone his or her place, and prescribes duties and obligations appropriate to every station. It is, in this sense, the literature of affirmation, for it reiterates those values of social life which have been sanctioned by time and approved by usage. This is the kind of literature which, according to some critics, produces a conservative and traditional outlook.

Then there is a kind of literature which points out the flaws in social life and the cracks in the social system. It influences either by satire or by direct or indirect exhortation, and engenders a desire for reform.

There is also a class of literature which shows a radical outlook on life. It does not support what is already established or question only a few of the facts already taken for granted, but seeks to overthrow all that exists. It is subversive in the eyes of some but life-giving in the eyes of others. It wants to destroy the old props of social life and wishes to base it on entirely different ideas and values.

Social life in India has been subjected to the influence of all these various kinds of literature. It should, however, be remembered that it is not only our indigenous literature that has shaped our life; the literatures of other countries also have had a vital share. Formerly it was only English literature that moulded our social philosophy, but now we are more international in our outlook in this respect. Russian literature has been a very potent influence with us and some of the Nobel Prize-winners have affected us greatly. These, combined with the writers of India, have caught us at the three levels mentioned above.

First, we have the epics of India and the literature based on or derived from them. All these, through so many centuries and in the midst of so many upheavals, have emphasised those values of life which are rooted in the past. Primarily, they have clarified the relationship that should subsist between the various members of a family, but they have also given expression to a social morality which can guide a tribe or a race. Over-

shadowing all these they have formulated a social code which is universally applicable. No wonder these books still exercise a living influence upon us, even though the percentage of literacy is so low in India. Their teachings and their doctrines percolate down to the masses in innumerable ways and become the touchstone of our social conduct. These have given us archetypes of many grades of social behaviour. A brother would like to approximate to the ideal set by Lakshmana and Sita will be the ideal of wifely devotion. In truth-telling, Yudhishthira will show the path and in valour Arjuna will be the model. In short, all the basic social relationships are adequately dealt with in these books, the influence of which still endures.

But social life, like everything human, is subject to deterioration because it is not always possible to distinguish what is valid for the time being and what is applicable for all time. For instance, it may be an ideal thing for a wife to remain faithful to her husband even though he is dead, but it may not be possible because human nature has so many limitations. Yet society, hide-bound by a formula handed down from the past, may insist on very strict adherence to this ideal with the result that widows may have no end of persecution. At such a time men of letters may come forward to redress the wrongs. This actually happened in the nineteenth century when Ishwar Chandra Vidyasagar in Bengal and Maulana Hali in the Punjab voiced the distress of these widows. Both of these were actuated by humanitarian considerations and wrote noble verse and prose to awaken the conscience of society. They became in this way instruments of social reform, and turned literature into a weapon for social betterment. There are many Indian authors, poets, dramatists and writers of prose, who have advanced social reform through their writings. All these, from Raja Ram Mohan Roy to Munshi Prem Chand, have made use of argumentative and imaginative writing to advance social amelioration. They have not done this, however, by writing something dull, tedious and unimaginative, but something that has possessed genuine literary worth.

Of late a new tendency, mostly as a result of Western influences, has begun to manifest itself in India. We have a group of writers these days, writing through the medium of every Indian language and also in English, which aims at social revolution. These writers are not many but they are very effective and they are revolutionary not only in the content of their writings but also in technique and attitude. On their minds have played many influences, political, psychological and economic. The last part of the nineteenth century saw the emergence of writers with democratic sympathies who believed in the inherent dignity of man. But today we have writers who advocate so-

cialism not only in its humanitarian aspect but also in its economic aspect. Some have gone farther than this and appear as hot-gospellers of communism with all its implications. On the one hand, these writers describe the hard lives of the poor and dispossessed, and on the other they want to foment a social revolution which will lead to a classless society. Naturally in their writings there is a violent swing towards realism of a very sordid, degenerate kind. Allied to this is their emphasis on themes which show the aberrations of sex life. In this respect they have carried outspokenness to its utmost limit for they feel that repression (God knows what this word means!) is dangerous to health, peace of mind and happiness. They are inveterate foes of religion. They believe that organised religion has chained the human spirit, that religious institutions have been the handmaids of political and social tyranny and that ritualism has pauperised the human soul. They believe in the religion of humanity, which it is so difficult to define adequately. In a word, all these writers, amongst whom Mulk Raj Anand, Josh Malihabadi and Nazar-ul-Islam are prominent, are working towards a new concept of social relationships. This does not mean that they all embody the tendencies mentioned above. It only shows that they want to be the harbingers of a new era. In one sense they are doing with crude violence, loud emphasis and propagandist zeal what other writers have done with a sense of artistic restraint, social responsibility and historic continuity. The note of social unrest that we find in these writers was also in evidence in Rabindranath Tagore and Sarat Chandra Chatterjee. Both these writers gave expression to a sense of dissatisfaction with certain social institutions and placed especially under the search-light the relations between the sexes. But their criticism of social life did not become strident and hysterical. At best they laid bare some of the causes of social decay and sought readjustment in certain matters. But the writers of today are not content with these things and shout for a drastic overhauling of society. Naturally their influence is noticeable in the social life of today. Their gospel has gone home to the minds of the young more than to those of the older generation. They question the utility of every old social institution and wish to remould society after their heart's desire. *The passion for reconstruction which they show adds, on ultimate analysis, to the social chaos.* They can neither demolish nor rebuild, but they do swell the volume of discontent. Their case is pathetic if not tragic.

In addition to these three main streams of influence, there is another kind of influence which is in the main silent yet pervasive, and which has been playing upon our social life for several centuries and many generations. This has emanated

mainly from the Bhakti poets. Gujarat, Maharashtra, South India, Bengal, the North of India, all have had their groups of Bhakti poets. These have sweetened individual life and have been an influence for good in our corporate life. They have fortified the human heart and have proclaimed the essential kinship of humanity. They have risen above the barriers of caste and creed, of geography and history, and have made the heart of India vibrate to their songs.

Chaitanya, Chandidas and Vidyapati from Bengal, Miran and Narasinha Mehta from Gujarat, Tukaram from the Maharashtra, Buleshah and others from the Punjab, Kabir from the United Provinces and the Alwars from the south of India, all these have brought a message of love to the afflicted heart, a message of peace to the storm-tossed soul and a message of harmony to men divided in water-tight compartments. Above all, these inspired singers have kept alive the spirit of idealism, the devotion to something afar, which alone makes life significant. Even today their influence exists, though not in a very pronounced manner. It is the belief of many right-thinking persons that if our social life is to be based on the unity of the spirit, we have to seek guidance and support from these.

These are what may be described as the sociological influences of literature. It should, however, be borne in mind that the æsthetical and cultural influences of literature on our social life have also been very noticeable. It will be futile to enter into a controversy about the inseparableness of both these influences or about the priority of the one over the other. Suffice it to say that literature has refined and elevated our taste, has made our feelings more delicate, has added to the grace of social intercourse and has provided an outlet for our social discontents. In a word, it has humanised us. Novels, short stories, plays, essays, and above all poems, every one of these has been an educative influence in one sense or another. Naturally they have levelled up our social life.

When the late Mr. Montagu visited India, he heard a song sung by semi-literate persons in the depths of a dark forest. He wanted to know who the writer of that song was, but no one was able to tell him. The same song he heard again in an elegant drawing-room in a sophisticated city. He enquired again who the author was. He learnt, to his great surprise and delight, that it was a song composed by Rabindranath Tagore. He was amazed to find how this song could find an echo in the hearts alike of forest and city dwellers. This song is an emblem of the influence which literature has on our social life. It does not merely raise the level of our tastes; it also strengthens social solidarity. In spite of everything it brings us nearer to each other; it knits us closer and makes us realise that at heart we are one.

DIWAN CHAND SHARMA

# MAX PLOWMAN: MAN OF VISION

[**R. H. Ward** writes about the late Max Plowman, who contributed a number of important articles to our earlier volumes, of which a series entitled "What Does Death Mean to You?" must be considered as of permanent value. There was another, a short essay—"Ripeness is All," which is worth re-reading. —ED.]

Men are of differing grades and degrees of consciousness, a fact which egalitarian democracy tends to overlook. As certain organs of the human body are more necessary to its effective life than others, so are men of certain grades of consciousness more necessary to the effective life of the social body than others; if the eyes lose their sight, the effectiveness of the human body is at least very seriously impaired: it does not know where it is going; it cannot see what it is doing. It would appear to be the eyes of the social body which, at least in the West, have been defective in the last few centuries; society has lost its vision and, since where there is no vision the people perish, the people are now perishing in very truth. The eyes of society are those, once known as prophets and teachers, who in later ages have more often been poets or other kinds of imaginative artists. Such men are often erroneously said to be "before their time"; in recent history the fact that they have been considered "before their time" has been made an excuse for not listening to them. But in reality they are in no wise before their time; they belong to it quite unmistakably, are in fact the keepers of its conscience; but because they are gifted with vision they can see further than their own time, further back into the recesses of history, and further forward into the future. When they try to carry their contemporaries forward with them along the line of this vision and show them what must inevitably be the effect caused by their present behaviour, these contemporaries cannot or will not go with them. Once, perhaps, in what we are now pleased to call more primitive civilizations, it was still possible for the prophet to recall the people to the ways of righteousness; in more recent history the man of vison has, like Max Plowman's master, William Blake, been merely suffered to live in poverty and neglect, upheld by the grim satisfaction of knowing that one day, when it is already too late, thousands will hear and agree with what he had to say. Thus society has been brought to its present pass; having refused to use its eyes it is now blind and led by the blind; it does not know what it is doing, much less does it know where it is going; it knows only that it suffers, that some terrible and incomprehensible retribution has fallen upon it.

It will almost certainly be some

time before Max Plowman is given his proper place among the writers and thinkers of his day, though he is unlikely to have to wait as long as Blake waited; this is a period of rapid transition, the passing age is swiftly disintegrating and under the effect of that disintegration men and women are being forced to use again the eyes with which alone they can foresee the age which is to come. It is true that Max Plowman left a very small body of writings, and not all of them of the first order, but the same can be said of Keats and, as Mr. H. I'A. Fausset has pointed out, there are men today who live by the philosophy expressed in only a few of Keats's letters. And in a certain sense Max Plowman was not a writer and did not think of himself as one; an eminently creative person, possessed, it would seem, of all the attributes of literary genius, his writings yet appear to have been in some way incidental. Nor is this the place to discuss them in detail. Suffice it to say that, in the opinion of one reader at least, no better book on Blake has been written than his *Introduction to the Study of Blake*, while the essay on *Hamlet*, published in the posthumous book, admirably edited by his wife and called after one of the essays contained in it, *The Right to Live*, is hardly to be equalled as a piece of interpretative Shakespearean criticism.

But there is a certain sense of futility in these days in the attempt to exercise influence by writing. This is an age in which a man of poetic vision and imagination, a man who represents the last consciousness of that age and is capable of foreseeing the future, is moved to make the attempt to express in other ways than through the arts that faith to which his imagination brings him. It is clear to him that these are times of transition from one way of thinking and behaving to another, and that immeasurably much depends on what that other way of thinking and behaving will be. Must it be a return, as if round a vicious circle, to the same way of thinking and behaving which, through its adoption by past generations, has brought the generation of today to its present pass; or can it be a way of thinking and behaving which will take humanity out on a new curve of the evolutionary spiral and lead it to a fate at least a little less disastrous than mutual slaughter and economic, political and philosophic chaos?

It is true that we are all men of vision in some degree; but Max Plowman was a man of vision in great degree, who had his sense of eternal values, of beauty and truth, of the laws which, if we would but obey them, would hold men and their world in unity, so clear that this vision became a faith by which to live, and by which (an important point) he did in fact live. To a man who has attained this condition of consciousness, the situation he sees around him becomes too urgent, the state of the world too oppressively pitiable to permit of his

confining himself to the seclusion of his study. Almost certainly what he writes cannot in the circumstances but reach his fellow-men too late to influence their actions and mitigate their suffering.

So such a man is forced, even against many of his inclinations, to go out into the world and work directly in the world, making his creative activity not so much his words as his example; for example is the quickest and surest method of turning other men's hearts. It is not that a man like Max Plowman consciously and deliberately sets out to be the saviour of his fellow-men and of future generations; such men are humbler than that; they are driven, by their vision on the one hand and by the wretchedness of men on the other, to make the most realistic answer they can to the crying need of their times. Nor do they pause to think what may be the consequences to themselves, or, if they do, they know that consequences are in some way in other hands than theirs.

The market-place is not where the creative man feels most at home, or even most effective, however; there he must be among, not the great creative spirits of the past or the crowd of abstract truths that would people his own mind in solitude, but the crowd of men, the sightless mob, whose degree of consciousness is profoundly different from his own, making him an exile in a wilderness. Nevertheless, into the market-place many who in another age would probably have been contemplatives, have been forced by the condition of the modern world, and it was into the market-place that Max Plowman went when he accepted in 1936 the opportunity of becoming the general secretary of an organization for the promotion of peace. It was, as it happened, a choice between doing this and writing a book on Shakespeare; the point is significant in view of what has been said above. The choice was made and the book was never written, and those who read the published fragments of it will be hard put to it to understand in what true sense Max Plowman's choice was a wise one. Nor will their task be made easier by the reflection that the declaration of war in 1939 also declared this organization, and Max Plowman's work on its behalf, a virtual failure. Similarly, it will be difficult not to regret that, instead of returning to writing, Max Plowman, at the outbreak of war, became the warden of an experimental community (though a "community" was the last thing he would have it called) which, it was hoped, might be the foundation of a true *universitas* and an example in new ways of living, a cell of a new society. Inevitably, many in the future must regretfully compare the *Introduction to the Study of Blake* with these activities and conclude that they were not only failures but an employment of much time which might have been better spent in writing.

But it is doubtful whether Max

Plowman regretted time not spent in writing, and "failure" is one of the consequences in defiance of which such men, who "know what they fight for and love what they know," descend into the *mêlée*. And if it is true that nothing fails like success, perhaps it is also true that nothing succeeds like failure, in any case where "failure" of this kind is concerned. For at the time of his crucifixion, the attempts of Jesus to redeem the world, and his death on the cross as a consequence, must certainly have looked like failure; though Christians hold another view now. The fruits of certain kinds of creative activity are long-delayed; only time will show them, and even time will not always show them in the form expected, or remember where they originated. The good that men do, like the evil, lives after them. "We do not," as Mr. Shaw has said, "lose a good man by his death," though it may at the time of his death, and even long afterwards, be hard to see the point at which, and the form in which, he rises to life again.

It is part of the wisdom of the man of vision to know what is the most obvious manifestation of a general spiritual sickness and to make this his point of contact with his fellows in the market-place. Max Plowman was a "pacifist" because he saw war as the self-declaration in palpable form of a deep-seated social and psychological evil. It was, therefore, towards the antithesis of war that he set his heart and the foreseeing eye of his vision and tried to set the feet of other men; though not necessarily in the hope that war might be avoided, for the man of vision is always the truest realist and such a hope might well have failed to withstand his knowledge of humanity's immediate past. He was a "pacifist" and worked in "the peace-movement" rather in order that war might be fully known for what it is, and in order that this "peace-movement" should indeed be a movement, a creative thing moving in a new direction, whose fundamental values should be antithetical to those underlying war and those institutions of society which declare their essential nature in the phenomenon of war.

But while it is true to say that for most of his adult life (since a particular spiritual crisis resulting from his personal experience of the last war) Max Plowman was an avowed "pacifist," the idea of pacifism as negative war-resistance was abhorrent to him. Max Plowman was a pacifist for the same reason which made him a poet and the interpreter of Blake and Shakespeare; his visionary eye saw modern war as that ultimate manifestation of evil against which common humanity demanded that a stand should be made, the point at which the ordinary decent man, seeing this evil even with his short-sighted and unvisionary eyes, should turn from destructiveness towards some positive and creative purpose in life.

So that pacifism and all Max Plowman meant by it was quite other than a negation; it was a faith; he professed "the faith called pacifism" and gave one of his few books that title, and faith demands a positive activity on behalf of what it holds. For Max Plowman pacifism involved the revaluation of all aspects of human life and the living of life according to this revaluation. War, and a consequent pacifism, was the point at which his vision came to grips with the darkness in which a blind world found itself plunged.

It may seem that there is little evidence at present for the belief that Max Plowman was a great man whose gift of vision made him among others the eyes of his day, or for the belief that he will later be recognised as such. Comparatively few people have heard of him, comparatively few people read his books in his lifetime or knew him personally. But a few did know him personally, and on these the influence of his example has been profound; there lies the evidence for his immortality. For some of those who knew him will be concerned with the formation of Western thought and behaviour in the next few decades; they in turn will become the men of vision whose eyes society is now beginning even consciously to need; in what these men do Max Plowman will live. And if his immortality be anonymous, though this is unlikely, since he will be written of and spoken of and since there remains the small but potent body of his own work to which the public is already turning, it will be none the less real. If mankind is capable (and individuals at least have always been so capable) of making the necessary evolutionary leap which will bring its consciousness where Max Plowman's consciousness already was "before his time," then the fruit of his labour, and the true nature of his apparent failures, together with the rightness of his apparent neglect of the written word, will be manifest in the fulness of time. We do not lose a good man by his death; good, as well as evil, is like the heads of the hydra: where was one man of vision there shall be two.

R. H. WARD

## NEGROES IN THE U. S. A.

President Roosevelt in his message to the Negro Aid Convention held in Chicago at the end of September underlined the international implications of the race problem in America. Very truly he declared:—

> Racial strife renders us suspect abroad. The integrity of our nation and our war aims is at stake in our attitude to minority groups at home. Men of all races, black, white, brown and yellow—fight beside us for freedom. We cannot stand before the world as champion of the oppressed peoples, unless we practise as well as preach the principles of democracy for all men.

Practice tests profession. Actions speak louder than words and the actions of white Americans in the mass have been for long conveying to Asia and to Africa a message that is far from reassuring.

# "THE WHEEL OF THE LAW"
## OR THE DHARMACAKRA

[**V. R. Ramachandra Dikshitar** of the History Department of the University of Madras is a deep student of the ancient Indian Puranas. He is also the translator of the Tamil classic, the *Silappadikaram*, one of the works which support his thesis here of the fundamental agreement between the ancient Hindus, Buddhists and Jains.—ED.]

A study of Indian sculpture reveals the astonishing fact that except in rare cases, as at Sanchi and Bodhgaya, the Buddha is not represented in human form but only by symbols.[1] The symbol by which the Buddha's teaching (Dharma) is represented in early Buddhist sculpture is the cakra, more popularly known as Dharmacakra. This is commonly called in English the "Wheel of the Law." The other symbols usually associated with the Buddha are the Bodhi tree, the chatta or umbrella, and the paduka or the holy feet of the Lord. We are not concerned with these symbols here. Suffice it to say, as has been well said by that talented historian of India E. B. Havell, that Buddhist symbolism reflects largely the spirit of Vedic idealism.

Among the representations symbolical of the Buddha's words and deeds, the Dharmacakra stands pre-eminent. In the great stupa at Sanchi, two square pillars surmounted by capitals adorn each gateway. Images of men and women, of animals like the lion and the elephant, are to be seen between and above the architraves. Dominating them all stands the great wheel, flanked on either side by attendants and the emblem of the Trisula, also represented in later Buddhist art, *e.g.*, on the Ammaravati pillars of the Andhra period. This is the sacred prayer-wheel of the Buddhists. This wheel represents the first sermon which the Buddha gave after he got his Enlightenment. This sermon was a proclamation of the Buddhist dhamma. It was delivered for the first time to five monks at Isipatana near Benares. The sermon itself is called Dharmacakra pravartana sutra, as it constitutes the quintessence of the Buddhist religion.

If we subject it to a simple analysis, it behoves a person to avoid the two extreme paths—the paths of self-torture and of a thirst for the pleasures of life. But one should endeavour to follow the middle path, which is, in other words, the eightfold path. This consisted in "right faith right aims, right speech, right action, right living, right endeavour, right thought and right meditation." A follower of this path would gradually get rid of the thirst

[1] *History of Indian and Indonesian Art*, by A. K. COOMARASWAMY, p. 31.

for ephemeral pleasures which lead one to eternal suffering. He would ultimately be led to live a life of moral purity. In short, to pursue the eightfold path is to get enlightened. If we dispassionately reflect for a moment on what constitutes the eightfold path, it is nothing more than the fundamental principles of the Hindu Sanatana Dharma. The real service which the Buddha did was to lay stress on them so that the world might shed all miseries and cultivate virtue.

The importance of this sacred wheel is seen from the several references to it in the canonical books of the Buddhists. In the *Suttanipata*,[1] for instance, we have the following :-

Maya pavattitam cakkam
Dhammacakkam anuttaram. (*Mahavagga* 557.)

In the *Anguttara-Nikaya* again[2] it is said

Yada Buddho abhiñña dhammacakkam pavattayi
Sadevakassa lokassa sattha appatipuggalo. (*Cakkavagga* 33.3)[3]

As the first "turning of the wheel of the Law" was done by the Buddha one of the attributes given him is the Dharmacakrapravartanacharya. His first sermon is the first "turning." This is the construction placed by the Sarvastavadins who pin their faith to the eightfold path. To them dharmacakra stands for the destruction of passions.[4] But there is another school of Buddhism represented by the Mahasamghikas who take dharmacakra pravartana to mean all that the Buddha has said.

Though it is reasonable to assume that it must be a reference to a particular sermon or doctrine, and therefore to the first sermon which the Buddha gave at Benares, still the evidence of Tamil literature seems to be in favour of the views of the Mahasamghikas.

In that celebrated Sangam classic of the second century A. D., the *Manimekalai*, it is stated :—

Arakkadir ali tirappada urutti (V. l. 76),

meaning turning the sacred wheel in different ways. In plain language it is a reference to the many-sided teachings of the Buddha. The scholiast makes the term *tirappada* refer to the various doctrines of the Buddhist faith. Twice in this Tamil epic the Buddha is given the attributes of Ādi mudalvan aravāḷiyālvon (VI. II : X. 61). Aravāḷi is the Tamil expression for dharmacakra, and uruṭṭinan for pravartana. Elsewhere in this classic occurs :—

Dharumacakkira muruṭṭinan (X. l. 26)
Aravali uruṭṭanam (XXIX. l. 27) cp. Virasoliyam, yappu.

Though aravāḷi is generally associated with the Buddhist tradition, still it is a common term for the Hindu and even the Jain faiths.

[1] Pali Text Society, London, 1913, p. 693.
[2] Pali Text Society, Vol. I.
[3] See also Bhayavagga 127.4 : Rajavagga (CXXXIII).
[4] *Origin and Doctrines of Early Indian Buddhist School*, by J. MASUDA (1925), p. 19 n.

Hindu mythology is full of the wheel (cakra) sacred to Vishnu, and its origin is traced to the Sun God whose diurnal motion was symbolised by the wheel. The twelve months of the year and the twelve signs of the Zodiac represent the twelve spokes of the wheel.[1] The Cakra of Vishnu is called Sudarsana, literally "pleasing to look at." It is a symbol of dharma and consequently terrifying to the followers of adharma. Once unrighteousness enveloped the whole universe. When seers found it impossible to carry out the Vedic rites enjoined on them, they appealed to Hari who offered them his cakra, adding that if it were let loose on earth, it would go on revolving to a place where its spokes would fall apart. It rolled on until it reached the banks of the holy stream Drshadvati. Here its spokes (nemi) got scattered. Hence the place was named Naimisha. It was here the Creator continued to perform the sacrifices for thousands of years, and later the sages and kings performed *yajnas*, as it was universally recognised as the holy spot. The *Vayu Purana*, which records this tradition, mentions the very name dharmacakra twice in this connection (I. 183: II. 8), roughly assigned to the fifth century B. C.

What is specially interesting is that the reference of Tiruvalluvar to aravāḷi seems to fit in with the traditional cakra of Hari. Different interpretations are being given to this *kuralvenba* (I. 8). One is that it is a reference to the Jaina deity. In the age when the *Tirukkural* was composed sectarianism was absent from the Tamil land. Does not the *Silappadikaram* speak of God as the Buddhan, Aruhan and Sivan? And yet the modern student will seek a reference to the Jain doctrine here. We must at least respect the view of the celebrated Āḷvār who lived a thousand years ago and who has interpreted āḷi as āḷippaṭai and who finds in it an unimpeachable reference to the sacred wheel of the Tirumal.[2] The tradition is that Hari protects the world by the application of his Cakra against the unrighteous. This is why a king whose duty was to protect the state and society according to dharma got the title Cakravartin. This is confirmed by a statement in the *Jivakachintamani*:[3] "Āḷikkāvalarāvar kove (cakravarti)." Appropriately to this Ilango-Adigal speaks of King Karikala's unequalled universal sway.[4] The author of the *Rājarājacolanula* refers to the chariot wheel which ran over the son of Manunitikandacholan through the latter's order, as aravāḷi (1. 5). Again in the *Silappadikaram*, we are told that the Pandyas turned the wheel in the prescribed way (XV. ll. 1-2) and this can be well compared with what has been said of the Pandyas in the *Puram* (3.

[1] *The Spirit of Buddhism*, by H. Gour, pp 522-32.
[2] Tiruvaymoli.
[3] Stanza 2843.
[4] *Silappadikaram*. 1. 68.

ll. 4-5 )[1]. If we turn to the pages of the *Padirruppattu* we find the Chera monarchs using the dharmacakra. Imayavaramban Nedumceralatan rolled his golden wheel (tikiri) over the entire universe.[2] In the same way Palyanai-Selkelu Kuttuvan followed the path of the dharmacakra. It may be remembered that he performed a number of Vedic *yajnas* and cannot therefore have been either a Buddhist or a Jain.[3] The same attribute is given to another Chera ruler, Selvakkadungo Vāḷiyātan.[4] Thus it can be readily admitted that the Tamil kings of the Sangam period, whether Cholas, Pandyas or Cheras, turned the wheel of the dharma (aram) during their reigns. In other words, they pursued the Vedic path and ruled justly and well. The immortal Kamban, author of the Tamil *Ramayana*, had this in his mind when he addressed Dasaratha, the King of Ayodhya: " O King, all your ancestors attained name and fame by turning righteously the sacred wheel (nemi Paṇḍuruṭṭi)."[5] The conclusion is therefore irresistible that the concept of the Cakra in Hindu mythology afforded the basis for the pravartana of the Buddhist wheel of the Law.

Not only did the symbol serve the Buddhists, but also the idea was copied by the Jains. The latter attached equal importance to the dharmacakra. In support of this one has only to turn to the pages of the *Jivakachintamani* to meet with identical statements of the turning of āḷi or nemi which all mean the dharmacakra. The king is addressed as Ilangalāḷiyinān which Naccinarkiniyar interprets as Cakravartin.[6] Above all aravāḷiyannal meaning Aruhan occurs in this classic, an unmistakable testimony that the Jains adopted the dharmacakra also. One also finds evidence from Jaina art. In the temple at what is known as Jina Kanchi (a suburb of Conjeevaram) there is a figure of the cakra which can be well claimed by the Jains as the dharmacakra.

If the above brief survey of an interesting subject proves anything, it is that in fundamentals the ancient Hindus, Buddhists and Jains agreed, irrespective of the differences in the approach to realise their objects in life and life hereafter. There were toleration and mutual appreciation. The Buddhists and the Jains did not discard the beaten and hallowed track of their ancestors in the principles governing their faith. Theirs was more of a compromise than a disagreement.

V. R. RAMACHANDRA DIKSHITAR

[1] See also *Puram* 270, l. 3.
[2] Stanza 14, ll. 18-19.
[3] Stanza 22, l. 4.
[4] Stanza 69, l. 17.
[5] *Ayodhya, mantira.* 35.
[6] Stanza 32 : cp. Stanzas 744 and 2417.

# CHRISTIANITY IN THE LIGHT OF HINDUISM

[**Dr. Muhammad Hafiz Syed** of the University of Allahabad presents a comparative study of Christianity and Hinduism—ED.]

Christianity, one of the greatest religions of the Semitic stock, claims to be the sole custodian of Truth. Its Supreme teacher, the only begotten son of God. The rest of the world, unless it acknowledges Christ as its saviour, is doomed to perdition. To speak of Christianity and Hinduism in the same breath is considered, in certain quarters, as nothing short of sacrilege. Hinduism, as misunderstood these days, is looked down upon as a pagan faith with no solid foundation and with idolatry as its basic principle. This, surely, is the verdict of unenlightened people who have never cared to study the tenets of any faiths comparatively.

Those who have taken the trouble of studying and understanding both these religions sympathetically and impartially, have come to the conclusion that both aim at purifying the human heart and ultimately leading man to the source of his being. Those who have some insight into the mysteries of religious life have come to believe that higher Hinduism, minus all its accretions and latter-day interpolations, is a universal religion that appeals to all shades of opinion and provides spiritual food for all types of men.

The more it is studied, the more does it illuminate the intellect and satisfy the heart.

A critical study of Christian theology reveals some teachings which need satisfactory explanation. Others present insuperable difficulties in fully grasping their underlying meaning and true significance. Let us take some of them one by one and see what light ancient Hinduism throws on some of the gaps that one finds in them and on the mysteries that underlie them :—

(1) The doctrine of original sin cannot be reconciled with the divine nature of man accepted and believed by almost all religions of the Aryan stock. In the Christian scriptures it is said that man was made after the image of God. How are these two seemingly contradictory teachings to be reconciled ?

Man in general, humanity as a whole, is born in sin, in sinful surroundings, with sinful desires. In other words, according to the teachings of higher Hinduism, the spirit (Jivatma) descends into the material forms and completely identifies itself with earthly vehicles. This descent into matter is called *Pravritti-mârga*, or the path of forthgoing. The characteristic of this period of man's life is sensual enjoyment, reckless plunging into all

kinds of pleasures, an undesirable kind of life in short. Till such time as he is tired out and finally satiated with earthly enjoyments he is under the full dominance of his passional nature and of wrong-doing. In a word, he leads a sinful life, in so far as he does not act in accordance with a moral standard and in harmony with Divine Law. He totally forgets sometimes his higher self and disregards moral sanctions.

*But these vicious tendencies in him do not last for ever.* There comes a time when he is awakened to a higher sense of values. From that moment onward he begins to turn spirit-ward; his evil ways are dropped one by one and he begins to tread what is called the path of return. This view of life explains the meaning of original sin. There is a deeper meaning also underlying this doctrine. In the words of Raman Maharshi,

The sin is said to be in man; but there is no manhood in sleep; manhood comes on waking, along with the thought, "I am this body"; this thought is the real original sin; it must be removed by the death of the ego; after which this thought will not arise.

Further he explained the truth of Christian teaching in these convincing words:—

The body is the cross; the ego is Jesus, the son of man; when he is crucified, he is resurrected as the "son of God," which is the glorious real self. One should lose the ego in order to live in the true sense of the word.

(2) "The kingdom of Heaven is within you." The word heaven stands for other-worldliness, peace, harmony and wisdom. These are not to be found in outer teachings of life. The ancient Indian sages have taught us in unequivocal words that there is no happiness for a man outside his own higher Self, the nature of which is bliss, *ânanda*, and that this reality dwells in the heart which is the seat of the Divine Self.

Christ believed with whole-hearted conviction in what he called the kingdom of God, and he meant by this something inward, spiritual, natural and eternal, something diametrically opposite to that messianic Kingdom to the advent of which his contemporaries looked forward—a kingdom which was conceived of as outward, visible and temporal.

According to Indian thought, the kingdom of God is already in our midst; and all that men need to do in order to hasten its advent is to realize its presence. The kingdom of God is, in the first place, the kingdom of soul life, the kingdom of the realized presence of God in the soul of man. It has no limits, either temporal or spatial. It is here, if anywhere. It is now, if it will ever be. We do not wait for its advent. It is in the midst of us. When we pray, as Christ taught us to pray, that it may "come," we are praying that we may realize, each of himself, its hidden presence.

Further, Indian sages have taught us that the kingdom of God is the kingdom of intrinsic reality. The final measure of reality belongs to

it, and to it alone. By reference to its hidden treasure all other ends, all other joys, are as shadows and dreams. When a man has found its pearl of great price, he will sell all that he has in order that he may acquire that inward prize.

The Kingdom of God is attained by the age-old method of Soul-growth. The law of growth is the master law of Nature's being, and therefore the master law of human life. To realize the divine potencies of one's nature, to become the God that one really is (though now in the germ), to earn the right to say, "I and my father are one."

It may be added that the kingdom is open to all men. The least and lowliest of us is a ray of the divine light. The chosen people is not Israel but Humanity. God is their All-Father, "the light that lighteth every man that cometh into the world." In the illimitable inward kingdom, there is neither Jew nor Greek, there is neither bond nor free; for God "is all and in all." Do we not know that most of the sages and saints of India have proclaimed in no uncertain language that God is the ideal Self of man because He is the ideal end? It follows from these premises that the duty of man is to find his higher self, to grow towards the spiritual perfection of which his nature is capable.

(3) The Self in a sense is All in All. It is spoken of in the Upanishads as the Totality, of which the worlds and the creatures are fractions, though in absolute truth it has no fractions. Thus to gain the Self is to gain the All. The sacred lore of the Hindus tells us: "That which is infinite is Happiness; in the finite there is no happiness." We are taught that the Self alone is great; all else is infinitesimally small. This view of spiritual values makes the famous enigmatical saying of Jesus Christ as clear as daylight. "What doth it profit a man, if he shall gain the whole world, and lose his own soul?" For a very small price—the surrender of the ego—this infinitely great Self is to be had. But this small price has to be paid.

(4) Another precept of Jesus which remains as a "hard saying" to his followers is: "Be ye therefore perfect even as your father which is in heaven is perfect." The ordinary Christian, full of ordinary frailties and weaknesses, asks how he can become perfect as God is perfect. Seeing the impossibility of the achievement set before him, he quietly puts it aside, and thinks no more about it. But seeing it as the crowning effort of *many lives* of steady improvement it comes within calculable distance of our achievement and these precious words yield meaning beyond our limited vision and hope. This view of gradual development and unfoldment is not generally accepted by the Christian divines.

Light, once again, comes from the Indian sages who point to this path of final perfection in clear and unmistakable language. They rightly

believe in the gradual evolution of man's mental and moral faculties. The highest aim of a Hindu neophyte is to become perfect in due course of time by gaining experience in every walk of life, through sorrow, suffering and moral struggle which finally lead him on to the goal of perfection. Christ's words seem to be more in keeping with the age-old teaching of the ancient Rishis than with the interpretation of the Christian divines.

(5) " Love thy neighbour as thyself; love those who hate you; bless those who curse you." The question that at once arises is why one should love one's neighbour as one's own self when the neighbour refuses to recognise his oneness with oneself. The Indian sages have taught us that the higher Self of man is an indivisible unity. This common life is shared by all, good or bad, rich or poor, high or low, saint or sinner. Therefore an injury done to my neighbour is an injury done to me. Similarly to love him is to love my own self. There is no other self than my own Self. Hence this consistent and logical injunction to love others as one should love one's own self. • Further, to meet life with unwavering trust is to take for granted that light, not darkness, is the heart of nature; and to believe in that light is to love it and to love it is to love all things for its sake. In the Christlike life there is, in the last resort, but one motive for action, love.

Sweeping aside as frivolous and inquisitorial the ever-increasing multitude of rules which complicated the life and burdened the conscience of the zealous Jew, Christ gave instead two cardinal commandments which are essentially one :—

> Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength....Thou shalt love thy neighbour as thyself.

In these words the doom of the old dispensation is pronounced, and the gates of the kingdom of Heaven —the kingdom of freedom and love —are thrown open to all. The only way in which we can interpret our realization of unity in the world of the relative is through love for all creatures; just as any kind of hurtful action is a denial of the Reality in which all are one, so are self-sacrifice, love for all that lives and service of our fellow-men the expressions in the world of relativity of that Supreme Reality which can never be fully expressed here, the utter unity of all that is.

(6) *The Holy Trinity.* One of the basic doctrines of Christianity is belief in the Divine Triad. To a non-Christian it may appear confusing but its underlying meaning is clear. According to ancient Hindu thought the manifested God, the One, appears as three. Among the Hindus the philosophers speak of the manifested Brahman as Sat-Chit-Ananda, Existence, Intelligence and Bliss. Popularly God is a Trinity; Shiva, the Beginning and the End; Vishnu, the Preserver; Brahma, the

Creator of the Universe.

(7) Now let us take three famous verses from the Sermon on the Mount :—

Whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain.

To whom does this apply ? Can an average man act up to this high ideal ? Obviously it is the teaching for a man becoming perfect, but for the man of the world it is impracticable. Christianity has not made this distinction ; but it actually practises the distinction although it does not realize it theoretically. *The effect of recognising a thing that we do not practise is to demoralise us* and not to raise us. If we pretend that it is our theory of life that, when a thing is stolen from us, we give the thief something more, then if we do not practise it, we are surely hypocrites and hypocrisy is one of the worst vices.

True practice and theory makes life in all parts sacred, not secular. On Sunday the Christian goes to Church and admires the Sermon on the Mount. On Monday he goes to his office and orders the prosecution of his cheating neighbour. The one life is sacred; the other is secular, profane. Hinduism permeates the whole life with religion, and there is no part of the life of the Hindu which cannot form part of his faith. From this explanation we are led to believe that this teaching, lofty as it is, cannot possibly be followed by the ordinary run of humanity. That is why it is disregarded as something visionary and beyond the moral capacities of an average man. When it is viewed in the light of ancient Hindu teaching its infeasibility loses its force and it appears to be sound and sensible in its underlying significance.

The ancient Hindus have never believed in absolute morality. The relativity of the Hindu ideal of *dharma* is acknowledged by the contending schools of Indian philosophy. The Hindus do not look upon all mankind as on the same level of thought and morality. There are different gradations of men. Therefore the moral or spiritual laws guiding man's destiny must necessarily be different at different stages. What is right for a babe cannot be right for a boy. Similarly what is right for an undeveloped soul cannot be right for a morally awakened man.

This teaching is meant for an advanced soul who has no interest in earthly joys and has renounced them joyfully as he has found something higher and more valuable than what he had. Such beings are called *Sanyasis*.

MUHAMMAD HAFIZ SYED

# TRUTH

[**V. Subrahmanya Iyer** contributed a thought-provoking study to our January 1942 issue on "Philosophy As Such in India: A Misapprehension." Here the eminent Sanskrit scholar distinguishes the many types of truths from the common feature of them all, the "Truth of Truth."—ED.]

I

In making an attempt to write on a subject like "Truth," to which the thoughtful minds of all times have turned serious attention, one cannot but seek, wherever possible, the benefit of the light that such minds can throw upon one's path of enquiry. Some of them observe:—

"The most striking contradiction of our civilization—the fundamental reverence for Truth which we all profess and the thoroughgoing disregard for it which we practise." (Stephanson). "The world is naturally averse to all the Truth it sees or hears, but swallows nonsense and lie with greediness and gluttony." (Butler). "Truth has no hold on mankind." (Anatole France).

Nevertheless, the world seems to be as full of life as ever. And if man could get on without troubling himself about Truth, why should we think seriously at all about it now? Let us turn again to the past for a moment.

"Truth is the greatest thing that man may keep." (Chaucer). "There is one road to peace and that is Truth." (Shelley). "Truth is the foundation of all knowledge and the cement of all societies." (Dryden). "Truth is the most powerful thing in the world, since even fiction must be governed by it." (Shaftesbury). "There is no alleviation for the sufferings of mankind except veracity of thought and action." (Huxley). "Truth is the summit of being." (Emerson). "That enthusiasm for Truth, that fanaticism for veracity, which is a greater possession than much learning, is a nobler gift than the power of increasing knowledge." (Bacon). "United by the bond of Truth flourishes Society." (Zoroaster). "Truth is that which alone makes it possible for the world in which we now live, to free itself from all sorrows." (*Mahabharata*). "Truth alone triumphs (at the end). Through Truth lies the path to the divine." (Upanishad).

If Truth be so very valuable, why do not all men try to get at it?

"Every man seeks for Truth but God alone knows who has found it." (Chesterfield). "Truth like a bird ever poised for a flight at man's approach." (Brown). "Truth is always in a well." (Democritus).

Is it not then tantalizing that one cannot give up or ignore Truth and yet cannot get at it? It is not meant that one cannot utter untruth. But even when one speaks falsehood, one is conscious of something that is true. The notion or instinct of Truth is said to be there, all the same.

"Truth is only the ever receding and yet *ever impelling* final goal of life in each of its myriad forms." (Aliotta). "Truth is within ourselves; it takes no

rise from outward things whatever you may believe. There is an inmost centre in us all where Truth abides in fullness." (Browning).

What then is Truth? The question is as old as Pontius Pilate, and similar questions had been asked during thousands of years. Nevertheless, it does not appear to have been answered satisfactorily. Such being the nature of Truth, some have held that man values many things, of which Truth is one. Other "values," as they say, such as those of goodness or beauty, are not inferior to "Truth value" in bringing satisfaction to man. But everyone appears to understand Truth perhaps in the sense of truthfulness or sincerity. No doubt, sincerity is fundamental in gaining a knowledge of Truth. Those, however, that have a wider knowledge of the world have noticed a myriad of other implications of it. A mathematical truth, for instance, such as that the angles of a triangle are equal to two right angles cannot be brought under the same head as the historical truth that Columbus discovered America. Similarly, there are religious, yogic, mystical, theological, scholastic, legal, sociological, ethical, æsthetical, scientific, metaphysical or speculative and many other kinds of truths. And these have varieties and degrees according to their several stand-points. All of them are sometimes treated as "philosophical" in the West. As Paulsen, Faraday and others say, "Truth should be his (the philosopher's) *primary* object." But philosophical truths are seen to vary endlessly even in the West, in spite of the Cartesian definition based on the concepts of "Clearness and distinctness." This diversity has forced some to make further enquiry, which has resulted in such classifications as Epistemological and Intellectual, Absolute and Relative, Empirical, Pragmatic and Ultimate and so forth.

'It is a maxim accepted among philosophers themselves that '*Philosophy* ceases, when *Truth* is acknowledged.'" (Bulver). "There will be no truth entirely true. Our judgment in a word can never reach as far as perfect Truth. Truth is always relative and imperfect." (Bradley).

Having realized this difficulty, some modern Western thinkers sought to use the words "validity" and "certainty" to explain *truth*, as though they were clearer. But even these have been found to be not less difficult to define and have been characterised as "nebulous" by some authorities. Having thus formed some idea of the *nature* of the subject, some great thinkers have rightly directed their attention to the *meaning* of the term. For, even when men say that *Truth* is "unknowable" or "unknown," Truth must have a meaning to those that say so. Various interpretations have been tried, such as "Copy," "Correspondence," "Coherence," "Consistency," or "Harmony," "Inconceivability of the opposite" and "Pragmatism," the most attractive not only in the West but also in the East. Many have attempted

to distinguish between *Truth* and *Reality* and to ascertain their relation. Modern thinkers like Bradley, Joachim, MacKenzie and others have referred to many solutions. " There is no finality in this matter," as Wildon Carr, no mean authority, has said.

All the same, there seems to be no man that does not feel that he possesses some sense of Truth. The most common or familiar significance is, as Leuba would have it, " Truth is what agrees with what I *like* or what disagrees with what I dislike." But a moment's reflection shows how *every day* new religious and mystical creeds or cults are springing up, each claiming to know the highest Truth and discarding or condemning others. The case is not different with "theologies," with " scholasticisms " and, to a certain extent, even with scientific theories. And it is more staggering in the case of the numberless metaphysical " isms " spun out of one's own brain. It is said that there are as many Truths in philosophy as there are human beings.

The result is the rapid succession of wars involving more and more human beings all the world over in greater and greater suffering. For it is the views in regard to Truth that the *leaders* of men take which determine their sense of *right* or *wrong*, that are the root causes of their own actions as well as of the actions of the bodies of less thoughtful men that follow them.

Wars and sufferings are forcing us to seek remedies. Nevertheless men *will not* think of Truth, though it is repeatedly declared to be the most effective; for such thinking is often most exacting, nay, most tedious and puzzling. But

" Without seeking, truth cannot be known at all. It can neither be declared from the pulpit, nor set down in articles nor in any wise prepared and sold in packages for use. Truth must be ground for every man by himself out of its husk with such help as he can get indeed but not without stern labour of his own." ( Ruskin ). "Seven years of silent enquiry are needful for a man to learn the truth but fourteen in order to learn to make it clearly known to his fellowmen." (Plato). "No man can learn what he has not the preparation for learning, however near to his eyes the object. An alchemist may tell his 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 ).

India, which has dived deepest into this subject, points out that even

" one hundred and twenty years of thought are not enough to know how far one still is from pure and unqualified Truth." (Upanishad). " One has to be born again and again (several times) to realise the highest truth ( knowledge)." ( *Gita* )

When the pursuit of Truth is so difficult it is nothing strange that Bradley should say, " Love of Truth pulls one way and love of mental ease another."

The effect of life's turmoils and its keen disappointments depresses ordinary minds so much as to make

them seek refuge in their uppermost *emotions*. But more noteworthy is the effect produced even on thoughtful and intellectual minds, like those of scientists and metaphysicians. Such men often seek their final refuge in *mystic* ecstasies, visions or intuitions or feelings. This has been indicated beautifully by Thomson in the words, "Baulked *struggle*, strained *emotion*, baffled *enquiry*" make men seek their highest satisfaction in the truths of religion or mysticism. Even Jeans, Eddington, Bergson, and others have not been able to resist the lure of this "escape mechanism."

Every man thinks that what he knows or feels or likes is the "Truth." When men criticise each other, one does not know what Truth means for the other. The result of this attitude is, "A *truth* that one does not understand becomes an error." (Desbarolle). "Nothing is so easy as to deceive oneself; for what we wish that we readily believe." (Demosthenes).

And, as Karl Marx has said, it is such truths that have led us into the vortex of wars which have affected the whole of mankind at present. It is such experience in the past that made the *ancient* Hindus exclaim that the *peace and good of humanity at large* come about only when the *rulers* or *leaders* pursue Truth with undeviating steadfastness, *i. e.*, when they are real "philosophers," as Socrates and Plato later on observed. All the same, our wars and our sorrows are our best education. "Adversity is the first path to Truth," says Byron.

II

The unique characteristic of Ancient India's effort in this field is the fact that her seekers after Truth *persevered* till they ascertained the *final* meaning of that term. Here it was first realized that one's view of truth varies with one's tastes, tendencies and capacity. So they would not stop till they reached the goal. This truth, to put it briefly, is the common feature of *all* truths or the Ultimate Truth which the Hindus call the "Truth of Truths" (*Satyasya Satyam*). Nothing else specially distinguishes the essence of Indian culture from that of the other cultures of mankind. The Upanishad says that "Truth is what remains the same for ever." Most near it are Shakespeare's words: "Truth is Truth to the end of reckoning." Such Truth must be attained in this world (*Ihaiva*)—not after death. When it is broad daylight, does any one, *unless blind*, say that all is darkness and that nothing can be seen? Similar is the *Universal* character of the Truth sought by the Hindu, a feature to which deep modern thinkers like Viscount Samuel rightly refer. Even Napoleon Bonaparte is said to have laid emphasis on this aspect of Truth. The steps in its pursuit may be briefly indicated thus:—

(1) The basic or foremost step is that of distinguishing the several truths that bring satisfaction or comfort to *individuals* from the

Truth that leads to the well-being of all, *universally* and that *openly*. "Truth loves open dealing," as Shakespeare also would have it. Faiths, intuitions, ecstasies, visions, intellectual *interpretations* and *theories* have undoubtedly their value. They are indispensable at certain stages of mental development. They are internal, private, personal or compartmental aspects of Truth. And they naturally evoke rivalry. Nothing is more patent in life than that they are seen to multiply like blackberries and that they have led to never-ending differences and discords. So, the *Brihadaranyaka Upanishad* points out that we must *first* rid ourselves of the attitude "I know, I know" (or I am satisfied) and must base Truth upon *universality*. The idea of *individual* (internal) satisfaction develops a spirit similar to that of men engaged in sports or games. Yet, if it does not make one strive for higher stages, it will be a serious obstacle to the pursuit of pure Truth as such. The danger lies in the individual's ignoring the universal or the general, from which pure Truth is inseparable.

(2) It is not enough, the Indian thinkers of the past say, to study Truth either objectively or subjectively. It has to be investigated from the objective (*Kshetra*) as well as the subjective (*Kshetrajna*) stand-points. Scientific, logical, metaphysical and speculative aspects have all to be co-ordinated and balanced. To India belongs the credit of having carried these to human perfection. In Epistemology, it has not stopped till it determined the meaning of Awareness (*Drik*) and that of which it is aware (*Drisya*), internally and externally. The different disciplines of "*Yoga*" particularly *after* "scholastic" enquiry (*Pandityam*) leads onto this path. But the most serious drawback of *modern* mystics and metaphysicians or pandits is that they believe that knowledge, personal and individual, reveals everything about our *entire* universe. This should be carefully guarded against. *Kshetra Vicharam* or scientific enquiry into *objective* truth, including, for instance, such investigation as that of the "causal relation," just known to Europe and America, is *indispensable*. All the different truths are but steps leading to *Truth universal* as such. Further, owing to the fact that Truth final or Ultimate Truth is beyond all differences and distinctions, it is *identical* with Ultimate Reality. Truth as one's *thought* about Reality or Existence and different from it is a distinction made only at the lower or preliminary stages of enquiry.

(3) This combined and all-round enquiry seeks that knowledge of Truth that comprehends *all* knowledge (*Sarva Vidya*) so that there may be no possibility of *any* doubt (*sandeha*) arising or of any other view opposed (*virodha*) to it being advanced. *Only in India* and *nowhere else in the world* does it appear to have been at any time insisted that the *totality* of human *experience* (or knowledge including the errors, as Hegel would have it) should be kept in view to get at Truth-final. Europe and America have, for instance, as yet no conception of the co-ordination of the three states of waking, dream and deep sleep (*Avasthatraya*) which totality is basic for Indian enquiry. And it is *proved* that "Everything is upheld by

Truth and everything rests upon Truth." (*Mahabharata*)

Further, Europe and America have the conception of "the greatest happiness of the largest number." But in India the ideal is the "perfect happiness of all," which depends solely upon the knowledge of Truth.

The most important discipline of the mind in seeking Truth is an item well-known to Western scientists. But they have not the strength of mind or the will to pursue it to the end. This is known as "Depersonalization" or "Self-elimination." The scientists admit it so far as the objective world is concerned. The psychologist also adopts it *partly* in studying mental phenomena. But they know not what it is to root out or kill outright the "ego" or "self" (*Ahankara*) called the "black serpent" (*Krishnahi*). Hence they have no idea of the attainment of *ultimate*, *pure* or *perfect* Truth or Truth *universal*. Strictly speaking, no affirmative term or language can indicate it, so long as the "I," whether one is conscious or not of its existence, is there.

But in India, to the earnest *lover* of Truth, there can be no resting till the goal is reached. It may amuse the Western reader to see that among the disciplines prescribed, one is systematic prostration before asses and dogs till one wipes out one's egoism. One can be a religionist, a theologian, a scholastic, a scientist (partly), a metaphysician and a mystic above all, without the least thought of defining Truth. But one *cannot* be a "philosopher" in India (*Tatwa vid*) unless and until one becomes aware of and himself answers the question "How do I know that what I 'know' or 'feel' or 'intuit' is Truth?", which one cannot do until one's reason (Buddhi) becomes as sharp as the edge of a razor (*Kshurika Dhara*).

Lastly, what Truth is cannot be made clear to one that has not the preparation necessary as above indicated. It takes, as Plato has said, at least seven years to grasp it, though not to master it even as he understood it. Those that have neither the mental strength nor the patience and perseverance to climb up this steep hill of Truth, must seek only their individual or *personal* satisfactions and delude themselves into the belief that what they know or feel *internally* is the Ultimate or pure Truth. Such satisfactions naturally are not free from the poison of the "black serpent" or *self-seekingness*. They may lead them *privately* or *individually* to the joys (here or elsewhere) that their "authorities," scriptural or personal, have assured them. But how do we know that what the authorities say is Truth?

"Children in years as well as children in knowledge have always been predisposed to the belief in the supernatural." (Vivian Phelps).

What a significant coincidence here! Indian philosophers also call men lacking in intelligence or knowledge "Balisa" (children). It is impossible to convince such human beings.

"Whoso speaketh the Truth to the unprepared is a liar in his own despite." India's highest ambition is that

"even God should be known, not according to the various beliefs of men but as He is in Truth (*Tatwatah*)." (Sri Krishna). "O! Almighty! take everything away from me, even Thyself, if thou so wishest, but, pray, leave unto me only Truth." (Sri Ramakrishna).

V. SUBRAHMANYA IYER

# NEW BOOKS AND OLD

## INDIAN WRITERS IN ENGLISH *

This little volume is a welcome addition to the excellent series of P. E. N. Books on the Indian Literatures, and its present reviewer, at least, has heard of a number of the writers mentioned for the first time. The title "Indo-Anglian" is cumbersome, to say the least. One wishes that the author's suggested "Indo-English" had replaced it. He has not used "Indo-English" because he says "Indo-Anglian" is more widely used. But it is doubtful if this term is well-established, and it is perhaps not too late to replace it with a clearer and more euphonious one.

To any one having a knowledge of English literature by Indian writers it is clear that it is much easier to write of the past than of the present; not for the obvious reason that the present is too much with us, but because there has been a clear declension in quality of production during the past fifty years. The critic is tempted to cry out "Where are the Dutts of yesteryear?" for it is that remarkable family, as the author of this book has clearly brought out, which was more responsible than any other for the great heights that have been attained by Indo-English writers. Tagore and Aurobindo Ghose, as well as Sarojini Naidu and the lesser lights all followed in the trail blazed by Toru Dutt, her sister and her cousins. Indeed it is doubtful if any Indian writer in English has attained to the extraordinary pure stream of poetry and prose that fragile Toru produced, though the range and power of the most famous of her successors may have been greater.

Present-day writers, though they tried their hands at a greater variety of subject-matter and forms of expression do not, on the whole, seem to realize that the art of the writer, like that of any other artist, requires years of apprenticeship and training; all the more so if the medium is not one's native language. Professor Iyengar points to a similar weakness in current writers. No doubt the chief reason in the weakening of such writing is the disillusionment of the younger generation with things Western, a disillusionment by no means always justified. Perhaps when the next stage of seeking is attained there will be a greater sense of balance in both thought and form which may lead to a renascence of Indo-English literature, which, as the author points out, would seem to have a real future, in spite of the current move towards greater use of the mother-tongue. In this respect India is unique and cannot be compared with other countries. India is a strange combination of *multa in uno*, so that she is at once both one country and many countries, from the cultural point of view. This gives her an opportunity of being more international than any other country, with the possible exception of Russia. The present *de facto* international

* *Indo-Anglian Literature.* By K. R. SRINIVASA IYENGAR. (Published for the P. E. N. All-India Centre by the International Book House, Ltd., Ash Lane, Fort, Bombay. Re. 1/8)

language is English, and it is likely to remain so for a long time to come. Through India's intimate contact with English life and thought English has come to be no longer a foreign language for a large section of her educated population. It is thus perfectly natural for it to be used as a means of literary expression, even as St. Paul used Greek, or the eleventh-thirteenth century Englishman, Norman French. It can never take the place of literature in the Indian languages, but it can act as a creative spring and a cultural bridge and binding force, both as between the Indian languages and India and the world.

The latter portion of Professor Iyengar's book tends inevitably to contain just a series of names, sometimes without sufficient discrimination. One can understand this difficulty, for there are at present so many Indo-English writers of ordinary merit; so one has to include all or exclude all of them. But none-the-less such a catalogue has considerable practical usefulness.

The war has given a considerable impetus to the publication of English books in India. Perhaps it will result in the breaking of the fetish that no book published by an Indian publisher is of value. If it does, it will mean a great contribution to the development of Indo-English, or "Indo-Anglian" literature. If the Indian novelist, essay-writer or biographer knew he would not have great difficulty in getting his work published, and if he also knew that he would be able to secure satisfactory remuneration, then there is little doubt that the amount of good literature produced would increase enormously. When even leading journals fail to remunerate writers regularly or adequately it is difficult to expect young writers to devote serious attention to the production of good literature, especially if one also considers the difficulty of finding employment, in peace time.

The book is supplied with an excellent "Suggested Reading List," which should be a help to many prospective readers. A second edition might also contain an index, which would add greatly to the usefulness of this valuable publication.

BANNING RICHARDSON

## NEEDED: A LIVING FAITH *

The opposition of Religion and Science, as representing incompatible ways of thought, has been an obsession of the Christian Churches since the early days of the seventeenth century. In those days it represented a challenge to the supreme authority, made by a very small body of intelligent men who claimed the right to investigate the laws of nature. The inherent antagonism was that between faith and inductive reason, between the age-old premises of religious beliefs, and those that were being gradually built up by the study of material phenomena through the accumulation of a long series of patient observations. It is only, however, within the last hundred years that Science has been in a position to outline a cosmology that

* *Science, Religion and the Future.* By C. E. RAVEN. (Cambridge University Press, London. *7s. 6d.*)

might, though rather feebly and unconvincingly, be conceived as banishing Spirit from the universe, the suggestion, at least, that "natural law" could ultimately account for the amazing diversities of the presentational world, without the necessity for postulating any external directing power, including even Bergson's *élan vital.*

Dr. C. E. Raven, in the series of lectures now published in book form under the title "Science, Religion and the Future," has spent the greater part of his space in tracing the genesis and evolution of this gradual development of thought, a task for which he is admirably qualified by his wide reading, more particularly on the biological side. His ostensible purpose is to find a way of conciliation, and he makes a propitiatory concession in his second chapter when he writes :—

> Christendom is still and apparently contentedly wedded to a system of thought and to some extent also, of ethics and organisation which is pre-scientific, indeed almost mediæval. It has not yet completed its move out of the habitation constructed for it in the thirteenth century.

The essence of his suggested remedy is to adapt the scientific method to religion, to instigate deeper research into the historical sources of the life of Jesus. And he concludes with the statement :—

> The hour is coming when we shall invigorate theology by recovering the Alexandrine doctrine of Christ as the Word of God, as being not merely the Saviour of men, but the Redeemer of the whole creation which has been created through him.

Now before positing that there can be no way out of the conflict by the means here advocated, it will be advisable to consider briefly the real nature of the opposition under consideration. It obviously does not lie between the leaders of Religious and Scientific thought. The practising scientist is not, or should not be, concerned with any form of religious propaganda. As many eminent scientists have emphatically declared, science deals with secondary and not prime causes, with investigation into the laws that appear to govern material complexes, organic and inorganic. Science, in fact, works within a closed circle and is limited to the observation of physical phenomena as reported by the evidence of the five senses. It is no concern of the true scientist either to oppose or to uphold any religious belief. The trouble arises, however, with the influence of "popular" science upon the plain man who has found in it an excuse to abandon the religious exercises in which he never truly believed. There can be no denying that that influence has played a very important part in bringing about the horrible conditions in which we are now living, has been a dominant factor in leading us down into the darkness of the chaos of civilisation at the present time.

It is indeed to the mass of the people that our arguments are directed, but can we ever hope to persuade them back to a religious faith by patching up the grounds for belief in a disunited Christian church? Young Russia, young Germany and a certain proportion of young England and America, would receive such reasoning as can be brought to bear upon them, either with strongly prejudiced minds or with indifference, even if they could be induced to listen. And why, after all, should they believe that Christianity which has failed after nearly two thousand years of trial, could be so reinvigorated as to succeed now?

No, the only hope for the world is to be found in the revival of a living faith, but it cannot be faith in any particular sect. Jesus was not the only great teacher. There were others before him, and we believe that another will follow. They have all, including Plato, said very much the same things, most prominently the need for Universal Brotherhood, for justice, righteousness and love. But the essence of it all, the essence so largely nullified by the doctrine of vicarious sacrifice, is that every man is responsible for his own salvation, that only by perpetual individual effort can he ever find release from that wheel of matter which is the boundary of the natural sciences.

J. D. BERESFORD

## THE INFLUENCE OF ISLAM *

Since from one-fifth to a quarter of the world's population is Muslim, Islam is one of the most important spiritual influences. The conception of Muslim unity, which has had a gradually increasing effect upon international politics during the present century is, the editors say, the chief reason for this survey of the principal areas in which Islam predominates.

Each chapter of *Islam Today* is written by an authority on the special district dealt with, and sets out to answer such questions as the extent to which Islam is still governed by its Faith, the effect of Western influence upon its culture, its attitude to the war, and its aspirations.

The largest Muslim communities are in North Africa and Western and Middle Asia. Communities varying in size are also found in different European countries. There are twenty-five million Muslims in China and there are other communities in Asia not separately dealt with. Turkey being officially non-Muslim is not included. Although many Islamic peoples have identified themselves with the cultural life of the countries of their adoption, there remain more than a dozen Muslim countries whose chief inspiration comes from Islam, which, to borrow the words used by Mr. Yusuf Ali in an address to the "Society for the Study of Religions," is "not only a religion as understood in Europe, but a way of life that affects all departments of thought and action."

Meleager, a Syrian scholar, tells us that in Syria the Arabo-Islamic world comes into closest touch with the West in all spheres of life. Many Syrians go to European universities, and there are many Western and American centres of education in Syria. Thus Western customs and ideas have become grafted from without upon a stock which for centuries has been based on the teachings of the Quran, Hellenistic philosophy and an intellectual rather than an active way of life. The Arabs are consequently torn between the opposites of their tradition and the modern world of Western activity. To understand the spiritual confusion arising out of such a conflict of values it is essential to be able to appreciate the cultural nature of Islam, which follows, *ipso facto*, from its

**Islam Today.* Edited by A. J. ARBERRY and ROM LANDAU. (Faber and Faber, Ltd., London. 12*s.* 6*d.*)

religious code and includes principles for its social and political life. The problem is the problem of East and West—of thought and of action, the solution of which seems to lie in adjustment and the recognition of the proper valuation of each for co-operative employment in the field of human betterment.

It is the universal tendency of Islam, the outcome, perhaps, of its intellectual quality, to produce the spirit of tolerance for which it is noted. Such a spirit makes assimilation of new ideas comparatively easy and enriches itself thereby.

Dr. Taha Hussein, indeed, writes that the most significant trait of Egyptian culture is "its tempered fusion with other cultures." Egypt has added to the Islamic Arab legacy, "what she has drawn from the different European cultures." The Muslim world finds a strong tie in Arabic and its extensive literature, the acquisition of which, Miss Lambton says in her chapter on Persia, was the ambition of every man of learning. Since philosophy, art and learning, and all that these represent as a way of life originating in a common source of inspiration, form the root and are the very essence of Islamic aspiration, a common inherent bond unites Muslims the world over. "A Muslim from India," said Mr. Yusuf Ali, speaking of Islamic unity, "finds no difficulty in making himself at home among the Muslims in Arabia, Egypt, or China."

Mr. William Hichens, the author of numerous works on Swahili Muslim literature, speaks of an indefinable quality called "*heshima*," which may perhaps be defined as "Wisdom" with its characteristics and qualities, as an outstanding feature of the East African Arab.

> For the East African Muslim, his religion is the vital energy of his daily life, and in his every need, he turns to prayer for guidance and aid.

Each chapter consists of a historical summary of the country under consideration and leads up gradually to existing conditions. By this method of treatment, it is easy for readers to follow divergencies in type and, while tracing development, to note the uniting principle inherent in Islamic culture. In effect, these pages reveal a distinctive tendency towards a definite kind of culture and expression which, even in cases where there is departure from the original type, has continued to manifest itself.

Thus Mr. Hillelson, writing on the Anglo-Egyptian Sudan, says

> Islam has, within its essential unity of doctrine and ritual, permitted the growth of a variety of local forms, which bear imprint of the earlier cultures it has displaced.... There is no doubt that the Arab tribes have absorbed in varying degrees, the remnants of the populations, who occupied the country before the coming of the Arabs.

From these chapters will be apparent the importance attached to learning and education in the best sense of the word, and to the establishment of centres of culture in which all branches of learning could be acquired, and which preserve the essential quality and type of Islamic aspiration.

Dr. Taha Hussein, writing on Egypt, speaks of its historic function as that of giving refuge to foreign culture and, after assimilating it, moulding it into a new form suited to the Oriental temperament. Islamic culture is thus enriched by the assimilation of Western culture. This is made possible

by Islam's traditional practice of tolerance.

Mr. William Hichens notes the value of Islamic tolerance in East Africa and says that it has enabled Muslim and other communities to live amicably together despite sectarian differences. Sir Hassan Suhrawardy points to the same characteristic in India and attributes it to broad thinking derived from Ancient Indian and Hellenistic philosophies.

Miss Lambton, writing on the "Spiritual Influence of Islam in Persia," says that in spite of the tendency of modern nationalists to fall back upon the ancient culture of Persia, the civilization is essentially Islamic, however much modified by Persian genius.

The democratic spirit of Islam makes it naturally sympathetic to the Allied cause in the present struggle. In the U. S. S. R. a Muslim manifesto was issued, calling upon all Muslims to support the Red Army. Mr. Hillelson, speaking of the Fascist threat, says that it convinced the Sudanese Arabs that politically they "stand or fall by the democratic way of life, which is rooted in their religion and congenial to their social and political aspirations." Sir Arthur Wauchope, former High Commissioner of Palestine, writes in similar vein. Speaking of the reactions of Arabs and Jews, he says that the threat of German forces coming to the Holy Land only served to unite both peoples to resist what would be fatal to their liberties.

This volume has the advantage of being complete with bibliography and biographical notes.

L. E. PARKER

## INDIA*

What must, I suppose, sustain combatant and non-combatant alike in this war is the assurance that it will be followed by a completely New Order in the affairs of mankind. This is at least true of those who are citizens or subjects of the United Nations and of those on their side.

Now we in India, while sharing in these common anxieties and hopes and plans, are at the same time overwhelmed by the serious constitutional problem that threatens the progress of this country. In the circumstances many of those who would otherwise be actively criticising or helping to mould the shape of things to come are indifferent, neutral or resigned. A few, however, have fought off that kind of defeatism and isolationism and are taking a lively interest in the events that are taking place around us today. It is to this gallant band that the author of *Independent India and a New World Order* belongs.

He examines the various Plans, those of Governments like Soviet Russia and England and the U. S. A. as well as the Plans set forth by publicists like H. G. Wells, Sir William Beveridge, Mr. Clarence Streit and others. In the end he finds them all inadequate.

**Independent India and a New World Order.* By Y. G. KRISHNAMURTI. (The Popular Book Depot, Lamington Road, Bombay. Rs. 10/-)

*Friend of Friend.* By COLIN GARBETT. Oxford University Press, India Branch, Bombay. Rs. 5/-).

The Atlantic Charter is vague and some of its points are inconsistent with others. And some of its outworn phrases are taken from the nineteenth century political lexicon.

Of the proposed or existing Orders, that of Russia, both in its economic and social reconstruction, seems to receive the author's most sympathetic consideration. One might even say whole-hearted admiration, but there are certain contradictions which make it difficult to judge whether the author would have India follow the Russian plan or not. For example, he says,

Only under a system of Common Ownership the total productive power of the nation can be harnessed to the total needs.

Again,

It lies beyond the scope of our monograph to refute all the misconceptions and perversions of the socialist ideology. The Russian experiment even in its present phase contains the germ, later to grow luxuriantly, of a purely socialistic and federal construction of the people.

One is led to believe that the author does not wish merely to reproduce the better known facts about Russia (such as equality of the sexes, universal franchise, etc.) but does so in order to hold them up for admiration if not emulation. But his conclusion is that neither Christianity nor communism can "offer to the world a universal principle which supersedes war." Communism: because it

treats the individual not as man but as subject material, and makes of society not a living organism but a mechanism.

All the schemes analysed

show the inherent defect of basing any world order on the perpetuation of political and and social inequalities.

Which brings him back to the thesis with which he started the book—Gandhism.

The Gandhian solution for this malady is that national feeling should be placed under the guardianship of reason, morality and civilisation.

To effect this an Independent India (which will be one of the ten "Supra-National Unions" as suggested by the author) is necessary.

It would have been more convincing if the author, who has already laid the reader under a debt for the painstaking and well-documented analysis of the various World Plans and Economic and Social Orders, had used a little more argument to justify the Hindu Social Order (which he accepts) in the proposed Co-operative Commonwealth: and if he had shown how "an idyll of simple life and creative work, of sweet neighbourly love..." was to be achieved in this Commonwealth.

However, this book represents prodigious industry, and even where one does not agree with the author's contentions and conclusions, one admires his idealism, his courage and his vision of a larger world of "Supra-national Unions."

From this larger view Sir Colin Garbett* brings us back to India, more particularly to the Punjab, where he served in the Civil Service from 1905 to 1941.

Loyalties are so numerous, and so often conflicting; no matter of surprise considering for how few decades that congeries of races and tongues, creeds and customs, which comprise the subcontinent, has been compressed by British rule into that framework we call India. What Brahman, speaking of himself as an Indian, is conscious of a Bhil as a brother? What Pathan, of a Dravidian? What Parsee millionaire in Bombay, of a head-hunting Naga in the forests of Assam? The current is setting in that direction, but currents can curl and bend back on their course.

Except for one or two serious digressions such as the one just quoted his book is full of anecdotes and reminiscences told with a delightful restraint.

J. VIJAYA-TUNGA

* The author has promised to give to the Red Cross all profits which may accrue from this publication—ED.

*Why Exhibit Works of Art?* By ANANDA K. COOMARASWAMY. (Luzac and Co., London. 6s.)

The views that Mr. Coomaraswamy puts forward in these lectures and articles on the true nature of art are not, he insists, personal. They comprise, he writes, "that doctrine of art which is intrinsic to the Philosophia Perennis and can be recognized wherever it has not been forgotten that 'culture' originates in work and not in play." As against this perennial and traditional philosophy of art he arraigns the humanistic culture of the senses and the individual sensibility by which the modern Western world has descended to subhuman levels both in its art and in its life. He is, of course, not the first to make this indictment. Thirty years ago T. E. Hulme initiated a formidable attack upon the humanistic view of art, which spread far and had many repercussions. And more recently Eric Gill never wearied of denouncing the divorce between art as a vocation necessary to human welfare and the mechanical servility of the industrial system. As a philosopher, however, Mr. Coomaraswamy is particularly well equipped to expound the traditional view of art as the imitation of eternal realities rather than of the accidents of human character and society through his equal familiarity with Eastern and Western thought. One of his chapters is characteristically entitled "The Christian and Oriental, or True, Philosophy of Art," and he quotes as freely from St. Thomas Aquinas as from the Upanishads.

As an exposure of all that is false in a merely phenomenal and individualistic view of art and of the depreciated standards of life, the mechanical slavery to which it leads, his book is quite admirable. But to me his argument is continually vitiated by a false antithesis. It begins in his downright statement that "'disinterested æsthetic contemplation' is a contradiction in terms and a pure non-sense." Later he writes that "no real distinction can be drawn between æsthetic and materialistic, *aisthesis* being sensation, and matter what can be sensed" and that "by sensibility we mean of course an emotional sensibility, physical affectability as distinguished from mental operations." This sharp distinction which he draws between sensibility, limited to the physical senses, and intellect which defines the logic of eternal mysteries, is the basis of his philosophy. Nor does he conceal his contempt for the æsthetic faculties as such. Curiously enough he never mentions the poet when he speaks of every man having by native right a vocation for art in some field. He speaks of "the carpenter, painter, lawyer, farmer or priest," but, like Plato, the master to whom he owes much, he excludes the poet from his republic. And this is significant. For the poet disproves his argument by revealing just that "disinterested æsthetic contemplation" that union of sensory and intellectual experience in imagination, of which he denies the possibility. The poet heals the feud which he would perpetuate. And so, of course, does the great artist, a Giotto or a Raphael or a Cézanne.

An iconographic art, an art which is "simply a visual theology" has its place in the development of human expression. But it does not exhaust the possibilities. Mr. Coomaraswamy applauds such a "typal art" for ex-

hibiting "universal qualities without individual peculiarity or limitations." And indeed all art to have significance must be a contemplation of the eternal form in the transitory shape. But the distinctive struggle of the modern artist is to express the typical *in* the individual, avoiding equally the abstract formality of "typal art" and the mere sensationalism of the uncentred ego. This is pre-eminently the task of the imagination. It is the incarnation of the ideal in the real, of the heavenly pattern in the earthly flux. To the imagination, which transmutes by reconciling them, senses are as holy and as necessary to art as the intellect. To Mr. Coomaraswamy they are the enemies or worthless inferiors of reason, which accounts, perhaps, for the rather pedantic reiteration in his book of certain fixed concepts, valuable as these are in refutation of every sort of false æstheticism.

HUGH I'A. FAUSSET

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*The Well of the People.* By BHARATI SARABHAI. (Vishva-Bharati, Calcutta. Sole Distributors: New Book Co., Bombay. Rs. 2/-)

How a widowed old Behari woman, failing to fulfil her one desire of going to Benares for the salvation of her husband and her son asks pitifully for help in building a temple well instead, so that pilgrims may quench their thirst, is the incident round which *The Well of the People* is built. The old woman gains symbolic stature and is presented here as the problem of all planners and reformers. Shrimati Bharati Sarabhai builds on this incident a colourful pageant and a world of meaning which is charged with questions of faith and visions of destiny. The conflict between modern and ancient, idealistic and practical, is an essential part of the theme. The pilgrim motif in the Indian heart is one element of rigidity in the pattern which dominates the view—like the pathetic trust of the poor which lifts ever their weary souls in expectation of a new Avatar to redeem them from poverty, misery and exploitation.

Now the Kumbhamela at Haridwar and now the golden walls of Kashi beckon them. If the tall doorway of the Tanjore Temple fascinates from the South the eastern Jagannath calls as insistently. No sacrifice is too great if journeys to them can be compassed. Young workers dedicated for the uplift of these people and with political visions of their own for them are faced with this obdurate fact and realise that they must understand it or fail. Sanatan, Vichitra and Chetan are three representative young persons set in contrast against this age-old woman, India, even as they are set in and among themselves. And against the rigidities of the problem they stand disturbed and challenged, awed and moved.

It is in the technique of expression and in the medium used that the quality of this play consists. The author indicates the special arrangements needed for staging. Just now the play is open for "mental performance" only. The contrasts of plane and statement telescope into each other. It is an abstract mode showing more a conservatory-bred orchid than a flower growing in the open fields. This is perhaps bound to be when symbolism is meant to be conveyed. The descrip-

tion of Mother India as old, frustrated, "with accumulations of different and heavily developed civilizations on her"—misunderstood, neglected and attacked, but with a faith always firm and unquenchable, contrasting with and confounding all forecasts, forcing planners to accept her as she is and desires to be, uncoercible to alien patterns—is really good work. For India will consent to be rebuilt only on her own foundations and will demand a freshening up of those vital springs of life and feeling which can impel response in conduct in the mass of the people. What looks like imbecility to the modern is the indwelling if unreasonable faith of human beings who will put themselves to the rack rather than give up their dream of a future beyond the present, heedful only of felicities larger than the earthly.

Choruses of old women and workers are used to narrate events and to suggest context and function. They give colour-tone to the whole play and introduce what variety of incident and movement there is in it. They achieve a poetry at once technically and intrinsically moving and powerful. The stanzas have strong individuality and the lines catch up, chase, answer and assonate in rich rhythms and rimes. The imagery is full; the springs, releases and contrasts no less than the rallies and the general organization of metrical movement—if not easy and smooth are purposive and passionate, achieving beauty in the descriptions of the moon, the bathers, the hill-scapes etc., at Haridwar, the descent of Surganga and the dreams of Kashi—quite as much as in the modern meditations of Cletan and Vichitra. If it is difficult reading and the meaning is not always obvious, it is but an invitation to the reader to make just one more effort.

The stress on practical good over wasteful pilgrim urgency is nothing new in India as even the Kabir song denotes. The comment of the workers strikes a note too loudly propagandist for a work of art; it is too gratuitously insulting to the Liberal, and too self-righteous in praise of its own school of belief and renovation.

Shrimati Sarabhai has all the post-Hopkinsian and Eliotesque experience to sustain her in her flights of metrical and other fancy; and her spider, weaving cobweb patterns, echoes from elsewhere. But it is always sure of itself. Its drive of thought and feeling is indicative of the full coming of age of Indo-Anglian poetry, claiming equal status as of right and worth with other contributions to English literature.

V. SITARAMIAH

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*Rabindranath Through Western Eyes.* By A. ARONSON, M. A. (Cantab.). (Kitabistan, Allahabad. Rs. 4/8)

The meteoric rise and the gradual decline of Tagore's popularity in the West is the subject of this small book. When the Nobel Prize was awarded to him, Western critics tried to explain away the award in manifold ways. Some felt disconcerted that it was awarded to one "not white." Some attributed political motives. Many questioned the Stockholm judgment. But partisan aspersions could not suppress the work itself. It was acclaimed by men like Romain Rolland, Paul Valéry, Ezra Pound, Yeats and Gilbert Murray.

Tagore's entrance into the Western world thus caused a sensation. To

most unacquainted with Eastern modes of symbolism he was an enigma. Furthermore, though he had not directly indicted the West, intellectuals seemed suddenly to become aware of the relativity of the European concepts of progress, of the slow decay its civilisation betrayed. Self-debasing criticism best evidenced by Spengler's *Decline of the West* became the vogue and deepened sufficiently to evoke reaction and protest as in Massis's *Defence of the West.* A chaos of conflicting comments and criticisms followed. Tagore was honoured as a prophet and condemned as a hoax. France grew suspicious of German ecstasy. Italy laughed behind Tagore's back. England and America generally remained hesitant. All this because Tagore set the West a problem. The East no longer remained a political abstraction. It had produced a poet to understand whose work demanded a revaluation of values. The " exotic Eastern Sensibility" could be fitted nowhere in the patterns of traditional literary judgments. The critics could only institute comparisons without knowing the social and psychological contexts in which the work was produced. This apart, Tagore expressed, as Gilbert Murray admitted, Europe's sense of frustration and spiritual impotence during the post-war period. Detracting voices were soon drowned in the general chorus of recognition.

Thus trailed in the European sky the meteor of Tagore's fame, leaving behind critical confusion, political pre-occupation and racial prejudice. The author sees Germany's enthusiasm for Tagore as evidence of the fascination which the irrational and the pseudo-mystic had for her. This may not appeal to many who will also feel that the Continental response, particularly when reactionary, has received more attention than either British or American reactions. But the book, a proof of industry and critical perception, offers an apt and stimulating commentary.

V. M. INAMDAR

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*The Mevlidi Sherif.* By SULEYMAN CHELEBI; trans. by F. LYMAN MACCULLUM. (The Wisdom of the East Series, John Murray, London. 1s. 6*d.*)

*The Mevlidi Sherif* is a hymn of devotion recounting the wonders of the Prophet's birth and experiences. The original title of " The Birth-Song of the Prophet " was more comprehensive: *Vesilatun Nedjat* (The Means of Deliverance).

The author was one of the earliest Ottoman poets. He is said to have composed these couplets in 1409, but the oldest MSS. now known belong to two centuries later. Although claimed as true copies, they vary in length. The present translation contains 263 couplets as in the original Turkish printed edition.

Special celebrations in connection with the Prophet's birthday were first instituted in 1208 in North-Eastern Iraq, at Arbela, now called Erbil, where Darius was defeated by Alexander the Great. It is said that the *Mevlid* was composed to provide a hymn of Turkish origin to replace the Arabic devotional chants previously used. The celebrations, which included parades, torchlight processions and feasts, were objected to by orthodox Muslims as contrary to early Islamic custom.

Readers will recognize in the poem

much that corresponds with teachings of Christianity, Hinduism and Buddhism.

From the point of view of literary merit, some couplets are a great deal stronger than others. Apart from the beauty of the subject, the poem as a whole scarcely reaches the high standard of literary excellence of Sir Edwin Arnold's classic, with which it may be compared. Nor has it the imagery, power and terseness of such productions of Mahommedan genius as the philosophy of Omar Khayyam and other Persian poems. It is perhaps not entirely permissible, however, to compare a psalm composed for ceremonial chanting with purely literary productions. As a psalm it is an expression of religious devotion and anything that it loses in power it gains in pure aspiration and beauty of theme.

Turning to the song itself, we find it a statement of spiritual truths based upon mystical interpretation rather than human understanding. This does not mean that it is not to be accepted literally, just as the psalms are to be taken literally in the sense of actuality or immanence—facts of Spiritual consciousness to be realized now in experience.

First comes the invocation in which certain universal truths are affirmed—the unity of God, his omnipotence and omnipresence, his action in work and his help in trouble. God is all and all is God. The couplets following extol the power of man as conceived by God and tell of the enlightened prophets to the time of Mahommed. This differs from the Christian account and Allah becomes more comparable to Brahman, for "While yet the worlds were not, Allah hac being."

A description of the Prophet's birth follows, which bears much similarity to that recounted of the Buddha. The Prophet's mother, Amine, is pleasingly called the "Mother of Pearl," "her one Pearl like none other." Her experiences at the time of the birth are much like those of Queen Maya, the mother of Gautama, as recorded in *The Light of Asia*. The same subjective light is seen by both mothers; similar rose odours fill the air. In both cases there are earth tremors and similar portents. Winged horses are common to both great teachers. Both are born perfect and perfectly marked and while the Prophet prays at birth, "My people, oh, my people," the infant Buddha declares, "I come to help the world."

In the following couplets, a description of the Prophet's heavenly journey is given. The ladder of light by which the Prophet ascended suggests a symbolical correspondence with the ladder by which Zoroaster climbed from earth, and also with that of Jacob's vision.

The lifting of the veils brought the Prophet finally to the Divine Presence and a mystical communion ensued during which six aspects of the Divinity were revealed. In this there seem to be certain correspondences with Krishna's revelation to Arjuna, in a general rather than a particular sense.

The final lines petition for forgiveness of transgressions through the intercession of the Prophet and end with a prayer for Divine acceptance of the song.

Although Republican Turkey no longer regards herself officially as an Islamic State and the teaching of Islam is forbidden in the schools, the introduction to the present translation states that the *Mevlid* continues to be chanted on special occasions.

L. E. PARKER

*Asia and Democracy.* By PEARL S. BUCK. (Macmillan and Co., Ltd., London. 4*s.* 6*d.*)

That the white peoples are prone, in the heat of their own struggle, to overlook or postpone the problem of their relation to the coloured peoples is depressingly true, and this unrealistic attitude Miss Buck roundly trounces in these ten articles, speeches and letters to the press; as she pointedly says, the end of our war is not the end of war for many of the coloured peoples, who will still have to fight for freedom from us. Miss Buck is in a strong position where the whole question of white and coloured races, their differing attitudes to the present war and their relative attitudes one to another are concerned; she is a white woman whose knowledge of coloured peoples and their countries gives her a steady view of the laws of God and nature which, while they apply to all races, appear to each race to apply only to themselves; she stands in the middle position; she can see both sides. Perhaps the best evidence of this is contained in her admirable essay on "The Chinese Mind and India." Here is real understanding and something more than the statement of a problem, for her championship of "the flexible mind" as it appears to her in the Chinese people offers a true solution, one which goes deeper than political and economic panaceas and touches the psychological and spiritual foundations of personal and national relationship.

Yet this little book has the defects of its virtues. The middle position is strictly untenable if it is made no more than a dualistic understanding, if it is not made a synthesis of two understandings, and this synthesis Miss Buck does not always achieve. There is real wisdom in some of her remarks on "Women and Victory," on the essential nature and provenance of national unity. But some of her pronouncements on the Western side of the dualism tend to be vague and unsatisfactory, and the Western attitude, do what she will, mars certain of her conclusions. It seems a pity, for instance, that the simile she chooses for contemporary China, the Sleeping Dragon at last awakened, should be "a clear-eyed young man, an air pilot, ready to take off for the future"; and there is but shallow psychology in her enjoinder that the schizophrenia which saps the life of modern Western man must only be "rejected" to be healed. She has too vague a reverence for "freedom" ("freedom for all" is a stirring cry, but we must know what the phrase means, and what freedom itself); the nearness of the war, in several other instances, seems to be inclined to obscure her vision.

While admiring Miss Buck's understanding of Eastern belief and behaviour, we are forced at times to distrust her understanding of Western belief and behaviour, and therefore some of the conclusions she reaches concerning these things in relation. It will be good for us to take the medicine she offers us in regard to Chinese, Indians, Africans; but there is a sense in which we need something other than physic: often it is the persecutor, rather than the persecuted, who requires to be understood, pitied, and so healed by subtler than "physical" means.

But it is wrong, perhaps, to criticize too deeply a book which would claim

to be no more than a primer. *Asia and Democracy* is a good primer, reasonable and humane, representing what Miss Buck very evidently regards as part of her particular war-service, a social service to humanity in general in its present plight.

R. H. WARD

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*Modern Indian Culture.* By D. P. MUKERJI. (India Publishers, 18, Tagore Town, Allahabad. Rs. 4/12)

Professor Mukerji has more than the usual qualifications for tackling a subject like Modern Indian Culture. First, he is a Bengali, and it was in Bengal that modern Indian literature as well as "modern" Indian painting and music came into being; and it was in Bengal that the *Bhadra lok* class, the "middle-middle" class as he terms it, arose; and Bengal's is the claim of having produced India's most famous poet and composer of modern times. Then, his long residence in the United Provinces enables him to speak with first-hand authority on the cultural changes in the northern provinces. Another qualification is that he is a sociologist. Only a sociologist would regard the insanitary condition of our city tenements as coming within the purview of Culture. For Culture is not an excrescence to be viewed æsthetically or intellectually but something that grows deep in the soil of a country as much as in the soil of our hearts.

From architecture to drama, radio, cinema and folk-song—the spuriousness which overlies most artistic endeavour in these respective fields in India is due to the rise of that new class created, as Professor Mukerji says, by European Commerce-Capital. This artificial creation by the East India Company of a new "landlordism" and a new class of "bankers" is, according to Professor Mukerji, a piece of "incompetent social surgery." And he traces our intellectual poverty today, as well as "the fissiparous tendencies in the Indian traditions that have led to the postulation of a two-nation theory, the Hindu, and the Muslim," to that bad surgery.

Having surveyed the background of modern Indian culture in the first three chapters—and the brief survey takes us as far back as the Buddhist period—Professor Mukerji analyses in the remaining five chapters modern Indian literature, the various schools of Indian painting and Indian music, not to mention the radio, the cinema and architecture. Of Architecture he says that it is "the most social and yet the least progressive in India." He is so refreshingly outspoken that the temptation to quote him at length is strong. For example:—

> In whichever linguistic area the new Bhadra lok class sprang up, the new literature developed, and wherever it developed it was reeking with emotions. Any drama, any Indian film, mythological or social, is a waste of tears in an expanse of shame.

There is, he adds, already a revolt against such mediocrity. The most fruitful field has been Music, and in surveying the influences and contributions there, he pays high tribute to Tagore and Professor Bhatkhande.

He concludes this admirably critical book by making a plea for eschewing hatred and for comprehending "the spirit of Indian traditions" and orienting "that spirit in the light of the collective life of the people."

J. VIJAYA-TUNGA

# ENDS AND SAYINGS

*"_____ends of verse*
*And sayings of philosophers."*
HUDIBRAS

Shri Ramananda Chatterjee, the veteran founder-editor of *The Modern Review* and *Prabasi*, died at Calcutta on the 30th of September. The passing of this great journalist at the age of seventy-nine years underlines the comments in our September pages on the responsibility and the power of the press. That responsibility he fully recognised; that power he wielded conscientiously and bravely for decades. He was an educationist before he was a journalist. In leaving the class room he did not desert the educational field; he but found a wider rostrum. His life was dedicated to our country's freedom and our country's good; in a sense the two are synonymous.

We are glad to number Shri Ramananda Chatterjee among the earliest collaborators in the idealistic effort which THE ARYAN PATH represents. Perhaps he never phrased more clearly his conviction of the seriousness of his calling than in "The Press in India," which he contributed to our pages in February 1931. He referred to the many pressures brought to bear on editors from proprietors, readers, advertisers, the ruling bureaucracy. And he added:—

> Having to serve so many masters, we may seek to be excused for not listening above all to the voice of the Master within, speaking through our conscience. But there can be no excuse. Ours is a sacred duty. We must not sacrifice our convictions for any advantage whatsoever. Great is the temptation to play to the gallery; but our task is to enlighten, mould and guide as well as to give publicity to public opinion.

Well for the country that sets a proper value upon moral worth! The recent tributes to Shri Ramananda have been spontaneous and, we doubt not, genuine. But the highest tribute will be emulation of the spirit to which he gave expression in those words.

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Time was that such a gesture of appreciation of our ancient culture as the appeal in *The Times* of 11th October for support to the India Society would have been gratefully received in India. But the bridge that would once have spanned a gulf may be too short when the gulf has widened, as it has between the English mind and ours. The appeal is impressively supported. The signatories include the Secretary of State for India and the Viceroy Designate. Those who know the kind of information about India which the India Society sometimes disseminates will not be too sanguine. The purpose of the Society is to "unite its members in study and admiration of those aspects of Indian culture whose beauty and nobility can be recognised and appreciated by all." Even by the English? Despite three centuries of political contact, the signatories have to confess that studies of Indian art, literature and archæology have less recognition in Britain than on the Continent. We have long since resigned ourselves to English indifference to our

penates. As far as we are concerned, we should be tempted to exclaim with the ancient Indian poet, "For my sins, O four-faced God, punish me as you will, but spare me the fate of having to submit delicate things of beauty to the obtuse!" But there is more to the question than our feelings. It is profoundly true, as the signatories recognise, that enduring good relations between Britain and India will turn in part upon a sympathetic understanding of each other's cultural and spiritual background. Only how genuine can be the mutual appreciation between the foreign rulers and the restive ruled?

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How deep goes the sudden contrition of the U. S. A. for what President Roosevelt has called the "historic mistake" of the Chinese Exclusion Act? In his message to Congress on the 11th October he described the then pending repeal legislation as the righting of "injustice to our friends," and a proof that the U. S. A. would regard China "as a partner in the days of peace." So far, so good. But the immediately following sentence is sinister:—

> While it would give the Chinese a preferred status over certain other Oriental people their great contribution to the cause of democracy and freedom entitles them to such preference.

Such a comparison is invidious and unfair. If India were free to express her just resentment it would never have been made. But the issue goes deeper than that. President Roosevelt's statement *could* never have been made if the defenders of "the cause of democracy and freedom" had applied in India the principles that they profess. Liberty and Independence are the breath of life to India. She would have yielded place to none in sacrifice to save them. *The Herald Tribune's* remark supporting Chinese Exclusion Act repeal surely applies to India as well as to China. "It is not necessary," the Editor declared, "for us to insult a people on whose fortitude and friendship our own national safety is now so immediately dependent."

Self-interest and magnanimity for once combining forces, the repeal of the Chinese Exclusion Act became practical politics. If only the rising tide of good feeling had been availed of to wash from the statute-books all the discriminatory features of the immigration laws which insult Asiatics generally! The effect upon race relations throughout the world would have been electric and far-reaching. A golden opportunity was missed!

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The rallying cry of the idealist is to-day a voice in the wilderness of false values and moral confusion. Ralph Tyler Flewelling's editorial in the Summer 1943 *Personalist* is such a cry. He does not minimise the complexity of the post-war problem or the urgency of the unspent forces which have already swept away so many of our landmarks. The devastated post-war world will demand re-education—"an education that not only sharpens the intellect to a cutting edge but trains equally in a sense of moral responsibility." Much of what now passes as scientific, he declares, will be unavailable for such a true education, having already demonstrated a moral incapacity. Cultural aims in education have been disparaged as "too vaguely idealistic and impractical," and "getting on in the world" held up to the young as an ideal.

For several generations men who professed learning have worked with might and main to convince students of the foolishness of religion and the unreality of moral values.... The mechanistic type of learning is blind to these deeper truths of the human spirit that provide the emotions and the moral drive. If we of the western world survive it will be because in spite of our efforts in the opposite direction much of the older moral culture remains un-uprooted from our common life but persists in tradition and feeling. That which much learning has attempted to discard from consciousness becomes now our main hope.

There are, Mr. Flewelling reminds his readers, "moral laws in human society that can no more be suspended than the law of gravitation.... We are having to re-learn this lesson in the hard way." The problems we face are indeed, as he sees, more moral and spiritual than economic and national. The present difficulty will not be over until, somehow "good faith shall be restored to the earth."

It can never be so long as we think of our physical comfort, our financial interests, our national prosperity, more than we think of keeping our promises, doing justly, and seeking righteousness in the earth.

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In an excellent article, "Plans for Peace Must Include Education" (*The New York Times Magazine*, 11th July) Mr. James Marshall pleads for a basic reorientation of attitude toward the problems of peace and war. This orientation, he suggests, is the task of and can be achieved by revised educational methods which must occupy the minds of all those who plan for the future. He demands "a place for the children in the peace." If the world is to be "free from anxiety and danger and want" it must be given "the means to develop positive international attitudes, a sense of world citizenship."

Peace plans today, he says, fall into three categories. First, the *laissez-faire*, *i. e.*, "trusting to a mysterious goodwill" and letting things take their own course. This attitude obviously can be of no help since without right motive and proper initiative the future can only be more disastrous than the present. The approach of the second group of plans is "a rumble of force." They emphasise an international organisation with economic sanctions and an international police force, "controlled by cliques of governments or monopolistic parties, not by people." The third group of plans with its preoccupation with Marxism and economic reorganisation sees a panacea in the elimination of class strife between the haves and the have-nots. But economics is not the whole of life.

"None of these principal plans," says Mr. Marshall, "treat of man as a human being, as a being whose machinery of state and economic organization have continually gone askew if they have not been motivated by moral ends and directed with a recognition of man's needs and drives for satisfaction."

Unless men first realise that there must be equality of treatment of all peoples, irrespective of race, creed and colour, there can be no assurance of international political stability. Unless men first feel that they are citizens of the world there can be no enduring commonwealth of nations, no stable economic solution.

This realisation, which must be the foundation of all planning, if planning is going to do the world any good, can be brought to the peoples not by fiat but by education from the nursery school to university and adult education. The programme must be to make all people alive to the dangers of aggression, of competition and of the power

struggle, until we convince a large part of mankind that the golden rule is not sappy, is not sentimental, but is based on sound psychological needs for equality, fraternity and co-operation.

Economic reconstruction must be supplemented by mutual understanding and willingness to share, a preparedness to merge differences, religious, racial and cultural, in the basic fact of common humanity. An international machinery for a system of world-wide education needs to be planned. And, as Mr. Marshall pertinently suggests, "all the education is not needed by the Axis." And he points the lesson for his American readers by demanding the removal of "our sense of white superiority" as well as the paternalism of imperialist Britain and bureaucratic Russia. The manner in which the Scandinavian nations settled their age-old differences, particularly the manner in which the commission in charge of editing text-books removed all matters detrimental to mutual good-will, is indicated as a valuable pointer to the way in which an international scheme for world education can successfully function.

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The meaning of life must be found in the Philosophy of the Whole, writes Prof. T. J. Haarhoff of the University of the Witwatersrand, Johannesburg, in *The Hibbert Journal* for July. He refers to the ancient, recurrent dream that "harmony is our goal and life, in various forms, a gradual growth towards it." He sees the root of our present misery in the pursuit of the wrong things—power, gain, etc., and not "the inner harmony that is the earnest of external harmony."

By way of illustration, Professor Haarhoff surveys the international drama of the last few years, tracing punishment back to guilt without partiality.

> We, too, broke the law.... We glossed over the injustices of Versailles. England in 1925 wanted to help struggling Republican Germany. France blocked the way. England yielded: because "we can't afford to offend France. French cannon could reach across the Straits of Dover." Result: the rise of Hitler; the fall of France; German cannon shooting across the Straits of Dover.

"'Peace,' said Litvinoff, 'is indivisible.'" And Professor Haarhoff believes also that "disasters on a big scale begin with the individual." Put those incontestible truths side by side and you have the justification of his apprehension of danger in a philosophy of separateness. India has reason to feel the full force of the regret of a broad-minded South African that 'some of our children grow up believing that race hatred, race domination, isolationism, intrigue and violence are good things." But it is not enough to rest on the conviction that "these things will pass away because they are ultimately against the whole meaning of life."

> *Pathos, Mathos* said the Greek tragedian; by suffering we learn; but very slowly.

Children take their attitudes in many, perhaps in most, cases from their elders. 'The fathers have eaten sour grapes, and the children's teeth are set on edge." The acquiring of the right attitude on the part of the moulders of youthful thought will save much suffering to the young and their world of the future.

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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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## CHRISTIANITY AND INDIAN NATIONALISM

Indian unity exists as the solid bed-rock under the feet of all the sons of India. Creedal differences are walls which cut the surface into a variegated pattern, not objectionable so long as they are not raised too high to see across and to clasp hands across. Christianity in India has had a tendency to raise its walls too high. Too often becoming a Christian has meant progressive alienation from one's people. The common adoption by the Indian Christian of the dress and the ways of living of our foreign rulers is not the cause of that alienation but the surface symptom of a deep-seated *Saheb log* complex.

It is not that many Indian Christians do not feel for their country's plight. Dr. A. J. Appasamy, whose article on "The Contribution of Christianity to Indian Nationalism" we publish below, is not only the writer of several books on India and Christianity but has done rural reconstruction work himself for years. There have been Indian Christians who have been ardent nationalists, like the Kumarappa brothers. But their contribution to the national cause has been made by them as *Indians*, not primarily as members of the Christian community.

We maintain that no religion as such has a contribution to make to Indian nationalism. The unique claims made for Christianity cut off its followers from their fellow-countrymen. The more any of us insist on our separative labels, the less is our contribution to the national symphony. Harmony depends on assonance and rhythm, each group of instruments content with its own part. Fancy the oboist in an orchestra so obsessed with the superiority of his own instrument that he tried to persuade all the other musicians to give up their own instruments and play the oboe!

We do not see the productive vein of the old Epics and Puranas as worked out yet, by any means. But we do not minimise the importance

of having "introduced Christ to India." Or of introducing any of the world's great Teachers to any people. The world stands in great need of living ideals. But proselytism is the bane of mutual understanding. It is not by attempts at proselytism that the living influence of Christ or of any other great Teacher can be spread. Is not Gandhiji, a non-Christian, held by many in the West as well as in the East as one of the greatest exemplars of the Christ-life? Indian Christians can make their best contribution to their Motherland by following his suggestions brought together in *Christian Missions: Their Place in India.* He deplores the Christian Missions' undertaking of social work not for its own sake but as an aid to the salvation of its beneficiaries.

To live the gospel is the most effective way....A rose does not need to preach. It simply spreads its fragrance. .. The history of India would have been written differently if the Christians had come to India to live their lives in our midst and permeate ours with their aroma if there was any....The need of the moment is not one religion, but mutual respect and tolerance.

## THE CONTRIBUTION OF CHRISTIANITY TO INDIAN NATIONALISM

The spirit of nationalism is strong in India today. There is a right kind of nationalism and a wrong kind. The nationalism that instils a pride in India's many intellectual and spiritual achievements in the past and that strives earnestly and sincerely to add to her glory in the future is quite legitimate. People imbued with this type of nationalism are well entitled to ask what Christianity has done for Indian Nationalism in the past, and what it may be expected to do for it in the future.

The story of Christ as it is told in the Gospels is of supreme interest. As His popularity increased and His influence grew, His disciples thought that He would become the political leader of the Jews and enable them to throw off the much-hated Roman yoke. Many suggestions, direct or indirect, were made to Him to this effect. But He did not fulfil their expectations of Him as a political leader. His interest in politics was practically nil. His immediate mission was spiritual and He concentrated on it all His abundant energies. With absolute selflessness, He ministered to the needs of the sick, the suffering, the poor, the destitute, the spiritually hungry and the morally fallen. Mankind has recognised the enormous value of the work which He did. Though this work occupied but a few years and the persons actually helped by Christ were limited in number, the spirit of self-abnegation and ceaseless toil which were shown by Him

have been quite unique. Multitudes of His followers have sought to serve men in the same spirit, though with varying degrees of earnestness and success.

The contribution of Christ to Indian Nationalism has been largely in the sphere of nation-building activities such as Education, Medical Relief and Rural Reconstruction. The followers of Christ in this land have taken a leading part in Education and what nationalist can fail to appreciate the importance of Education in making India worthy of her destiny among the nations of the world? Christians have run elementary schools in cities as well as in remote villages, where many of the conveniences of modern life cannot be had and established centres where teachers for such elementary schools could be trained. At great expense high schools and colleges have been opened and maintained with much success for fitting young men and women for their place in life. Has the education imparted in these institutions been truly nationalistic? Has it sought to give Indian youth a wide and accurate knowledge of the past achievements of their country as well as a thorough familiarity with their own languages, which alone can generate and foster the creative impulse? The answer cannot be a clear affirmative. Christian educationists, like most other educationists in India, have failed to wake up early to the need for making Education in India really nationalistic. All the Christian educational institutions have been receiving Government grants and have fallen in too readily with the Government policy of education, which has held that what is needed for India is not so much a knowledge of her own classics and history as a grounding in English language and literature and an acquaintance with modern science.

In Industrial Education, Christians have done some fine pioneering work. The mechanical skill of many missionaries has been a valuable help. The dignity of manual labour has been taught. I knew the head of a Christian Industrial School, who made some excellent furniture for household, school and church use. He used to entrust definite articles like chairs or tables to individual boys and make them take a personal interest in them. From beginning to end, a chair was the work of one boy who experienced in a measure the creative joy of an artist. The younger boys worked at the simpler articles; the older ones were given the more elaborate pieces. There was no mass production as where all the workers together produce, say, the different parts of tables which are then put together.

In one large and important field of Education, Adult Education, Christians have no important achievements to show. Nor have other Indian educationists for that matter. In a country like India, where the economic level is very low and boys and girls have to begin

earning their livelihood when they are quite young, the importance of Adult Education is very great indeed. Even children who have attended elementary schools for some years soon forget all that they ever learnt. Keeping literates from lapsing into illiteracy is even more important than teaching illiterates to read. In a few months, illiterates may be taught to read but enabling them to keep up their literacy is a lifelong process. Even highly educated people know how the ability to read a foreign language, which has been painfully and laboriously acquired, disappears in a few years unless it is kept up. Adult Education is a vast field demanding all the energies of many national workers in India.

In Education, Christians have rendered one signal service. They have introduced Chirst to India. Through the Christian schools and colleges of India, the knowledge of the Gospels has spread widely. Multitudes of young people have been taught the Bible and have come to know of Christ. The seed sown has in many cases produced no fruit at all, but in a great many others it has yielded fruit thirtyfold, sixtyfold and even a hundredfold. There are thousands in India now whose lives have been profoundly influenced by Christ's spirit of service and sacrifice. No lover of India can ignore the tremendous importance of the knowledge of Christ which has been imparted to India with such love and care, what it has already meant to the country and what it is likely to mean, more and more, in the coming years.

Christianity has made a valuable contribution to India in medical relief; scores of Christian hospitals and dispensaries have ministered to the needs of the suffering. I should like to describe here briefly the work at the Tirupattur Ashram in North Arcot District. The Ashram lies in the heart of the country-side about a hundred miles from Madras. It was founded twenty-five years ago by Dr. Jesudasen and Dr. Forrester-Paton. In selecting this site the doctors had in mind the needs of the villager. In the important cities and towns of India there are now excellent hospitals but large rural tracts are still without any sort of medical help along modern scientific lines. The Tirupattur Ashram is therefore placed in a rural area. A large well-equipped hospital is the centre of activity. Attached to the Ashram are also a higher elementary school, two or three night-schools, a rural library, a weaving shed with several hand-looms, and a printing-press. No worker in the Ashram gets a salary. The members pool their financial resources, which are considerable, have a common mess where all are provided with simple but nourishing food, which is taken sitting on the floor, in Indian fashion, and are given a supply of *khaddar* clothes. The heavy work in the hospital and the schools is carried on in a spirit of prayer and devotion to Jesus.

Worship is held several times a day in the beautiful Temple on the Ashram grounds. True to the nationalistic spirit of the place, the Temple is built in Indian style. The place of worship is a large *Mantapam* with stately stone pillars, a stone floor and a stone roof; it is not enclosed but is left open for air and light to enter; in South India, where it is warm all through the year, an enclosed building is not at all essential for worship. Facing the *Mantapam* is the shrine with its altar; a wooden door with fine carving on it of Christian symbols closes the shrine when worship is not offered. To give privacy and seclusion to the worshippers, a high wall is built all round the *Mantapam* and the space between the *Mantapam* and the wall is laid out as a small, lovely garden. Over the gateway of the enclosing wall is a simple but impressive *Gopuram*. The purpose of this Temple is to provide opportunities for prayer and meditation to the workers in the Ashram in truly Indian surroundings. Thought, labour and money have been lavished on the Temple to make it worthy of the great purpose for which it is intended. In many ways the Tirupattur Ashram is a unique Christian organisation but it is a symbol and sign of the service which Christianity is likely to render to Indian Nationalism in the coming years.

K. T. Paul, the Christian leader who coined the term " Rural Reconstruction " was General Secretary of all the Young Men's Christian Associations in India for some years and started several centres to help in the building up of a happy and useful rural India. Other Christian organisations have also done some excellent work in this direction. The Katpadi Farm in the North Arcot District is a fine example of the work done in rural areas by Christian leaders. The head of this Farm is Mr. J. J. Devalois, who received his scientific training in an Agricultural College in America. He had also considerable experience as a practical farmer before coming out to India. His Farm contains over two hundred acres; only a small part of it is excellent land with abundant facilities for irrigation, the rest being land of indifferent quality. A higher elementary school is run on the Farm. All the boys receive instruction, both theoretical and practical, in agriculture. They work in the fields every day for about two hours. All kinds of cultivation are carried on: paddy, sugar-cane, vegetables, *ragi*, *cholam* and fruits are raised. Scientific methods of preserving manure and rotating crops are taught. Improved varieties of seeds are sown. Simple agricultural implements, suited to the purse of the Indian peasants, are used. The buildings are inexpensively put up and fit in well with their rural surroundings. The cattle are looked after with love and care and turn out the maximum of work. There is a large poultry-yard with several

foreign breeds. People from neighbouring villages come to see what can be done and carry out in their own fields the methods which impress them most. Actual practical work of this kind with the abundant success it has reached cannot fail to improve the methods of cultivation in that area. The boys from the schools will settle down as village teachers or as peasants and the knowledge of scientific agriculture which they have acquired, though of a very elementary type, will certainly help them and their neighbours to be better village folk.

In the realm of Indian Culture, Christianity has rendered a special service to which reference may be made in closing. Looking through newly published books in Tamil, I am often struck with the lack of the creative impulse. The stories from the old Epics and Puranas, excellent though they are in many ways, have been told and retold so many times that they cease to arouse genuine creative literary activity. The culture of a country needs fresh blood to awaken it to new life. Christianity has brought abundant new themes for our Indian writers and thinkers. In the Marathi language *Christayan* has been described by those who are competent to judge as a work of singular beauty. This book was begun by the distinguished poet N. V. Tilak and was completed by his widow and his son, who had also marked literary gifts. *Rakshanya Yatrikum* is a book of outstanding worth in Tamil. The author, H. A. Krishna Pillay, was a Tamil scholar of rare attainments who long aspired to add to the Tamil language a beautiful Christian classic. For fourteen years he toiled faithfully at this great task. He took the story of Bunyan's *Pilgrim's Progress*, and told it in Tamil verse which is so beautiful that it is likely to be read as long as the Tamil language lives. *Rakshanya Yatrikum* is not a mere translation. While the skeleton of the book was furnished by Bunyan, it was clothed with flesh and blood by a truly creative artist. Krishna Pillay was imbued with Indian Culture of the noblest type. He offered it up to Christ whom he passionately loved and served. All his deep Christian experience was embodied in metre and language which had been carefully developed in the Tamil land through the centuries. *Rakshanya Yatrikum* shows what a fresh stimulus working in the mind of a gifted Indian poet can achieve.

A. J. APPASAMY

# OBSCENITY IN LITERATURE

[**Prof. P. S. Naidu,** Lecturer in Philosophy at the University of Allahabad, discusses here a problem of wide application—the deplorable trend to obscenity in more than one present-day literature. If humanity were divided, so to say, vertically, into the pure and the impure, it would be easy enough to dismiss the obscene as written by and appealing to the latter class alone and no concern of the rest. There is a division, but it is a horizontal one—between the higher and the lower nature in every individual. "Each ounce of dross costs its ounce of gold." To write obscene literature or to read it is to strengthen the lower at the expense of the higher. The lower nature in each is the foe of the higher nature in all, and deliberately to pander to the lower in oneself or in others is to lend aid and comfort to the enemy of Man. Eroticism, as one of Mr. Claude Houghton's characters declared of injustice, "is everyone's business."—ED.]

The August issue of *The Indian P. E. N.* raised, in the article by Mr. Aslam Siddiqi which was accorded the place of honour, the question of obscenity in literature. We may, perhaps, formulate two questions in order to bring out the main point at issue:—

1. Can really great (and good) literature concern itself solely or mainly with the obscenities of life?

2. Can really great (and good) authors take delight in depicting obscenities *ad nauseum?*

I propose to answer these questions from the purely psychological point of view, because contemporary psychology has a great deal to tell us about obscenities of life.

Those who have succumbed to the seductive charms of the bizarre tendencies in contemporary art and literature may excuse themselves by pointing the finger at the objectionable parts of the great Puranas and epics, and of classical drama and poetry. Even the sacred scriptures, it may be contended, are not free from this taint. But let us confront these weaklings with this crucial question: What effect does great literature produce on the mind of the reader? Does it stir up his lower nature into strange restlessness; does it produce an irritating sense of disquietude? No, it does not. Objectionable passages there may be in a great drama, but after reading through the whole play, or after seeing it enacted on the stage, our mind is charmed into quietude. In fact, every sense is soothed and charmed. Good literature allays restlessness, resolves conflicts, and pours balm over the troubled mind. Is it not for this reason that we seek refuge in great literature from the turmoils of this world? Consider, on the other hand, the undesirable effects produced on our mind by one of these short stories or novels with a strong sex element in it. Passion is stirred, mental balance is upset and a strange commotion is produced in

our lower nature. That is condemnation enough, but we shall analyse and uncover the secret springs of obscene literature in the mind of the author and expose them in all their ugliness.

That literature can be good or great without being decent is a creed which is symptomatic of a deep-seated malady of our times. An artificial separation has been made between intellect and feeling, and a false belief has been propagated that a man may attain intellectual eminence while his feelings are in a disordered condition. It is true that we can cite names by the score of persons who were moral wrecks but outstanding successes in their professions. But such men have diseased personalities. The lack of harmony and balance between two parts of our own nature is a thing to be condemned, and not applauded. It is this lack of harmony that is the root cause of all the ills that man is heir to at the present day. Einstein himself has remarked, "The present troubles of the world are due to science having advanced faster than morality; when morality catches up with science, these troubles would end." And science, let us remind ourselves, is the product solely of our intellect.

Really great literature must be intellectually great, and must also be morally great and decent. Now great art is the creation of a great mind. Let us analyse the process by which such art is created. Contemporary psychology teaches us that nature has endowed man with a set of primitive (or primal) instincts and emotions (variously called dispositions or propensities, wants, needs or fundamental drives). These are the raw material of human nature. Man kneads this plastic clay of his own nature, and moulds out of it beautiful and fragile sentiments such as friendship, affection, gratitude, awe and reverence, and equally fragile but ugly sentiments such as hatred, jealousy, scorn and contempt. As he grows more and more mature, man develops the sentiments of love, loyalty, patriotism and so forth. But often these sentiments come into conflict. The conflict has to be resolved, and the sentiments arranged in an ascending scale of values. And on goes man building more and more sentiments, facing their conflicts and arranging them in a scale of sentiment values with a master sentiment at the top. Thus is man's character moulded from crude instincts and emotions into the highest ideals which move him to noble actions.

Now there is one important aspect of these instincts and sentiments which is of special significance to us. Instincts and sentiments must *express* themselves. The nature of our mental structure is such that it must find an outlet in some suitable channel. For the ordinary man who forms only ordinary sentiments, the ordinary channels of expression are enough. His daily conduct—his intercourse with friends, relatives

and business associates—is adequate expression for the sentiments and scales of sentiment values generated by his mind. But not so is the case with the great man or the genius. His mind, under the stress of a great inspiration, is filled with an exalted sentiment, unique and inexpressible. Some divine sentiment is struggling to be born. And the ordinary channels of expression are utterly inadequate for this thrilling inspiration. It is then that the gifted artist creates a great work of art. It is then that a Tyagaraja pours out his soul in divine melody; it is then that a Kalidasa creates a *Śākuntalam;* it is then that the Ajantan artists create a Padmapani or a Vajrapani. Great art is born under the stress of a great sentiment. The art and the sentiment are great, and at the same time morally good.

The emotions which form the fundamental constituents of our mind and the sentiments which are formed out of these emotions have another peculiarity. They have the capacity to reproduce themselves in the minds of Sahradayas ( those who can respond sympathetically ) through a process known in psychology as sympathetic induction. Even in the case of ordinary men and women sympathetic induction is effective. One is afraid not only when one directly perceives a dangerous or injurious object, but also when one hears the cry of terror uttered by another person. Fear is induced sympathetically by the perception of the *expression* of fear in another member of the same species. It is so with every ordinary sentiment and emotion which is stimulated by the perception of its own object, and also by the perception of the expression of that emotion or sentiment in another person. This elementary principle operates in the æsthetic realm too.

Great art, then, is the creation of a great and good mind. It is the outward expression of a noble sentiment generated in the mind of a great artist. Such art has also the capacity of inducing sympathetically the same noble sentiment in the mind of the onlooker or enjoyer. And there is something more wonderful about great creative art. When a Sahradaya has been caught up in its charms, his mind goes through the same stages as the mind of the creative artist, that is, the Sahradaya recreates the work of art afresh every time he enjoys it. In this act of creativity lies the secret of the joy which suffuses the mind of one who contemplates great art. Great art is æsthetically great, and morally good, both in its origins and in its effects.

How fares it with these ultra-modern works of art which revel in indecency ? What is the nature of the mental structure which has created a drama, a novel, a short story, a statue or a picture steeped in indecency while managing to maintain the æsthetic demands of outward form ? The mind which creates such forms and the mind

which enjoys them are both filled with bizarre complexes, phobias and repressions, ugly and unsocial in essence. And the most distressing thing about these mental states is that they are *unconscious*. The author does not know that they are lurking in the depths of his own mind. They are, moreover, never quiet, but are constantly seeking a channel of expression for themselves. These complexes make of the artist an unwitting slave, and escape into the world through his pen, brush or chisel. *Indecent literature is the unwitting expression of indecent complexes lurking in the unconscious mind of the artist; and when such literature appeals to other minds, these minds too, we may be certain, have hidden inside them similar complexes of an unsocial nature.* Indecent literature serves both to the mind which creates it and to the mind which enjoys it as a channel of escape for the ugly complexes hidden in their unconscious depths. When the creation and enjoyment of such literature becomes wide-spread, then they are the unmistakable symptoms of a decadent age.

A really great author can never take delight in the indecencies of life. His mind has been lifted up to the exalted level where it will be psychologically impossible for him ever to think of indecencies; and it goes without saying that great literature, which is the creation of such a mind, can never occupy itself with obscenities.

P. S. NAIDU

## MASTER JOHN HUSS

The Czechoslovak Society of Bombay have published a booklet, *In Commemoration of Master John Huss (1369-1415), Czech Reformer and Martyr*. It includes a brief account of the life of the Czech religious reformer Huss, a notable counterpart of the English Wycliffe, the pathetic story of his going to the stake for the truth he professed, and the text of the sermon preached by the Rev. J. F. W. Riddell on 4th July 1943, the anniversary of his martyrdom. It also includes short sketches and utterances of Czech savants like the seventeenth-century scholar and educationist, John Amos Comenius, the nineteenth-century leader, Frantisek Palacky, the great creative artist of the nineteenth-century Bedrich Smetana, and, above all, the great modern makers of the Czech renaissance, T. G. Masaryk and Dr. Edward Benes. The story of the Czechoslovak struggle through the centuries to preserve cultural and national integrity is a heroic story, not without lessons for all who would be masters in their own house. Frantisek urged his people to "be true to themselves, true to truth and true to justice" and Masaryk testified that

> a man and a people religiously convinced, a nation steadfastly determined to realize its ideals, will always reach their goal. This I have learned from life; this too is the teaching of our own history and that of all nations.

# INDIA'S PROBLEM OF PROBLEMS

## THE FIXED ATTITUDE

[We agree with **Shri Madan Gopal** of the *Civil and Military Gazette*, Lahore, that a too conservative regard for custom and tradition impedes social progress. But can we say that the reformers have failed? It is easy to underrate the work of pioneers but is it not due to the efforts of the reformers he names and of many others that progress has at least seemed to many desirable and worth achieving, however hard to bring about? They have declared unchallengeable values and can we justly charge with ineffectiveness the prescription that we have refused to try?

And the statement that "progress of religion and of the social or political order cannot go hand in hand" cannot be accepted without qualifications. It all depends upon how we define religion. If "religion" is taken to mean mere outward form without principle or understanding, if it means sectarianism and superstition and all their train of evils, then yes, but not otherwise. Would it not be more accurate to say that progressive moves in our own days have proved largely ineffective because they are not conceived in the true religious sense? If by religion is understood not this religion or that, but Religion itself, which binds all men, all beings in one universal brotherhood, it should furnish the strongest dynamic for reform.

We do not share the hopes Shri Madan Gopal pins upon the industrialisation of India. It might indeed, if it came, "shatter the existing social fabric," but it would shatter too how much besides that India could ill afford to lose! The remedy would be far worse than the disease. The proof? Society in the highly industrialised countries of the West!—ED.]

The real problem of India is, at its root, the problem of our fixed attitude towards life and its problems. Broadly speaking, the human mind is instinctively conservative, swayed more by sentiment than by reason. In an attempt to reason out things and to base one's actions on the conclusions one is called upon to make an effort. On the other hand, the force of habit and custom is much more powerful; one yields to it without any conscious effort.

On this fundamental psychological truth about the engineering of human nature are based all patterns of social life; it has led to the evolution of custom law, whose repositories, in due course of time, became the religious institutions and women.

But nowhere is this pattern of life so rigid, nowhere are age-old and meaningless traditions and conventions so deeply ingrained, nowhere is the life of the masses so minutely regulated and, also, nowhere is the freedom of mind so unlimited as in India. So firm has been the hold

of traditions and conventions on our minds that to uproot them is a hopeless task.

The provinces of theory and practice are entirely separate. There is no clear line of demarcation. Nevertheless, there is seldom any overlapping.

Indian society gives to its members the completest liberty of mind. You may be an intellectual giant or a mental pervert. Mentally, you may belong to any party of any complexion. You may easily be a socialist or a Fascist; a liberal or a conservative; a radical or a sentimentalist; a revolutionary or a reactionary; a believer or an agnostic or even an atheist; irreligious or unreligious, social or unsocial. Society will leave you in peace. Your intellectual development will be allowed to proceed unhampered in an atmosphere divorced from all realities.

When, however, you try to put your ideas into action, things will be entirely different. You will find arrayed against you an almost invincible foe, powerful through mere inertia, ready to put down with an iron hand all attempts to undermine its influence and authority. Outside the Ivory Tower, it holds a monopoly and it will never brook even the slightest deviation on the plane of reality, the field of actions. Here everything is decided in advance; grooves are already laid down. You are not expected to strike a new line. The fixed scale of values, the fixed way of life set down by "our great infallible forefathers" must be accepted without question or protest. Faith in their infallibility, and not reason, is expected to be our sole guide through the labyrinth of life. Otherwise you run the risk of being branded as an enemy of the social order; of being an outcaste, or, if you are powerful enough to silence the custodians of custom, of being faced with an invisible social boycott. If you have a daughter nobody would dare accept her hand. It would be like living in water and courting the hostility of the crocodile.

And so impregnable has this fortress of the social order become that wave after wave of disintegrating forces external as well as internal, like the successive threats to the British Isles, have all failed. That tremendous impact, Alexander's invasion, failed to bring about even the slightest reorientation. Buddha's advent had excited new hopes, new trains of thought and new movements but they all disappeared from the Indian horizon as suddenly as they had made their appearance. The old forces, subdued for a short span of time, reasserted themselves at the first opportunity. Likewise, the greatest and most powerful personalities on the Indian stage have failed to change the social pattern. Asoka, Akbar, Sher Shah Suri, Shivaji and the Peshwas, Zain-ul-Abdin and the Vijayanagar kings tried to base their policies on the bed-rock of a homogeneous nation. They all failed.

Nanak, Kabir, Chandidass, Tukaram, Gnyaneshwar and Ram Mohan Roy rose in revolt against the tyrannies of society and its obnoxious customs; they all wanted to reform society according to their own notions. But so hard proved this cake of custom, baked for centuries as it had been, so powerful the force of sentiment, that they all strove in vain. Except for temporarily arousing the people from their hypnotic trance, all these personalities and movements proved ineffective against the inviolability of custom and tradition. Like projectiles thrown into still waters, they started waves which ceased with the disappearance of the source of the disturbance.

Swami Dayananda and Mahatma Gandhi are too near our times to be placed in the proper perspective. But the fate of their institutions is not likely to be very different. Untouchability is an instance. It still remains a stigma on the Hindus. In spite of all the propaganda by the Arya Samaj, the Congress and Mahatma Gandhi, how many of us today mix with the untouchables on a basis of social equality, without the least pang of conscience?

On the one hand, the higher classes have the fixed attitude of viewing the problem calmly, reasoning out things subtly, but acting "as the forefathers acted." The high-class Hindu takes ærated waters and ice-creams which are manufactured by labour, among which are Harijans; he dines with non-Hindus at the same table and is served by non-Hindus, but he cannot drink water "contaminated by the Harijan's hands." He cannot even entertain the idea of acting in another way. The Brahmin can, indeed does, share the same berth in the railway train with the untouchable; but he cannot sit on the latter's charpoy. The small-scale shoe manufacturer is to be looked down upon with contempt, but the large-scale Brahmin or Bania shoe-manufacturer is to be respected and honoured.

This engine of oppression has resulted in an inferiority complex in the untouchable. He too has a fixed scale of values. He cannot imagine his lot to be better in any way. Invite him to dine at the same table with you. He would ask himself if he could believe his ears or if you were in your senses. In all probability, he would refuse your invitation.

There are a host of other customs like the ban on inter-caste marriage, inter-communal dining and widow remarriage, or the preference for marriage at an early age and the pernicious dowry system. (They may not be very common in big cities; but we cannot neglect the eighty per cent. of the population of India that lives in villages.) Few are the thinking people who do not condemn these out-of-date and pernicious customs in theory; but few still are they who abjure them in practice; they stagger at the very idea.

Recently an up-country friend created quite a stir by refusing to

go through that sham drill which passes muster on the occasion of marriage—putting on the sham crown, riding a horse and sauntering about like a warrior-king, all a replica of mediæval times, absolute nonsense today. My friend, as a result, was assailed from all sides, even by those who saw reason in his objection. Indeed, those who declare from the house-tops that they advocate liberal and progressive ideas are the most conservative.

Again, every well-read and thinking man believes in the essential unity of all religions; yet on occasions which require a detached outlook, he behaves like a thoroughgoing fanatic. Then there are those who have no belief in any form of religion. But that does not matter. For their Faith comes with their birth. Mr. A. and Mr. B. are born a Hindu and a Muslim respectively. They are liberal in outlook and sincerely believe that they are as good Hindus as Muslims, or *vice versa*, or, for that matter, Christians; let us presume they hate all blue prints and believe in human values. Yet, they cannot escape, for unless and until they embrace another Faith, which frustrates their object, they remain what birth has made them. Society presumes that none can be without a religion.

The iron dictatorship of parenthood is another instance. Right from the cradle, the child is taught to respect age and experience and to give unquestioned obedience to parental authority. The child grows into a slave to the caprices of his elders. The parents plan his career and decide his marriage to suit their own needs and in gross neglect of his own. His future is regarded as not his own but that of the family and the community. In matters that concern him vitally not the least say is permitted to him.

Rationalism and a scientific outlook are shunned. Implicit faith in Fate and absolute resignation to God's will are extolled. Contentment with the lot one is placed in is held to be the ideal. The acceptance of the existing order without the slightest protest is recommended. Repression of the true self and not its expression, we are told, is the law. Obedience, to adapt Lord Acton's famous adage, weakens; absolute obedience weakens absolutely. All latent originality and initiative are stifled.

The result of all this is that we are a thoroughly melancholic race—you may euphemistically call it mystic. Our sense of humour, if we have any, is very weak. Life is looked upon as an unwelcome burden, never as a privilege. Our highest-class literature, plays and cinemas harp upon the same pessimistic attitude towards life. The most popular tunes are pregnant with such ideas as: "The world is an illusion"; "Man is like a bubble on the surface of the sea"; "The world is a caravanserai and we are the pilgrims"; "Life is but an

empty dream"; "Shun sagacity and follow God."

Gray, Omar Khayyam and Schopenhauer, whose mental constitution was similar to ours, find favour with us. The result is a sapping of the source of life. Further, we draw inspiration from the past, which was undoubtedly glorious, but in this attempt to cling to the past, we cut ourselves adrift from the stream of progress.

To bring about regeneration on the social plane, which largely determines the economic and political complexion, it is imperative that we undermine the influence of religion, for the progress of religion and of the social or political order cannot go hand in hand. The acceleration of one involves the retardation of the other. Each of them must undermine and sap the other.

Deeper reflection leads one to the conclusion that women are by far the greatest stabilising influence in India's social life. With the support of the priestly classes, they have become the virtual custodians of custom and tradition.

Woman's sole guide is faith. The life of feeling and of sentiment predominates in her. She cannot be brought to reason. Not that it is difficult to convince a woman; it is too easy. But she will flatly refuse to put "new ideas" into practice. And she will not stop at that. She is too conscious of public opinion. She would not allow you, if it lay in her power, to walk in any but the furrowed grooves. She insists on doing exactly what others do and does so simply because she does so. Behind her she has the sanction of the age-old customs instituted by our ancestors "who were not fools."

A glaring instance of the power of women can be seen in the existence of parasitic Sadhus, Fakirs, and beggars who exist not because of the rich philanthropists but because of the patronage extended to them by women. And this will disappear the day the invisible pact between women and the priestly caste denies them mercy. Indeed, the whole pattern of India's social life will undergo a transformation on the day that women decide upon it. How and when it shall come depends upon factors which are still in the womb of Time.

There is, however, a silver lining to the cloud. The one hope of India's salvation lies in her industrialisation, which, if history is any reliable guide, will bring about some vital changes, for it is incompatible with any social order based on a different system of production, as is India's. The history of Europe shows that it can be left to the machine to shatter the existing social fabric.

MADAN GOPAL

# SOME THOUGHTS ON UNIVERSAL RELIGION

[**Shri Shiv Kumar Shastri**, M. A., M. SC. (London), Barrister-at-Law, writer and advocate at the High Court, Lucknow, has a background of Indian as well as European universities and the Graduate School of International Studies at Geneva. He represented India at the World's Youth Congress at Geneva in 1936. In this thoughtful essay he brings out that religion in essence is one. The differences that divide are in the non-essentials. The "subjective identification with the supreme University" of which he writes is the obverse of the realisation of Universal Brotherhood. It is the core of religion. Ethics is its application in practice and does not differ between creed and creed.—ED.]

The idea of a Universal Religion implies the existence of a code of moral and spiritual conduct that remains unchanged and inherently valid for all time. It does not suggest the supersession of existing religions. Much rather, it requires a better understanding of their nature. It demands of us the ability to rise above the fetters of environmental and historical limitations, within which the conventions of different religions arose and took shape, and to try and understand what is permanent and what is circumstantial. What is permanent in this context is necessarily the supreme, *unattached* and universal Truth. What is circumstantial is inevitably the sectional interest, that seeks social recognition, camouflaged as religious truth. Our religions attempt to guide us in raising our moral stature. They do not expect us to feed our vanities and desires whilst uttering the name of God.

In order to understand the processes that will enable us to distinguish between the universal and the circumstantial we must start with a set of fundamental assumptions, namely, that religion as commonly understood means two things: (1) It deals with the metaphysical and moral problems of man in isolation and in society. It attempts, on the one hand, to know the Unknown, to attain, that is, subjective identification with the supreme Universality, the realisation of which expresses itself in the objective conduct of an individual as a citizen of the world. On the other hand it seeks to give the life of man a moral connotation. So the object of religion in this sense is (*a*) to give spiritual satisfaction to the soul and (*b*) to base the conduct of men and women upon the ethics of virtue, honour and justice. (2) Religion also means the various forms of ritual, forms of belief, forms of worship, personal law, canon law, etc., which each geographical area has devised for itself in relation to its objective and social conditions.

The final end of all these institutional factors is undoubtedly to give effect to the idea of a moral life that lies behind them. But consistently with the lethargy and sluggishness of men's minds these institutional devices solidify into effete traditions that flourish more because of the vested interests they support than because they are still reflecting morality or the ethical purity of a just life.

Quite clearly it is only in the first sense that religion is identical with eternal and universal Truth, and is *of necessity* the same everywhere. If we look at our Upanishads or at the classical tradition left by Socrates and the philosophers of ancient Greece, or at only the philosophic portions of the Quran and the Bible, we find an identity of sentiments that need befog and surprise only the ignorant. We will find an enunciation of the same Truth in Gautama Buddha and other philosophers and religious reformers that have appeared from time to time.

On the other hand, if we look at what I may be permitted to call the "Story Section" of our religions, like the Puranas, or the relevant sections in the Bible or the Quran, or at the mythology of ancient Greece and Rome and elsewhere, we find a difference in approach, terminology, content and expression. The reason is clear. It is the differences in the objective factors of environment that condition the variations in names, incidents, scenes and ideals. An undercurrent of unity there is, even here, but that is not important for the moment.

Whenever religious conflicts arise it is in the latter sense that they take shape, and even so they are determined by motives other than religious, at any rate among those who inspire and lead such struggles. They who understand religion in the former sense are incapable of waging war against each other. For they have seen TRUTH without the intervention of myths, and if they use myths, it is for the purpose originally intended, namely, to give the implications of Truth by means of traditions, stories and examples in order to promote good conduct and a life of virtue and idealism.

If what is stated above is correct a number of propositions follow. I can state them best in the form of a few aphorisms: (*a*) What is good for man as man is good for men in general; (*b*) Laws of morality in essence cannot vary under any circumstances; and (*c*) Eternal Truth is identical with the Universe and the Self. These three aphorisms we shall say are good for all time. What is not true for all time is the way different religions seek to give effect to them. Social relations and economic conditions change, requiring new methods for pursuing the same ends. So long as men lived in isolation from each other, the difference in their social conditions led to differences in their mental background. With the advance in the knowledge of the peoples of the

world, this background had of necessity to enlarge; till now we are so closely knit—the world, I mean—culturally, economically and politically, that attachment to the myths of old is an anachronism and a bundle of delusions in a world of concrete universality.

Does it mean that time is now ripe for a new Prophet who will create new myths and speak in fresh parables? I do not think so. Does it mean that the organised body of traditions of one or another existing religion will have to be universalised? I think not. Such a solution, to use a rather hackneyed legal phrase, is "time-barred." We do not want the notions, laws and customs of one set of people to be bodily good for another. What we want is an apprehension of Eternal Truth. We want the people of the world or, at any rate, those who will be leaders and statesmen, to see the Truth as world citizens, and not to accept a parochial and garbled version of it as members of this or that country, community or race.

We should like the men of reason to apprehend the Universals with which every religion is instinct. We want people to be moral, truthful and just without saying that they are so because of this or that religion. Those who are devout may believe in God with as fervent an intensity as possible without thrusting the form of their belief on others. If we want a new prophet at all we want one who will not start a new religion but who will succeed in separating the dross from the gold among existing religions and in making the distinction clear to the world. That will constitute the nucleus of a world religion.

How shall we set about it? I suggest that we shall attain our object best by investing religion with the meaning it had originally and was meant to have, namely, by considering it as dealing with the relation of man to God, which includes such topics as Death, Immortality, Freedom of the Will, etc. We shall use the word "morality" to indicate the universals of conduct that highly developed minds everywhere consider as appropriate for the welfare of society and of man in society. Let us use the appellation "Categories of Universal Morality" to indicate this aspect of the problem.

At this point those who have followed the above argument carefully will realise the truth like a flash: *the truth that religion in this sense is an absolutely personal and private phenomenon, and that it is beyond the competence of reason to analyse its nature.* Religion is a function of intuition and feeling. It cannot be described in language and therefore cannot be discussed.

Call this feeling or intuition "Faith" if you will, but it is essential to grasp thoroughly the sphere within which it operates. It is purely an individual phenomenon. It is not likely to repeat itself, since no two individuals can think and feel identically with respect to a particular set of stimuli, especially

if they wish to articulate that feeling into language, for immediately their description will be coloured by the form of their worldly experience. "Revelation" will for ever remain a secret with those who have had it.

On the other hand the Categories of Universal Morality deal with the problems of man in society. They are therefore open to discussion and reason is competent to deal with them. Reason can *prove* that they are right. Wherever man talks and discusses with man, reason with its cold and impartial objectivity forms the most reliable vehicle. Discussion on any other terms is bound to be futile.

In order that the above argument may be properly understood I will propound three axioms or laws:—

(*a*) Man has two worlds in which to live, the world of *thought* and the world of *conduct*.

(*b*) The world of thought has two parts: One that moves within the realm of speculative reason and the other, palpably beyond reason, which is inspired by intuition, feeling, emotion or mysticism and the governing quality of which is *faith*.

(*c*) The world of conduct also has two parts: One that impinges on, and is affected by, the conduct of another, and the other which affects only the doer and does not depend on the conduct of another.

The first axiom is a truism but one that is frequently ignored rather than understood. The second and third deal respectively with the content of metaphysics and political philosophy. But it will be seen that the underlying distinction made in both is based upon identical reasons and leads to similar consequences. Thus in axiom (*b*) there is, firstly, the field wherein reason functions. The portion of "thoughts" dealt with in this case is that which is conditioned and aroused by the world of "experience." Secondly, there is also that realm of thought wherein reason is not competent. It represents the eternal attempt of man to know the Unknown, unknown in the sense that the five experiential senses are not capable of perceiving or understanding its nature, and reason is palpably a creature of experience. As to whether this part of the thought-process is intuition, faith or delusion it is not for us to generalise. We can safely leave it to the individual concerned to deduce his own conclusions. We should understand only that Faith in this sense is most sacredly a private affair and is not a subject for discussion.

In axiom (*b*) we speak of "Faith" and "Reason." In axiom (*c*) we might substitute the words: "Private Conduct" and "Public Conduct." We will then see that the distinction is simple and the nature of the relationship clear. Political Theory has made us familiar with the notion that society can compel an individual to desist from antisocial conduct. That is to say, the basis of political obligation permits an individual freedom of action subject to like freedom in his fellow-men. The

determination of questions like "hindrances to political freedom" or the degree of coercion to be exercised by the state, is clearly the field where reason is supremely in action.

On the other hand, political theory grants an individual the right to act as he pleases in cases where his behaviour is absolutely private and does not prejudice the welfare of society. Such conduct may be a result of the exercise of reason, or it may be due to motives which reason may not be capable of explaining. Whatever may be the remote or proximate cause of an individual's personal idiosyncrasies, his freedom of action will remain unimpaired. Society will be satisfied if in the externals of behaviour he conforms to the norms deemed essential for its preservation.

This in my judgement is the vital distinction that enables us to view religion in its proper perspective. It shows us that in modern society politics is essentially a secular phenomenon. If religion intrudes in this sphere it does so at the cost of ceasing to be a body of rules for the spiritual guidance of men. Tragically it becomes a tool in the hands of political quacks and charlatans. Undoubtedly political institutions in the long run have to be based on the universal notions of morality, but we make a fatal mistake in regarding morality as identical with the ritualistic phenomena in a religion. This is our great delusion. The sooner we get rid of it the better.

SHIV KUMAR SHASTRI

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# RESPONSIBILITIES BUT NO RIGHTS

The idea of hegemony is strongly entrenched. O. M. Green, writing in *The Fortnightly* for July on "China's Future Place in the World" proposes China to the Asiatic *gadi*. He writes that

> China's culture, her native wealth and industriousness and the mental purification she has undergone in war all combine to mark her out for leadership in Asia, where the cry "Asia for the Asiatics" is none the less real because in Japan's mouth it means Asia for the Japanese.

India knows her old friend China too well to be alarmed. Chinese papers may, as Mr. Green observes, be "taking a keen interest in the future of Malaya, Indonesia and India" but that does not imply a mounting will to power. General Chiang, Mr. Green concedes, told the People's Political Council in the autumn of 1942 that "China does not want the leadership of the Asiatic peoples, to whom she gives sympathy and help." The Foreign Minister, Mr. T. V. Soong, amplified this at a Press conference three days later, repudiating all idea of domination. "Regarding other subject nations we have responsibilities but no rights."

There cannot be a just and lasting peace without a family of nations in the true sense. And in such a family no great powers will be called upon to assume parental responsibility. Justice and Freedom will discharge that rôle. Obeying their behests, the nations, small and great, can dwell in harmony and mutual helpfulness.

# NEW BOOKS AND OLD

## THE MODERN DEMOCRATIC STATE*

At a time when the word "democratic" is being used, rather misleadingly, as the general label for the politics of the United Nations, this sound and authoritative handbook is useful. The Master of Balliol has produced a very clear and precise account of the development of democratic politics, paying equal attention to the historic growth of Western society and the theories which developed with, and reacted upon it. In a second volume, Professor Lindsay proposes to undertake the more speculative task of assessing the prospects of democracy. For, as he clearly sees, the technical and other developments of modern society not only increase the burdens laid upon the State, but change their nature. The State of the present and still more of the future, armed with altogether unprecedented powers over the minds and bodies of the citizens, will no longer be able to conceive its function as the passive one of co-ordinating the different sectional demands of the community and executing its "general will"—which has been the essential idea of democracy. It will be compelled, he thinks, to try to create, or call forth, initiative and co-operation which would not otherwise appear. It will have to try to "make the community more truly a community." To do that, and remain "democratic" is rather a paradoxical proposition.

The notion of democracy as the essential principle of good government originated in a very few states of the West—in England and France especially—and the notion itself is simple, for all it really implies is that the best kind of government is government by free mutual consent. That can never have been quite new in idea. In practice also a good deal of government in Europe, as elsewhere, was certainly carried on "democratically" long before the word was used; but the mere fact of decisions, laws and ordinances being arrived at by discussion and open agreement had not previously been elevated into the supreme criterion of right and just government. In democracy it is; that is the difference; and this criterion was established in Western Europe about the same time as it was signalised by the cutting-off of the head of King Charles I of England, with all legal ceremony.

In a State of any size, the organization of things so that we can be sure they are all according to free democratic discussion and agreement, presents technical problems. Professor Lindsay tells the story well, especially the story of how successive political thinkers tried to embody the democratic idea in constitutional forms and methods, with more or less success.

He does not show, however—though he seems to assume—that the apotheosis of democracy is politically valid. He may think, as many do, that the last three hundred years of Western history are of such brilliance that they

* *The Modern Democratic State*, Vol. I. By A. D. LINDSAY. (Humphrey Milford, The Oxford University Press, London. 12*s.* 6*d.*)

answer the question in the affirmative; but that is an empirical and doubtful proof. What he does show is that the rise of the democratic idea to supremacy was inevitable, as it was the only common ground available after the disintegration of the mediæval system with its theocratic basis. European society was still highly organized in a number of different functional orders, none of which, however, was capable of supplying an all-inclusive conception of the State. This was supplied, as Professor Lindsay explains, by the new religious sects. In the new Puritan communities the procedure by which they managed their own affairs was perfectly democratic, because they were united by common doctrines and small enough to arrive at unanimity by personal discussion. Hence they conceived of themselves, not unnaturally, as being both the example and purpose of politics in the wider sense. They thought that the highest function of the State was to confirm, defend and do justice between such forms of association as theirs. Law, which was the whole duty of the State, was necessary to make possible the works of grace. The State's business was not to define what was right, but to defend the rights of the individual and the group. The State, as such, was not supposed to know what was right.

This conception of the legislative State as a sort of chairman, enabling the constituencies and members of society to arrange their affairs by orderly discussion and procedure, has worked tolerably well, partly because the societies of the West have had (though to a decreasing extent) a strong common tradition of what was right and wrong, and partly because most of the previous structure of society has been dissolving away slowly, leaving something of the *status quo* that one could fall back upon in times of doubt. But, as Professor Lindsay is keenly aware, it has now become much more difficult to get on with a State that is not supposed to know what is right, since the age of technology and world communications has altered all the groupings within societies and the relations between them, greatly complicating the old political issues and raising a good many which are novel.

A great merit of the Master of Balliol as an expositor is that while he knows, and keeps his readers aware, of the vast complexity of social motives involved in every political question; the discourse never loses its grip, either upon the historical facts or upon the line of interpretation. He writes as a believer in democracy, but not an idolatrous one. Upon only one important point he is perhaps inclined to beg the question, and that is the point of sovereignty. He treats some of the theories of sovereignty to ridicule, cleverly enough, but he arrives with too much facility at the orthodox democratic conclusion that sovereignty resides in the Constitution. It can hardly be psychologically true that the ultimate seat of authority in any community is a legal code, vitally important as a code may be. The sovereign is a code embodied in a person or persons. Has Professor Lindsay asked himself why it is that the only European democracies which have survived the last two wars have been also monarchies, with the exception of the special case of Switzerland; or why the Presidents of the United States have the most monarchical status of

any democratic rulers? These are realities of contemporary politics which it is unwise for the author to underestimate; for he sees clearly the greatest weakness of democracies—their almost inevitable tendency to degenerate into masses ruled by dictators.

P. MAIRET

## PSYCHIC RESEARCH *

In half a century the S. P. R.'s "bag of nuts uncracked" has grown to mammoth proportions. Mr. Tyrrell is not alone in recognising the pressing need of a framework into which to fit the accumulated facts.

Psychical research is defined as the exploration of human personality, about the structure of which the psychical researchers are admittedly very much in the dark. Inquiry into it is indeed "likely to shed light on a good many problems besides the nature of personality itself." Séance-room phenomena are not included here but this book presents enough cases to convince the most sceptical that apparitions do appear.

In more than one case, however, the simple and obvious explanation is rejected in favour of a far-fetched one, *e. g.*, the well-authenticated apparition of Mrs. S. R. Wilmot to her husband in mid-ocean in 1863. There had been a great storm and she had been very anxious about him. Not only was her apparition seen by her husband, whom she leaned over and kissed as he lay in his berth, but also by his cabin-mate; she retained a distinct recollection of the visit. She described it accurately on his landing, mentioning a peculiar feature of the stateroom and her momentary hesitation at the door on seeing a strange man looking at her from the berth above her husband's. Mr. Tyrrell explains the apparition as "an elaborate sensory construct created by mid-level elements of the personalities of agent and percipient working together, and not as a conscious or semi-conscious being." Oriental psychological science recognises several possible explanations of this phenomenon, all straightforward and simple in contrast with this circumvolution.

This is not the only instance that gives the impression of leaning over backward in the attempt to maintain strict scientific objectivity. Common-sense, for example, rebels at the ruling out of pure clairvoyance, not only if the fact perceived *is* known to any mind but even if it ever has been or ever will be known. Common-sense also sees a difference *in kind* between (1) a "crisis apparition," (2) the "ghost" that gives her husband no peace till he fulfils her dying request and withdraws his opposition to their daughter's marriage and (3) a "ghost" drifting aimlessly about a house and becoming less substantial as time passes.

Certain theories put forward here come strikingly close to the ancient findings. Such is the positing that there could be any number of spaces co-existing without having anything, spatially, to do with one another, and that the conscious self is not necessarily present where the body is.

* *Apparitions: Being the Seventh Frederic W. H. Myers Memorial Lecture*, 1942. By G. N. M. TYRRELL. (Society for Psychical Research, London. 3*s*: 6*d*.)

Mr. Tyrrell writes that

> if the human being is the vastly complex structure that psychical science is beginning to reveal (and not merely complex, but, as regards its higher phases, impenetrable to thought and of unknown profundity), there may surely be a great deal of it which does not show....There may well be a... pre-existing self...of whose independent existence we can see no trace from without.

It is conceded to be "not clear that the pure self, as distinct from certain psychological elements of the personality, decays." Selfhood is recognised as "an intrinsic character, irresolvable and not derivative from anything else."

> We must, I think, look upon our personalities as at once partaking of selfhood and providing an internal environment for self.

The postulated "mid-level constituents of the personality" are the clue to much more than apparitions. Mr. Tyrrell recognises that many an apparition is purely subjective in origin. He has an important clue also in the recognition that sense-data can be originated not only from "below" by the normal operation of the physical sense-organs but also from "above,"

> by the operation of an *idea*, which, aided by certain mid-level activities in the personality, produces sense-data of exactly the same kind. ..The causal agent would be a psychological constituent of the personality whose specialised function it is to produce and control sense data.

But the deliberate production of an apparition is reported and commended as a promising line of investigation, as is the exploration of hypnosis. The dangers of both are real and the investigators would be well advised to acquaint themselves with theory before rushing into practice.

Psychical research is handicapped from without because its findings are incompatible with existing views, as Mr. Tyrrell recognises. But it is also handicapped from within by the investigators' preconceptions. Explanations lie ready to their hand, brought together in the writings of Madame Blavatsky, that, taken as working hypotheses, would not only save them from many a pitfall but would carry them far.

E. M. H.

## TAGORE AND VILLAGE LIFE*

In the former of these admirable studies, Dr. Sudhir Sen provides as it were the spiritual setting of the physical problem of the Indian country-side which he analyses in the second. No economic situation is without its social implications and both are effects of causes not all of which are objective.

One of India's clearest modern thinkers, Rabindranath Tagore was deeply concerned with the plight of the Indian villager. An intricate system of social duties, the bulwark of rural society time out of mind, has broken down. As a result of modern conditions the village well-to-do, on whom their poor neighbours had been encouraged to depend, have departed to the cities and initiative and cheer have departed with them. The well-to-do were traditionally the providers not only of public utilities but also of entertainments on festive occasions, amply recompensed by appreciation.

* *Rabindranath Tagore on Rural Reconstruction* and *Land at Its Problems*. By SUDHIR SEN. (Visva-Bharati Economic Research Publications Nos. 2 and 3. Visva-Bharati, Santiniketan, Bengal, Re. 1/8 and Rs. 5/- respectively)

It was a sorry day for the villages when wealth ceased to be looked upon as a social trust and became private property. They were left to their poverty and ignorance, lacking self-confidence, apathetic, fatalistic, envious.

The task as Tagore visualised it was not wholly ideational. He recognised the unsoundness of piecemeal tinkering and the necessity for all-round development of village life. But the mental drought seemed to him no less appealing than the physical. Dr. Sen interprets him as meaning "Rouse their minds and their muscles would be active." Cheer must be brought into the villagers' lives; the people must be induced to exert themselves. Tagore saw plainly that the problem could not be permanently solved without that. Weakness was a provocation to exploitation. The weak must acquire strength and for that they must be given education and a sense of unity.

The task of rural reconstruction he saw primarily as being to rebuild the village man. Service should be directed to getting him to stand on his own feet. Time and again he called his countrymen "to follow the path, uphill and arduous, of creative service," and to infuse self-respect, self-reliance and self-exertion. Not the least important of his contributions was his insistence on "giving with respect." He advocated "the cultivation of true relationship in realising in its full implication that all beings are parts of Great Humanity."

The practical idealist is the most effective of reformers. Tagore's experiments in village reconstruction at Silaidah, at Patisar and at Sriniketan have pointed the way to advance. The spread of education, the fostering of village industries, the settlement of disputes by arbitration, debt control, the encouragement of improved agriculture, of tree-planting, and of festivals—these are a few of the lines laid down.

The example has not, however, spread as it should. During these years, the Indian village has not won through to self-reliance and self-exertion. In *Land and Its Problems* Dr. Sudhir Sen brings out that intensive agriculture is not practised; the *Kshetra*, the field, and the body are alike neglected. The lands are depleted of their wealth by negligence and ignorance, just as the body is in a depleted condition under the weak stimulus of the impoverished mind. Dr. Sen suggests in his excellent scientific monograph practical remedial measures. These include flood prevention, improved implements and methods of cultivation, better manuring, including the adequate utilisation of organic waste, reafforestation, consolidation of holdings, and the overcoming of social taboos about work.

We should like to add to the conclusions of Dr. Sen that the peculiar sleeping-sickness from which India is suffering can be remedied not by the prevalent false doctrines, dogmas, objectionable customs and indiscriminate tradition, but by following practices which are spiritual as opposed to psychic, idealistic as opposed to idolatory, practical as opposed to speculative. India will wake to her New Dawn, a power in herself and a blessing to the world, if her sons and daughters assume a real sense of responsibility free from the canker of

privilege and class interest. Work for the country as a whole, vast in territory and huge in population, can be furthered not only by a return to ancient verities but also by imbibing those things in Western culture and science, and only those, which are beneficent, creative and spiritual.

M.

# A STANDARD EXPOSITION *

Since its foundation some ten years ago, the Islamic Research Association of Bombay has rendered most useful service to the cause of Oriental scholarship by publishing a series of texts and translations of which Professor A. A. A. Fyzee's present volume makes the ninth. A number of these publications have been connected with Ismailism, on which much remarkable research has been made in recent times, in both India and Europe. The Ismailis are a minor branch of the great Shiite family; and it is curious, as Professor Fyzee remarks in his introduction, that whereas through the extremely valuable work of such scholars as Massignon, Ivanow and Kraus the Ismaili movement is now far better understood than it was so recently as fifteen years since, scarcely any progress has been made this century towards elucidating the origins and doctrines of Shiism itself. It is therefore all the more welcome that Professor Fyzee should now have given us a translation of one of the standard expositions of the Shiite creed, and it is permissible to hope that his present initiative may be followed by further studies not only from his pen but also at the hands of other scholars of Islamic culture.

Ibn Bābawayhi, the author of the *Risālatu'l-I'tiqādāt* now translated, was one of the earliest and most important of the Shiite theologians. Little is known of the details of his life, and the date of his death is uncertain: the years 381/991 and 391/1001 are variously given. He was a prolific writer, and Professor Fyzee lists no fewer than 171 books and treatises ascribed to him; of these however only 18 have so far been reported as surviving. His reputation among later Shiite writers was generally very high, and he is now regarded "universally as a pillar of religion."

*A Shi'ite Creed* is a straightforward exposition of the Shiite articles of belief. It is divided into forty-five chapters, and covers the whole field of theology. In addition to the customary sections on the nature of God, the Hereafter, the doctrine of Revelation, and Prophethood, on all of which there is general agreement throughout Islam, it also contains the purely Shiite theories of the Imamate and the Alids. As is customary in Muslim works of this kind, the monotony which would otherwise result from a bare catalogue of dogmatic beliefs is relieved by numerous quotations and sayings, many of them of great picturesqueness. Thus, in the section on Death the following passage occurs.

Imam Ja'far as-Sadiq was asked: Describe death to us. He said: To the believer it is like the most perfumed breeze, which he

* *A Shi'ite Creed.* By ASAF A. A. FYZEE. (Islamic Research Association Series No. 9. Humphrey Milford, The Oxford University Press, Indian Branch. Rs. 5/-)

inhales and then dozes off on account of the perfume, and his weariness and pain disappear from him. To the unbeliever it is like the biting of vipers and the stinging of scorpions; nay, it is even more painful. He was then told: There are some people who say that it is more painful than being sawed (with a saw), or being cut by scissors, or being crushed (to death) by stones, or the circular motion by the pivots of hand-mills in the pupils of the eye. He, on whom be peace, said: Such is the travail of death on some of the unbelievers and sinners. Do you not see that among them are those who have witnessed such calamities? Now that death is more painful than this and is more painful than all the worldly torments.

Ibn Bābawayhi wrote in Arabic. Professor Fyzee's translation is faithful and scholarly, but none the less very readable. He has furnished his text with numerous illuminating foot-notes, and has provided full indexes. His book may be thoroughly recommended to all who wish to study the Shiite creed as set forth by one of its most authoritative exponents.

A. J. ARBERRY

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*Dvaita-Adhva-Kantakoddhara* (In Sanskrit, with a Preface in English.) By Dr. R. NAGA RAJA SARMA. (Vidya Mudraksara Shala, Kumbakonam. Rs. 2/-)

The first part of the work under review is a refutation of *Madhva-tantra-mukha-mardana* and *Madhva-mata-vidhvamsana* by Appayya Dikshita and the second part, a refutation of the gloss on the same by one Pundit Narayana Sastry. Dr. Naga Raja Sarma has composed 66 stanzas parallel with the 66 of Appayya Dikshita's work, with an explanatory prose commentary on each. The two works of Dikshita have been criticised by a number of previous Dvaita Vedantins and the present work is a welcome addition to the list. Dr. Sarma himself mentions a criticism by Vijayindra Thirtha, a contemporary of Appayya Dikshita. *Advaita-kalanala*, by Narayana Panditacharya, also in verse with a commentary by the author himself, is a work of great merit. In *Madhva-mukha-alankara* Vanamala-misra, a vedantic writer of Northern India, has also shown the hollowness of the objections raised by Dikshita against Madhva's *Sutra Bhasya*.

In the history of Indian dialectics, Appayya Dikshita, the famous advaitic writer of the sixteenth century, stands out as the most uncompromising opponent of Dvaita Vedanta. Himself a Saivite and a staunch advaitin, wedded to a system which dismissed the world as an illusory appearance and affirmed the absolute non-difference of the individual soul and the Supreme Being, he had no patience with a philosophy which identified the Brahman of the Vedanta with Vishnu and postulated the ultimate reality of not only the world but also of the difference between the transmigrating soul and the Lord of the Universe, a difference which persisted even in the state of release. The very title of his work and that of the commentary on it *Madhva-tantra-mukha-mardana* and *Madhva-mata-vidhvamsana* show how great was his animosity against the Acharya of Dvaita Vedanta. The main thesis of Dikshita is to show that Madhva in his commentary on the Brahma Sutras has violated all accepted rules of interpreta-

tion and that both the objection (poorva-paksha) and the answer (siddhanta), especially in the commentary on the first five Adhikaranas (topics) are logically incoherent and self-contradictory.

In his attack, Dikshita betrays an astonishing ignorance of the system he is criticising. Not that he is unacquainted with the work he is out to examine critically, but rather that his prejudice against Dvaita and its author so gets the better of him that he has no patience to correlate what has been said in different parts of the work and to grasp the point of view of his adversary. To cite one instance, his attack on Madhva's interpretation of the 5th Adhikarana (topic). Here the Bhashyakara shows that Brahman (Iswara) is the subject-matter of the Vedas and that these Vedas describe Him in language of immediate reference to Him; that is, according to Madhva, the meaning of Vedic words and sentences refer to characteristics actually present in Brahman. According to the Advaitin, however, Brahman being attributeless, whatever description there may be of the Supreme Being in the Vedas can only refer directly to Saguna Brahman (Brahman limited by adjuncts) and only secondarily indicate the pure attributeless Brahman (Lakshana Vrithi). Now Dikshita contends that even the Dvaitin cannot hold the view that "Sastra" directly describes his Iswara (Brahman) full of auspicious qualities. The teaching of the Vedas according to Madhva, says this critic, is intended exclusively to enable the aspirant to release from bondage to form a mental image of Brahman for purposes of meditation. So what the Vedas say of Brahman can only be primarily a description of the mental image in the mind of the devotee and only secondarily indicate Brahman. Hence, argues our critic, Madhva in the end holds the same view as the advaitin. One part of the commentary on the Sutras (3rd Adhyaya) contradicts what is established in another (1st Adhyaya).

Now, frankly, this objection is puerile. It is no doubt true in a sense that the description of the Brahman in the Veda is intended to enable the devotee to form a mental picture of the object of his meditation, but the description directly refers to that of which he is to form a mental image and not to the image. If one is describing a lion to another who has not seen this animal, in order to enable the latter to visualise it the description must refer primarily, not remotely (by Lakshana), to the lion itself and not to the mental image which the person who has not seen the lion has to form in his mind after listening to the description. Raghavendra Swami in his *Prakasa*, a commentary on Vyasaraja's *Chandrika*, has refuted Dikshita's criticism of the 5th Adhikarana in a highly illuminating manner. The interested reader will have to supplement what Dr. Sarma has said on this point by referring to *Prakasa*.

It has been rightly said by Dr. Sarma that Pundit Narayana Sastry has not understood the work of Vijayindra Thirtha and that his criticism is in every case beside the point. The author has done real service to the cause of healthy criticism by refuting the uninformed attacks of the Pundit on a work of so cogent and terse a writer as Vijayindra Thirtha.

Of the works that have been written answering Appayya Dikshita's attack on Madhva's system, Dr. Sarma's is the most concise. In many cases the commentary explaining the stanzas is clear and to the point. In some places, however, as in the case of the 5th Adhikarana, the reader is likely to miss the point of the answer without further elaboration. Dr. Sarma has used very strong language, but one would think not stronger than that used by the authors of the works he is attacking.

B. VENKATESACHAR

*The Ivory Tower*. By S. R. DONGERKERY. (East and West Book House, Baroda. Rs. 2/-)

In the last lyric of this pleasant collection the Registrar of the University of Bombay defends the beleaguered Ivory Tower. In more normal times, it would need no defence. And even in the present its function should be recognised as one of the vital services. The world is terribly in need of the far view which the dust and heat of the battle field obscure hopelessly for most. Escapism ? No ! Man must have his mountain-tops from which to bring strength down to the plains.

These poems are delicately conceived and phrased with a fine command of the English medium. The verse-form rarely departs from the conventional, but the modern surfeit of verse more wild than free has left the present reviewer humbly grateful for a sense of rhyme and rhythm as true as Shri Dongerkery's.

Of the three groups of poems on "Love," "Beauty" and "Truth," the last are the most striking, though there is real beauty in some of the lines under the other headings. Mrs. Dongerkery's "Too Late," included under "Beauty" has a whimsical charm as refreshing as her lightness of touch. Especially lovely are the concepts in "On Seeing an Image of Buddha," "To the Trimurti" and "Ring the Temple Bells," which deals with the successful conclusion of Gandhiji's fast.

E. M. H.

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*Psychology*. (In Telugu). By K. C. VARADACHARI, M. A., PH. D. (Sri Venkateswara Oriental Institute, Tirupati. Rs. 2/-)

This book comprises some lectures on the subject delivered by Dr. Varadachari to the Pandits and students of the Oriental Institute, Tirupati, who are unacquainted with English. Naturally the topics are presented in a way that can be understood by them and information from Indian Philosophy is also included. Up till now there have not been many attempts to write on psychology in Telugu. One or two books on Child Psychology have appeared, as it is one of the subjects for the Normal Training School students. Mr. M. Gopalakrishnamurti's *Manastattvasaramu* is a laudable attempt, which brings together a lot of purely Indian material. But there has been practically no systematic presentation of the subject as developed in the West, and that is a chief requisite of the present. One may take up a work like Woodworth's and make a free translation.

The greatest difficulty one encounters in undertaking the task is the discovery of technical terms. Unlike the other South Indian languages, Telugu is more than three-fourths Sanskritic. It can rightly use all the Sanskrit technical terms as its own. But unfortunately the available Sanskrit technical terms have not yet been collected; and the attempts at such collection till now are not by those who are specially qualified.

Dr. Varadachari's attempt is commendable, especially as it is one of the earliest. I hope the book will be freely used by the Telugu-reading public.

P. T. RAJU

*Habit and Heritage.* By FREDERIC WOOD JONES. (Kegan Paul, Trench, Trubner and Co., Ltd., London. 5s.)

From its interesting title this small volume is at first sight liable to be mistaken for a popular book on eugenics, but it does not take very long before the reader realises that it is a difficult book dealing with the evolution and destiny of MAN. In it Professor Wood Jones attempts to prove that, contrary to accepted teachings, *acquired characters are inherited.*

Professor Wood Jones is an eminent anatomist and biologist but he is pre-eminently an original thinker. He has applied his specialized knowledge to explain, though it may seem paradoxical, the present sad state of human affairs. Two common terms which are widely used nowadays, politically and internationally, are first discussed. What is the true meaning of Darwin's phrase, "the struggle for existence" and of Herbert Spencer's "survival of the fittest"? This question is further complicated by the view which is widely held that the nature (germinal or genetic constitution) of the stock is all-important and that nurture (or environment) plays little or no part in the ultimate improvement or degradation of a race. The essential factor in Weismann's theory is the continuity of the germ-plasm. In simple language it may be stated that the fertilized cell which gives rise to the individual splits into two parts. The one part (somatic part) forms the body of the individual and the other gives rise to the sex cells contained in the gonad or the sex gland within the body of the individual. After discussing these various views Professor Wood Jones, to support his thesis, has utilised facts from human anatomy, biology, comparative anatomy and embryology. The development of the internal reproductive system of the marsupials has been described and cited in support of his views. But it is conceded that man differs from all other animals in that he has an external heritage in addition to an internal heritage. This external heritage is contained in the traditional lore and learning that are handed down in human society. One part of man's internal heritage which he shares with every other living creature, is his own individual genetic or germinal constitution.

This is a small volume of a hundred pages but it would not be easy reading for one who had no knowledge of comparative anatomy or embryology. Nevertheless it is a stimulating book and would afford considerable pleasure and intellectual exercise to the reader. The printing and get-up are excellent, considering war-time limitations.

P. N. and I. R. RAY

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*To One Who Sang: A Book of Songs.* By HERMON OULD. (The Porch, Tring, Herts. 3s.) Poplar-leaf sensitivity and delicacy of feeling characterise these twenty-five poems. They almost sing themselves; setting them to music must have been pure joy to a kindred spirit. Here are many moods, gay heights, sombre depths of genuine feeling; but the man is never swept away by the mood. Therein lies not a little of this poet's charm. The reader has a sense of steady roots no less than of branches stretching out and out towards something not quite realised but dimly felt. H.

*Six Lives and a Book.* By CLAUDE HOUGHTON. (William Collins, Sons and Co., Ltd., London. 8*s.* 6*d.*)

This novel is about six human beings and a book. Mr. Claude Houghton says in the opening lines: "At any minute, an influence may enter your life with transforming effect. It may be a man, a woman, or—a book." The book (within the book) is a novel called *The House Not Made with Hands*, published in 1936. The story is narrated in the first person by a man called Mavers. He has his room on the top floor of a drab lodging-house in a crowded city. There are a number of other lodgers starting with Mitzi, the vivacious public woman living in the basement, and going up to Rosamund on the top floor, the florist's assistant with Junoesque figure and the manner of a princess: in between these two fill in the puritan Minniver, the trumpeting evangelist Fingleton, scholarly Maddock, and that happy man of success Beevers; each bringing his or her own outlook, aspirations and memories, and attracting or repelling Mavers and each other.

All one's relationships, even the most trivial and the most transitory, are revealing because they represent aspects of oneself. If we had courage, it would be necessary only to study the pattern created by those relationships in order to discover what we are.

And suddenly comes upon Mavers a new vision: he begins to see human beings not only as they are but also as they would be if all their potentialities were fully developed. Everyone appears to him in his or her *Viswarupa*. This helps him solve many problems in human relationships.

I had seen their transfigured selves and I invoked these in my dealings with their apparent selves. And, which was odd, everyone of them responded.

This book (*The House Not Made with Hands*) is found on the shelf of the Public Library at Marleham, a little West Country town; and it reaches the hands of six different characters. Mr. Houghton now works out an application of Mavers's theory by tracing the complex patterns of their personalities and their interactions. Lovely Olga Tresham with her secret sorrow (the death of her friend Ronnie in the R. A. F.); Robin Dart, idealist and social worker with his own sorrow (the death of his wife during an East End air raid); Denver Crane, an old skipper with a wooden leg who knew three types of intoxication, Rum, Danger and God, and who had his own sorrow (a telegram from the Admiralty announcing his son's death, which he took to his wife. "....he remembered watching her face die...a few weeks later she died...") ; Cranton, with three thousand a year, a City gentleman; Kent, the uncompromising Communist; Mrs. Purvis, a sensitive creature living away from a crude husband, and haunted by thoughts of her son Tony serving in Africa. And then there is the enigmatic man, a sinister soul, following her about with preposterous proposals, who murdered his unpleasing wife during an air raid.

These persons gather, for different reasons, independently, at Marleham. They meet, talk, repel and attract each other, read The Book in the library, and leave Marleham. This is all the framework; but within it Mr. Houghton has managed to compress several planes of thought, word, and deed. This book may not satisfy

any one looking for the integration which goes to make the Novel form. But it would be wrong to read it as a novel. It must be read for its excellent writing, its wisdom, its symbolism, and its mystic, mesmeric quality.

R. K. NARAYAN

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*Inside the Left: Thirty Years of Platform, Press, Prison and Parliament.* By FENNER BROCKWAY. (George Allen and Unwin, Ltd., London. 15s.)

This autobiography by one who was born in this country, and who has evinced a lifelong interest in its affairs has many claims on our attention. It is a valuable human document, a source-book of the inner workings of the British Labour Party from its inception to its latter-day evolution as the fifth wheel of the imperial chariot, and one of the most straightforward histories of our times. Withal, it is finely un-self-conscious, although written in the first person singular.

The politician who spends a lifetime in opposition is an exceptional figure in British history. Sooner or later, he makes his peace with himself or with his opponents, and dies in the odour of sanctity. The uncompromising fanatic who is out to save humanity, and is prepared to make a holocaust of everything but his convictions is as unlovely as the professional politician who usually makes the best of both the worlds, and takes his permanent stand on the peak of some tangible achievement. Mr. Brockway happily does not belong to either type. Starting with a passion for the under-dog which still remains, he has carried on a fight on many fronts while remaining essentially a stranger within the gates. He joined the Labour Party when it had as yet no past, has been a Marxist, a pacifist and a conscientious objector and an anti-imperialist before that came to have any association with communistic fervour. And then at the outbreak of the present war, he seems to have discovered that almost all his idols were no more than a mass of debris that came tumbling about his ears!

In a book which covers such a wide field both politically and emotionally, three aspects of more or less melancholy significance stand out. These are the ineffectiveness of the Labour Party to make itself felt on critical occasions, the exposure of the myth of the solidarity of the working-class movement throughout the world, and the inability of even the most unburdened Western mind to consider the philosophy of pacifism on its merits.

The present war has forced many a moving recantation of the pacifist creed by those who had been its most eloquent apologists. Mr. Brockway's reason is at least different. "It is not," he says, "the amount of violence used which determines good or bad results, but the ideas, the sense of human values, and above all, the social forces behind its use." This sounds profound, but really leaves the author and the reader in mid-air. He would be a bold man who would assert that there have been any cases of the use of violence inspired exclusively by a philanthropic impulse. It is an old device to blame everything on the other fellow, and to arrogate to ourselves the white robes of innocence. In practice, we know, violence tends to overstep its limits, if there are any,

and to justify itself with *ex post facto* arguments. The author's account of how savagely the conscientious objector was persecuted in the last war convicts his own government of using violence contrary to the spirit of his pronouncement. We should like to know what sort of "human values" was sought to be conserved by the treatment of that small band of martyrs who had the courage to refuse to fight.

On a strictly historical view, this war is no different from others which have gone before it. It has been different from others in having roused the British instinct of self-preservation in a more acute form than at any time in the past. In the face of that imperious and primary urge, all fair-weather philosophies have gone to the scrap-heap. We have to discredit ourselves many more times perhaps, before we can hope to discredit pacifism as a creed. At the moment, it is in an eclipse which is complete but only *seems* permanent.

P. MAHADEVAN

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*The Circle of Life: An Search for an Attitude to Pain, Disease, Old Age and Death.* By KENNETH WALKER. (Jonathan Cape, Ltd., London. 7*s.* 6*d.*)

Some books are too vital for solitary assimilation and demand kindred souls to share the stimulus of ideas, the delight in the "rightness" of expression.

Such a book is *The Circle of Life* in which the humane wisdom of philosophy lights up and unifies the physician's knowledge. It starts from the point we all know, pain, fear, disease, and then—though it does not claim to formulate a general metaphysics of life—develops the problem away from its personal aspect to the question of pain in relation to life as a whole. Only so can one understand its nature in the pattern of evolution, and finally reach towards the mystery of life's purpose.

The author draws with sympathetic familiarity upon present-day works, such as those of Bergson, McNeile Dixon and others, as well as upon ancient sources, Chinese, Greek, Persian. But the book is not only "philosophizing"; it has a confident grasp upon the facts of modern scientific knowledge. Dr. Walker considers the present position of doctors and doctoring, surgery, psychotherapy, as well as the various theories of Ouspensky, Freud, Jung, Heard and others, that have attempted an explanation of the nature of pain, of old age, of self, of time, of growth. The masterly way in which the essence of each theory is brought out in a few brief paragraphs is reminiscent of Chinese art, which suggests the soul of its subject with a few brush strokes.

What then is the summing up of the book? It is that the physical world and the spiritual world are not in reality an opposing duality. The constant travail of change in the physical life can only be understood in the light of the struggle for spiritual development. As Keats put it—and the passage is quoted twice:—

> Do you not see how necessary a World of Pain and trouble is to school an Intelligence and make it a Soul?

E. W.

*Dodu and Other Stories*. By R. K. NARAYAN. (Indian Thought Publications, Mysore. Re. 1/8)

Those who would go miles in search of plots for their stories would probably be miles away from the note of authenticity which Shri Narayan's stories strike. He shows by practice that better stuff, homespun and vital, is to be found nearer home, like Mæterlinck's blue-bird. Only the writer must have in him the subtle art to weld that stuff of common experience into things of beautiful appeal as Shri Narayan does in this collection of seventeen short stories. His is an eye which sees a tale in an urchin's innocent adventure to provide himself with money for fire crackers by selling to a museum authority who kindly enters into the game a palm-leaf manuscript of his own making! He can weave a pathetic story out of the spiritual suffocation which a bank clerk suffers all his life. Shri Narayan is a keen and critical observer of life. The variety of characters we come across is proof of this. We meet people in all walks of life—melancholy beggars, gay bridegrooms, delightful children, fathers worrying over daughters' marriages and mothers misunderstanding their sons, suffering cabmen and ridiculous simpletons, a host that reflects the varied pageantry of life. And they are all true to life. Never do we suspect their identity or mistake their accent.

It is this that makes the stories so enjoyable despite the absence of much movement. Things move in these stories as fast or as slowly as the steady stream of life itself. No emotional high-lights, no false emphasis, no comment, no coloured glasses, and above all no projection of the author's self through any of the imagined creatures. Even where legend supplies the basis for a story—as notably in three stories here—imagination is rigorously controlled by an instinctive sense of veracity which is the hall-mark of Shri Narayan's stories. His observant eye has moreover the aid of a facile pen that masters a ticklish fancy so that we leave the book with an impression of having both seen through life and heard its deeper accents.

V. M. INAMDAR

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*Mauryan Polity*. By V. R. R. DIKSHITAR. (Minerva Series on Government, Pamphlet No. 3, Minerva Publishing House, Lahore. As. 6)

This booklet of forty-odd pages disproves two facile assumptions: (1) That the democratic mode of government is a peculiarly Western concept and (2) that the political history of India is one long story of internal strife. It is concerned principally with the form of government under the Emperors Chandragupta and Aśoka Maurya. The brochure ably epitomises the distinguishing features of the system, on the authority of Kautilya's *Arthasastra* with the corroborative testimony of Aśoka's edicts. A system in which, as Havell observes, "the common law of the land, formulated by the chosen representatives of the people, had a religious as well as a moral sanction and represented the highest power of the state to which even the King and the ministers must bow" should evoke from impartial critics the admission that the Western Mother of Parliaments had an Aryan predecessor in India long before the Christian era. A polity which recognised the organic unity of

the state and of the social structure and ever strove for the temporal and spiritual welfare of its subjects was truly democratic without being so labelled. As Shri Dikshitar remarks, the Mauryan state was an excellent type of culture state whose dynamic principles alone could fuse its extensive empire into a vital unity. Our constitutionalists can learn much from this brochure, which is but one of the many planned on the study of governments.

V. M. INAMDAR

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*Samurtarchanadhikarana (Atri-Samhita).* By MAHARSHI ATRI, edited by P. RAGHUNATHACHAKRAVARTI BHATTACHARYA and M. RAMAKRISHNA KAVI. (Sri Venkatesvara Oriental Series No. 6, Tirupati. Rs. 8/-)

This is a standard work on the Vaikhanasa Agama, that one of the two Visishtadwaita systems which the Tirupati Temple follows. The difference between it and the Pancharatra system is not on philosophical points but on points connected with temple worship.

The Upanishads, the *Bhagavad-Gita* and the Vedanta Sutras received three distinct interpretations from three South Indian teachers, Sankara (non-dualist), Ramanuja (the exponent of Visishtadwaita) and Madhva (dualist). In ancient India there was no antagonism among these different schools. Men's tendencies differ; accordingly their approach to the final goal too must differ. Each teacher explained his own point of view and individuals were to adopt whatever path was most acceptable. The King might have a particular religion but the State had none. Religious feuds are something new in India. Teachers who accepted a particular religion did so after studying all others. There may have been religious fervour consequent on conviction but there was no fanaticism. The people followed their teachers, and the teachers' tolerance was a strong brake on possible fanaticism of the masses.

Such a background is necessary to understand the present book. It deals with all the points in the Vaikhanasa Agama: the construction of temples, image-making, installation of the image, daily worship and so on. The text consists of eighty-three chapters. But there is no uniformity. In the appendix major differences in the text are first given and then ordinary variations of a minor nature are noted. There is also an index of technical terms. An Introduction in English by Mr. Ramakrishna Kavi and another in Sanskrit by Mr. Bhattacharya give an account of the Agama, its antiquity and its authenticity.

The title means "A treatise on the worship of the embodied." The Vedic Yajna (sacrifice) is a worship of the Formless Divine, through offering oblations in the fire. The fire is the only visible symbol and there is no embodied symbol of the Divine. The contemplation too is of the "Formless." But the Agamas deal with the worship of "the Divine with a Form," namely, the image. The Divine and His various Incarnations are represented by images through which He is worshipped. Through certain ceremonials, the images are endowed with special powers of knowing, of bestowing Grace on the pious, of showing the Path to those who seek it, of conferring special favours in the form of even worldly enjoyments on those who pray for them with true

devotion, of alleviating the suffering of the poor, and protecting the virtuous against evil-doers. The Deity in the temples is not a mere symbol; He is the Divine.

An age of narrow rationalism cannot understand this aspect of Hindu religion. How a stone or a mass of metal can have life and understanding is something that cannot be compressed into the narrow folds of rationalism. How a human body (which after all is only matter) can have life and understanding is still a mystery to science. An image's acquiring Divine powers is not a greater mystery. Modern man has misunderstood the religion of temple worship. The present publication is the starting-point in a true understanding of the secrets of Hinduism. Present-day scholars have tried to understand only such portions of ancient Hindu religion as can be reconciled to modern rationalism. Thus the Veda is relegated to a very insignificant position. Temple worship and religious practices are discounted as mere superstitions. Thus the books on Agama Sastra have been completely ignored by modern scholars.

The literature represented by the present publication will illuminate a vast field, now immersed in utter darkness. The opening up of that field may revolutionise man's life. Westerners are making new "discoveries" of what were for our ancients only initial stages in their endeavour to unravel the mysteries of the universe. Let not the Truths contained in such works be "discovered" by the Westerners and let not the part of patriotic Indians in future be confined to claiming that their ancients had anticipated such Truths. I welcome this work and I recommend it as an eye-opener.

C. KUNHAN RAJA

# CORRESPONDENCE

## "INDIAN ARCHITECTURE"

With reference to the review of my book *Indian Architecture: Islamic Period* which appears in the October number of THE ARYAN PATH, in addition to some inconsistencies, there is one misstatement of such a nature that I feel attention should be called to it.

Your reviewer says that "the interesting North Palace and water pavilions of the Munja Talao in Mandu are not mentioned."

I may point out that on pages 64 and 65 of my book, and in its logical position, there is a full description of these monuments.

PERCY BROWN

*Calcutta.*
*8th October 1943*

# ENDS AND SAYINGS

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

Three years and a half ago Mr. H. G. Wells's draft Declaration of the Rights of Man provoked wide-spread discussion. It was not perfect but it offered a spring-board to world-reconstructive thought. We are glad that its ideas are still fermenting. A Committee has been working on them. We have received from its "secretarial co-ordinator" a statement explanatory of the rephrased demands now summed up under "the Universal Rights of Man." A commendable attempt has been made to make this formulation even broader-based. It was realised that the former political article followed too closely "the western parliamentary systems, which have never been effective east of the Rhine." And

as we discussed this idea with men of remotely alien outlook and traditions, we realised more and more how western and provincial and conventional many of our assumptions and phrases were and how necessary was a much more searching consideration of social relationships.

The right to live, the protection of minors, freedom to work, the right to earn money but not the right to hoard it, the right to possess and enjoy, freedom of movement, the right to knowledge, freedom of thought, discussion and worship, personal liberty, freedom from violence and the right of law-making. These fundamental human rights are claimed not as grace from rulers but as a condition of true justice. How fundamentally Indian the concept is that "the Lord, the King or whatever form the higher power assumes, is itself under an obligation to do right"!

We have heard much about the Atlantic Charter. It is "so general in its terms," the present Committee charges, "that there is no skilled politician or diplomatist of the old school who could not drive a coach and horses through all its provisions." It and its Four Freedoms have been justly criticised, not least for their avowed inapplicability to India. If the Universal Rights of Man as outlined in this statement were taken as a detailed definition of the Four Freedoms their universal application could not be denied. Those who have the peace of the future world at heart must embrace in their schemes the whole world, the welfare of *all men*, irrespective of the distinctions of creed or colour, as does this charter of the Universal Rights of Man.

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Shrimati Sarojini Naidu's address read at the opening on 31st October of the Bombay exhibition of "Twenty five Years of Soviet Power" pays tribute to the magnificent achievements of the Soviet régime. Lenin's dream had swept, like a fiery tempest, "smiting back into a long-forgotten consciousness of their own human status," vast multitudes "whom generations of oppression had beaten

down into a dreadful and fatalistic torpor akin to death." The Russian people had not only entered "upon its heritage of the garnered knowledge, art and beauty of the ages." Their sternly disciplined, united energy had also produced marvels in tangible results and in valiant defence of their own freedom and of civilisation.

Shrimati Sarojini Devi linked the Russian and Indian movements as "the supreme experiments of our time."

The message of Mahatma Gandhi and the evangel of the mighty Lenin, despite their complete divergence of thesis and technique, were in reality almost twins, born of the same implacable urge, the same irresistible necessity to deliver the spirit of man from its many forms of traditional, historic and contemporary bondage.

The reactions to both have certainly been similar—ardent espousal by some and vehement repudiation by others. Both challenged the old routines so comfortable for the privileged few but bearing so hard upon the many. A better society is the aim of both Lenin and Gandhiji. Both call out courage and virility. Both want man to rise to his full stature. They differ upon what that full potential stature is. Lenin sees man as a finite being; Gandhiji urges man to rise to his spiritual potentialities.

The meek and invincible apostle of Ahimsa has striven to redeem people by his austere and subtle alchemy, seeking to transmute, in the cleansing crucibles of self-sacrifice and self-suffering the dross of their weakness and inaction into some pure and golden ideal of character and conduct meet for the high burdens of freedom.

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In a lecture on "India in English Literature" delivered in Bombay on the 26th October under the auspices of the P.E.N., Mr. B. J. Wadia, Vice-Chancellor of the Bombay University, traced how, from the Elizabethan times to the present day, India has attracted the attention of English writers. Distance has always lent enchantment, and, as Mr. Wadia brought out with the aid of many an interesting quotation, there has hardly been a writer who has mentioned India who was not glamoured with the fabulous Eastern splendour. The Orient became the poets' byword for gorgeousness, fantastic wealth, romance. For centuries the English Muse felt drawn to an India more of fantasy than of fact. Exploited and impoverished India then found a few defenders. But most who came to trade and remained to rule have had scant interest in India's real wealth. Mr. Wadia truly observed:—

One fact is apparent, that the English had for long only temporary interests in India. To them India was a reality, but never an inspiration. The British came as merchants and adventurers, they became soldiers through circumstances, then conquerors, and remained rulers and administrators. But their interests were really not permanent. No wonder they were and are still called birds of passage. No one whose interests are temporary can ever think of the permanence which literature brings. The second thing that is apparent is that it is extremely difficult for a foreigner to espouse the cause of another land in the same spirit as a child of the soil can. Even if he speaks of India's coral strand and the beauties of Kashmere, and the lofty mountains and inspiring rivers of the land he speaks from a distance which divides but cannot bind. How can a foreigner know the feelings and sorrows of a strange land? The story of India in English literature is a disappointing tale, but such as it is, and such as I have found it, I have described to you.

It is a pathetic story that the glorious tradition of English literature should

on the whole have remained ignorant of the real glory that—unfortunately, alas—*was* India. Except for solitary figures like Fox, Shelley and Edwin Arnold, the aspiring soul of the people and the solid spiritual foundation on which the superstructure of Indian culture has been built have ever remained obscured by the exploiting instinct. The story of Indo-British relations would have been far different if the great and gifted British Muse had sung with knowledge of the deeper currents of a country at least as great and no less greatly, though differently, gifted.

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It is well that thoughtful men are recognising that the end of the war will not necessarily mark the beginning of peace. Whether peace will emerge from the crucible in a molten golden flow depends on what is thrown into the melting-pot now by the prospective victors. As Mr. Horace R. Cayton, a well-known Negro newspaper man, writes in *The Nation* for 3rd July 1943 :—

> Writing the peace is not a process that begins with the declaration of an armistice.... To insure a victory for the common man, who has too often been mobilized to fight for a noble objective only to find himself cheated when a military victory was won, the essential elements of brotherhood must be achieved during the struggle itself. Brotherhood is both the means and the end of the struggle.

A great change has come over the American Negro, he writes. His sympathy with the other dark races has made him in a sense more international-minded than the other nine-tenths of the population of the U. S. A. He is demanding not only Negro rights but democratic rights for all peoples. The problem of the American Negro Mr. Cayton sees as "part of the problem of all the common people of the world." The present war is one phase of a larger struggle to achieve "in America and in the world a moral order which will include the American Negro and all other oppressed peoples."

> The struggle in which we are engaged is one against oppression—whether from the tyrannical forces of Hitler, Mussolini and Hirohito, or from the colonial imperialism of the British Empire, or from the racial imperialism of the United States. To win a cheap military victory over the Axis and then to continue the exploitation of subject peoples within the British Empire and the subordination of Negroes in the United States is to set the stage for the next world war—probably a war of colour.

*The Nation* backs Mr. Cayton up in a strong editorial, declaring that

> it is time for us to clear our minds and hearts of the contradictions that are rotting our moral position and undermining our purpose. ...We cannot liberate oppressed peoples while maintaining the right to oppress our own minorities.

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Writing on "Coalition for War and Peace" in the Summer 1943 *Yale Review*, Mr. W. H. Chamberlin maintains that the alliance of Britain, America and Russia, necessary to achieve the final overthrow of Nazism, can do much to ensure a safe and peaceful future for the world. We are especially interested in the significant comments offered on the imperialist domination of subject nations. He holds that "there must be satisfaction for the legitimate racial and national aspirations of the Eastern peoples who resent being held in Western tutelage." Great Britain, he suggests,

> might be willing to speed up the pace of extending self-government to India, to forgo some of the monopolistic and preferential features of imperialism if America would underwrite a guarantee against aggression

and make some concessions in the field of trade and tariffs.

Before such far-sighted co-operation can become possible, however, notions of East and West, the sense of racial superiority, the whole mental climate of imperialism, in short, must be given up. Mr. Chamberlin sounds a note of warning. Specifically he sees a potential menace to lasting peace in Asia in the great temptation which will face the U. S. A. and Britain after the war. The vastest armed forces ever sent to the East will be there after Japan is defeated, temptingly available to impose the will of Western imperialist ambition upon Asia. That temptation, he declares, must be resisted. It is well for the peace of the world that it is recognised in advance so that public opinion can be aroused to meet it.

Mr. Chamberlin recalls the misguided voting down at Versailles by the Anglo-Saxon powers of Japan's moderately worded resolution favouring the principle of racial equality. He mentions also that the U. S. Japanese Exclusion Act was taken even by moderates and liberals in Japan as a deliberate racial insult. He is convinced that "the widespread sense among Japanese of being despised in the West on racial grounds" was "a powerful emotional force in the hands of the militarists." He warns that a war of race and colour might prove to be the most terrible of all wars. That danger

> must be exorcised by placing the relations between West and East on a new basis, free from the elements of colonial political and economic exploitation and from assumptions of race and colour superiority.... It will be a fatal mistake if the peace settlement is conceived exclusively, or even primarily, in terms of the West, if the Asiatic peoples are relegated to a second-class status. The only type of world settlement that gives any promise of permanence will be one that knows neither East, nor West, neither border, nor breed, nor race.

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The November *Rural India* commends editorially the proposed establishment of the Rural Workers' Training College at Pohri (Gwalior) as a nucleus for the ultimate establishment of a Rural University. It regrets, however, the lack generally of adequate response from suitable constructive workers. This, it believes, accounts for the stagnation in the movement for rural uplift and development. Often enough has it been emphasised that India's future is closely bound up with the rehabilitation of our country-side. This means more than the development of rural resources and the growth of indigenous industries which can gradually stabilise rural economy and secure for the rural population a better standard of living. All this has never been denied in theory but when it comes to putting the theory into practice, there are relatively few who are prepared to put their shoulders to the wheel.

In justice to those behind prison bars it must be said that many who do have the genuine will to serve the country-side are not in a position to do so. But the primary difficulty with most who are drawn to rural reconstruction is claimed to be the absence of a proper spirit of service and sacrifice. The villages can offer love of comfort little and ambition less. They have no substitute for the sophisticated needs of the urban newcomer. All they have is a spirit of co-operation if that is properly evoked. But to evoke it the rural worker has to identify himself with their needs by putting service before self-interest. To para-

phrase Mr. George Lansbury's "There is no democracy unless there are democrats,"—there is no spirit of service worthy of the name unless there are self-sacrificing servers.

India has no monopoly on self-interest, which, alas, is the motive force of the many everywhere. But India has a tradition of self-forgetting service which hardly can be matched. The ideal of economic independence in old age is good. But India, in the words of a recent writer, sets against it a grander ideal, that of "an old age independent of economics."

If the rural training-schools and colleges can induce in their trainees a love of willing work, an adaptability to rural conditions of life, a faith in the work which has to be accepted as a mission, they will have helped to pave the way not only to speedier rural development, but also to the spiritual regeneration of our Motherland.

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In a letter published in *The Times of India* of 2nd November, Shri A. V. Thakkar and Mr. Verrier Elwin complain against the infiltration of missionaries in aboriginal areas. They point with facts and figures to alleged official support to their activities, in the Mandla District, a Partially Excluded Area under the Government of India Act. There, it is claimed, the Catholic Apostolic Mission in Jubbulpore has been allowed to open some sixty schools. The running of an aboriginal teachers' school is also reported to have been handed over to the management of the same Mission, the Government having agreed to bear half the cost of running the institution and made grants for other facilities. This, it is claimed, is contrary to the spirit of the Government of India Act, which sought to protect the aboriginals' economic, religious and cultural interests.

It is beside the point to question the propriety of segregating the aboriginals. The signatories to the letter are right in their demand that laws intended, however imperfectly, to safeguard a community's cultural integrity "should be implemented with scrupulous fairness." Let us face facts. Missionaries are here to spread their religion. No sophistry can successfully conceal the real nature of their aim, which is proselytisation. The handing over to them of the educational institutions is tantamount to surrendering the aboriginals' future to their tender mercies. More, it is a side-stepping by the Government of its own responsibilities. All that the aboriginals ask for is to be left to the simple unsophisticated tenor of their lives. The protest of the signatories must be heeded before it is too late.

The C. P. Government attempted to meet the charges in a press *communiqué* which conceded the large extent of missionary activity in the District while evading its implications. The Government's own educational record among the aboriginal tribes is poor: missionaries are proselytisers first and educators or whatnot second: those facts no arguments can do away with.

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Ilya Ehrenburg's article "The Fate of Europe" in the fifth number for 1943 of *International Literature* is an unforgettable word-painting of the abomination of desolation. The variety that was the living Europe's charm has faded. The drab monotony of devastation has erased the distinctive character of wasted, ravaged towns. Misery is the portion of the many from Greece to Poland, the Ukraine to France. For a thousand days (already how many more!) Europe has been trampled by marching armies, scarred by the lumbering passage of tanks, pitted with shells and torn by every implement of destruction evil fancy could devise.

But the physical devastation is the least terrible result. Scars have been

left on human consciousness that will be permanent. "*Souffrir passe; avoir souffert ne passe jamais.*" Barbarism has been let loose; the beast that in civilised man is chained has broken its fetters and run amuck. To the inevitable horrors of battle have been added the torture of prisoners of war, the massacre of helpless thousands, the deliberate breaking of families, the mass transplanting of workers far from their native lands, the creation in the cities of mobs of wild children among whom, in starving Greece, instances of cannibalism have been reported. Such is the havoc wrought by this unnatural, unnecessary cataclysm, produced by violence and the will to power.

Terror deforms people. Some become cowardly, some pathologically cruel. Standards of behaviour disappear, the foundations of any social life are shaken. Europe is thus exposed to infection, ready for corruption of the tissues to set in, ready for anarchy.... No matter how this or that State thinker may conceive the future of European States, this future can only rest on culture, on standards of social life, on human dignity. Houses of widely differing architectural styles may be built out of stone. But there is no stone in a desert, there is only sand, and nothing can be built out of sand.

The ending of the war in a just peace before it is too late is the only hope of averting the anarchy of a Continent-wide *Terreur*, in which all human values must go the way of the pulverised landmarks.

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An important conference on the legal status of Indian women was held in Bombay in mid-November, under the auspices of the National Council of Women in India. Shrimati Sarojini Naidu, the President-Elect, unable for reasons of health to preside, sent a powerful message. India, she said, notwithstanding her paradoxical position among free nations, had her special contribution to offer to the new synthesis of life. Indian women had their part to play in that but they could do so only on terms of equality with men. That equality Hindu law did not recognise. That fact could not, she declared,

be explained away or extenuated by pious citations of a hundred chivalrous texts from ancient classics in honour of womanhood, or proud quotations of the names of a hundred women who by sheer force of their character, personality or genius, were able to transcend the unfair limitations imposed on their sex by legal codes and social conventions.

Shrimati Sarojini branded the existence of woman on sufferance and keeping her in insecurity, dependent on father, husband or son, as

not only intrinsically a violation of all principles of equity and justice, but also an intolerable affront, perpetuated for many centuries, to all self-respecting womanhood.

It is to our sorrow that we have to confess the unjust disabilities under which our Indian women labour, and steps to remove those disabilities are overdue. But India need not stand shamed before the nations as the only or chief culprit in this matter. The legal position of women in Europe in the Christian Middle Ages was much worse than in the pagan Roman Empire or in ancient India. Until very recently there was little to choose between the status of a married woman under English and Hindu law. The economic disabilities of English working women are still the subject of heated Parliamentary debate. But two wrongs do not make a right.

By all means let the injustices be removed, but the true emancipation of our women cannot come through legislation alone. Woman is not inferior to man but her rôle is different. Woman is complementary to man and to recognise the right co-operative relation between the sexes is to take the first step towards the re-establishment of the ideal Indian home, with its gracious daughter, its companion-helpmate-wife, its wise counselling mother. What higher authority is there for Hindu law than the *Laws of Manu*? And they declare that

where women are honoured, there verily the Devas rejoice; where they are not honoured, there indeed all rites are fruitless.

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