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THE ARYAN PATH

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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 Arya 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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GREAT IDEAS

[George Fox, the Founder of Quakerism, died on the 13th of January 1690. The work done by his Society of Friends has won renown. The spirit of their illustrious Founder influences the Friends to a considerable extent and among the warring sects of Christendom the Society's reputation stands high and let us hope in the new world which is emerging its power for real beneficence will remain untarnished and enhance in radiance. In their Declaration made in 1660 before the Restoration the Quakers stated:—

We utterly deny all outward wars and strife, and fightings with outward weapons, for any end, or under any pretence whatever; this is our testimony to the whole world.

Below we cull a few pregnant thoughts he expressed when the "opening" came to Fox.—ED.]

Every Man was enlightened by the Divine Light of Christ, and I saw it shine through all; and they that believed in it came out of condemnation and came to the Light of Life, and became the Children of it; but they that hated it, and did not believe in it, were condemned by it, though they made a Profession of Christ. This I saw in the pure Openings of the Light without the help of any Man, neither did I then know where to find it in the Scriptures though afterwards, searching the Scriptures, I found it.

I was commanded to turn people to that inward light...by which all might *know* their salvation.

Professional religion "tramples upon" true spiritual life, and "lives upon words," phrases, conventions, systems, it is a profession and not a possession.

We love all men and women, simply as they are men and women and as they are God's workmanship, and so as brethren, for honouring all men is reaching that of God in every man.

Mind that of God within you. Stand for the good of your people. Take off all oppression and set up justice over all.

True civility stands in truth.

I live in the virtue of that life and power that takes away the occasion of all wars.

MODERN KNOWLEDGE AND ANCIENT WISDOM

IGNORANCE AND GLAMOUR OF CIVILISATION

[Below we print the first portion of a chapter from a new book, ready for publication, by our esteemed friend **Shri Krishna Prem** whose series of articles on the *Gita* we had the privilege of introducing through our pages and which were later published in book form. For some time past Krishna Prem has been communing with the Living and Vibrant Stanzas of Dzyan on which H. P. Blavatsky's monumental *Secret Doctrine* is based. This chapter is the Introduction to Krishna Prem's Commentary on the stanzas on which the Second Volume of the Great Book is based *viz.*—Anthropogenesis. The concluding portion will be published next month.—ED.]

In passing to the second set of Stanzas, those which deal with the origin and development of man upon this earth up to the present moment, it is inevitable that the occult teachings should be harder for the ordinary modern man to accept. The first set dealt with the problems of cosmic origination, that is to say with matters so remote that they arouse comparatively little opposition. We are now passing on to what may be termed family matters about which discussion is always liable to be intensely acrimonious. We shall have much to say that seems quite contrary to what modern science teaches and that, too, on subjects upon which modern science considers itself quite qualified to speak. It is unfortunate that it should be so but the plain truth is that the accepted scientific view of human origins is hopelessly at variance with the facts, and therefore, though we shall attempt to point out any points of contact that may be possible we shall proceed upon our own path undaunted even if, instead of the half dozen or so actually known, whole legions of *pithecanthropus erectus* and other varieties of *monstrum horrendum informe* "thick as autumnal leaves that strew the brooks in Vallombrosa" should squeak and gibber in our pathway.

The whole structure of modern so-called science is based on *Avidyā* or Ignorance. No matter to what heights it may raise its ferro-concrete blocks, no matter to what immense distances its chromium-plated turrets may flash in the sunlight, the whole imposing structure is hollow and insecure with the inherent insecurity of a house of cards. It is based on ignorance for it is based exclusively on the sense-perceptions of the ordinary psychically undeveloped man who is—ignorant.

Not one thing can such a man perceive *Yathābhutam*, as it really is.

To every single one of the perceptions which make up his world he either adds something of his own or else takes away something that is there. No hocus-pocus of checking and cross-references, no elaborateness of instrumentation can affect the matter. The entire body of so-called scientific knowledge is based ultimately on the perceptions of men whose ignorance of their own true nature inevitably distorts *every single perception* within their field of vision. On such a foundation of error what knowledge can be built? That is why the Teachers have always proclaimed that the world of common sense, however its hollow pillars may be 'grouted' by modern science, is "a ball of foam, a bubble, a desert mirage, a plantain trunk, a *Māyā* or magic show." [1]

It may be replied that this is all very well but, even admitting the unsatisfactory nature of modern knowledge, it is the best that is available and beggars must not be choosers. To this it is replied that it is not the best that is available and that we are not necessarily beggars. There are, even today, Those who are not ignorant of or at war with their own inner nature, whose outer nature is therefore not unbalanced and whose perceptions are therefore undistorted. It is upon *their* perceptions that the true or hidden science is built. There is also a Way that leads to such a state of inner balance and wisdom. There are also those who have travelled varying distances along that Way and whose perceptions, however, far short of the final truth, are yet far truer than anything available to the ordinary psychically unharmonised man, however, intellectually "scientific."

During a time of war all knowledge is prostituted to the service of the warring powers. That which can help us against our enemies is useful—all else is useless and to be ignored as far as possible. Truth is subject to the necessities of propaganda which fill the air to such an extent that universal scepticism is the only possible result. Under such conditions how can knowledge or wisdom flourish? But just that is the condition of the ordinary man and, for reasons clear to a psychologist but which we need not go into here, above all to the scientist. He is engaged in war, in that most bitter of all wars, civil war in fact. He is at war with his own inner nature, with all that in himself which, denied access to the daylight of life, by the one-sidedness of the conscious attitude of mind, remains underground, revengeful and implacable, the dark dragon moon of sorcery which from its hidden caves sends forth illusions to strew our path and in a thousand ways brings all our plans to naught.

Only he who has dared to enter that dark cave, who has fought with and drunk the blood of the dragon, can stand erect crowned with the

[1] The Buddha, quoted by Nagarjuna. The trunk of the plantain or banana tree is composed of thin papery sheets with absolutely no central core.

full-moon of wisdom and only he can gaze in all directions with the clear, far-shining, all-revealing Eye of Truth. For Him and of Him is wisdom: all else is ignorance and folly. Therefore let us commence by saluting the Wisdom shining in His eyes with the ancient mantra of the Buddhists:—

> Arrived, arrived, arrived at the Other Shore,
> Utterly established on that Other Shore,
> O Wisdom, salutation!

One further question will still perhaps be raised. Granting that by achieving a state of psychic unity and balance (which we can only suppose is what underlies all your dragon rhetoric), granting that by such achievement our perception of the outer world would be a truer one than it is at present, how would it give us knowledge of a past that is far removed from the perceptions even of your moon-crowned hero? In short, how can we expect to gain true and direct knowledge of events that happened so long ago that they can never be objects of perception to anyone now? To this we can only answer in the words of Browning's Rabbi: "Fool, all that is at all, lasts ever past recall." Where do the modern scientists gain their so-called knowledge of the past? Where but from the two receptacles of all that is or ever has been—the Heavens above us and the Earth beneath. On the broad, shining forehead of the Heavens as well as in the dark bosom of the Earth are traced the images of all that ever has been and, indeed, of all that ever will be. They are the mighty universal Parents and from their Divine memory not one image of all those that have made up the lives of their children can pass away. Not one sparrow, as Christ taught, falls to the ground without the witnessing consciousness of the Heavens nor, we may add, without being received into the heart of the Earth Mother on whose breast it falls.

Assuredly it is not the 'record of the rocks' about which scientists talk so much nor yet the movements of the heavens about which they know so little with which the hidden teachings have any quarrel but only with the purblind and bewitched eyes of those who excavate the former and contemplate the latter. As long as the *observers* are bewitched so long will the observations be a tissue of illusion.

There will of course be those who will point triumphantly to the mechanical achievements of the age; the automatic electric tea-kettles and what not; and ask if such achievements could spring from illusion. Yes, it is just *such* achievements that do spring from illusions but we have no quarrel with those who are content to revel in them. They are entirely welcome to go on sipping their synthetic scientific tea out of their grainless bakelite cups, listening to wireless talks which flatter their marvellous intelligences until they are weary of the sheer hideous sterility of the whole performance, or, what is more likely, until the

great daemons of destruction who are being invoked by such a one-sided construction in the heart of life arise and shatter the whole structure to pieces so as to give place to a more harmonious one.

We know that such things must needs be and can only wait in patience till the slow starry cycles make it possible once more for men to live in houses instead of in sterile 'flats,' to worship in the temples of the Gods instead of in the sordid office 'blocks' of the present age.

It is time, however, to return to the hidden teachings concerning the origin of man. That Teaching is, as we have said, written in living images of light upon the out-spread forehead of the Heavens above. It is also carefully preserved, layer upon layer, in the secret libraries of the Earth beneath our feet. But neither of these records is sufficient by itself. It is as though every being at its death were divided into a front and a back, the former soaring to the sky, the latter sinking to rest in earth. Only when the two sides are re-united can that being be seen as a reality. In truth there is no 'as though' about it but plain fact.

> My life-breath to the Deathless Winds (of Heaven),
> My body ends in Ashes (*i. e.* Earth).[1]

The same truth is found in the Taoist teaching that each man has two 'souls' or psychic principles, the *shên* or expansive spirit of light and the dark contractive *kuei* which returns to earth.

But not in polarised isolation can the Real exist. Neither front nor back is the man himself and both must be re-united if we would know him "in his habit as he lived." He whose eyes are fixed exclusively upon the Stars above breaks his toes upon the stones of earth or falls into a pit; while he whose eyes are fixed upon the earth loses the guidance that he might have had and all the light of life. It is only he who knows the Heavens of *Vidyā* and the Earth of *Avidyā* "both together" of whom it is said that "by the knowledge of *Avidyā* crossing" beyond death, by the knowledge of *Vidyā* he attains Immortality."[2]

Hence it is not enough to talk as have some of reading 'the *Ākāshik* records,' though those records undoubtedly exist and not all the empty vapourings of charlatans and dupes can affect their eternal truth. They are true with the utter truth of the constellations whose shining Wheel turns daily on the pivot of the Pole. But that Wheel, like lesser ones, is supported on an axis, the great World Axis, or Meru whose summit is that Star but whose other end is rooted deeply in the Navel of the Earth. At one end of this mighty Axis is the Wheel of Heaven, turning forever sun-wise in majestic light-filled movement. At the other end is the dark anti-sunwise motion

[1] *Ishopanishad* 17.
[2] *Ishopanishad* 11

of the Wheel of Earth, while from the union of these two opposite rotations the universal Chariot of Becoming rolls on its cyclic path. This is the *vaṭṭa* and *vivaṭṭa*[1] of the Buddhists, the rolling outwards and rolling back, which two are simultaneous and forever linked together by the Universal Axis. There are those who imagine that these two 'rollings' occupy successive periods of time. That first there is a great unrolling or evolution of the cosmos followed many æons after by the withdrawal, devolution or rolling up. Those who think thus, however, are deluded, and, caught like grain between the opposite revolving millstones of *karma*, are ground to powder. The true vision was that of the Buddhist Arhat Migajāla who exclaimed: "Well taught has it been by Him, the All-Seeing Buddha, Kinsman of the Sun, (the Eightfold Aryan Path), through which all bonds are left behind, all rollings (*vaṭṭan*) whatsoever destroyed."[2] The Aryan Path here referred to is the famous Middle Path, the Path between the two Extremes and, from the particular point of view set forth above, it is the mystic Axis of the World. He who bestrides the Centre is beyond all sorrow for ever. "High peace it brings and bliss lies at the end."

Thus it is not sufficient to read the 'ākāshik' records unless they are combined with the reading of what we will term the Earth Memory as well. Referring once again to the *Ishopanishad* we can say: "Into blind darkness enter those who are devoted to *Avidyā* (the Earth Memory) alone but into an even greater darkness as it were, fall those who are solely devoted to *Vidyā*," which latter we can here equate with those who attempt to read the Heavens alone. This saying, which has been a stumbling block to many, and, in fact to all advocates of a one-sided spirituality, is profoundly true. One-sided, and therefore distorted, study of the earth on which we dwell leads to the darkness of materialism as it has done in the case of our scientists, but it is no less true that one-sided devotion to the spiritual leads to an enslavement to earth which is, "as it were," even worse because unconscious. The Web of Life is a mingled tissue as we have seen in the first set of Stanzas (III. 10), a tissue woven of gold and silver thread or, if the phrase be preferred, of the polar opposites, Spirit and Matter. If one half, the Lunar or Silver one in this case, be ignored, it undergoes a sinister change, and, taking on the form of the dark Moon of sorcery, it pierces our back with its malignant arrows, hunts us with fierce dogs and thwarts our every effort. We cannot see those dogs, those arrows nor that

[1] Sanskrit *varta* or rolling and *vivarta* or unrolling. The Pali Netti-pakarana defines: *vaṭṭan sansaro, vivaṭṭan nibbanan i.e.* the rolling out is the world and the rolling back is Nirvana. Both movements however are on one axis: "There is no difference at all between *Nirvana* and *Sansara* (the World) no difference at all." *Nagarjuna.*

[2] *Theragatha.* 217

darkly blinding Moon; hence our darkness is said to be even worse than that of the materialists.

The Ākāshik records are there, their gleaming images are the record of the past, or at least of one half of it, and they can become visible to the subtle inner eyes of the man who desires strongly enough to read them and who devotes himself utterly to the task. They can be read and yet, like that famous "little book" of the Revelations that was "sweet in the mouth but bitter in the belly," they are a source of little but sorrow to their devotee. Forgetting, or perhaps never realising, that they are but half-things, mere gleaming shadows, disembodied spirits which, like all such, are subject to the wand of the great Enchanter, Desire, the clairvoyant loses himself in their heaven of bright shapes and brings back to earth naught but dust and ashes. Never yet has any unmixed good come from clairvoyance nor by it has any unmixed truth been revealed. [1]

At risk of being thought dogmatic and also of being misunderstood we will say boldly that not one iota of the sacred Inner Teachings has been based upon what is known as clairvoyance though many truths, gained otherwise, have taken advantage of clairvoyance to robe or veil themselves for average human sight. If H. P. B. herself be quoted as an example we will say that it should not be forgotten that the title "Isis Unveiled" was not her choice but that of a perhaps unwise publisher. *Her* title for the book was *The Veil of Isis* which is exactly what it was, the glittering starry veil which indicates the presence of, yet hides, the sacred body of the Truth. As the old inscriptions truly stated: "no mortal has ever yet raised that Veil;" no, nor ever will. [2] In Eliphas Levi's pregnant phrase, "all revealing is reveiling." Truly no mortal may look upon Isis in her nakedness and live: let him who seeks to tread this Path take note of this. Before his heart pronounces the fatal words 'I seek' let him realise that though *he* may seek, an Other will find and that the Gateway through which he must pass is the Gate of Death.

KRISHNA PREM

[1] Of H. P. B.'s Footnote 18 to *The Voice of the Silence*. "It is the great 'Astral Serpent' of Eliphas Levi No blossom plucked in those regions has ever yet been brought down to earth without its serpent coiled around the stem. It is the world of *The Great Illusion*." It is true that H. P. B. is here speaking of the Astral Light which is, as she often stated, only the lowest level or correlate of the true *Akasha*, But the principle is the same and in point of fact none but he who bestrides the Middle Path can ever soar so high as the true *Akasha*. The clairvoyant's *Akasha* will *in fact* be the Astral Light and nothing more.

[2] We often read nowadays of the New Age and of how things formerly whispered in secret may now be openly proclaimed. Let not modern vanity be flattered by that. If certain things held secret in former ages may now be proclaimed from the housetops it is because in those former ages they would have been, at least, partially understood by those who heard them whereas now they will not be understood at all. In some periods truth is covered with a veil of darkness, at others with a veil of light. The latter is the more impenetrable of the two.

ARABIC CULTURE

WHAT CAN IT CONTRIBUTE TO THE NEW WORLD ORDER?

[**Dr. Margaret Smith** needs no introduction to our readers. Her excellent studies on Arabic Mystics and kindred subjects which appeared in our earlier volumes have won deserved appreciation. In this article she brings together a few sparkling gems from Arabic mines to enrich the present-day world impoverished as it is by lust and anger and greed which make up the soul of war.—ED.]

Arabic culture contains elements from the Hellenic, Christian and Jewish civilisations, as well as from Islam, and can therefore bring something to the West, with which it has something in common, as well as to the East. Islam, the faith of most of the Arabic-speaking peoples, is itself a relation of Christianity and Judaism. This Arab world, through the centuries, has been, in some sense, a whole, speaking the same language, and in many ways, following the same type of life. The Arabic-speaking peoples are now accepting elements of Western culture, but adopting only what they need to protect and enrich their own. They are concerned, not only with national progress, but also with making an intellectual and spiritual contribution as well, which is of great importance to the world at present. Arabic culture had a great influence upon the life and thought of the world in medieval times and now the Arabic-speaking peoples are realising the inspiration of the literature of their past and the splendid heritage it has left to them. This includes Christian and Judæo-Arabic literature as well as Islamic, but the Islamic has the widest influence.

Arabic is one of the greatest of living languages, living not only in its influence on men's minds, but also in its vigorous expression and in its capacity to express the ideas of succeeding ages. It is spoken in many countries in which there is at present a renaissance of learning, with presses bringing out reprints of the great works of the past, a literature which has had a continuous existence for thirteen centuries and has made a contribution to almost every subject of human thought and learning. There is also much modern production. Arabic culture can therefore make a great contribution to the construction of a new world order through the civilising influence of Arabic literature. Arabic-speaking peoples have generally upheld the ideal of an organised human society, and a definite system of law, which affects all activities. They have also taken a serious view of life and, above all, have been known for their dependence upon God and a

sense of the Divine Presence, which affects all the acts of their daily life and is a source of strength in trial and of courage in life and death, since all that happens is accepted as the Will of God.

In the disordered world of today, with its political disturbances and urgent economic needs and, most of all, its spiritual and mental sickness, which is combined with a wide-spread indifference to the claims of religion, such a culture has surely a great contribution to make.

Arabic culture can make its most needed contribution to reconstruction through its religious literature and chiefly through the writings of the Ṣūfīs, who, though they had their rise in Islam and were always closely associated with it, used elements from Christianity and Neo-Platonism in their teaching. Ṣūfism seeks a direct, personal, experience of God; renunciation of the self and the turning of the face to God, is the beginning of the Way, which will end in spiritual perfection and the life in God, which means a life of service to one's fellow-men. It is to be noted that Ṣūfism seeks not so much to convert those of other faiths, as to try to understand what special aspect of Truth each creed represents. It means a spirit of tolerance and mutual understanding, in which men can learn to know and like each other better, and this spirit is much needed today.

Rābi'a al-'Adawiyya, a very early Ṣūfī (died A. D. 801), said: "The fruit of Wisdom is to turn one's face toward God," and another, Fuḍayl b. 'Iyāḍ (died A. D. 803) is reported to have said: "All things fear him, who fears God, while he who fears anything else than God, is in fear of all things." Of the beginning of the progress towards God al-Sarrāj (died A.D. 988) writes:—

> Renunciation is the basis of all spiritual progress and is the first step on the way for those who set their faces towards God, who seek to consecrate themselves to His service alone, to carry out His Will and to trust completely in Him—the love of this world leads to all sin and the renunciation thereof leads to all good deeds and to obedience to the Will of God.

A group of thinkers who lived at Basra, the *Ikhwān al-Ṣafā*, whose central doctrine was that of the divine origin of the soul and its return to God, about A.D. 970, published their *Rasā'il*, which aimed at reconciling Ṣūfism and Christianity. They taught that our true essence is the soul, and our aim should be to be devoted, with Christ, to the law of Love. They carried their universality very far in writing:—

> The ideal and morally perfect man should be of East-Persian descent, Arabic in faith, educated in 'Irāq, a Hebrew in wisdom, a disciple of Christ in conduct, as devoted as a Syrian monk, a Greek in love of science, an Indian in the interpretation of all mysteries, but, lastly and above all, a Ṣūfī in his whole spiritual life.

This teaches a spirit of universal tolerance which could do much good in the world today.

Of the relationship of the human soul to God, which enables it to draw near to Him, Ibn Sīnā, known as Avicenna (died A. D. 1037) teaches that there is a real affinity between God and the human soul and the soul is conscious of this, and therefore seeks God by Prayer. The object of Prayer, says Ibn Sīnā, is to seek to become like God and if the soul does not seek perfection, the cause lies in itself. The saint who has attained spiritual perfection and is living the life in God, is always mindful of his fellow-creatures, for he takes a fresh interest in the world and is able to feel divine compassion towards all God's creation.

Among the most widely read of Arabic authors at the present time is al-Ghazālī, who died in A.D. 1111. He was a man of great intellectual power, inspired with a passion for truth, a man wise, tolerant and charitable, and a lover of his fellow-men. He lived a life devoted at first to academic learning, but his studies left him completely dissatisfied, until he came into contact with Ṣūfism. He gave up his work and sought more knowledge, travelling through Syria, Palestine and Egypt for ten years, during which time he wrote works which offer inspiration and an object-lesson in personal religion, not only to his co-religionists, but to the holders of other faiths as well. He taught the value of sociability : from contact with others, he held, is learnt courtesy and understanding and the meaning of the good life in relation to God and one's fellows. He advocated travel as a means of increasing knowledge : "Flowing water is good," he said, "but stagnant water loses its goodness." He says elsewhere :—

True Happiness and everything else which is worth while, when your ship is wrecked, consists in two things, one of which is peace of mind, with the heart's freedom from all save God, and the other is the filling of the heart thus freed, with the knowledge of God Most Glorious, for it was to this end that all things were created. The result of combining these two things is a fine personality.

And a fine personality can make its influence for good felt in the world. He expresses this view also in verse :—

Once I had been a slave : Lust was my master
Lust then became my servant : I was free.
Leaving the haunts of men, I sought Thy Presence
Lonely, I found in Thee my company.
Not in the market-place is found the treasure,
Nor by the ignorant, who know not Thee,
Who taunt me, thinking that my search is folly,
But at the last Thou wilt be found with me.

Man needs to rise to a new vision of his origin, whence he came and wither he is going, so as to contribute to the world the spiritual conception which it has lost.

In discussing the comparative values of different kinds of knowledge, al-Ghazālī points out that the results to be obtained from knowledge are what matter, and therefore a knowledge of religion, that is, the way to God, is of infinitely greater

value than a knowledge of, *e.g.*, medicine, for the fruit of the latter is temporal life and the fruit of the former is life everlasting. Al-Ghazālī has left us a morning prayer which shews his sense of the nearness of God:—

Praise be to God, Who hath brought us back to life from death (*i.e.*, from sleep). O Lord, I ask Thee that Thou wilt lead me into all good and that Thou wilt protect me from evil.... Through Thee, O Lord, do we arise in the morning and through Thee do we come to eventide. Through Thee we live and through Thee we die and unto Thee do we return.

Again he writes:—

Know that your Companion, who never forsakes you, whether you are at home or abroad, asleep or awake, in life or in death, is your Lord and Master, your Protector and your Creator, and whenever you remember Him, He is there beside you....If you but knew Him in truth, you would take Him as your Friend....Do not fail to set apart time both day and night, in which you may commune with your Lord and enjoy His presence in inward converse with Him and may know what it means to have continual fellowship with God.

Religion, it has been said, is positive science, and al-Ghazālī gave his greatest work a fitting name, *Iḥyā 'Ulūm al-Dīn* (Revivification of the Sciences of Religion), and in this he demonstrates that knowledge of God is not for one class of men but concerns all and may be attained by all. In it he sets forth systematically the way of Ṣūfism. This, he felt, was the right way not only to attain fellowship with God, but also, and as a necessary consequence, fellowship with man and service to him. The mystic revelations which came to him through opening his heart to the Divine indwelling were given to inspire him to a higher service of humanity. He said:—

To be a Ṣūfī, means abiding continuously in God and living at peace with men: whoever deals rightly with men, treating them with unfailing kindness, is a Ṣūfī. The right attitude to your fellow-men is not to lay burdens upon them according to your own wishes, but rather to burden yourself according to their wishes....Treat others as you would wish them to treat you, for the faith of God's servant is not made perfect, unless he desires for others what he desires for himself.

Teaching of this kind, if accepted by the modern world, would make war impossible.

Al-Ghazālī held, as indeed all mystic writers have held, that the progress of the spirit of man depends on his relation to Reality, that is, to God. He says that "the heart is sick" if it cannot accomplish the work for which it was created, knowledge and wisdom and the love of God and His service and delight in the thought of Him and the preference of that over every other object of desire. God reveals Himself in inner experience and in outward signs. Al-Ghazālī claims that man has only to look about him to see that God is shewn forth in His universe:—

All that we perceive by our senses, outward and inward bears irrefutable witness to the existence of God and His power and His knowledge and His other attributes, the stone and the clod, plant and tree and living creatures, earth and star, land and sea, fire and air, substance and accident. In truth, we ourselves are the chief witness to Him...but as the bat sees only at night, when the light is veiled by the darkness, and cannot see in the daytime because of the weakness of its sight, which is dazzled by the full light of the sun, so the human mind is too weak to behold the full glory of the Divine Majesty.

The true happiness of everything, says al-Ghazālī, is the attainment of the perfection belonging to it and this is attained for the soul by bringing the mind and will into conformity with the Will of God, and al-Ghazālī has left a beautiful prayer which shews what he understands by this perfection :—

We ask God the All-Great to set us among those whom He has chosen to be His own, those whom He has guided to the truth and directed along the path, whom He has inspired to remember Him, so that they are always mindful of Him, those whom He has kept from the evils of the flesh, so they choose Him above all others, those whom He has devoted to Himself, so that they worship none but Him.

This perfection, he says, is shewn in fellowship with men and love to them, in compassion for all and the willingness to fight, for them and with them, against the forces of evil in the world. The one who has reached perfection is the saint and al-Ghazālī says that the saint's eyes are open, so that he sees clearly and needs none to lead him, but it is his business to lead the blind and those weak in sight, for his relation to the weaker brethren is that of one who walks on water to those who walk on land. Some may learn to swim, but to walk on the water is only given to those who have reached spiritual perfection. It is the glory of the saint to spend himself for those in need.

Al-Ghazālī, who himself owed much to Christianity and the West, gave back much that was inspiring to the West as well as to the East, to Christian mystics as well as to succeeding Ṣūfīs, and in his teaching he has much to give to the present world, with its loss of faith in God and its hopelessness in face of the problems of life. Only by spiritual regeneration can the world find any hope of permanent reconstruction.

MARGARET SMITH

CIVIL LIBERTIES

[**Roger N. Baldwin,** Director of the American Civil Liberties Union, was associated with James Weldon Johnson as trustee of the American Fund for Public Service. In this article he draws a very hopeful prospect for the noble cause of liberty for the individual and the State. The world is fast dividing itself between those who uphold the ideal of Liberty, but who still are weak in the application of its principles, and those like the Soviet Union who "do not recognise civil liberties except as weapons of propaganda for their side."—ED.]

Almost anybody anywhere in the world would agree to the principles we call "civil liberties" once they were clearly explained. They represent such common desires that they meet almost instant acceptance. The right to speak one's mind freely, to associate with others in any enterprise, to read, write and publish on public questions, to listen to any radio programme, to see any motion picture, to travel without restriction and to be protected from arbitrary interference with what one desires to do without violating the rights of others,—all these are such universal desires of all men and women that they hardly need justification.

But "civil liberties" as governmental guarantees of these desires are among the most highly controversial issues in the world. Hardly any government exists, even the most democratic, which does not curb these rights in some way. Censorship of printed matter, radio and movies to protect public "morals" or to control "subversive political activities" marks every country in the world in some degree. Bitter debates as to their justification take place in legislatures; frequent court cases based on resisting the controls attest to their conflict with what people regard as their rights. Speech and publication on public questions is limited in many democracies by penalties on advocating unlawful means of change in political or economic institutions, or by the laws of libel. The right of association is limited by bans on "Fascist" organizations or on Communists or by restraints on trade unions. Travel is regulated by passports and visas, often arbitrarily denied because of political views. The rights of persons arrested for offences are so uncertain even in the most democratic countries that the courts are filled with cases on appeal challenging one or another denial of those rights.

If all this is true of democratic countries, it is of course perfectly obvious in dictatorships. No civil liberties can exist in a single-party State where the right of political opposition is denied, though Fascist and Communist States both profess that they have suppressed exploitation by private capitalists and created most modern forms of communal,

not individual, liberty. The Communist contention that Russia presents a superior form of democracy to the Western world is honest enough in regarding as democratic the complete State control of the economy for the welfare of the people. But its rejection of democracy as a process of change by free popular choice of the governing classes should deny the Communists any recognition of their right to the word. Economic liberty, which Communist States claim to have achieved, is impossible without political liberty, for the right to change the governing class is denied.

We may therefore consider civil liberties as part of the organization of democracy, and the essential part. For, without freedom of speech, press and organization, no democracy exists. Other rights are important but secondary to the power of the sovereign people to change their governments. Freedom from racial and religious discrimination, equality of the sexes before the law, access to public education for all—these and other liberties, essential as they are, follow the primary right of the people to control their government. Many democracies long denied these secondary rights, and some still do deny them. But with the essential civil liberties as tools they can gain them.

We live in an era when democracy is struggling to expand. It is the form of actual government in only a minority of the seventy-five nations of the world. The rest are dictatorships, colonial countries under alien rule, militarily occupied countries or democracies only in name. The expansion of democracy is based on the rise in the last half century of vast popular movements demanding a share in control of governments. The most powerful of them politically is the trade union movement, represented by an increasing number of Labour and Socialist governments. Less powerful but quite as significant in the history of human emancipation is the movement for the equality of women with men before the law.

More far-reaching than either in the reorganization of the world's economics is the rise of the colonial peoples to the full stature of nationhood. *The era of Western imperialism is going forever, and with it the most brutal and sweeping denials of civil liberties in history.* No record, not even that of the existing Communist dictatorships, equals the suppression which accompanied for several centuries the rule of the European nations over Asiatic and African subject peoples. And that suppression was dictated, paradoxically, chiefly by nations which professed democracy and practised it, but only at home—England, France, Belgium and Holland.

Even the United States, not to any such extent a colonial power, has been guilty of the same hypocrisy in governing some of its island possessions in the Pacific and the Caribbean. The dual standard arises from the concept of white men's

superiority, based on the power of exploitation. What is good for white people, that concept holds, cannot be applied to inferior darker races, especially when profits are assured by holding them down. It must be confessed by an American that such an attitude still marks our treatment of Negroes in the Southern States, a survival of the subjection of slaves. Our sole comfort is to be found in our tendencies to do better and to acknowledge our sins.

These and other impulses to an expanding democracy find voice in the principles laid down in the United Charter. It is far in advance of any international declarations ever made in its recognition of the principles of civil liberty as applied to racial equality, minority rights, equality of the sexes and human freedoms generally. But when it comes to applying these principles vast obstacles arise. The first and most difficult is that the United Nations cannot interfere in the domestic affairs of member States—though, it is encouraging to note, that limitation appears to have been breached in the case of India's successful complaint against South Africa's violation of treaty rights in its treatment of the Indian minority. Where other States can establish a claim to interference in behalf of their nationals residing abroad, the obstacle may be further overcome. It is at least the one hopeful precedent to date.

But what cannot be done by intervention in the internal affairs of States may be accomplished by conventions between them. The Commission on Human Rights, tackling the immense problems of international freedom of communication by press, radio and motion-pictures, is proposing an international agreement which those nations will sign who wish to adopt the recommended practices. Thus a beginning can be made toward overcoming censorships, restrictive taxation, bans on radio reception and bars to the free travel of journalists and newsreel men. An international conference to consider these and other aspects of freedom of communication is now set for Geneva in March of 1948, the first such attempt in history to organize internationally the basic civil liberties of expression in all media.

This is, in my opinion, by far the most useful and promising approach to freedom of speech and of the press. Any agreements reached for international freedom are bound to have internal effects in all signatory countries. It would be impossible, for example, for the United States to adhere to such a convention and to continue our present restrictions on the importation of motion-pictures and our censorship of foreign literature. Abolition of international censorships would necessarily result in abolishing domestic censorships, which the United States, like most other countries, exercises over printed matter in the mails and, through a number of State boards of motion-picture censors, over films.

But demands for even larger international recognition of human rights than communications have pushed the Human Rights Commission to the formulation of an all-inclusive international Bill of Rights, which is still in the early stages of discussion. The preliminary drafts cover all conceivable rights: those of speech, press and association, equality of the sexes and of races and religions before the law, guarantees of fair trials, freedom from arbitrary power, and the social and economic rights of work, social insurance, leisure and education. So ambitious an undertaking may seem visionary in the present state of the world, but it indicates a universal desire to put before the nations a set of obligations toward which all governments should work. The International Labour Office over the years has succeeded, without compulsions of any sort, in winning recognition of fair labour standards, despite the failure of many countries to adopt these in law. By the pressure of public opinion, international conventions and the possible expansion of the jurisdiction of the International Court of Justice, the world may increasingly be brought to greater uniformity in adopting the guarantees of civil liberty inherent in the desires of all peoples everywhere.

What I have said of the major projects of the United Nations for civil liberties also applies to the work of the Commissions on the Status of Women, to the Trusteeship Council and to UNESCO (the United Nations Educational, Scientific and Cultural Organization). Slowly and painfully the nations are at work, for the first time in all history, at charting a course toward universal freedom. The attempts and concepts at any rate are far in advance of anything ever tackled by the old League of Nations.

It is evident, of course, that the road to any such goal is blocked at present by the sharply differing ideas of freedom entertained by the so-called Western nations and those led by the Soviet Union. Reconciliation of those ideas appears at present impossible, even in the most elementary areas, such as that of freedom to gather and transmit news anywhere in the world. The Soviet concept of control of information in the interest of national policy clashes with the Western concept of freedom of all agencies to gather and disseminate news on any basis—on the basis of private profit, prejudice and political interest as well as of impartial service to the truth. Since *the Soviet Union and its satellites, as well as the Communists throughout the world, do not recognize civil liberties except as weapons of propaganda for their side,* reconciliation with the democratic world upon this issue would appear to be highly improbable.

I am not among those who consider attempts at reconciliation by compromise now desirable. Without Russia and its friends, the democratic world can go ahead with setting

its own house in order. We are far from practising what we profess. If we can gain an appreciable measure of unity on civil liberties outside the Soviet area, we can lay the foundations for a world democratic order which will not only successfully resist Soviet expansion, but ultimately undermine it and force the Soviet Union and its friends in.

This is manifestly a large order. It requires not only the abandonment of the dangerous tendencies of democratic countries to support the economic privileges of the propertied classes and to thwart the rise of labour to power but also popular forces committed to socialism or at least to a programme of nationalization and a managed economy. There is some evidence that, however painful the process, the democracies are learning that capitalism and democracy are not synonymous. They have learned that imperialism and democracy cannot be reconciled. They have learned that democracy demands that women shall have full equality before the law. They have conceded political and economic power to the trade unions. The democracies may yet be detached from their historic bondage to the propertied classes, not by grace of principle but by the force of popular pressures.

Civil liberties as the means for effecting change by democratic means have a primary claim on the concept of creating a united world. It cannot be united by dictatorship. We confront either war between the two worlds now facing each other or the ultimate triumph of the democratic world. *I have every confidence that the world of Soviet and Communist concepts of "progress by dictatorship" will yield, and without war, once we on the democratic side have proved our capacity to live up in fact to our faith.* It is only our failures that make Communist expansion possible. But we will not fail if the popular forces, now building greater power in most of the democracies, succeed in overcoming the resistance of the guardians of property and privilege. The basic struggle today for civil liberty is not therefore between the democracies and Communism but within the democracies themselves, between reaction and popular power.

In India, as in the United States and elsewhere, the issue is the same. It differs only in the degree of strength of the forces on the two sides. But a long view of history leaves little doubt of the ultimate universal victory of the vast popular battalions of freedom.

ROGER N. BALDWIN

SOCIALISM COME TRUE

[Today, when some form of socialism is obviously the next step, economically, this account of the practical systems of socialism worked out by Jewish agriculturists in Palestine should be of general interest. It is written by **Dr. Anita Kashyap,** of German Jewish origin but an Indian by marriage. Dr. Kashyap, who holds the Doctor of Laws degree of Heidelberg University, has been working with her pen and over the radio to help to bring about an understanding between East and West.—ED.]

It is often not realised that Russia is not the only country in which the socialistic experiment has been carried out, but that there is another country where pure socialistic communities exist and flourish: This is Palestine.

These days, the name of Palestine is associated with political unrest, with terrorism and suppression, with seemingly irreconcilable arguments about its future destiny. It is often forgotten that whatever its ultimate political fate may be, Palestine has already created something which may well serve as an example to other countries; *viz.*, the kind of life which exists in the agricultural settlements in Palestine in which more than a quarter of the Jewish population lives. To anybody in India concerned with or interested in the problem of rural reconstruction and the regeneration of village life the socialist experiment carried out in the Jewish settlements in Palestine should be of particular interest.

There are two kinds of settlements there: the Kwutza or Communal Settlement and the Moshav or Smallholders' Settlement. Both are founded on co-operation.

In the Kwutza, co-operation takes the form of complete sharing. All land and all property are common. No man or woman owns anything. No pay is given for work but each settler gets all his requirements provided, such as food, clothes and housing. The leading principle in the Kwutza is that no hired labour may be used. The settlers do all work, even the most menial, themselves.

Every Kwutza has two buildings which stand out from all the others: They are the large Dining-Hall and the Children's House. All settlers and adult members of the community take their meals together in the common dining-hall. Here is also the social centre of the community, where all meetings take place and where frequent lectures and concerts are arranged. All settlers are allotted certain living and sleeping quarters in the communal houses. Married couples get a room to themselves. All children of the village live together in the Children's House and are brought up by members

of the community specially qualified for this job. Their upbringing is the concern of the whole community and all settlers together decide about details of their education etc. Though the children eat and sleep apart from their parents they spend the evenings, the Sabbath and the holidays with them. This system of communal education has proved very successful. The children's affection for the parents and the parents' care and concern for the children is as great as in any family living in an individualistic style. But this system leaves the women free to share in the hard farm work of their husbands without having to worry about children and household. Moreover, the children get a more careful upbringing and better education than an ordinary farm family living on its own can possibly afford.

The Kwutza is a democratic society. All members are on a footing of complete equality, no matter what kind of work each may be doing. One may be the Secretary of the Kwutza and do the most responsible work or he may have to clean the floors or wash dishes, and have the same rights and enjoy the same privileges. The supreme governing body of the Kwutza is the General Meeting of the members. While the settlement is still small the General Meeting decides all questions. After the settlement has grown, and often counts several hundred members, a special Committee is elected—usually for one year—which is entrusted with carrying out the business affairs of the village.

The most important task of this committee is the allocation of work. Every evening a notice is posted in the dining-hall informing the members of the work each of them is due to carry out the next day. Naturally the committee tries to allocate to each member the work he prefers and in which he is expert, but the consideration of the village as a whole always comes first.

No money passes in the village as there is no need for it. Only when one goes on a holiday—and each member gets a fortnight's holiday annually—is he given a sum in cash according to his probable requirements outside the village. The Kwutza itself of course conducts business relations, sending its produce to market and buying the requirements which it cannot produce itself, but inside the village there is no money used.

The second type of agricultural settlement is the Moshav. Here the land does not belong to the village as a whole but is given on hereditary lease to the individual settler, who cultivates it, enjoys the fruits of his toil and after his death passes his rights in the land on to his children. In these settlements also there is the principle of Self Labour. No farmer may employ hired labour on his farm. No farmer receives more land than he can cultivate with the help of the members of his family. There is further the principle of co-operative marketing. No farmer may sell his produce independently

but each must market it through the central village co-operative which in turn markets its produce through the Palestine Co-operative Society. All families share in public expenditures.

No farmer can sell his farm unless the General Village Meeting approves the prospective purchaser's becoming a member. Care is thus taken that the new member fits into the community and accepts all communal responsibilities. All bigger agricultural machinery is owned by the village as a whole and there is joint purchase of all material required for the village.

The General Village Meeting of all members is the supreme body in all village affairs, economic, social and cultural; but it does not decide about the work to be done, which is left to the decision of the individual farmer.

The main difference between the Moshav and the Kwutza is that in the Moshav each farmer and his family have their own house and farm; there is no common Dining-Hall and Children's House in the Smallholders Settlement. Each farmer lives his private life with his family. Private property is allowed. The individual farmer is responsible for his farmstead and manages it according to his own judgment. The Smallholders' Settlement seems to me a most successful attempt to organize a village in such a way as to combine the independence of the individual family with the maximum degree of economic and social co-operation and equality.

Neither the Kwutza nor the Moshav must be confused with the state-controlled Kholkoz system in Russia. The settlements in Palestine are autonomous bodies which determine their activities on their own responsibility and independent of any governmental interference. These settlements are socialistic because their founders wanted them to be so, because they wanted to live a life of co-operation and sharing, because they wanted to be the pioneers of a better society.

Whatever our attitude to the political problem of Palestine may be, the achievements—economic as well as spiritual—of these Jewish agricultural settlements should be a model and a challenge to all of us who dream of a new and better India.

ANITA KASHYAP

THE VALUE OF METAPHYSICS

[We publish below the paper on this important subject which **Dr. Jehangir N. Chubb,** Professor of Logic at Elphinstone College, Bombay, read before the Twenty-Second Session of the Indian Philosophical Congress, held at Benares in December 1947. He makes a pertinent remark about the kind of philosophical education which our colleges impart. Under our own system of Government, which is now emerging, a reform in the Philosophy curricula of our universities and a ruturn to our old native evaluation of philosophy are due. We hope Professors like Dr. Chubb will work for this reform, so essential to the intellectual and moral welfare of our people. Without the aid of a living and vitalizing metaphysics our physical life and action will deaden public thought and public morals.—ED.]

"Reason was the helper, Reason is now the bar."—SRI AUROBINDO.

Metaphysics is a system of speculative judgments about a Reality that transcends our normal experience. That this is so and that there is a discrepancy between the ultimate truth and the truth of our experience is seen from the nature of metaphysical judgments. These are presuppositions, necessities of thought, of the nature of "must." Of Reality the metaphysician is constrained to say that it must have such and such a nature and not merely that it does. What is contained in experience simply is. It is self-revealing *(Swayam prakash)* and its existence does not need to be supported by argument. What must be (and not merely is) is not then revealed in given experience, but is postulated as the underlying presupposition of such experience. It is felt as something that ought to be but is not yet or is not yet realized to be. This consciousness of "must" and so all speculative thought is to my mind evidence of imperfect comprehension and necessarily points to a mode of realization in which the truth aimed at loses its postulational character and becomes actual and living in a direct awareness.

Metaphysics therefore is a form of faith and is not knowledge. It is or should be dynamic in character but not merely in the sense that it must overflow its own formal limits and organize a world in which all aspects of life, religious, moral, æsthetic and practical, are absorbed and transformed in the light of the ultimate principles revealed to thought. This is the highest value attached to thought in European Idealism, particularly the Idealism that owes its inspiration to Hegel, though such an estimate of thought's function and value would perhaps be repudiated by the medieval thinkers in Europe and certainly by the Mystics of all times and in all countries. Indian philosophy has never, except in the

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unorthodox materialist schools, countenanced this exaggerated importance accorded to speculative thought but has regarded the intellect (by which it meant that in us which speculates and pieces together the fragments of our experience—the *buddhi*) as useful in pointing the way to an experience completely exceeding itself or as an instrument for translating in lower terms, for the benefit of the unillumined intellect, the structure of such experience. Indian Philosophy, at least in its origin and intention, has been dynamic not merely for action in the world organized by speculative thought—it has been that too—but for a supreme and direct realization of Truth of which our deepest speculative insight possesses but a vague image or a symbol. It is as though a sleeping person were to construct a dream symbol of the awakened consciousness, but to entertain the dream symbol is to possess a faith in, but not knowledge of, the state beyond dreaming. To the dreamer the waking state is what must be, but is not yet realized by him to be.

Thus there are two levels of faith, the one static and the other dynamic. Static faith is a mode of apprehension which may admit of indefinite expansion and overflow into the diverse channels of the mind's expression and activities, but remains static with reference to its basic structure and principles of organization. Its dynamism therefore is relative and internal to it; it can at best result in increase and modification of the substance of its experience but is incapable of bringing about a radical transformation of its character. Such faith is therefore inherently static. It contains movement held within a fixed point of resistance, a play of forces and possibilities within a determinate and rigid framework. Its movement too is only apparently free and spontaneous because it is unaware of its own background which conditions and moulds it into determinate shape.

There is, however, a faith which is dynamic in its very essence because it presses towards a total transformation of the very substance of its experience and the emergence of a new principle of integration or wholeness, a new mode of awareness in which Truth is perceived simply as what is and not as what must be. The lower or static faith accepts the basic principle of organization which belongs to the intellect and seeks to transform the materials of experience in the light of this principle. The higher or dynamic faith aims at the transformation of this very principle and therefore at a new integration of the totality of experience. There is, as Sri Aurobindo says, an intuition present and functioning in all things and at all levels of experience. But up to and in the intellect it functions as it were from behind a veil, a darkness or fundamental Nescience —*Avidya*. Static faith is the veiled action of this Intuition which is wholly unconscious of its background

of Nescience and which, because there is no suspicion of its conditioning, does not demand a radical change. In dynamic faith this background is suspected though not known and therefore there is our effort to break through it to recover the basic Intuition in its pure form and unimpeded function. There is not merely change in the substance of consciousness, leading to modification and expansion, but a transformation of the substance itself, not a process of becoming on the background of static being, but the emergence of a new level or dimension of being.[1]

I have said that Metaphysics speculates about a Reality which transcends the experience from which Metaphysics arises. But, though it transcends our experience, it is not wholly unrelated to such experience, for otherwise Metaphysics would have no base from which to operate and its elaborate construction, lacking the objective necessity of reason, would be dissolved into a purely subjective and contingent creation. Indeed Metaphysics has sometimes been dismissed as pure fabrication resting on no foundation of truth, but such a wholesale condemnation carries with it its own refutation. This is not for a reason that is usually regarded as final, *viz.*, that the assertion of the invalidity of Metaphysics is itself a piece of unconscious Metaphysics refusing to recognise its true character. This need not be so, for the judgment on Metaphysics may be pronounced from a level of experience which is metaphilosophical, and so not itself subject to the defects of speculative thought. The contradiction is more subtly concealed. It lies in the endeavour to communicate this judgment to one who is still at the level of Metaphysical thought. For a person who has not had a direct experience of the alleged worthlessness of Metaphysics cannot acknowledge or even entertain the truth of so radical a judgment passed on the constructions of his intellect. To call upon him to admit and so give intellectual assent to the judgment that makes out the instrument of his understanding to be wholly defective is like inviting a man to declare that he completely and at all times departs from truth. Such a declaration has no coherent basis and so would immediately cancel itself. The same is true of the judgement passed on the intellect. It cancels itself if addressed to the intellect, because it recognises in such communication a power and a capacity for comprehension in the intellect which is not wholly born of darkness and

[1] This is the same teaching as that which H. P. Blavatsky put forward in her *Voice of the Silence* (1889). Explaining the reference in the text to letting "the fiery power retire into the inmost chamber, the chamber of the Heart, and the abode of the World's Mother," she says: "The 'Power' and the 'World-Mother' are names given to *Kundalini*—one of the mystic 'Yogi powers.' It is *Buddhi* considered as an active instead of a passive principle (which it is generally, when regarded only as the vehicle, or casket of the Supreme Spirit ATMA). It is an electro-spiritual force, a creative power which when aroused into action can as easily kill as it can create."—ED.

ignorance.

If Metaphysical studies, then, are to be encouraged in our system of education, the real value of Metaphysics must be clearly recognized. This will result not merely in correcting the exaggerated importance accorded to it in particular and to the intellect in general, but in transforming the system of education itself, the emphasis falling on the liberation of the mind from all conditioning and the possession of a dynamic faith in the realization of eternal values.

Philosophy in India has always been understood as a handmaid of Religion, by which was meant not the performance of rituals or the acceptance of a creed, but a positive experience of attunement with a secret divine will. But *Philosophy as taught in modern universities in India has fallen completely from that high ideal and has become just as much of an intellectual game as Philosophy in Western Universities.*

The association of Philosophy and Religion has been misunderstood by Western Scholars who write Histories of Philosophy. I shall not discuss the remarks made on Indian Philosophy by W. T. Stace in his *Critical History of Greek Philosophy*. They are cheap, ignorant and bordering on the inane. But less irresponsible thinkers are also seriously of the view that India has no Philosophy in the strict sense of the term. The reason they urge is that Philosophy is a search for Truth through the instrument of the intellect. Now the intellect must be autonomous, that is to say, free to develop along its own lines and accept only those conclusions at which it arrives by its own effort and not those which are dictated to it by a supposedly superior revelation of Truth. Thought in Indian Philosophy, according to them, is not autonomous but is tied to religious authority. It is free only to the extent that its ingenuity is allowed play in giving a systematic and persuasive form to a body of truths which are communicated to it by the *Shastras* and submissively received.

This criticism is based on a half-truth coupled with a fundamental misunderstanding. There is no doubt a tendency in Indian Philosophy, though I think not necessary to its spirit, to reject a view which does not have the sanction of the Shastras. It is felt that to refute a doctrine it is enough to point out that it is not in conformity with truth supra-rationally revealed. But, while acknowledging that this is a principle accepted by all philosophers of the so-called orthodox schools, it is not enough to rest here. We must ask what the value of this principle is and how it is applied in practice. In the first place, even when a thinker like Shankara rejects a doctrine because it is not in conformity with *Sruti* he does never in actual practice take this seemingly summary dismissal as final. The doctrine is also proved to be wrong by a set of arguments that acknowledge no authority save the cannons implied in

reasoning. Thus a provision is made for a full and free expression of thought unfettered by dogma.

Secondly, the revelations in the Shastras are not restricted to a single rigid formula or a narrow and clearly specified body of truths. They range over the entire field of spiritual experiences and so provide bases for the construction of thought systems which, taken by themselves, appear to stand in opposition to each other. I am of the opinion that the energy expended in the life-and-death polemical discussions between the different schools of thought was to a large extent, if not entirely, mis-spent. Each substantial spiritual experience is valid, though its validity cannot be established in terms of the criteria used by thought for discriminating the true from the false. Each experience transcending thought generates a logic of its own, so that the different logical systems are in their true nature incommensurable, because they are based on experiences which cannot be measured against each other precisely in terms of rational thought. To my mind, the defect shown in the development of Indian thought is not in the fact of its alliance with *Sruti* but in its not clearly recognizing the implications of this alliance and using philosophy as an instrument, not merely for inellectual training and clarity, but for the less justifiable purpose of dialectical confutation.

The misunderstanding on which rests the view that Indian thought is not philosophy in the strict sense is natural to those whose minds are caught in the limitations of the intellect. It is the belief that Indian Philosophy accepts *Sruti* as an act of faith or intellectual submissiveness to a superior authority and, in so assenting, claims to have knowledge of the ultimate Truth. If reference to *Sruti* was understood to be merely a method of obtaining knowledge which it was felt could not be obtained by the unaided efforts of the intellect, then the criticism would have some validity. But this is to overlook the fact that Philosophy in India was regarded as something that leads to a dynamic change through meditation, but is not itself —or not yet—knowledge. That is, in Indian Philosophy there is not only thought but the understanding or the effort to understand the significance of thought. It is not enough to say, as Western Rationalism[1] would say, that thought is the response to the instinct of curiosity or a sense of wonder, and imagine that one has understood its nature. *Thought is the result of the light of Truth impinging on the darkness of the Soul and creating in it a restlessness and a vague aspiration towards itself, which the mind, not being aware of the veil from behind which the light operates, immediately translates into a quest for speculative synthesis or coherence*, that being the test of the final form of

[1] I use this expression of the Platonic tradition which regards Reason as the divine element in man.

experience which is natural to its understanding. The specific problem raised by the intellect in response to this original impulse—the light impinging on the darkness—*i.e.*, the translation of it as an underived sense of curiosity or wonder, the desire to know for the sake of knowing (knowledge of course being conceived in terms of its own limitations), is not wrong. It is natural to the intellect and so is necessary as a first step. But it is clearly provisional and the mistake of Western Rationalism consists in taking it to be final.

This fixing of the problem in a rigid unalterable mould—which is what is implied in the statement that Philosophy begins in wonder—reveals a false precipitation of the mind and so leads to a corruption in its response, because it becomes a response not only to the light but also to the darkness. The intellectual statement of its problem and the terms of its solution imply an inevitable distortion but not a destruction of the light that impels the mind to move, forward. There is a distortion because the metaphysical problem, unlike a scientific problem, is a subtle projection of an inner conflict on the plane of seemingly disinterested ideas. It is not, as it is claimed to be, the expression of a passionless and detached theoretical interest. It is a practical problem of wanting and not wanting, of inner, confusion and lack of integration, which the mind, being unaware of it, translates into an objective theoretical problem. Or, to put it differently, the distortion is created because the original impulse is covered over and so is choked off by the mind's creations and resistances. Thought, therefore, which precipitates itself into speculative systems and pursues this action in ever-deepening grooves of its ideas, cannot understand its own significance, but takes itself for granted and, ascribing its movement to an innate sense of wonder, believes it has completely accounted for it. Its faith becomes static and so closes the door to its own eventual transformation.

The autonomy of thought in European Rationalism is therefore illusory. It exercises merely a crippled freedom, because it has cut itself off from its source and has ceased to be an instrument for the realization of a higher will and consciousness. To become fully aware of itself as an instrument for a change of consciousness, and so of itself, is its true function and significance. And if we understand this, that thought is but the veiled form of a higher consciousness, we shall see that the tables have been completely turned. It would now appear that in the proper sense of the word European philosophy (excluding medieval philosophy) is not philosophy at all but an intellectual game, a mere exercise in dialectic like abstract mathematics and, granting its effect of sharpening the mind, barren, lopsided and incapable of penetrating to the heart of Reality. Itself functioning in the abstract, it can

only achieve an abstract integration of our surface experiences. But to understand the inner significance of our experiences and so to bring out a radical transformation and integration in terms of a principle felt as descending from above or as emerging from behind the *Ajñāna* of our conditioning—in other words, to become alive to reality and not merely to describe it in terms of lifeless categories—this is a novel adventure, not of the speculative mind but of that which becomes aware of the provisional character of the thought problems and the thought processes and so tansforms the static into a living dynamic faith in realization. With reference to the conditioned thought this new process can be described as an *awakening* or a lifting of consciousness to a new dimension of itself.

How this awakening comes, how faith which is dynamic is turned into realization, will be discussed in another article.

J. N. CHUBB

JUSTICE RULES THE WORLD

The key position of the individual in the question of world peace was brought out by Sir Archibald Nye, Governor of Madras, in his address to the local Rotary Club on December 2nd on "The Last World War." He held preparedness for defence to be necessary since "you can only assume that war will not take place if you banish evil from the hearts of men." But he emphasised, according to *The Hindu* of December 3rd, that

> in the last analysis it was not the machinery alone that mattered. It was the men that handled the machinery.... It was a question of national character Upon the character of the nations the fate of the world depended ultimately.

That the young men (and women also, we may add) should be brought up on high moral principles and should be well disciplined is none the less important for being a truism. Sir Archibald's reminder also that world developments are not wholly shaped by present effort is salutary. However much greater the power of exertion than self-made destiny the latter cannot be omitted from the reckoning. Every Hindu will see a reference to the impersonal and inexorable law of Karma, or of cause and effect, in Sir Archibald's warning that "there was a Power above which was watching what was happening. Those countries which took note of this would perish."

The Governor of Madras also implied the working of this Law of Moral Retribution when unveiling the portrait of Gandhiji in the Legislative Council Chamber he said—

> People who think that we should avenge irrespective of justice are the forces of evil. It seems to me that it largely lies in the hands of Gandhiji and the doctrines which he has preached today whether this country will face its problems with tolerance and justice, or whether it will face it with meanness. Surely, there is no question as to which way we should go.

NEW BOOKS AND OLD

COMMUNISM VERSUS DEMOCRACY: THE NEXT STEP*

"The most insidious attack on the unity of mankind," says Professor Ginsberg, "comes from those who insist on the relativity of all moral ideas, and who deny the existence of universal principles binding on all men." That is true; and it is also unfortunately true that doctrines of moral relativism are, at the moment, gaining rather than losing ground. If one such doctrine, embodied in the behaviour of the powerful and highly organised nation of Germany, suffered material defeat in the last war, another such doctrine gained half the victory. The defeat of Nazism by an adventitious and unreal alliance between Democracy and Communism is symbolic of the moral confusion and perplexity of today. For democracy—of the Western sort—is based upon the acknowledgment of universal moral law, which enjoins that men shall be treated as ends and not as means, and therefore must be respected as persons capable of freedom and responsibility; whereas Communism declares that morality is merely derivative from economic organisation, and has no independent status.

The conflict between these two doctrines is profound, and irreconcilable. Moreover, since they have an immediate influence on the behaviour of the nations who profess them, it is hard indeed to believe, with any confidence, that the ideological conflict will not issue in physical conflict. For whereas the conception of universal moral law, which is quite fundamental to Western democracy, offers a basis for the peaceful resolution of conflicts of power, the conception of moral relativism, which is equally fundamental to Communism, offers no such basis. Democracy depends, indeed, on the peaceful resolution of conflicts: Communism insists that, at least in the one matter which, on Communist philosophy, underlies all social relations today—the conflict between Capitalism and Socialism—peaceful resolution is utterly impossible. This exclusion of the possibility of peaceful resolution of conflict is likely, in the not very long run, to precipitate the conflict itself.

Against the desperate urgency of this situation, the restrained optimism of Professor Ginsberg will strike the reader at times as a little remote. Yet, once we have grown accustomed to the subdued tone of his sociological idiom, we can detect the reality of his concern with the human predicament, and acknowledge the justice of his judgments. For he does not fall into the pit, as many sociologists do, of attempting a purely detached analysis of social process. He is aware that sociology itself becomes chimerical unless human history is regarded as a unity, and that this unity is conferred upon it by the effort of reason. In other words, the assumption of sociol-

* *Reason and Unreason in Society* By MORRIS GINSBERG (Longmans, Green and Co., Ltd., London. 15s.)

ogy is that reason is implicit in the process of history. That does not mean that, without conscious human effort, the social process will continue to manifest reason; but rather that, in order to make sense of history, we are compelled to regard it as a process-making for reason. But that is no guarantee of its future rationality. That depends on what men do to preserve the unity and rationality of social process. As Professor Ginsberg puts it:—

> The trends of sociological facts, so far as I can see, do not point with any certainty to a unitary principle which could enable us to pass from the partial and relatively external processes of unification, which have been occurring amidst much violence and conflict, to a deeper form of organic connections binding into a unity the whole of mankind. The unification hitherto achieved is in itself no guarantee of further and more intimate connections....In the long run the most important argument for the unity of mankind is not that unification has been proceeding and must continue, but that we can conceive of a good common to all mankind and therefore ought to work for it. The clarification of this conception and recognition of the obligation which it imposes upon us may well turn out to be an important and perhaps decisive factor in converting what is at present an abstract idea into a living reality

That is to say that, in the last resort, the unity of mankind depends upon the moral will employed in the service of an ideal which is clearly conceived by the human reason as good. In another place Professor Ginsberg, discussing the question of moral Progress —which is intimately connected with Unity, since moral Progress cannot be rationally conceived except as an advance towards such Unity—says:—

> Further progress depends on whether we can formulate a coherent and comprehensive conception of a good common to mankind, whether we can acquire sufficient knowledge of the conditions which are necessary for its realization, and whether we can, in the light of such knowledge, generate a common or co-operative will with sufficient energy to bring these conditions into being.

This borders on truism; and the irreverent might say it hardly needed Sociology to tell us that. Nor would it be difficult to give the abstract phrases a more concrete content. Manifestly common goods for all mankind are Peace and Justice. The conditions necessary to realise them are not far to seek, since they are interdependent. They would be satisfied by the creation of a society of nations subject to Law, and whose members were restrained from breaking it. This is impossible except on the fundamental principle of democracy: that the minority must accept the majority decision.

These are crucial questions today. Perhaps it is an omen of good that they are appearing in their naked magnitude on the central scene of high politics. On the one hand the Russian use of the veto-power demonstrates the sheer impossibility of a world-society except on democratic principles: on the other, the tremendous demand now being made upon the U. S. A. by the democratic nations after the Paris Conference demonstrates that *democracy, in order to survive, is in immediate need of a revolutionary advance in international morality*—the acceptance by the wealthiest and most powerful member of the democratic confraternity of the duty of rendering aid, on a colossal scale, to the weaker members in time of peace.

Thus the large issue becomes startlingly plain. Communism offers mutual aid, at the price of a retrogression into violence: Democracy, eschewing violence, hesitates over the plunge into

mutual aid. The decision rests with the democracy of the U. S. A. Two radically opposed conceptions of human urity and moral progress are now confronting one another: one monolithic, and based on the denial of the freedom and rationality of man, the other based on the assumption of that freedom and rationality. And the effective decision between them will be taken by the "average man" of the United States.

That is a demonstration, at once homely and superhuman, of the central pertinence of the theme and title of Professor Ginsberg's book: *Reason and Unreason in Society*. They are, indeed, the great antagonists in the world of today. But the victory of Reason, which is the victory of Morality, can be won only by an effort of the human will, and an intuitive understanding that the moment has come when Reason demands what has hitherto been considered unreasonable: namely, Love.

J. MIDDLETON MURRY

Islam in the World. By DR. ZAKI ALI, (Muhammad Ashraf, Lahore, Rs. 8/-)

In recent years a number of books have been published dealing with the present position of Islam and its future, assessed with reference to its past history. This book is divided into two parts: the first describes the expansion and evolution of Islam from the time when it was first revealed up to modern times, and the second and more interesting part deals with the present awakening of Islam and its future. The first part does not claim to be original and is necessary to those who approach the subject for the first time. The book itself is intended for Europeans and other Non-Muslims. The second part, which also is largely historical, brings the account down to almost the end of 1946. It is divided into four chapters "The Present Awakening of Islam," "The Emancipation of Islam," "Islam and International Affairs" and "Islam in the World." These titles overlap and, indeed, there is no clear division of subject between the chapters. The account of the present activities in the Muslim world is comprehensive but superficial and there is no real attempt to assess the forces that are at work in the Islamic world. In particular the reorientation in Muslim theological thought and practice after the impact of the West, has not been appreciated, and the force which this impact has created is hardly referred to. Nevertheless, the book contains an interesting and readable account of the recent history in the Islamic countries of the Middle East and in India. The political developments in India are naturally described from the point of view of the Muslim League and the events described are probably too recent in history for their true significance to be fully assessed yet. The account of the Indonesian and Chinese Muslims is more sketchy; it is not easy to obtain accurate information of the happenings in those two countries. It is on the whole a readable and informative book, though undoubtedly written with the object of justifying the activities of the Islamic world.

SIR F. B. TYABJI

Miracles. A preliminary Study. By C. S. LEWIS. (Geoffrey Bles, Ltd., London 10*s.* 6*d.*)

This book, in spite of its title and subtitle, is not primarily a philosophical treatise on miracles, but an attempt to vindicate the Christian's faith in the central miracles on which his theology depends—the Virgin Birth, the Incarnation and the Resurrection of Christ. The first half of the book consists of a defence of theism, since, obviously, the very possibility of miracles depends upon the existence of an overruling Power or Purpose which, having created the natural world, is perfectly capable, if It so desires, of causing strange anomalies in its behaviour. So far, probably, every theist would agree with the author, though many would add that, though doubtless miracles could happen, there is no sufficient evidence that they ever have happened, or that God, having created an orderly universe, has ever interfered with that order.

But when the author goes on to claim that this is precisely what has happened and that that happening is the one really significant event in the history of the world, many, probably most, readers will begin to find the thesis unacceptable and the argument unconvincing, largely because it leaves too many important things unaccounted for. For example, Dr. Lewis has no use for "religion" as such, but only for the Christian religion. In fact he confesses frankly that the chief obstacle to the acceptance of the Christian religion is neither the irreligion of the sceptic and the atheist nor the agnosticism of the scientist, but the religion of the many who believe in God and in the quest for spiritual realities, but who are unconvinced that the evidence is adequate for believing that at one moment (and at one moment only) in the history of the human race God broke through and established a miraculous relationship with His creatures.

Dr. Lewis is right; it is extremely unlikely that anyone who cares deeply about his own religion and finds it spiritually satisfying, will draw from this book the least incentive to change it in favour of Dr. Lewis' miracle-based Christianity.

The most powerful passage in the book is the last paragraph of Chapter XI, which embodies a genuine mystical experience and makes one feel that, if Dr. Lewis would turn from trying to prove the unprovable and the incredible and write only about what he knows from experience rather than from argument, he might make a very valuable contribution to the literature of universal mysticism.

MARGARET BARR

The Gift. By J. D. BERESFORD AND ESME WYNNE TYSON. (Hutchinson and Co. (Publishers), Ltd., London. 9*s.* 6*d.*)

This book, the last to which Mr. Beresford can put his name, bears some resemblance to *William Jordan, Junior*, a novel by the late J. C. Snaith, and one which the poet-mystic A.E. affirmed to be one of the few really mystical works written by an English novelist. This story deals with a young man named Luke Forman who, even in childhood, cannot endure the sight of a

hen having her neck wrung. Most people in his neighbourhood regard him as impossibly good. When one of the characters suggests that he would do well as a carpenter, we can see the parallel which the authors are drawing.

Not only does Luke suffer for his saintliness at school, but, when the Second German War comes and he objects to taking life, he is sent to an asylum. Here the psychiatrists have a grand time discussing his symptoms. The novel is, in a word, an account of what would probably happen to Jesus if he were to be born in our age.

To say that the novel has any distinction would be a falsehood: but it may please a large number of persons who feel that what the world most needs at present is more loving-kindness. In the West we can hardly say anything more odious than that "he is well-meaning" or that "he is harmless." Harmless! But to be harmless is one of the noble aims of the Buddhist, and there could hardly be a nobler. In this tale, therefore, the reader, if Western, may be irritated by Luke's likeness to Gandhiji, and the Eastern reader may be charmed to see that an Occidental can so well understand the "harmlessness" of the Eastern ideal.

I wonder whether the authors realised how many chapters begin with a name and then proceed to describe its owner. Technically, it is perhaps too simple a method of gaining interest.

CLIFFORD BAX

Rifts in the Veil: From Authority to Experience. By BARON ERIC PALMSTIERNA. (Andrew Dakers, Ltd., London. 5s.)

The able and honest writer of this valuable little book is Baron Erik Palmstierna, economist and diplomat, long the Swedish Minister at London. In his *Horizons of Immortality: A Quest for Reality*, reviewed in THE ARYAN PATH for January 1938, he was preoccupied with "Spirit" communications, to which he here but passingly refers. He is on more solid ground in this absorbing introspective study and gives here a definitely safer lead. He has amassed a wealth of testimony to the existence of the Reality behind the veil: the instinctive vague stirrings and yearnings of youth, dream experiences, the flash of intuition following long and fruitless effort that has illumined the path for so many scientists —Lord Rutherford, August Kekule and others—extra-sensory perception, conscience, the growing sense of an integral consciousness of which man's ordinary waking consciousness is only a small part, and, culminatingly, the experience of mystic oneness to which a veritable host have borne witness, attempting to express in different terms the inexpressible.

Baron Palmstierna has not attempted to differentiate between the psychic and the spiritual, but he brings together valuable quotations in which many individuals of many lands and faiths record experiences ranging from transcendent spiritual realisation to the merely super-sensory.

Rifts in the Veil may well inspire a few to take up in earnest the greatest of all quests, the endeavour to gain and to retain realisation of the Divine at the core of their consciousness.

E. M. H.

Man and Temple in Ancient Jewish Myth and Ritual. By RAPHAEL PATAI, PH. D., F.R.A.I. (Thomas Nelson and Sons, Ltd., London. 8*s.* 6*d.*)

This is a remarkably interesting study of Middle Eastern folklore, in which a new note is struck by the emphasis laid upon the social aspect of man's approach to the forces of nature, and particularly upon this relationship as reflected in ancient Jewish myth and ritual. The author's thesis is liberally supported by extracts from Talmudic and Midrashic literature, *i. e.*, writings commenced about the second century of the Christian Era and completed, as far as the Talmud is concerned about the end of the fourth and fifth centuries respectively, though the Midrashim continued to be produced until a much later date, as in the case of Maimonides (A. D. 1135-1204). It is the contention of Dr. Patai that Talmudic and Midrashic literature "constitutes a veritable storehouse for the folklorist and cultural anthropologist" for the reason that the everyday life of the Jewish people, so much of which became recorded in their ancient literature, was permeated by popular traditions, customs, habits and usages, and that much of what had originally been folklore had become sanctified and inseparable from other items of religion "*of quite a different origin.*" (The italics are mine.)

The book is admirably documented throughout, and it is immediately apparent that support for the curious notions that will be met with by the reader is not forthcoming from the Torah itself—except as the result of the more illegitimate forms of exegesis —nor from the Mishnah or the Qabalah, which contained the basic oral traditions of Israel. That these peculiar ideas had existed for some centuries before the Christian Era is probably beyond dispute, but their origins are not to be found in the religious teachings of the Chosen People; rather are they evidence of the tendency, so often complained of in the past, "to go a-whoring after strange Gods." As to how the people, and more especially the Rabbis, contrived to reconcile these ideas with the written and oral Law of their fathers, is a question beyond the limits of space allowed me, but the reader may be referred to the work under review, p. 112, lines 1 to 9 for an epitome of the method. It is, however, Dr. Patai himself who, it seems to me, interprets the Messianic Mission in a manner that is totally at variance with the original Hebraic traditions.

E. J. LANGFORD GARSTIN

The Growth of Physical Science. By SIR JAMES JEANS. (Cambridge University Press, London. 12*s.* 6*d.*)

The scientist works in the present with knowledge of the developments due to his predecessors and an eye to future progress. Scientific discoveries are not often "chance" happenings. They are the result of months and often years of research and experiment; successful work in one field influencing the whole range of science.

But the layman who reads in his daily paper of some new wonder, it may be a so-called "miracle" drug, supersonic aircraft, or more deadly atom bomb, knows little or nothing of the past work leading up to the discovery, and still less of its future significance. He is unaware of the fact

that it was the pioneer work of men 25, 50 or 100 years ago that made today's achievements possible.

In *The Growth of Physical Science*, the proofs of which were revised before his death, the late Sir James Jeans aimed to show the main lines of the gradual advance of physical science from the earliest times to the present day, including astronomy and mathematics but omitting all side issues. The book is not for the expert but, as the author states in a short preface, "for readers who have no scientific knowledge or attainments."

Jeans wrote with a facile pen and was one of the few scientists capable of that extremely difficult task of making complicated things clear. He has been successful in this, his last book, which, although on different lines from most of his writings, nevertheless bears the imprint of his masterly touch.

The first seven chapters deal with the rise of science from the remote beginnings in those early civilizations of Babylonia, Egypt, Phœnicia and Greece. Then he shows the rise of the Greek school, and science in Alexandria up to the end of the Alexandrian school

Science in the Dark Ages is followed by chapters on the birth of modern science, seventeenth-century science, and the two centuries after Newton. The eighth and last chapter deals with modern physics.

Jeans has painted so delightfully the short pen-pictures of scientists throughout the years that one cannot help wishing that it had been possible to include more and longer descriptions.

Limited by the fact that he wrote of the study of physics only and of its advance, one misses the names of many famous men who left their mark on the history of science in other fields. But, within its somewhat restricted range, this book is excellent for the general reader. The book is well indexed, but for one error; Charles Darwin was never knighted, although he deserved a far greater honour.

A. M. Low

Light Unto a Cell. By JAGAT NARAIN LAL, (Hind Kitabs, Bombay. Rs. 2/8)

Avoiding personalities in reviewing a book so intensely egocentric as this one by a political worker of Bihar is difficult if not impossible. It is a detailed and somewhat discursive record of a search for the Divine, a search considered by the writer to have been favoured by several years as a political prisoner. Of the last fifteen years he writes: "The spiritual wave that swept me up twice in the past has not reappeared in anything like its old intensity." He consoles himself with the reflection that complete realisation may extend into lives hereafter.

There can be no doubt of the genuineness of the writer's one-time urge to practise renunciation, to transcend personal limitations and to realise unity with the Divine and with all. The pity is that he seems to have been led into psychism by the misunderstood tradition of *bhakta*.

To the reviewer's mind, the publishers assurance that the process followed by Shri Jagat Narain Lal "is most instructive to those who earnestly seek Light on the Mystic Way" is borne out by the record chiefly in the sense of showing what to avoid.

E. M. H.

The Poetry of the Brownings: An Anthology. Compiled by CLIFFORD BAX. (Frederick Muller, Ltd., London. 10s. 6*d.*)

The recent centenary of the marriage of Robert and Elizabeth Browning, though chiefly a romantic occasion, may have revived interest in their poetry. But few who at that time seized the opportunity to praise the husband's poetry had much to say of the wife's. Even the "Sonnets from the Portuguese" were valued less for themselves than as mementoes of a perfect love-story. Mrs. Browning is, indeed, little read today. But some of her verse is worth rereading and Mr. Clifford Bax has done well to combine in a single volume a small selection of her verse with a larger one of her husband's. The Brownings, he remarks, like most of the Victorian poets, seldom knew "when to leave off." Nevertheless he gives his highest praise to "Aurora Leigh," Mrs. Browning's longest poem. She herself considered it the most mature of her works and the one into which her highest convictions upon Life and Art had entered. Yet despite the sustained flow of feeling and intelligence which animates it, few modern readers, I think, will find either its content or its style interesting enough to swallow its ten thousand lines. But by reducing it to less than a thousand and providing brief summaries of the story as links between the passages chosen, Mr. Bax has revealed much of fine quality in it that may tempt others to search for more. Eleven sonnets, the "Song for the Ragged Schools" and the lyric "To Flush, My Dog" complete his selection from her verse. In his larger choice of her husband's poems Mr. Bax acts on the belief that "Browning mistook his genius" possibly through an excess of robust self-confidence in a prosperous and self-confident age. To him, all Browning's long poems are too loose and expansive. "He excelled," he writes, "in vivid lyrics much nearer to reality than most which had hitherto been written, and in brief semi-dramatic soliloquies." There is truth in such a view but it is too sweeping and, I suspect, reflects in some degree Mr. Bax's private preference for short poems. Certainly *The Ring and the Book* is as "organically vertebrate" a work as "Aurora Leigh" and to most readers far more imaginatively potent. But long poems would in any case have been out of place in this volume and Mr. Bax has made a representative choice of the shorter ones. His concluding "glance at Victorian literature" pleasantly rounds off a volume which, with his biographical notes and running commentary, distills the essence of its subjects.

HUGH I'A. FAUSSET

The Spirit of Chinese Philosophy. By FUNG YU-LAN, PH. D. Translated by E. R. HUGHES, M. A. (Kegan Paul, Trench, Trubner and Co., Ltd., London. 15*s.*)

Although it runs to but little over 200 pages, this book covers so much ground that it is impossible to do justice to it in the space at my disposal. Moreover, the Chinese text is not yet available, so that one can only criticize the translator's version of what Dr. Fung has written, not the original itself. It may be regarded as supplementary to the same author's *History of Chinese Philosophy*, published ten years ago.

Since then, under the stress of war, he has been building up a new system of thought in a series of four books, of which this is the first to be translated.

The first of its ten chapters is devoted to Confucius and Mencius, who were chiefly concerned with practical questions of ethics and politics, but who, in the words of a Taoist commentator, were "unable to reach the sphere of abstraction and ferry over into the beyond." Then we come to Yang Chu, who preached enlightened egoism, and Mo Ti, the apostle of universal love. The treatment of Yang Chu is inadequate, and even unfair, in that passages from Chuang Tzu and others are quoted instead of his own sayings, a selection of which is still extant. The "dialecticians and logicians" are really what we should call Sophists, whose use of fallacious arguments may be seen in the proof of Kung-sun Lung's famous proposition, "a white horse is not a horse." The philosophy of Lao Tzu and Chuang Tzu is very ably discussed, but strangely enough no mention at all is made of Lieh Tzu, that master of anecdote and ironical humour, whose cosmogonical theory surpasses anything to be found elsewhere on the subject in Taoist literature.

In the remaining chapters Dr. Fung plunges more deeply into metaphysical speculation, where we cannot attempt to follow him. The "Yi Scripture Amplifications," or appendices to the classical *Book of Changes*, will strike most people as fantastic in the extreme, and the detailed examination of them might well have been omitted altogether. On the other hand, there are excellent appreciations of Chinese mysticism and of the Inner Light School of Buddhism, better known to us by its Japanese name of Zen. This leads to a discussion of the Neo-Confucianist philosophy, and an exposition of Dr. Fung's own new system of metaphysical thought alluded to above. Of this it may briefly be said that, while embodying the best traditions of previous philosophical writers, it also presents many original features of its own.

LIONEL GILES

Bṛhatsaṁhitā of Varāhamihira. In Two Volumes. Edited by Pandit Bhushana V. Subrahmanya Sastri and Vidwan M. R. Bhat. (Authors, 65, Third Cross-Road, Basavangudi, Bangalore. Rs. 12/8)

Pandit Subrahmanya Sastri, retired Assistant Secretary to the Government of Mysore, is a scholar of exemplary zeal, prodigious industry and high critical acumen, as vouched for by his critical editions of numerous other works on astrology,[1] excluding the present edition of the *Bṛhatsaṁhitā*, comprising no less than 1100 pages, which gives us not only the text of this great work of cultural and historical value but also its lucid English translation, critical notes and indices, of which the exhaustive English index of 214 pages is extremely useful to Indologists, as it is prepared with meticulous care and rigorous attention to details.

Varāhamihira (c. 550 A. D.) is included by Burgess among the scientific

[1] These works are:—*Brhajjataka, Jataḥaparijata, Phaladipika, Sripati-paddhati, Uttara-Kalamrta, Satpancasika, Jataka-tatva, Jatakalamkara, Jataka-samgraha, Sankeṭanidhi,* besides (11) *Brhatsamhita* and (12) *Horasara*, with translation and notes, in preparation.

astronomers like Āryabhaṭa I (A. D. 499) and Lāṭadeva (A. D. 505) who preceded him and Brahmagupta (A. D. 628) and Lalla (A. D. 748) who followed him. He was not only a scientific astronomer but "an adherent of scientific principles in Astrology" as observed by our editors in their learned Introduction So long as the riddle of human destiny remains unsolved, Astrology will continue to prosper. We may not consider it a "science" but even in the modern scientific world the benefit of the doubt is given to Astrology. The "auspicious occasions" for all our acts private or public, are determined by Astrology even today. It is, therefore, no wonder that Varāhamihira deals with all subjects of human interest in their relation to Astrology. His treatise accordingly contains many important data pertaining not only to Astronomy but also to Geography, Architecture, Sculpture, Medicine, Psychology, Physiology, Physiognomy, Perfumery, Botany, Zoology, Prosody, Figures of Speech and other subjects. In short, it is a sort of encyclopædia of great cultural and historical value. As a datable source-book of Indian cultural and literary history in a nutshell it possesses great reference, value, like its predecessors, the *Arthaśāstra* of Kauṭilya, the *Kāmaśāstra* of Vātsyāyana and the *Nāṭyāśāstra* of Bhārata.

The *Bṛhatsaṁhitā* was translated into English by Dr. Kern and Chidambar Iyer but their translations are not available now. We must, therefore, congratulate the present translators, for publishing, in spite of the heavy cost of paper and printing, this scholarly edition of their translation, which makes up certain deficiencies in previous translations. The two volumes, nicely printed in readable type, are very reasonably priced.

P. K. GODE

Indo-Muslim Culture. By V. RAGHAVENDRA RAO. (Vichara Sahitya Ltd., Bangalore. Re. 1/8)

Mr. Rao is a teacher of History in the Maharaja's College, Mysore, and his study of Indo-Muslim Culture should have been comprehensive and synthetical. The title is misleading; and the reader will find in it little mention of Indo-Muslim Culture. There is a historical and hurried account of the origin, rise and spread of Islam. Of course India figures prominently in this study of the establishment of the Indian Islamic empire, but there is no effort to trace and delineate the influence of Islam on India. Mr. Rao is lost in historical details. There should have been intenser thinking, as a result he might have discovered and explained the achievement of synthesis in India of the two cultures. Such a study would have been immensely effective today. I would like him to read Dr. Tara Chand's *Influence of Islam on Hindu Culture.* He could have gone farther than Dr. Tara Chand and thus his study might have contributed towards the easing of the present situation of disappointment and frustration.

Mr. Rao thinks that Islam came to India as a political not as a religious force. He is liberal. I admit such a view would help us today but when one is attempting an honest representation of the past one has to be impartial and balanced. The truth will out and it will never harm.

B. S. MATHUR

The Cult of Ahimsa: A Jain View Point. By S. C. RAMPURIA, B. L. Author, Hon. Secretary, Sri Jain Swetamber Terapanthi Mahasabha, 201, Harrison Road, Calcutta.)

At the present time in India there is great conflict of thought in the public mind about the practicability and efficacy of the doctrine of Non-Violence and Truth in human affairs. The title of this small book is likely to arouse interest particularly when it is described as the exposition of a known religious sect wedded to "Ahimsa." Many will want to learn more about the teaching with a view to its adoption, if possible, to modern conditions. The author's intention, apparently, is to interprete "Ahimsa" (non-violence) as preached by Jainism. The book is a mere collection of disconnected statements of the Jain Saint Lord Mahavira and others, some of which are well-known and self-explanatory, while others accord so ill with these that there is hardly any continuous flow of thought or of convincing and logical argument. The book is, therefore, nothing like an impressive treatise.

The author's interpretation of the Jain teaching, would lead one to presume that the Jain conception of society was merely of one of Saints and Monks, who would cut off all ties with family and home, give up all worldly possessions, lead a wandering life, and obtain the essentials of bare existence by innocent begging. For those who thus renounce the world, "Ahimsa is no longer an impracticable religion." The following are some of the rules of conduct for them. "Sexual intercourse is an act of 'Himsa.' If a mouse is being attacked by a cat, the religion of a votary of Ahimsa is to remain indifferent; he has no right to save one at the cost of another. When a person is distributing grain among famine-stricken people, the votary of Ahimsa should keep himself silent to avoid the sin of committing 'Himsa' of 'non-moving things.'"

But what of the common man of the world, the "householder"? For a householder," from whom these Monks are expected to beg, altogether a different code of conduct, "Ahimsa of a restricted scope," "according to his capacity" or "as far as possible" is prescribed. "One who cannot avoid falsehood completely should at least avoid gross falsehood."

The mere reiteration a hundred times that "Ahimsa is a supreme virtue," and the mere assertion that Jainism lays great emphasis on avoidance of all kinds of "Himsa" by thought, word, and deed, that "Ahimsa is capable of being made a universal religion by its intrinsic merit," that "It is the weapon of the bravest," that "The miracle of making 'Ahimsa' a mass religion is capable of being achieved even today provided those who have faith in it, endeavour unceasingly to infuse the same in others," and that "It is practicable for all," would hardly convince one of the efficacy of "Ahimsa" in all human affairs. The author has failed to show "Ahimsa" as an active force in day-to-day conduct; Ahimsa "as far as possible" or "according to one's capacity" will hardly change existing conditions.

If is possible to cast old, abiding truths into a new mould, but if the old teachings on Ahimsa" are to serve a useful purpose, they must be so powerfully put as to rid even an obstinate sceptic of his scepticism, and to infuse into him a new spirit, capable of making him bravely fight the evil forces by means of "Ahimsa" or soul-force. Such attempts alone can be admired as worthy additions to the literature on the subject.

N. B. PARULEKAR

THE INDIAN INSTITUTE OF CULTURE

REFLECTIONS ON THE RENAISSANCE AND INDIAN AWAKENING

[We are publishing below, in somewhat curtailed form, the stimulating public lecture delivered at the Indian Institute of Culture in Basvangudi, Bangalore, on November 13th, by Rajasevaprasakta Shri Navaratna Rama Rao, B. A., B.L., former Director of Industries and Commerce in Mysore State. The title of his lecture was " John Webster: The Elizabethan Dramatist; " but because his comments on the Renaissance in relation to the present Indian awakening and opportunity will be of special interest to our readers, we have chosen those particularly for publication here under the title: " Reflections on the Renaissance. "

We reported some of the activities of the Institute in our November issue. Other recent activities of the Institute in pursuance of its aim of broadening the cultural outlook and deepening the sympathies of the Indian public have been the presentation before the Discussion Group by Prof. P. N. Chari of *Religion and Society* by S. Radhakrishnan; by Dr. Eleanor Hough PH. D., of *Edward Bellamy* by Arthur Morgan; and by Prof. K. Anantharamiah, M. A., of *The Poetic Image* by C. Day Lewis. And lectures by Shri M. A. Venkata Rao on " Wordsworth's *Philosophy of Man and Nature* "; by Prof T. N. Srikantiah on " Kalidasa's *Sakuntala* "; Dr. Malcolm Pitt D.D. on " Westerners' Debt to Indian Culture "; and By Dr. Eleanor M. Hough, M. A., PH. D., on " The Negro Problem in America. "—ED.]

The Elizabethan drama was always a favourite haunt of mine, and Webster a well-loved figure. Yet, when I ventured there again not so long ago the voice of that period sounded in my ears with a new and insistent solemnity as of an essential present interest. I felt that the European Renaissance of those days had a message and warning to us, here and now.

An abstract talk on the Renaissance would be ambitious beyond my ability. So I thought I would talk to you about a great figure in Renaissance literature —not Shakespeare, of course, as you already know him well—but one who was of the same group, and who was equally full of the vigorous and untamed life of the age. It would therefore be more precise to say that I shall talk to you now not only about Webster, but also about other things which occur to me in the course of a study of Webster, and which seem atleast as important, and more immediately interesting than a critical estimate of the dramatist. It has always seemed to me that a study of the past —whether social or literary—is never so fruitful as when it is made with the present in view.

John Webster was a contemporary

of Shakespeare, Chapman, Ben Jonson, Beaumont and Fletcher, Dekke and other immortals whose names illumine and illustrate the glorious outburst of national life in the period which it is customary, somewhat inexactly, to term "Elizabethan." This efflorescence was the result of the impact of the Renaissance on the latent vigour and potentialities of the British nation. Britain was the last country to be affected by the Renaissance. While Italy, France and Spain had already dazzled Europe with the splendours of their literary achievement, England had not—in fact, not till 1579 when Spencer's *Shepherd's Calendar* was entered at Stationers' Hall—done anything to suggest that she had been quickened with the new life. In England it was still an age of experiments of doubtful success in prose and verse, dull prose laboriously aping classical models, and inharmonious verse by singers without voice or inspiration.

It has been said that the attempt of Pope Pious V to excommunicate Elizabeth, or to out-caste her as we would say, roused all the dormant life and combativeness of the English nation, and woke it to a fervour of defiant exaltation which made it an admirable field for the seeds of Renaissance culture. Then followed the most vivid and exciting time in the whole history of English letters—a time murmurous and rustling with new birth and growth and the manifold manifestation of a new life. It is, perhaps, too facile a generalisation to see in the literary production of an age a reflection of its political greatness—but there is no doubt that the literature of this magnificient period had a pride of mien and a high intrepidity of purpose identical with those that humbled the pride of the Armada and made English seamen the undisputed aristocrats of the ocean. With the sudden consciousness of national dignity and might, there came a noble determination to do well whatever was for England's glory, were it in letters, or in war, or in any other field of endeavour.

But what is Renaissance? It is the liberation from bondage, so to speak, of all that is best and strongest in the human spirit, and it means rebirth. The European Renaissance was signalised by the revival of arts and letters and the resurgence of pent-up national life, and it marked the transition from the Middle Ages to modern times. There are phases in the evolution of man when the vital energy in a race or a nation gets crusted over with the accidental results of history such as foreign domination, feudalism, the caste system superstition. If the vitality is strong, it bursts through the crust, and the nation rises as from sleep, full of renewed youth and vigour, and fired with a spirit of adventure which dares and achieves greatly. The race reborn reaches back a hand through time to catch up all that is noblest in its inheritance, and out into the future to realise its released potentialities.

Though one particular period of transition—that from the Middle Ages to modern times—is conventionally known as the Renaissance, just as one particular transformation of faith is called the Reformation, both Renaissance and Reformation are recurring phenomena in human evolution. The Roman withdrawal from Britain, the advent of Christianity the revolt of the Barons, the overthrow of "Kingship by the grace of God," *were* periods of

Renaissance or Reformation. In Europe the shattering of outworn shells like feudalism and the overthrow of the domination of the Church—the bursting of the shackles which had held thought in thrall to dogma and superstition—were Renaissance. In India, the coming of the Buddha must have been the crown of a great Renaissance, as also the advent of Shankaracharya and the other teachers who broke the thick husks of blind ceremonial and restored the pristine purity of Vedantism, which is our heritage.

We are now undoubtedly passing through the pride and the pain of a rebirth. This age marked by the withdrawal of the British; the rich resurgence of national life and strength which has not only won us our independence, but through it is growing to greater affluence; the love for our land shown in reverence for her past, consecration to her present, and faith in her future; the almost painful rapture of a new heaven and a new earth, in which caste differences and untouchability are becoming outworn myths and all Indians are one, both here and hereafter—this age of which the Buddha is Gandhiji, and the apostles are our leaders in politics, thought and letters—who can doubt that this is a glorious Renaissance?

What are we going to do to deserve the good fortune of being alive at a time when every song has an inspiring note? We must remember that Renaissance is a passing phase—and its value to us is dependent on the way in which we utilise the glorious impulse and ability which it brings us. It can create immortal literature, bring great political achievements, mighty conquests over nature and epochal increase of human happiness, if the opportunities are wisely husbanded and used after a plan and an ideal. In this the world and the future will be our judges, for this great impulse is ours in trust for them. India and Asia have a great responsibility.

Says Bertrand Russell—it seems not unlikely that civilisation, if it survives, will have greater diversity than it has had since the Renaissance. There is an imperialism of culture which is harder to overcome than the imperialism of power. Culture has for us now a West-European flavour. I think that, to feel at home in the world after the present war, we shall have to admit Asia to equality with us, not only politically, but also culturally. What changes this will bring about I do not know, but they will be profound and of the greatest importance.

Emancipation from inhibition and authority has in the past led to the growth of individualism even to the point of anarchy. That is a danger we should guard against. Discipline—intellectual, moral and political—are absolutely necessary to our social integrity. History shows that the richness of a Renaissance can also run to riot and disillusionment, and leave the world poorer and bitterer. That is what has happened in some countries—notably Italy. In England, if it produced the outburst of glorious joy which finds a voice in some Elizabethan literature, it also produced the sad-eyed and cynical bitterness of the later poetry of that period, and of which the plays of Webster are a notable example.

John Webster is one of the strangest figures in English literature. All we know and need to know of him is that he was born in the latter part of the

sixteenth century, and died sometime before the end of the seventeenth. He wrote a good deal as a literary hack and also in collaboration with others, but all his work is—with two amazing exceptions—quite ordinary and undistinguished. The exceptions are the tragedies, *The White Devil* and *The Duchess of Malfi*. Both plays were written in a compass of two or three years round about 1612 and judging from them, for these two or three years he was a great genius, while during the rest of his possibly long life he was, if not obscure, at any rate a common place playwright.

Of these plays Hazlitt pronounced that on the whole they came the nearest to Shakespeare of anything we have on record, and that Webster's mind appeared to have been cast more in the mould of Shakespeare than that of any of his contemporaries. To Lamb and Swinburne he seemed, at his best, almost Shakespeare's equal in tragic intensity, insight and power of revealing expression, certainly the rival of Marlowe and Ben Jonson for the place of honour next to Shakespeare himself. Yet, in his own day he won no special prominence; the next century almost completely forgot him; and he owes his restoration to the just appreciation of Lamb and Hazlitt. William Archer, indeed, writes sneeringly of his "ramshackle looseness of structure and barbarous violence of effect; hideous cacophonies, neither verse nor prose. Poor Webster!" To William Archer, with his fastidious prudery, it seemed unfair that Elizabethan dramatists should not only indulge in, but get praised for, such violations of drawing-room manners. "Poor Webster" indeed! Poor Archer, rather—for if he is right Lamb, Hazlitt, Swinburne and Rupert Brooke are wrong, and any reader of Webster would rather be wrong with them than right with Archer!

The scene of the two plays is later Renaissance Italy, and I gather from my reading that the social life depicted in them is neither exaggeration nor caricature. Arrogance, tyranny of the strong over the weak, a giddy pursuit of pleasure, and an entire absence of scruple seem to have characterised the Italian upper classes. The plots of these two plays, two of the greatest tragedies in English literature, were taken from life, and Webster rather enlarged and revealed than altered the main traits found in the characters.

Of the two plays, I personally prefer *The Duchess of Malfi*, a preference which was entertained by Rupert Brooke. To Hazlitt, *The Duchess of Malfi* was not quite so spirited or effectual as the other, though it was distinguished by the same beauties and clad with the same terrors.

In *The Duchess of Malfi*, the heroine is a gracious figure, with both tenderness and nobility, and the dignity with which she meets her death is one of the great things in literature. We well may say of her with her maid Cariola:

> Whether the spirit of greatness or of woman
> Reign most in her, we know not,
> I owe her much of pity.

I agree with the great critics that the blinding revelation of some intense state of mind is Webster's special gift. Tragic intensity of conception and wonderful insight into the workings of the tortured heart, are also his characteristics. Here and there, he has tender touches, both of thought

and language, which indicate the all-round master. Humour he has none, his dominant qualities are force, bitterness and love of the macabre.

His plays have an atmosphere of gloomy inevitableness like that of an imminent thunder storm, and events rush on inexorably to the final catastrophe. His style, though rugged and generally wanting in the magic of poetry which one finds in Shakespeare, is powerful, graphic and occasionally incandescent with some God-given flash of phrase, which lights up a tragic situation in all its pity and its terror.

It is certain that Webster took literature seriously as a business and made unhesitating use of all usable material that he met. He borrowed and plagiarised with great audacity. It is almost certain that he kept a commonplace book beside him, and lifted straight out of it into his work. Possibly the modern horror of imitation and worship of originality are exaggerated; in any case we should find it easy to forgive Webster when we see how greatly he improved whatever he took. His chief sources were Montaigne and Sidney. Montaigne's prose becomes poetry at Webster's touch, and the ineptitudes of Sidney become tragic. For Webster had the *Sanjivini* touch—which gave life to what he handled—and that if you please, is genius!

NAVARATNA RAMA RAO

The objects of the Sino-Indian Cultural Society—"To investigate the learning of India and China, to help in the interchange of their cultures, to cultivate friendship between their peoples, and lastly to work for universal peace and human fraternity"—are easy of attainment compared with the task of drawing together nations with less similar ideologies. India and China have been friends time out of mind. The contact had been interrupted but the old ties had only to reassert themselves when cultural communication was reopened, as Shri Kshitimohan Sen well brings out in his "Meeting of Brothers: With Gurudeva in China" in the sumptuous first issue of the Society's *Sino-Indian Journal*.

This half-yearly *Journal* is a notable addition to the achievements of the Sino-Indian Cultural Society, which had already to its credit bulletins, pamphlets and books in the Sino-Indian cultural field, and reflects credit on its Editor, Prof. Tan Yun-Shan of the Cheena Bhavana at Santiniketan. Appropriately, as this journal will naturally have more Indian than Chinese readers, most of the articles in this first number deal more with China than with India, but they bring out the bonds between the two and that they both have much to teach the world.

In addition to the numerous interesting and inspiring articles, in one of which, for instance, "A Spiritual Alliance," Mrs. Irene R. Ray brings out strikingly the affinities of Lao Tse and his *Tao* with Indian spiritual thought, there are published several appreciative and sympathetic messages from Indian and Chinese leaders. Sir Mirza Ismail concludes:—

> ...in our mad pursuit of material ends, we have forgotten the true meaning of life The restless urge of the spirit to seek for truth has been smothered by the peremptory demands of our physical existence in a mechanised age. Let me hope that your Journal will help rekindle the spirit of the past, re-establish old contacts and bind the two most ancient civilisations in new ties of affection and regard.

ENDS AND SAYINGS

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

With this number THE ARYAN PATH commences a new volume. For eighteen years regularly and punctually every month it has made its appearance to serve the race-mind through an endeavour to elevate the minds of its readers. Not only have time and energy been spent without stint and without any desire for reward, but literally thousands of rupees have been spent to keep it moving in a healthy and vigorous condition. That it has gained many friends is one of our recompenses. The War hindered us and deprived us of many subscribers on the continent of Europe not all of whom have we been able to bring back to our list. But the number of our subscribers has steadily increased.

THE ARYAN PATH is serving India in a very special manner. It brings to our countrymen moral and intellectual light from different parts of the world and carries the spiritual light of India to the four quarters of the globe. It has remained true to its original programme; it has welcomed to its forum writers of different schools of thought and has presented without fear or favour differing points of view on many subjects. While doing this it has remained loyal and true to its source of inspiration—the Theosophy of H. P. Blavatsky, of William Quan Judge and of Robert Crosbie. It has never tried to proselytise but has not hesitated to present its own points of view. Through its review department the ARYAN PATH has month by month drawn the attention of its readers to the best publications of East and West alike.

With this issue it comes out in a new garb—modern in appearance but reminiscent of ancient ideas. The Path of Nobility continues to stretch forward; it is being built by soul-culture which alone can cause the slow emergence of One World, One Humanity. THE ARYAN PATH is the friend of all movements which tend to elevate the mind of the race and to bring nearer the realization of Universal Brotherhood.

It is also the organ of the Indian Institute of Culture which is slowly emerging at Bangalore and whose aims and ideals are the same as those of THE ARYAN PATH.

From our readers we need the support and the encouragement which come from genuine appreciation and frank criticism. From our contributors we request fresh nourishment and ask them to look upon our readers as their guests and say to both these groups—THE ARYAN PATH is your magazine, help it to serve and benefit all. From our colleagues in the world of journalism we need moral support and a little more recognition of our efforts. These will enable a wider public to know of our labour of love.

Born and bred by a spirit of sacrifice, nursed by Indians and Britons, Europeans and Americans it goes forward fulfilling its great mission in humility but with confidence. May the Eye of

the Seer fall on it, the Hand of the Sage give it protection.

In these days of narrowing sympathies and deepening mutual distrust, Sir Mirza Ismail's review of "Indo-Pakistan Relations" in *The Hindu* of 26th November is both a warning tocsin and a clarion call for a return to sanity. He holds the mirror to his countrymen :—

> When public affairs and service morality in our country have sunk as low as they have, it ill befits us to pose at International Conferences as the apostles of high morality. When we have become so completely intolerant, how can we, with any conscience, pose as the apostles of tolerance. How can we pose as the apostles of unity when we are the most disrupted of peoples ?

That in these respects modern Indians are sinning against light only aggravates the offence and deepens the hypocrisy. Sir Mirza makes it plain that unless men of honour and ability are consistently preferred for office, even in subordinate positions, the greatest efficiency and considerateness in dealing with the refugee problem, for example, will not be possible. The repatriation of the refugees, so necessary to each Dominion's economic and social welfare and to the breaking of the dominance of "the fatal idea of the community State" is moreover possible only by co-operative effort to eradicate communal strife and to restore normality.

Such fruitful and peaceful co-operation can hardly be expected to arise in the present din of mutual recrimination and rebuke. Sir Mirza does well to deplore the "new world records in word output" which leaders on both sides must have created in the past few months. If a muddy pool is left quiet, the sediment will settle to the bottom, leaving the water clear. As long as it is stirred so long the water will be muddy and unfit for use.

Our own conviction that the partition recently effected between the Dominions of India and of Pakistan is only a surface crack which need not, should not, be deepened and can some day be closed finds apparent support from Sir Mirza Ismail in his closing paragraph. He writes :—

> Every genuine patriot will still owe his paramount loyalty to India in the old, wider sense. Moreover far-seeing loyalty to the narrower India or to Pakistan will lead to the realisation that the interests of the people require this wider loyalty. But we need a profound psychological change, away from sectional ways of thought and effort.

This courageous pronouncement by one of India's most constructive and sagacious statesmen will doubtless offend championists on both sides of the partition line but it will be deeply gratifying to many as it is to us, who recognise in every day of Sir Mirza's well-earned respite from the cares of office an added loss to India.

Unbecoming conduct and provocative talk are to be found in both the Dominions. One aspect of this in India proper is to be seen in the behaviour of a section of Hindus whose creedal fanaticism is strong and growing. It is both anti-social and irreligious. Mirabehn speaks of "the intoxicated orthodox Hindu mind" in the columns of *Harijan* (30th November 1947) and adds :—

> But my heart and mind refuse to accept this repulsive picture as inevitable....A fanatical group of people have become poisoned by the very thing they detest. It is no remedy for an evil to try and outdo it in its

own line. The public must call a halt and think for themselves what is happening to them. Under the influence of fanatical propaganda they are blindly reviling the great leaders who brought them out of the Slough of Despond on to the dizzy heights of Freedom. If they heed not those men today, they will slip over the precipice into the dark abyss.

The cry of "India for the Hindus" is a sin against Aryavarta and those who raise it are neither true Aryas or true Hindus.

Shri J. C. Kumarappa is fighting a glorious fight week after week in *Harijan* as well as in the monthly which he edits, *Gram Udyog Patrika*. He is an expert economist, well trained in the arts of Threadneedle Street and he is staunch in exposing the fallacies of bankers and capitalists as well as pseudo and materialistic socialists and communists. In *Harijan* for 30th November he writes:—

India stands at the threshold of a new era. Shall we learn from the plagues of Egypt, the evils of serving Mammon, forsaking the higher things of life? What shall our future be? Let the experience of Europe teach us that there is no salvation in production for production's sake, in heaping up material goods. Peace and goodwill among men are far more important. Will India give the lead and point the way of self-sufficiency as the high road to freedom from want and oppression?

The Society of Friends is planning to hold a full-fledged World Pacifist Meeting at Santiniketan in January 1949. The idea, say the sponsors, is to give an opportunity to men and women from various lands who have dedicated their lives to the way of peace and to the learning of the methods by which aggressive force can be met and overcome without resort to greater force but by spiritual and moral force alone, to meet together in intimate fellowship.

As a preliminary and paving-ground to this Meeting, however, an All-India Pacifist Conference is being convened this month from January 17 to January 19 at the Friends' Rural Centre in Rasulia, Hoshangabad, C. P. The agenda drawn up for the Conference includes discussions on such vital subjects as "The Pacifist Way in dealing with the present disturbances in the Country and attendant problems," "An Economic Programme for India based on Pacifist Ideals," and "Pacifism and World Order." A number of peace workers in the country are expected to attend and participate in these discussions, so that they may strengthen one another and "fortify all people of good-will for a more effective demonstration to the world that there is a mightier force than atomic or other violent power." All lovers of peace will extend, we are sure, their good wishes for the success of this commendable project "to mobilise the powers of the Spirit of man, directed by the Spirit of God."

Dr. B. C. Roy drew his own portrait when he defined a medical man as a

social worker who would be ready to co-operate in team work and be in close touch with people in a disinterested fashion. He would be a friend and leader who would take all measures for the prevention of diseases and become therapeutic when prevention broke down. Such a man could make the people healthier and happier.

Dr. Roy was appealing to his colleagues when he presided over the Eighth Bengal Provincial Medical Conference at Calcutta in the first week of December. He gave some telling figures of

expenditure on health in the United Kingdom and in the U.S.A. and stated that "India could not reach that standard now."

It is India's misfortune to lag behind the world's good records in various fields of human reform; she tries to copy what was best in Europe or America a decade or more ago. If India copies plans and institutions which though flourishing are being found wanting by the progressive Occident, she will always lag behind. For our new industries, it is reported, old type machinery is being bought and in spheres of health and hygiene the discarded is likely to be adopted as something up-to-date.

Dr. Roy said that our national health was a gilt-edged security investment but ways to healthy living yet remain to be adequately shown. "Insurance against sickness as in western countries" is not creating health; it is taking for granted that illness is inevitable, and it is, but not in the sense people generally take it to be. 'Child and Maternity welfare work" is good and necessary but what about its causal aspect—knowledge of and about motherhood.

Gandhiji has repeatedly pointed to the necessity of right living as healthy living. While all cannot but appreciate the excellent work done by medical research none should be blind—and many are—to the evils of trade in drugs and in patent medicines. Before India follows the many illness-creating practices and devices of the medical profession its attention ought to be drawn to these ills e.g. as done by Josephson in our last number. We may also take this opportunity to draw pertinent attention to a remarkable experiment and its findings published in *The Peckham Experiment—a Study of the Living Structure of Society* by Innes H. Pearse and Lucy H. Crocker. This was in 1943. A small volume has been recently published which narrates and comments on this experiment under the title *Health the Unknown* by John Comerford. It gives a definition of the Experiment—"Studying the nature of health and the means of producing and maintaining it." It charges the specialists with "not studying health; they are studying the causes and the effects of unhealth" and states that

> *absence* of ill health is assumed to be equivalent to *presence* of health. But this is as absurd as it would be to say that Life consists in not being dead.

We agree with Dr. B. C. Roy on the great value of health and we hope that he will lead his colleagues of the profession from the sphere of illness to that of Health.

Constructive suggestions were made by Shrimati Hansa Mehta, in presiding on November 23rd over the second day of the Health, Maternity and Child-Welfare Conference held under the auspices of the Bombay Branch of the All India Women's Conference. She appealed for the giving up of both the custom of child marriage and the unhealthy practice of wearing "Purdah." Not only the group of girls under fourteen, protected to some extent only by the Sarda Act, but also those only a little above that age are too immature physically for safe child-bearing, and mentally and psychologically, for the optimum discharge of the responsibilities that come with motherhood. The charge-sheet against the custom of women's wearing "purdah" could be made much longer than the single

ground of health, but on that score alone common humanity dictates the full emancipation of Indian womanhood from this survival of conditions which we may hope are of the past.

We deplore, however, the unanimous passage by the Conference of a resolution favouring birth prevention clinics in every Maternity Hospital. However effective artificial contraceptive methods may be, and however undeniably necessary the limitation of families for physical and economic well-being, we agree with Gandhiji that the only birth control consonant with human dignity and morally permissible is self-control. The economic position of the masses must be bettered, but artificial birth control is not the way. The cost to human character would be too high.

The acceptance of this resolution as well as of such practices as vaccination, blood transfusion etc., which Congress ministers not only tolerate but encourage should raise the querry in our minds: are ideals held up by Gandhiji, and instructions imparted and explanations given by him, of so little value and significance that they are not given any sincere and serious thought?

The Second South Indian Provincial Conference of the Indian Medical Association, which opened at Coimbatore on October 17th, was remarkable, and hopeful, for some of the unorthodox suggestions made. Dr. C. S. Ramaswami Aiyar proposed the combination of the Allopathic and Ayurvedic systems. Admirable, if only the best in each is to be retained in the synthesis; a sad mistake if it is proposed to graft Allopathy's immunology fetish, with all its concomitant evils, upon the sound tree of indigenous medicine.

Especially interesting was what Sir C. V. Raman, said, in opening the Conference, about the subject-matter of medical science. Should it be called "this piece of earth that we call human body" or "this manifestation of the Divine Spirit, this manifestation of the noblest ideals that is enshrined in this human body"? He answered his own question when he said the human body was "not a mere machine, it was a complex mechanism controlled by the spirit and the mind." The whole thing had to be tuned up and kept running. *The Hindu* further reports:—

> The human body was one of the most amazing pieces of machinery which Nature created. The human eye was one of the most amazing things. A lot of work had been done on the sensitivity of the human eye. They had in their human body a great many other powers of perception, which so far had defied scientific research. They offered even today a practically virgin field of inquiry.

Sir C. V. Raman's reminder to his audience, members of the profession well known for its rigid orthodoxy and resistance to salutary change, that "the very last thing they could have in the field of science was authoritarianism" was timely.

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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GREAT IDEAS

[On the 17th of February 1600 Giordano Bruno was burnt alive for teaching a purely spiritual philosophy of life. The Roman Catholic Church was responsible for the shameful crime. Bruno died a martyr for repeating the doctrines taught by Pythagoras and the Eastern Sages when a bigoted religious organization did not exist and narrow creedalism did not flourish as they did in the seventh century. Some of his teachings we extract from Mr. C. Turnbull's *Giordano Bruno, The Story of His Life and Martyrdom: 1548-1600.*—ED.]

God is in every blade of grass, in every grain of sand, and in every atom that floats in the sunshine.

There is no need to cast the eyes toward the heavens, to raise the hands, to direct our steps toward temples, or to intone to images, in order that our requests may be more favourably considered; but we should enter into our self, reflecting that God is nigh, with us, and within us, more fully than the man himself can possibly be, for He is the Soul of souls, Life of lives, and Essence of essences.

Ordinary things and easy, are for common and ordinary folk; men rare, heroic and divine pass along by means of this road of Difficulty until at last Necessity herself is constrained to grant to them the palm of immortality.

The mind which aspires to the Divine splendour flees from the society of the crowd and retires from the multitude of subjects.

The true aim in life should be illumination, the true morality the practice of justice, the true redemption should be the liberation of the soul from error, and its union with God through consciousness.

The vulgar creeds of religious bodies have not dared to reveal the Truth in its purity and essence.

Rather would the Church cover the truth with allegories, with myths and mysteries, which they call sacred; and humanity adorning the veil failed to lift itself up to see the idea behind it. Men saw through the teachings of the Church the shadow rather than the light.

TRAINING FOR LIVING

[No subject can be more pertinent to the regeneration of society than preparation for citizenship. **Miss Margaret Barr**, author of *The Great Unity*, deals in the first of the two articles which we bring together here with the theories and method of Basic Education, so closely in harmony with the thought of Sir Richard Livingstone, the review of whose latest book, *Some Tasks for Education*, appears elsewhere in this number. In the second article **Miss Elizabeth Cross**, well known to ARYAN PATH readers, is concerned with extra- and post-curricular education and the responsibility of all of us for it. Education is a subject in which THE ARYAN PATH is keenly interested, as witness our special education issue of May 1938 and the numerous articles that have appeared from time to time in our pages.—ED.]

I.—SOME THOUGHTS ON BASIC EDUCATION

1. The first element (in education) is training in social behaviour....Self-centred, self-willed creatures as most of us are, it is our fate to be citizens, members of a community. Men are born to four citizenships: they should be able to live as good members of their family, of their community, of their nation and of the whole human society.

The more democratic its (*i. e.*, the day-school's) internal government, the more its pupils learn to manage their own lives, the better....There is only one way to learn social habits by living a life in which such habits automatically develop.

2. Of course I left school ignorant of many things, desirable and important to know. To complain of this is to be guilty of the deadly heresy that education must be completed in school and university, that this is our last chance of learning, and, therefore, that we should be forcibly crammed with all the food of knowledge needed for the journey of life. That heresy, often unconsciously held, is current and leads to educational damnation. The true faith is that education should send us out into life knowing thoroughly something which is itself first-rate, knowing how to learn, and interested in the world.

3. A complicated society quickly enslaves its members to its own creations: the characteristic creations of the age are its science and its elaborate machinery, economic, social and political; they demand—and rightly—much knowledge and close attention; and they can easily make men their slaves. Some people frankly embrace the slavery and think that we shall be cured by more science, more economics, better foreign languages and a dose of sociology. The past gives no colour to such dreams.

4. Mankind is engaged in painting a picture which may be called "A Design of Civilization," without knowing exactly what it wishes to paint....My suggestion is that the subject of the picture is a world of human beings

as perfect as human nature allows; that our model is, therefore, human greatness and goodness, derived from the only source we know—from the revelation in religion, in poetry, in history itself of human nature at its best. That study should be the centre of all education....

Readers who know something about Basic Education may be surprised to learn that the above quotations are not from the writings of Mahatma Gandhi or Dr. Zakir Hussain, but from *Some Tasks for Education* by Sir Richard Livingstone. But they will surely also be interested to find that the pronouncements of one of the greatest living educationalists of the West are in such close harmony with those of our own pioneers of a better education for India, and that several of the most important points stressed by Basic Education are stressed also by Sir Richard Livingstone.

Take first the point raised in the first paragraph of these extracts, as to the necessity for social training and education for citizenship. Now this is one of the most interesting and important aspects of Basic Education and one of the matters in which it differs most widely from the old type of education. Basic Education is education for citizenship, and that children may learn the meaning of citizenship in a democratic society, each Basic School is a miniature state in which all have equal rights and all have duties and responsibilities commensurate with their several abilities and with their power to win the confidence of the rest. For the children elect their own officers and make their own rules and have their own methods of dealing with antisocial elements.

The ideas of citizenship which they get, moreover, are not confined to the narrow realm of the school community. Day by day outstanding items of national and world affairs are read from the daily papers and discussed by the older children so that they grow up knowing something of the dominant personalities and conflicting forces at work in the world in which they live and of which they are called upon to become intelligent, enlightened and public-spirited citizens. Sir Richard Livingstone has much to say about the Golden Age of Athens, in which democracy flourished as never before or since, and he believes that one reason for this is the fact that the state was small enough to be a training ground in citizenship for every individual member, and that, from their earliest days, children were encouraged, first in listening to, and later in taking part in, discussion of all topics of immediate importance as well as of philosophy and general principles. *The day of the small city state is gone for ever, but the world has still much to learn from Athens and if the democratic principles which she embodied are to prevail in the modern world, some training ground in citizenship must be evolved, and quickly.* One has only to look round the world today to realise that this is one of the major points on which

our education is woefully lacking. Some of us who have seen Basic Education at work in Delhi and Sevagram feel that in this great experiment we have the solution to this problem.

Another point, and one which is of central importance in Sir Richard Livingstone's book, is the necessity for character training if education is to be worthy of the name. He quotes Ruskin with approval:—

> Education does not mean teaching people to know what they do not know; it means teaching them to behave as they do not behave.

And in the third extract above and the whole of the lecture from which it is taken, he reiterates the warning of many other modern writers that it is worse than useless to increase man's knowledge unless at the same time we increase his will and ability to use that knowledge wisely and well.

Here again we find the writer closely in harmony with Basic Education in which mere cleverness and the amassing of useless knowledge are discouraged, while the abilities and qualities of each individual child are developed to the utmost in craftwork and in learning to play a worthy part in the running of the school as a democratic organisation. For obviously (and this is at once the strength and the weakness of democracy) a democratic community can only succeed when its members co-operate loyally and unselfishly, each individual striving to be and to do the best of which he is capable for the good of all.

That the old type of moral instruction—teaching children that they ought to be honest, truthful, obedient, etc.,—has failed is all too obvious in the modern world. It was doomed to failure firstly because it was too theoretical, and secondly because it was backed by the appeal to fear, the most soul-destroying of all the emotions, fear of punishment, fear of a vengeful god. Character can never be trained in that way; it must be hammered out by each individual for himself as a free being, growing up in the ordered freedom of a co-operative commonwealth, which is exactly the environment provided by the Basic School.

Let us turn back now to the second extract. There is probably no country where the "deadly heresy" that education consists in working for a university degree and ceases when it is obtained, has held such complete sway as it has in India during the last 150 years. This is one of the many evils that Basic Education is designed to combat, and every Basic School might take as its motto Sir Richard Livingstone's words about the "true faith." For that is exactly what Basic Education aims at doing—sending children out into life skilled in a craft, knowing how to learn and desiring to do so and with an intelligent interest in the world in which they live. The fact that such people are to be found in such minute numbers among the products of the old type of education, is perhaps the chief reason for its condemnation.

The fourth extract embodies briefly the central message of Sir Richard Livingstone's book—that education should be education for life and that the aim of human life should be the pursuit of human excellence. If educationalists keep that central aim in view they will not go far wrong in the details of their work; if they fail to do so, no amount of specialised knowledge, no number of university degrees, can ever take its place.

Here again, and supremely, our author speaks, not only for himself, but for the pioneers of Basic Education. What does it profit a man if he knows everything there is to know about the craft or profession by which he is to earn his living but nothing at all about the great minds and characters who, in every age and race, have sought knowledge and wisdom and whose achievements have put the human race where it now stands? Such knowledge indeed we must have, and it is one of the aims of the Basic School to send every child out equipped for life by a thorough knowledge of some craft or calling. But if that is all that their education is to give them, what need is there for anything save technical schools? But a Basic School is very different from a technical school, its aim being, not just to teach a craft, but to *educate through craft*—a vastly different matter and a far more difficult one, since education means nothing less than Sir Richard Livingstone says it means—the pursuit of human excellence, in craftwork, in citizenship, in creative art and, above all, in character. This and nothing less than this is the aim of Basic Education.

It is impossible to give by a few quotations a clear idea of Sir Richard Livingstone's book and its importance, and it is equally impossible to give in a short article a clear idea of the meaning and importance of Basic Education. The foregoing, therefore, must be regarded as nothing more than a few random thoughts. Readers are urged to read the book for themselves in its entirety and to take steps to familiarise themselves with the theory and method of Basic Education, which is without exception the most important and potentially far-reaching and powerful of all the forces at work in the New India in which we of this generation are privileged to live and work.

MARGARET BARR

II.—EDUCATION—THE CITIZEN'S RESPONSIBILITY

The raising of the school-leaving age to fifteen in Britain has been hailed as a great advance. Certainly it is, if only the extra year can be used wisely. Interest in education today is widespread, there is a vast increase in Youth Clubs and other organisations but at the same time less and less individual responsibility towards the children and young

people in our midst. In this way *our young people are becoming less well educated, less civilised and, possibly, less moral.*

Every generation deplores the way the young folk are going to the bad. It is a perennial joke and means no more than the constant surprise of young folk that grown-ups can be content to lead such dull lives. To the seven-year-old it is the saddest thing to see his mother spending good money on soap instead of on spinning-tops, while his mother is certain that she never had such revolting things in her pockets as has her child! But today there is something more disturbing in this divorce of the age-groups. Certainly grown-ups are dull, as they always have been, and youngsters are rude and know everything, also as usual, but in between the normal bouts of disagreement there seems to be so little unofficial contact. Either you are a school teacher or a youth leader or you have nothing to do with young people and feel no responsibility towards them. Even parents are too willing to "leave it to the experts."

Surely this is wasteful and foolish. Is it really necessary to make elaborate arrangements to teach little girls cooking and housework at schools or clubs when they could just as well cook the Sunday dinner at home? Do no mothers remember nursery rhymes and games with daisies and other wild flowers but prefer to turn on the radio and let the children listen instead of doing?

It is well established that children like doing certain things, that the traditional games they play together are based on particular needs, and that these games and occupations form a link from generation to generation. The most modern schools make use of these occupations, and yet so few homes, today, do so. This is such a pity, for one of our gravest faults, surely, is that we are becoming a nation of spectators allowing our natural creative gifts to decay instead of making and doing. Children must have scope for these creative gifts at home, room to play imaginative games, odd materials with which to weave or sew or model. None of these materials need be expensive, in fact they cost far less than the continual entertainment of cinemas and other outings.

One of the chief causes of this lapse in creative employment of children is that they have no example from their parents or adult companions. Too few adults have active or creative hobbies, and as children are naturally imitative they imitate the "spectator" adult whom they see. If the adults enjoy gardening, embroidery, painting, playing on any musical instrument, then the children are most likely to do the same.

For those of us who are not directly employed in the care of children or adolescents it is necessary to realise our responsibility in the way of influencing them indirectly by way of example. A

recent report made by the Church of England (a report, by the way, which has been described as unduly pessimistic by some who prefer to hide their eyes from unpleasant facts) reveals some extraordinarily bad conditions in which young people work. Not bad conditions from the economic or physical point of view, but from the moral. Young people, coming, perhaps, from schools where they have been encouraged and taught to work honestly, to think and speak truthfully, and, in general, to give and look for a square deal, are taken into factories, shops and offices where the attitude of the adults is, ostensibly, that of the 'tough." Often these youngsters are, obviously, being teased and strung along. The adults are not really half as bad as they make themselves out to be, but, on the other hand, many are not doing a fair day's work. Many workers are, as a result of bad old times, in a resentful mood, while many managers are equally bad for those under their charge and set an example in time wasting.

It does seem to be proved, however, that while managerial technique is improving and welfare service likewise in the modern factory, worker morale is not improving at anything like the same rate. The reasons may be clear, mostly springing from an ingrained suspicion of the employing class (just as the mine-workers had good cause to suspect many mine-owners of indifference and a capacity for exploitation) but this does not make the effects any better. Until the older worker is ready to turn over a new leaf himself, and to stop boasting of his capacity to "get by" on the minimum of effort we are going to have the young worker falling into equally bad habits. In fact, in his natural desire to be in with the gang and to show that he too can be cynical and tough, the younger workers will do all they can to slack and join in any racket that is going.

Every adult, sooner or later, is going to come into contact with children and young people and he or she must have the moral courage to stick to his principles and not be tempted, by a desire to show he is a "good fellow," to agree with ideas or activities which are dishonest and uncivilised. Why there should be such a mortal fear of being a prig is difficult to know, yet many people would prefer to admit to having murdered their grandmother while blind drunk than to a taste for country walks or "highbrow" music!

It is not only by personal contact that the adult citizen can fulfill his responsibility to the younger generation but by every action; by free choice in books, films, music, local government and even merchandise. If we refuse the second-rate and the shoddy and encourage the best productions of hand and brain there is some hope of making a world that will be truly educative. There is no use in trying to teach children to appreciate design, for instance, in schools, when the towns, the houses,

the clothes and the furniture that surround them are perfectly hideous. It has been a case, in the past, of teaching children to "do as I say, not as I do." This must stop. Imitation is one of the ineradicable traits of youth, although we do not realise it often enough and, unless we can give them something worth while to imitate and to believe in, it is useless to hope for progress.

Bigger and better schools by all means, and opportunities for learning and for training for crafts and trades and professions too. But let us not be so pleased with these grandiose schemes that we forget the old, well-tried ways that have succeeded in the past. Let us remember that civilised adults, in the home and at work, ready to pass on, attractively, some of their knowledge and experience, ready to sympathise, help and encourage, will help make civilised children and adolescents.

ELIZABETH CROSS

THE "GITA" WAY OF LIFE

A reminder most pertinent in these troubled days was given by Shri Jairamdas Daulatram, Governor of Bihar, in inaugurating at Patna on January 2nd the thirty-fifth session of the Indian Science Congress, over which Sir C. V. Raman presided in the unavoidable absence of Col. Sir Ramnath Chopra, due to health reasons.

It was of the need for a moral advance paralleling progress in the physical and mental spheres. And Shri Jairamdas Daulatram indicated also where the means to such advance were to be sought. If science and knowledge were yet to fulfil the law of need and satisfaction in the moral domain, he said, "it must become the duty of a special type of scientists to systematise the theory and practice of the *Gita* way of life." Fortunately we need not wait for scientists to volunteer for service in this unaccustomed field, for we have the *Gita* itself which any man can study and apply. It holds indeed "the solution of the eternal problem of human happiness," as the speaker said. The *Gita*, that "brief epitome of all knowledge,"

unfolds the secret of a happy and perfect life. It teaches that that secret is a certain attitude towards life.

That attitude, he said, was one of "ceaseless, selfless, righteous action" without attachment to the action's fruit. Does any one doubt that, if each did his simple duty with disinterested motive, conditions in our country and the world would soon be in a fair way to stabilisation, with lasting peace and happiness within our reach?

MODERN KNOWLEDGE AND ANCIENT WISDOM

IGNORANCE AND GLAMOUR OF CIVILISATION

II

[Below we print the second portion of a chapter from a new book, ready for publication, by our esteemed friend **Shri Krishna Prem** whose series of articles on the *Gita* we had the privilege of introducing through our pages and which later were published in book form. For some time past Krishna Prem has been communing with the Living and Vibrant Stanzas of Dzyan on which H. P. Blavatsky's monumental *Secret Doctrine* is based. This chapter is the Introduction to Krishna Prem's Commentary on the Stanzas on which the Second Volume of the Great Book is based, *viz.*, Anthropogenesis—ED.]

We have already implied and will now state plainly that if truth and not illusion is to result, the Record of the Heavens and the Memory of the Earth must be read together and that can only be done in one uniquely sacred Place, the single meeting place of Heaven and Earth. This place was symbolized in the past by the sacred lake hidden in the dark woods of Nemi, known to the ancients as Diana's Mirror whose priest held office until slain by an Other bearing the mystic Golden Bough, "the priest who slew the slayer and shall himself be slain."[1]

It is characteristic of our modern civilization that,[2] misunderstanding the tradition of a fabulous Treasure buried in its waters, out of a trivial greed for money, it has drained the lake and permanently diverted the age-old springs that fed it. They found, it is said, a silver model of a ship! It was, no doubt, the famous Ship of Death, that D. H. Lawrence wrote about in one of his most beautiful poems. Properly understood it would have borne us safely through the uttermost depths of Space. I believe they have put it in a museum.

To avoid regrets, however, we may say that such meeting-places of Heaven and Earth are innumerable and yet, in truth, they are all one Spot, a hidden Centre which can never be destroyed as long as Heaven and Earth shall remain. Always at the Centre there is the mystic Lake with its hidden subterranean springs, a Lake whose clear waters reflect perpetually the Heavens above.

[1] It was a true intuition no doubt—which led Sir James Fraser to select this lake and the strange customs connected with it, as the starting point of his masterly voyage of circumnavigation, *The Golden Bough*. It is perhaps only a fitting coincidence that he should have completed it in twelve volumes. Nevertheless nowhere in those volumes does he touch the heart of the secret.

[2] In the person of Mussolini.

Another such, one which is happily beyond the reach of the Western vandals, is the sacred Mānasa-ovar. It is only at the true Centres that real Initiation can take place and it is there that the aspirant for the Hidden Knowledge must make his abode.

It is from just such a Centre that these Stanzas have emerged and it is just that fact that guarantees their truth. All things that have ever happened between the upper and the lower Heavens dwell as we have said for ever in the waters of the Sacred Lake. The birth-throes of the Earth, the age-long upward creeping of Life, the wars of Gods and Titans, and the flashing-forth of Mind, the rise and fall of great imperial Races, all these are mirrored in the blue depths in all their bravery of form and colour as vividly as if it were but yesterday they happened. So real are they that he who plunges beneath the surface of the waters runs a great risk of coming back no more. Lost in the gleaming processions of the Nations, each one as real as that which he has left behind, he may be unable to distinguish that illusory point men call the present and so emerge no more. It is for this reason that the Sacred Centres (all of them branches of One Centre) and the Hidden knowledge which is there preserved, have been laid under a stringent Taboo. None may visit them without special purification, none may even speak of them clearly without incurring danger, none who has visited them may reveal the Knowledge he has gained except he first veil it from uninitiated eyes with a protective robe of symbols, lest, as Christ said, "having eyes they should see"—and be destroyed.

This is one reason for the obscurity in which the Stanzas are wrapped, and, we may add, for some of the mystifications in which H. P. B. still further enwrapped them. But there is a second reason also. The secret Vision of the Three Times can not be adequately expressed in the evanescent language of any given point, a language which bears inevitably in its very structure the marks of the deformed natures that have moulded it to their limited uses. The Secret Doctrine cannot be written in the barren and unbalanced language of the Encyclopædias.[1] To all attempts to invoke them into structures composed of chromosomes, dolicocephalic skulls, and catarrhine ancestors the Dhyanis or Guardians of the ever living Truth

[1] Nevertheless fragments of wisdom do occasionally find patronising expression in these mausolea. Thus, in the article on *Mana* or occult power in the *Britannica* (14th ed.) we read:—"The man who wields *mana* with impunity must abstain from all that is sordid. There are two worlds, a low-level and a high-level of spiritual activity, and a man cannot dwell in both at once. Thus by the very virtue of his profession the medicine man or the divine king must hold himself apart from those who by status or by choice are *noa*, laymen. The latter may live in brutish contentment; but to the end they lack enlightenment, participating in the highest mysteries, at best, from without." True, every word of it, but all the same the taboo has been preserved and the passage has been thoroughly sterilized by its surroundings.

are forced as in the Stanzas[1] to reply: "Our flesh is not there. No fit rupas [forms] for our brothers of the fifth. No dwellings for the lives. Pure waters, not turbid, they must drink." Only in the language of concrete symbols, a language which can be read by men of all ages and all races and which remains the same Yesterday, Today and Tomorrow, can the Truths find fitting embodiment. Hence all the Suns and Moons, the Shadows and Waters and the Great She-animals, in terms of which our verses are constructed. Modern man may complain that he cannot read such symbols. Let him learn, then, for the loss is his. But in fact it would be truer to say that he dare not read them, rather than that he cannot, and this is where the second reason is connected with the first. Ages ago, in the period known as the Third Race when the dazzling light of *manas* first flashed into life in this world and the Sacred Centres were instituted, for the protection of the many, a stringent Taboo was, as we have said, laid upon them and all their approaches. That Taboo, imposed as it was by a Power that none could question, has remained in force to this day, all vapourings about New Ages notwithstanding.

If at any time it appears to be lifted from one particular approach it is only because that approach, like a Himalayan pass filled with the winter snows, is scarcely practicable at that season. The open paths are always closely guarded and the lifting of the Taboo from one such Pass always means its unobtrusive imposition elsewhere. Thus the Buddha lifted the dark Taboo from the no longer dangerous because no longer understood Vedic Path, only to cover his own with a veil of excessive light, while Christ, who is often supposed to have thrown open the hidden doors of the Mysteries to all comers, spoke darkly in parables "lest having ears they should hear," and, so far from opening a broad clear road, observed that "strait is the gate and narrow is the way which leadeth unto life and few there be that find it."

We repeat emphatically that the Taboo imposed so long ago is still operative and will remain so for many ages yet to come. In the heart of every man is implanted the fear of the Sacred Centre and of all feasible approaches to it, for in every-man's heart is the knowledge that to approach it unpurified is death. Not without knowledge did Cornelius Agrippa write:—"Whosoever doth approach unpurified calls down judgment on himself and is given over to the devouring of the evil spirit."

The reason why some things can be said more plainly in this twentieth century than during the nineteenth is that in the interim a certain by-pass or storm-water drain which, however, shall be unnamed, has been

[1] *The Secret Doctrine* II, p. 16.

opened which can carry off the rush of those who are not yet ready to understand.

Somewhere or other H. P. B. observed that the student should understand at the outset that in *no book* whatsoever that is available to the uninitiated public has the Hidden Truth ever been set forth unless thickly veiled in symbols. She points to the tendency to materialize the spiritual and advises the student to seek for the highest meaning possible. She strongly warns against even the study of available alchemical, herbalist, Rosicrucian and other occult works because the right proclivity is needed to perceive the meaning hidden in symbols used, and which symbols require the right key. H. P. B. also quotes a Tibetan author to the effect that one who seeks the mysteries of Esotericism before he has been declared by the Initiated Teachers to be ready to receive them is like "one who would, without a lantern and on a dark night, proceed to a place full of scorpions, determined to feel on the ground for a needle his neighbour has dropped."

These words of hers have not been and will not be abrogated—at least for many ages yet to come. Students are warned that ideas, once defined, lose their reality.

We have already stated that, apart from the obvious dangers run by those who pursue one-sidedly either the Heavenly or the Earthly Shadows, even he who succeeds in reaching and plunging beneath the surface of the central Lake of Initiation runs a grave danger of being lost in the glittering processions of the Past, or, for that matter, of the Future, and so of never again emerging into the Present. Here and there in almost inconceivable rarity, may be found one who, like Galahad about to seat himself in Merlin's magic chair, "the Siege Perilous," is able to realize that: "If I lose myself, I save myself" or, in other words, that self-loss is Self-gain. And even Galahad, though he finds the Grail, is lost to the sacred Brotherhood and the King laments that: "Now his chair desires him here in vain, however they may crown him otherwhere."

Only he is able to plunge into the Waters *and return* who has first realized the unreality of Threefold Time, who has seen that all that has happened in the Past, all that is happening now and all that will happen in the Future is but the veil of That which happens not at all. Over the viewless face of the Eternal Void is spread a film, thinner than the surface of the finest bubble, and it is this film that is the realm of Happening. It glows all over with the splendid colours of Past, Present and Future. Round and round its surface men may wander in delighted enjoyment but, though the wanderings may last for countless æons, the delight is intermittent at best and sooner or later turns to a burning sorrow. The film of Happenings it is which is the "too, too solid earth" on which we tread and all those countless other worlds which fill the heavens. This is that

universe of so-called matter of which fools have said that it has no room in it for spirit. But Spirit, as the meaning of the words *Atman, pneuma* and *spiritus*, should have taught us, is the very Breath of Life itself, the Breath which blows the bubble. It is the Unoriginated, Unbecome, That which has never "happened" and which never will, the deep, uncoloured Void. On it or in it are blown the bubbles of countless universes, all different and yet all alike in that, if pricked with the *Vajrasuchi*, the Diamond Needle of Knowledge, they vanish into the Nothingness from which they sprang. Even this image, however, errs through excess of materiality, for a bubble, however thin, is *something* and, when pricked, leaves something behind, whereas the many-coloured phantom-show of the universe vanishes into Nothing and leaves Nothing behind. It has sometimes been said that occultism knows of no creation out of nothing. That is true but only relatively true.[1] In the realm of highest truth[2] there is no "creation" except out of Nothing and, as the old saying runs, *Ex Nihilo Nihil fit*—out of Nothing, Nothing was made.

This is the key or sacred talisman with which he who would plunge into the Waters must furnish himself. *The Voice of the Silence* warns the aspirant to "study the voidness of the seeming full, the fulness of the seeming void" for otherwise he will assuredly be lost and become "the playground of *Samvriti*, origin of all the world's delusions." *Samvriti* is the name given by the Buddhist schools to the realm of "happenings," an illusory realm but one which, as we have seen, can utterly swallow up the aspirant so that he becomes unable to find the one unique point, the point of the Present, where alone the bubble can be pricked. Lost in the unending cycles of *samvarta* and *vivarta*, of unrolling and rolling up again, he wanders in the boat of the Soul ceaselessly in the bitter-sweet waters, sometimes stormy, sometimes calm, but never able to secure a draught of that sweet water whereof who drinks will never thirst again.

It is at this unique moment that the Diamond Needle must be used. Like wild swans "as they fly southward on their doubtful journey" the Spirits of Fear and Hope fly out northward and southward from this eternal present Point, spreading out fanwise as they fly the great Nets of Past and Future. It is the Spirits of Fear who construct the Past, those of Hope the Future, but both are linked together and both, like homing pigeons, must return to the eternal 'Nest' of Brahma before the illusion can be pierced. This is "the middle Portal, the gate of Woe with its ten thousand snares,[3]" to

[1] *Paratantra satya*

[2] *Paramishpanna* or *Paramarthika satya.*

[3] *The Voice of the Silence.*

pass which we are warned of the necessity of using the "Golden Key." That Key, like all others, is a key of Light or Knowledge, a key which consists in a certain way of *seeing* the Universal Being in which we find ourselves. The ordinary man sees that Being all divided up into what he terms separate things and into separate selves which perceive those things. This is the vision of Ignorance. From it results the fact of Change, the flow of Time, which last is only the result of seeing Reality from a single point of view. It is because our vision is thus limited that we see all things as coming into being and passing away, that we remember the beginningless Past "behind" us and anticipate an endless Future "in front."

From that point of view the universe is a process in beginningless Time, a process of which we can distinguish local or relative beginnings which, however, are always preceded by previous or greater systems. There is no true beginning and no end. We find ourselves at a particular point of "evolution" and we may describe it in any way that suits our purposes but that evolution has neither beginning nor end. In very truth we have lost our Self by finding our selves, that is, by locating them in a particular point of Time and Space.

All descriptions therefore of the Cosmic Being, including the one given in these Stanzas, are to some extent illusory and misleading; how misleading depends upon how we make use of them, whether we insist on dragging down their divine content to the level of utter separateness, the level of the material world of common-sense or whether we make use of them to rise to a vision that they themselves can no more than suggest, the Divine Vision beyond all words and thoughts. This is what H. P. B. meant by "spiritualising" as opposed to "materialising" the teachings.

What we term the "history" of a thing is not something that has happened to it nor is the "future" something that will happen. Both are qualities of its present being and this is no less true when the thing in question is the great Universal Being than when it is a mere teapot on the table. Nor is the Present, of which Past and Future are the two wings, that evanescent sliding point of time we know as such, but rather an infinite intensity of being of which the ordinary man has no conception but which we term the Present, for the simple reason that it is ever present to us.

In that Present is all. We will not say all things for there are no things: there is just All. If in describing Cosmic Being, the Stanzas themselves and we in commenting upon them, make use of common notions of time and happenings it is because if speech is to be possible at all it must be in these terms, which are, however, only useful in so far as they serve as links between our present utterly illusory vision and the speechless Vision of Truth. Let us then

talk, because we must, of the evolution of Life upon the Earth, of the rise and fall of the Races and the history of Man. Let us even estimate our present position in the scheme of things and do our best to forecast the future which is in store for us, but let us never forget that all such description is only relatively true, true as compared to the falsities of materialistic science and of common-sense, but false in comparison with the blinding truth of the Great Vision towards which we must aspire if all our efforts are not to be in vain and we ourselves remain whirling forever in the endless Vortex that our ignorance has created.

In Truth, or rather in as near an approach to Truth as words can soar, there is no past, no future, no age-long evolution of the universe nor any return of that evolution to the Unity. Nothing is born, neither worlds nor men, nor, being unborn, does any ever die. As long as we think that there is one day, one hour, one second even, of Past behind us, so long that Past is infinite and with its hand of power sends us forth into an infinite Future loaded with its chains. Only when we can withdraw into the infinitely intense point of the Present the circling Dæmons that have issued from it, only then can we "bestride the Bird of Life" and pass the Middle Door. Past and Future are but the wings of the Eternal Swan which, poised forever between them, soars in the Empyrean Void, always at Mid-point. Separate them from the body and the Swan falls to earth, but in truth such cutting off is only illusory and can never be accomplished in actuality. The Swan's Path is the Path that leads on outstretched, balanced Wings towards the Heart of Space. When it has soared beyond the pull of Earth even the wings may fold and be at rest.

"Never is Life born, never does it become; that is the ultimate Truth, that nothing at all is born.

"All things are to be known as beginningness and like Akasha by nature. There is no separateness in them, in any way, at any time.

"Even the subtlest idea of separateness entertained by the ignorant bars (even) the approach to the Unconditioned. How then expect (for such) the falling of the Veil?"[1]

Let us salute once more the mystic Middle Path which is the sole object of the Stanzas' teaching. Not with the illusory births of men and worlds is the Teacher primarily concerned but with that Middle Path, the Path of the mystic Swan. In proportion as we can understand that, we shall have understood the meaning of the Stanzas.

KRISHNA PREM

[1] Gaudapada's *Mandukya Karikas*, IV. 71, 91 and 97.

THE DEATH PENALTY

[**Mr. George Godwin,** author of a number of novels and many essays, presents here some of the numerous cogent arguments against legalised murder. The charge-sheet against capital punishment is long. The brutalising effect upon those who are charged with carrying out the sentence, the pandering to the ignoble desire for revenge and for inflicting suffering, the menace to society of evil thought raised to intensity by fear and hatred in the criminal's breast and let loose upon the world, the folly of attempting to cure a moral disease by killing the sufferer, these, added to the arguments which Mr. Godwin has so ably marshalled, make out a compelling case for the abandonment of the savage practice by every country claiming to be civilised.—ED.]

In England a Criminal Justice Bill has recently been published and will shortly come before Parliament. If it does so in its present form it will radically change the penal institutions of England. If by amendment it abolishes capital punishment it will mark a change in the philosophy of punishment as in the theological approach to it.

The central question is whether murder, failing extenuating circumstances, as that term is understood and interpreted by the Home Secretary—with whom is the last word—is always to be punished by death?

There is a case for capital punishment, and a case against it, and both may be very briefly stated.

The case for capital punishment rests upon two broad bases. First, that the death of the murderer is essential for the protection of Society, that is, as a measure of social hygiene. Secondly, that it acts as a deterrent to others who may be homicidally inclined. Some add a third justification, namely the Mosaic law of an eye for an eye.

That the execution of a murderer rids Society of the danger that particular offender might present is apparent. To that limited extent capital punishment justifies itself. But it is not enough. Penal history strongly suggests that it is not the *character* of punishment that deters, but the *certainty* of its infliction. A century and a half ago there were over two hundred capital offences in England, and a man, a woman or a child could be hanged for stealing five shillings—and some were so hanged.

Yet when attempts were made to abolish many of these capital offences the Lord Chief Justice, no doubt believing every word he uttered, declared that the country would be filled with cut-throats were that done.

If the capital penalty is, in fact, a deterrent, then we should expect least murder in those lands that impose it, most murders in those that have abolished it. The precise reverse appears to be the case. No country within the circle of so-called

civilization has a higher murder rate than the United States. Yet the capital sentence is passed and capital punishment is the law of the States of the Union, with the exception of eight of them.

But the American murderer has a better chance of escaping the gallows or electric chair than any other murderer subject to capital punishment. It is the exception—save, to the disgrace of America, where coloured persons are involved—for a convicted murderer to be executed. It is very important to keep that fact in mind.

The terror predicted by Lord Ellenborough did not materialize as the law changed and limited capital punishment to homicide, high treason and one or two quite improbable crimes (such as ravishing the Queen). On the contrary, crime decreased.

Why, then, did it decrease? The answer is: Because punishment became more certain, and it became more certain when Sir Robert Peel founded the first police force.

The conclusion to be drawn from this is that it is not the *quality* of the punishment that deters, but the *certainty* that it will be incurred. When murder is followed by punishment as surely as pain ensues on touching a red-hot poker, then murder will be restricted to the insane.

Let us consider it from another stand-point. If the capital penalty is the essential deterrent, then its removal should logically be followed by an upward sweep of the murder graph.

The following countries have abolished the death penalty: Argentina, Belgium, Brazil, Colombia, Costa Rica, Denmark, Ecuador, Finland, Holland, Portugal, Queensland (Australia), Sweden, Switzerland, Uruguay, Venezuela and New Zealand. In none of these states has there been any increase in the murder statistics.

On the other hand, in England, where the capital sentence is exacted, homicide has increased slightly, despite the competence of the police forces engaged in crime detection and the comparatively small chance of escape if brought to justice.

In 1923 there were 151 murders in England and Wales. In the period 1939-1945, there were 1,057, an average for six years of 176 a year. As this period covers the war years, the slight increase may thereby be accounted for.

Let us see what happened to these 1,057 murderers "known to the police." To understand the significance of the figures it must be understood that only 474 of the total number were ever brought to trial. The explanation of the figure is not widely known, namely, that many who take the lives of others constitute themselves the final court and commit suicide. The police know the facts; they go into the statistics. But the general public does not know them.

Of those tried in the English courts 208 were found to be insane, 14

were children under eighteen years of age, 11 sentences were quashed on appeal, 56 were reprieved, and but 82 were executed.

On these facts and figures it seems reasonable to say that it is doubtful whether hanging acts as a deterrent, and that "the gibbets keep the lifted hand in awe."

Considered on the level of social hygiene, the case for capital punishment seems a very weak one.

Let us turn to a very much more weighty argument against it.

In a few words, it is this: the capital sentence is the *irrevocable sentence of a fallible court.* If you hang the wrong man you cannot bring him back to life; and no court can claim infallibility.

The late Professor Bjerre made a very minute study of several types of murderer, approaching the subject from the psychological stand-point. "Moral condemnation," he wrote, 'is directed more and more against the evil rather than against the evil-doer... conduct is determined in each case by circumstances, environment and upbringing."

There recently occurred in the centre of London a horrible murder, when three armed young men, attempting to escape after a smash-and-grab raid, shot down an intervening citizen. Two were hanged. A few extracts from a letter from Ethel S. Quinn in the London *Times* about one of these young men, Christopher Geraghty, are here well worth quoting. This lady knew the man when he was a child. "He was then," she writes, "quiet, industrious, intelligent and very much liked by those who came in contact with him. The family was poor, and this poverty, together with evacuation, war conditions, the bad district near King's Cross where he lived, the death of a young brother and sister, all created circumstances which contributed to Geraghty's wrong-doing."

And, reading that, may one not ask to what extent Society, that judges the wrong-doer, is itself culpable?

When one considers the wide range of psychological factors and emotional stresses that may lie behind some violent and wicked act, one sees that crime is indeed a disease, a disease and a product of the diseases that afflict human societies.

It is when one shifts the argument on to ethical, philosophical and theological grounds that doubt becomes certainty. By the Christian criterion, all those who have thought murder in their hearts are guilty, since Christ's dictum as to adultery applies equally to the act of killing. The great German poet and philosopher Goethe once confessed that he had never heard of that crime which he could not imagine himself capable of committing. And Montaigne, following the same line of thought, wrote: "There is no man so good who, were he to submit all his thoughts and actions to the laws, would not deserve hanging ten times in his life."

In England just now there is a strong feeling that either the abolition of the death penalty should become a matter for Parliamentary action or that we should follow the United States and recognize degrees of murder. The classification of murder, unfortunately, brings a number of problems of its own. The murder committed by the man who, returning from war, finds that his wife has betrayed him, is in a totally different category from the murder of the man who uses poison coldbloodedly. Yet the penalty, on conviction, is the same.

Yet there is much to be said against degrees of murder. In the first place it throws on the jury the duty of determining that degree. And who, taken suddenly from his daily work to decide so awful an issue as juryman or woman, would claim the necessary experience, understanding and judgment for the task?

There has been a tendency of recent years to admit the usefulness of psychology in the study of the problems of crime, though judges are often reactionary in this regard, and benighted even, when any sort of psychological aspects is stressed by the defence. Yet the advance of psychology has been the main factor in raising the whole issue of crime and punishment in general, and of the validity of the capital sentence in particular.

If one considers the wide range of mental conditions that may culminate in murder, one sees at once that few members of the community can be excluded from the category of the potential murderer. This is another way of saying that we are all potential murderers, which is the fact. Why does one individual resist the impulse and another succumb: why does one individual experience the impulse at all, another not? These are the kinds of problems with which the psychologist is concerned. He condemns murder: but he hesitates to judge the murderer, because before he does that he is aware that he must understand, not only the machinery of that mind but all the social and other factors which brought it in the end to that pass.

To approach the wrong-doing of another in that light is always to abstain from the dogmatic view. Knowledge brings humility, and as Society becomes more acutely aware of its transgressions against the individual, so does it question its act when it presumes to deprive the wrong-doer of his life.

GEORGE GODWIN

LET WOMAN RULE THE WORLD

[The well-known South Indian scholar, **Dewan Bahadur K. S. Ramaswami Sastri,** takes up the cudgels in this article against an injustice that is wide-spread in the modern world. In ancient India, as in ancient Greece, women held an honoured place in society. It is to Christianity (of the churches, not of Christ), and to its influence throughout the world, that most of the disabilities imposed on women generally can be traced. A swing of the pendulum has come in certain countries, notably in the U.S.A. where some claim it has gone too far in the other direction, but is long overdue elsewhere. A higher ideal than the universal rule of women seems to us to be, not the dominance of either sex or any other group, but the due recognition of the complementary relation which should subsist between all individuals and groups, men and women, nations large and small, capital and labour, etc.—ED.]

A remarkable feature of human life and love as depicted in ancient Indian poetry, in the classical language of Sanskrit and in its descendants in North India and in the Dravidian languages in South India, is the delineation of woman's love for man as being steadfast and spiritual in a higher measure than the love of man for woman. It is delineated as purer, more unselfish and more full of perfect altruism and self-sacrifice. It is this trait of woman that has been uniformly praised and adored in India.

Quite recently Mahatma Gandhi said: "For the courage of self-sacrifice, woman is any day superior to man, as I believe man is to woman for the courage of the brute." This description is rather brutally frank but accords with the Indian view. He said further: "To call woman the weaker sex is a libel; it is man's injustice to woman. If by strength is meant brute strength, then, indeed, is woman less brute than man. If by strength is meant moral power, woman is immeasurably man's superior."

It is true that such spiritual superiority is not the exclusive prerogative of the Indian woman; it has been the grace and glory of woman all over the world, at all times and in all conditions. Rabindranath Tagore has expressed this truth in eloquent and perfect form in his essay on "Woman." He says:—

When male creatures indulge in their fighting propensity to kill one another Nature connives at it, because, comparatively speaking, females are needful to her purpose, while males are barely necessary.

The primitive male was the destructive hunter while the female was the protective force in life. When man became a tool-making and tool-using animal, his predatory and destructive potency went beyond all bounds until today in our atomic

age the atomic bomb enables him to indulge in orgies of colossal mass murder in the name of civilisation and progress. Man's possessiveness and destructive power have kept pace with each other. He is inordinately fond of power politics and militarism. It almost looks as if the mightiest impulse in him is pugnacious ambition rather than the gentle arts of love and altruism, compassion and protective tenderness.

Tagore condemns in strong terms such "cumulative greed of power and possession." He pleads that the time has come when Nature must hand over the future of the world to Woman, taking the control of the world from the bloody hands of the ferocious arch-bungler and arch-destroyer Man.

At the present stage of history civilisation is almost exclusively masculine, a civilisation of power, in which woman has been thrust aside in the shade. Therefore it has lost its balance and it is moving from war to war. Its motive forces are the forces of destruction; and its ceremonials are carried through by an appalling number of human sacrifices. This one-sided civilisation is crashing along a series of catastrophes at a tremendous speed because of its one-sidedness. And at last the time has arrived when woman must step in and impart her life-rhythm to this reckless movement of power.

If we look dispassionately into human civilisation as fashioned by Man in the course of the ages, alternately dark and red, it would seem that Dean Swift's description of him as Yahoo is in no wise an overdrawn picture.

It is easy enough for Man, with an unjustifiable superiority complex, to say that Woman's virtues are only passive. Even if that be a correct estimate, wise passivity is far better than unwise activity. But are Woman's virtues merely passive? In the language of Indian philosophy *Sattwaguna* looks passive, like *Tamoguna*, unlike active *Rajoguna*. But such passiveness implies poise, rhythm, creative power and spiritual potency. Tagore says:—

Woman is endowed with the passive qualities of chastity, modesty, devotion and power of self-sacrifice in a greater measure than man is. It is the passive quality in Nature which turns its monster forces into perfect creations of beauty—taming the wild elements into the delicacy of tenderness fit for the service of life.

I would call this "passiveness" spiritual activism. It is *Sattwaguna* in the language of the *Gita*. It is the *Daivi Sampath* (Divine Temperament) as described by Sri Krishna. It combines *abhaya* (fearlessness), *ahimsa* (non-injury), *akrodha* (non-anger) and *adroha* (non-evil-mindedness) as described in the grand opening verses of Chapter XVI of the *Gita*.

Sri Krishna says there that lust and hate and greed are the three gates of hell which must be closed if we are to live the life divine and win the divine grace. The civilisation of greed and hate and lust built up by man on the grave of his brothers

must and will crash and disappear at the touch of the higher spiritual law, just as Jupiter crashed at the irresistible advent of Demogorgon as described by Shelley in *Prometheus Unbound*. Tagore rightly says:—

The civilisation of competing commerce and fighting powers must also make room for that stage of perfection whose power lies deep in beauty and beneficence. Too long has ambition been at the helm of our history, so that every right of the individual has had to be wrenched by force from the party in power and man has had to invoke the help of evil to attain what was good for him. But such an arrangement cannot be lasting, but must give way after some time; for the seeds of violence lie in wait in its cracks and crevices, and roots of disruption spread in the dark and cause break-down when it is least expected.

We may well call to mind a few memorable and unique incidents in Indian classical literature. When Rama made a vow to destroy all the demons root and branch, Sita Devi told him:—

Lying, adulteration and destruction of others without cause are three major sins. You are totally free from the first two sins. But you seem to be bent on cruel destruction. Proximity of weapons of destruction feeds the spirit of destruction just as faggots feed the flame. There was once an ascetic full of piety and peace. God Indra once went to him and left a sword as a deposit with him. The ascetic kept the sword always with him as it was left with him in trust. In the course of time he began to use it. He used it frequently and wantonly and destructively and caused immense misery all round and eventually went to hell. The handling of deadly weapons leads to pomp and pride and power and results in destruction and death. Just as fire turns faggots into flame, even so terrible weapons steel the heart and change our very nature into that of a veritable demon.

But Rama told her that he had sworn to punish the evil-doers who had done grievous wrong to good men and that he would rather cast away his life or her or Lakshmana, though he loved these more than his very life, rather than break his word so solemnly pledged in the cause of righteousness, to protect those who were pledged to a life of austerity and *ahimsa*.

Sita kept quiet at that time but her potent spirit of mercy and compassion broke out when Hanuman wanted to punish the demonesses who had threatened and frightened her and made her life a burden. She then declared the higher, diviner law of life thus:—

"A noble-minded person should be compassionate to all—to bad men, to good men, to men deserving death. None will be found to be totally free from impropriety. Even the demons are not outside the pale of such a law."

Hanuman thereupon felt and said that he obeyed the higher law revealed by her. In fact, the terrible orgy of destruction in Lanka when she was not by Rama's side was not repeated afterwards. Rama himself was the incarnation of mercy like her and promised to pardon even

Ravana if he craved forgiveness and protection and sought refuge. After Sita's disappearance Rama, who had an idea of performing the *Rajasuya* sacrifice (which involved subjugation and consequent destruction as a preliminary) desisted from such a course after hearing Bharata's counsel: "Wise men should not do acts which cause agony and destruction to the world." (*Uttara Kanda*, LXXXIII, 20).

In Kalidasa's *Shakuntala*, the great poet begins with the threatened killing of a fawn by King Dushyanta. The proximity of a hermitage is the cause of a change of heart. Some of the sages there appeal to him not to let loose his arrow which would fall on the fawn like fire on stored cotton and destroy it outright. The King desists from wanton destruction as he feels the glory of the higher law of life. The poet hints that it was that warm-hearted obedience to the higher law of life that ushered in the supreme joy of the King's life. He had a vision of the peerless beauty of Shakuntala and won her love. The poet hints also that their son was Bharata, *i.e.*, the protector and nourisher of the world. (*Lokasya Bharanāth*)

In another great drama in Sanskrit—*Nāgānanda*—the heroism of compassion is lifted to a supernatural elevation when Jimutavāhana, who was the incarnation of the highest ideal of Ahimsa, offers himself as a sacrifice in the place of Shankachooda. When his body is cut and torn by the beak and talons of Garuda, and yet he is in a mood of spiritual exaltation and ecstasy, the victim becomes the victor over the tyrant. The higher law of repentance for past sins and of future total Ahimsa is formulated by the victim, accepted by the evil-doer and confirmed by the Goddess Gouri who revives the victim and inaugurates a new era in the life of the world.

The great Tamil sage Tiruvalluvar enunciates the higher law of Ahimsa in equally clear and noble words. He says:—

> Non-killing is the divine law. Killing is the parent of all the other sins. Non-killing leads to spiritual liberation and salvation. The man of *ahimsa* will live long and attain the highest spiritual realisation. We must not take life even to save our life. The killer will live a miserable life in future births.

It therefore follows that it will be well if destructive man steps aside and lets protective woman rule the world. Tagore says:—

> It is not that woman is merely seeking her freedom of livelihood, struggling against man's monopoly of business, but against man's monopoly of civilisation, where he is breaking her heart every day and desolating her life. She must restore the lost social balance by putting the full weight of the woman into the creation of the human world ...Therefore woman must come into the bruised and maimed world of the individual; she must claim each one of them as her own, the useless and the insignificant....The world with its insulted individuals has sent its appeal

to her. *These individuals must find their true value, raise their heads once again in the sun, and renew their faith in God's love through her love.*

He then proceeds to say in a prophetic tone:—

And these human beings who have been boastful of their power, and aggressive in their exploitation, who have lost faith in the real meaning of the teaching of their Master, that the meek shall inherit the earth, *will be defeated in the next generation of life.* It is the same that happened in the ancient days, in the prehistoric times, to those great monsters like the mammoths and dinosaurs. They have lost their inheritance of the earth. They had the gigantic muscles for mighty efforts but they had to give up to creatures who were much feebler in their muscles and who took up much less space with their dimensions. And in the future civilisation also, the women, the feebler creatures—feebler at least in their outer aspects—who are less muscular and who have been behindhand, always left under the shadow of those huge creatures, the men—*they will have their place and those bigger creatures will have to give way.*

Women have now entered most professions, including politics. Their entry into the realm of arts has humanised these more than before. It is not for nothing that Mrs. Vijyalakshmi Pandit fought for righteousness and against oppression with no less a person than General Smuts at the U. N. O., and won. Her ambassadorship at Moscow is another victory for peace and world welfare. It is not for nothing that Sarojini Devi is helping to fashion the institution of independent India. Man has followed the lower law of destruction and has harmed and almost destroyed the world. Woman lives in the light of the higher law of life. Let Woman rule the World!

K. S. RAMASWAMI SASTRI

EDUCATIONAL REORIENTATION

Dr. Zakir Hussain, Principal of the Jamia Millia Islamia of Delhi, made a constructive contribution at the Indian Science Congress, Patna, early in January in his address as President of the Psychology and Educational Section. He called for more attention in our educational system to the various types of mind to be educated and to the types of cultural goods best suited to the education of each, such goods being themselves the products of different types of minds. The whole time of the pupil should not, he said, be claimed by the prescribed curriculum; facilities must be given for the development of spontaneous aptitudes. The reconstruction that he called for would, he said, "imply nothing less than the transformation of our educational system from a random growth to a consistent whole." It would also mean

the transformation of our educational institutions from places of intellectual, theoretical one-sidedness into those of practical human many-sidedness, from places of passive receptivity into those of active spontaneity, from places of incoherent knowledge to those of thorough mental discipline, from places of amassing information to those of living and experiencing the values inherent in the goods of culture, from places of individual self-seeking into those of co-operative social endeavour.

MAKHFI—THE HIDDEN ONE

[This is a Brontë centenary. In 1847 appeared the first novel published by each of the three enigmatic sisters, Charlotte's *Jane Eyre* and Anne's *Agnes Grey* as well as the rarely gifted Emily's *Wuthering Heights*. **Shrimati Kamala D. Nayar's** sympathetic comparative study of Emily Brontë and her royal congener Zeb-un-nisa, who lived two centuries before, is therefore most timely. The haunting beauty of Emily's lines and the graceful loveliness of the poems of the Sufi princess are linked by their writers' passion and pride, restraint and loneliness, and also by their Eastern overtones.—ED.]

She went always with a veil over her face. They called her *Makhfi*—the Hidden One. It was the name under which she wrote those exquisite verses behind the seclusion of carven lattice-work in her father's court.

Zeb-un-nisa, daughter of Aurangzeb, had little in common with her stern and austere father except her eagle pride, the heritage of their race. Aurangzeb, who detested music, who had no use for poetry, strangely enough allowed his daughter to indulge her love for both and to the Moghul court came poets from all the countries of the East. She enjoyed more freedom than the women of her time usually did; she took part in discussions, helped in councils, but though Aurangzeb for her sake a little relaxed his strict codes, there were some things her stern and rigid father would not allow. He refused, for instance, to let her complete the commentary on the Quran which she had begun, for religion also interested this accomplished princess.

She did not share his narrow faith. A Sufi, she believed in the worship of all things beautiful, and her poetry reflects her creed—the worship of God under the form of the Beautiful—the Beloved who is a tyrant but adorable, who comes to the lover only when he is dying. Sufism and the traditions of the land which gave her birth, her environment—these combine to lend Zeb-un-nisa's poetry a charm of its own. The mystic element in her poems transcends time and place and claims kinship with mystic poetry of other lands. The figures of speech she uses, and her idioms, are delicate in their Eastern loveliness of imagery, but the sentiments they express find an echo sometimes in the sentiments of other writers, one of them a woman born two centuries later in a small parsonage at Haworth on the Yorkshire moors.

There was nothing in common in the lives of Emily Brontë, daughter of an Irish parson, and of Zeb-un-nisa, daughter of an Emperor, except their loneliness of spirit. For it is as possible to be lonely in the midst of a crowd as on a mountain side. One had the bleak and storm-swept Yorkshire moors for a setting; the

other had all the breath-taking loveliness of the Moghul court; its palaces, its gardens, its atmosphere of learning, its concourse of famous scholars.

The intense and burning spirit of Emily Brontë sought relief in creative effort—in poems which are few but which are unlike anything else in English poetry, unique in their sentiments, in their stoic acceptance of suffering, their stern courage to endure. There are times when Emily escapes into a world of her own imagining, into mystic experiences that bring her glimpses of strange and terrifying beauty, that stir her spirit into passionate torment. Always the return to normality is painful; the realization that she is alone in these experiences brings a thrill of pride which veils once more that intense loneliness of the spirit which was Emily Brontë's all her life. Hers is a baffling personality; her poems with their haunting mystic quality, with their glimpses of a Soul, are the only approach to the heart of her mystery. There is passion in her poems, the passion of a Soul that is imprisoned and confined. Verse gives her escape.

Zeb-un-nisa's poems are more serene; the passion is there but it is more often than not a disciplined passion. A daughter of the East, she had learnt the path of renunciation, though the way was hard; she had known what it was to have love, friendship, recognition, power—she had tested them and proved their worth, and turned to the one thing that endures; the love of the Beloved. She lived a fuller life than Emily; if she wore a veil it was because she chose to—freedom was always there. It was only later that she was imprisoned by her father for long years, and her bitterness like her joy welled forth in poetry. She was human, and bitterness is human.

Why shouldst thou, O *Makhfi*, complain of friends or even of enemies ?...Let no one know the secrets of thy love. On thy way of love, O *Makhfi*, walk alone. Even if Jesus seek to be thy companion tell him thou desirest not his companionship.

That was her pride, born of her bitterness, and out of that bitterness later her philosophy was born.

Emily Brontë was a prisoner, too. Her spirit longed for release; she was able to breathe freely only on the wide expanses of the moors; their sternness found in her a kindred spirit. Almost could she have written Zeb-un-nisa's words—she does indeed echo them:—

I'll walk where my own nature would be leading:
It vexes me to choose another guide....

And in "The Prisoner" Emily Brontë describes the supreme mystic experience, the transcendental flight and the agonized return:—

But first, a hush of peace—a soundless calm descends;
The struggle of distress and fierce impatience ends.
Mute music soothes my breast—unuttered harmony
That I could never dream, till earth was lost to me.

Then dawns the Invisible; the Unseen its truth reveals;
My outward sense is gone, my inward essence feels;
Its wings are almost free—its home, its harbour found,
Measuring the gulf, it stoops and dares the final bound.

O dreadful is the check—intense the agony—
When the ear begins to hear, and the eye begins to see—
When the pulse begins to throb, the brain to think again;
The soul to feel the flesh, and the flesh to feel the chain.

And Zeb-un-nisa drinking of the draught of divine love says:—

But, as we drink, upon us falls the spell,
The dream, the vision, and the ecstasy;
The wine of pain turns blood, nor can we tell
If we exist, or if we cease to be.

Emily Brontë is more passionate; her spirit, more repressed, found an outlet in poetry that throbs with feeling; there is more calm in the poetry of the Eastern princess, a quiet ecstasy. Emily speaks of the Messenger who comes to comfort the prisoner in words that measure heart-beats as she utters them; Zeb-un-nisa is tranquil:—

Some pay their worship at the Kaaba shrine,
Some pray within the Temple Courts apart,
But, *Makhfi*, think what secret joy is thine,
To bear thine idol ever in thy heart.

Like all true intellectuals she had the broader vision that sees in all religions something of beauty; she could speak with equal feeling of the grace of Lakshmi and the holy shrine at Mecca; she believed that wherever God is worshipped is God. Emily was reticent—religion to her was a matter between God and herself. Which, broadly speaking, is tolerance or very much like it. But Emily's religion, as it comes out in the power and majesty of her last lines is purely Eastern and Advaitic:—

O God within my breast,
Almighty, ever-present Deity!
Life—that in me has rest,
As I—undying Life—have power in thee!...
With wide-embracing love
Thy spirit animates eternal years,
Pervades and broods above,
Changes, sustains, dissolves, creates, and rears.

Though earth and man were gone,
And suns and universes ceas'd to be,
And Thou were left alone,
Every existence would exist in Thee.

There is not room for Death,
Nor atom that his might could render void:
Thou—Thou art Being and Breath,
And what Thou art may never be destroy'd.

Small wonder that Miss Phyllis Bentley in her recent broadcast on "A Brontë Centenary," published in *The Listener* of 10th April, after referring to the work of the Brontë sisters as "a Yorkshire tune played on an Irish harp" said that to this Emily had added "cosmic harmonies."

Eastern thought, in fact, runs like a shining thread through the fabric of Emily Brontë's poetry. Even in her prose masterpiece, *Wuthering Heights*, there are suggestions of belief in the significance of dreams and in ghosts, and a hint at reincarnation too in Cathy's dream of not being content with Heaven and being flung down on earth. But it is in her poetry that the Eastern atmosphere is strongest. Where in her Christian environment is there a clue to the source of some of the implications

of the following lines from her "Stanzas"?

Often rebuk'd, yet always back returning
To those first feelings that were born with me,
And leaving busy chase of wealth and learning
For idle dreams of things which cannot be....

What have those lonely mountains worth revealing?
More glory and more grief than I can tell:
The earth that wakes one human heart to feeling
Can centre both the worlds of Heaven and Hell.

Beautiful and admired, Zeb-un-nisa had known and tested the love of men. If the gold proved dross she could hide her heart's bitterness and seek in renunciation a relief from pain, in indifference to love's fickleness an armour against its treachery. Emily Brontë sought fulfilment in escapism, creating for herself a world that she might have known.

And, even yet, I dare not let it languish,
Dare not indulge in memory's rapturous pain;
Once drinking deep of that divinest anguish,
How could I seek the empty world again?

There is an echo, surely, of the Hindu teaching of rising above the pairs of opposites in this verse of hers from "Remembrance":—

But when the days of golden dreams had perish'd,
And even despair was powerless to destroy;
Then did I learn how existence could be cherished,
Strengthened and fed without the aid of joy.

Zeb-un-nisa writes:—

I have wiped clean my heart
From actions, yea, and from desires as well,
And yearn alone for peace, to have no part
At Judgment Day, either in Heaven or Hell.

She arrives at this philosophy after much self-discipline and prayer. Emily Brontë's attitude is one of stern pride, of challenging austerity:—

No coward soul is mine,
No trembler in the world's storm-troubled sphere.

A sentiment that is echoed in Zeb-un-nisa's lines:—

O Heaven, give me not of your pity, nay, rather admire
My soul that is proud;
My head, though I beat it in sorrow, has never been bowed.

Only a woman could speak in one verse of resignation, of indifference to pain, and then in another speak of cherishing pain jealously:—

O, I have drunk my cup of cherished grief,
And love the torment of my wounded heart;
As the scars heal I tear their lips apart,
And in my pain find rapturous relief.

That is an Eastern sentiment if you like, but a few changes of expression and it could almost have been spoken by the author of *Wuthering Heights*, who wrote:—

Yet I would lose no sting, would wish no torture less,
The more that anguish racks, the earlier it will bless.

Zeb-un-nisa's poems are greater in number than Emily's; their range of thought and emotion, naturally, is wider. Emily has given the world only a few poems, yet in these few her baffling, sphinx-like personality is revealed—remote, detached, yet with an infinite capacity for passion, an infinite capacity to endure. Like Zeb-un-nisa she could have said:—

Pity me not for empty-handedness;
My haughty eagle soul I still possess,
And I have had the courage to endure.

The courage to endure—that is the key-note of their poetry. That and

the mystic quality of their work which makes them kin. The *Diwan-i-Makhfi*[1] contains beautiful picturesque poetry with a grace of imagery that Emily's poems do not offer. She had a different background to influence her—the bracing, cold, keen air of the lonely moors. The Moghul princess writes of Saqis and wine and the bulbul, of the beauty of spring, of wind, of water. She can write too of the pursuit of the Beloved in words which remind us of Thompson's *Hound of Heaven*:—

I have no peace, the quarry I, a Hunter chases me
It is Thy memory;
I turn to flee, but fall....

Sometimes the note is sad, sad with the bitterness born of experience:—

O idle arms,
Never the lost Beloved have ye caressed;
Better that ye were broken than like this
Empty and cold eternally to rest.

O useless eyes,
Never the lost Beloved for all these years
Have ye beheld: better that ye were blind
Than dimmed thus by my unavailing tears...

Those would, coming from Zeb-un-nisa the Sufist, be called lines expressing her vain search for God. From Zeb-un-nisa the woman, the princess, it is a cry that owes nothing to religious mysticism, a cry which is one of pain. It is a woman's moment of weakness when she forgets what she sang elsewhere of indifference to all earthly things, and remembers only her desolateness.

To Emily Brontë, life at Haworth was secluded and quiet. Too secluded for her spirit to expand its wings. But the struggle was there—the struggle of the spirit to escape—and out of that struggle her creative genius took her into mystic realms where she walked alone. Those moments of vision sustained her, gave her the courage to endure, to meet life like a Stoic. Outwardly cold, remote, aloof, she withdrew into the secret shell of her personality, revealing her stormy nature to the world only in *Wuthering Heights*, her one novel, and in her poems—and her poems she had not meant to be read by the world at all. Otherwise she guarded her reserve jealously—fiercely almost; the intensity of her nature gave room for no other attitude. Zeb-un-nisa withdrew behind her veil with light yet determined grace. To an admirer who implored her to lift her veil she said:—

I will not lift my veil—
For, if I did, who knows—
The bulbul might forget the rose,
The Brahmin worshipper
Adoring Lakshmi's grace
Might turn, forsaking her,
To see my face;
My beauty might prevail.

The words and the imagery, the delicate lightness of the tone, would have been foreign to Emily who, always reserved, would merely have frowned—as Charlotte could testify—if asked to come into the limelight. She would have disdained reply. Zeb-un-nisa was trained in the art of graceful repartee. But, whatever their modes of expression, in effect they remained in many ways the same and to the frail Brontë sister, whose frame belied her spirit's stoic strength, might well be given the title which Zeb-un-nisa the Moghul princess and poetess adopted: *Makhfi*—the Hidden One.

KAMALA D. NAYAR

[1] *The Diwan of Zeb-un-nisa*: Rendered from the Persian by Magan Lal and Jessie Duncan Westbrook. (Wisdom of the East Series).

NEW BOOKS AND OLD

"THE PURSUIT OF HUMAN EXCELLENCE" *

Any one who has read any of Sir Richard Livingstone's previous books on education will hardly fail to approach a new book from his pen with eager and pleasurable anticipation. And he will not be disappointed. There is no other present-day writer on education so far-sighted, so inspiring and so challenging as Sir Richard Livingstone. Though an Englishman and though the theme of his book is education for the modern Western world, he nevertheless has much to say to educationalists the world over, and to those of us whose sphere of activity is in India no less than the rest. For his concern is with the fundamentals of education which do not, or should not, change much, no matter how much the externals and appearances of civilisation may change. For education is concerned primarily not with externals but with the fundamental things of human nature.

The chief thing wrong with modern education is that, in the attempt to keep abreast of the vast expanse of knowledge and skill which characterise the modern age, we have succeeded in giving children useless smatterings of a large number of subjects and no real knowledge of anything. And in doing so we have lost sight of what has always been the aim of the great educationalists of every age. To produce highly skilled technicians and highly specialised scientists and scholars is only the secondary aim of education. The primary aim is to produce strength of character, love of knowledge and understanding of what it is and how to pursue it, and an understanding of citizenship and its demands upon the individual. In other words, the chief aim of education is, or should be, the pursuit of human excellence as individuals and as citizens.

The overcrowding of the curriculum, in a vain attempt to include every branch of modern knowledge, can never achieve this. On the contrary, it defeats its own end. Far more valuable than a head crammed with unrelated facts and undigested theories, is a mind so trained that it knows its own ignorance and realises that the point at which formal education ceases is the one at which the far more valuable self-education begins. The really educated man is the one who leaves school or college equipped and ready to continue his education throughout life. His school-days have taught him to think, to value knowledge, to sift evidence and not to be blinded by prejudice and, above all, to recognise and love true greatness, whether in an individual or a people. With such equipment he is in little danger of imagining that his education is complete. Would it not be safe to say that the person who leaves school or college thinking that his education is finished is a far more truly uneducated person than one who has never been to school at all?

* *Some Tasks for Education*. By SIR RICHARD LIVINGSTONE. (University Press, London. 5s.)

What then should the curriculum contain to avoid overcrowding and keep the ideal of human excellence? First, history, in its true sense of the ups and downs that constitute the story of mankind: literature and art which reveal the heights of artistic creation to which men have risen; the history of science, the most spectacular achievement of the mind of man—these should form the groundwork of the education of everybody. In addition to this, the last years of formal education (in high school or college) should consist of specialist study, on languages (modern or classical), a branch of science, mathematics or social studies, according to the aptitude and interest of the individual student. The value of such specialist study for the advanced student can hardly be exaggerated, for it involves concentration, hard study, creative thinking and, above all, that intellectual humility which is the supreme virtue of the truly educated man.

But, important though the acquisition of knowledge is, there is something even more important and that is understanding of how to use our knowledge and power. Sir Richard writes:—

> We live in a world where our power gives us the chance of doing unlimited harm; and we need an education which teaches us not merely how to use that power but how to use it well.

It is in this that the breakdown of modern education is so obvious and so disastrous. Never in the history of the world has man possessed even a hundredth part of the knowledge and the power which he possesses today. And never has the abyss of world-wide ruin yawned so wide and so menacing. Wells warned us early in this century that the next fifty years would see a race between education and disaster. No one today would wish to contradict that, and few would be prepared to assert that education looks like winning the race.

It is thoughts such as these that make this book so important, so challenging and so encouraging. The tasks for education may seem overwhelming but, with leaders like Sir Richard Livingstone to inspire and guide us, surely we need not lose heart.

Every educationalist should read this book in order to capture or recapture a vision of the greatness of his high calling.

MARGARET BARR

Nationalism and Internationalism. By DON LUIGO STURZO. (Roy Publishers, New York; Dennis Dobson, Ltd., London. 15s.)

Nationalism is nation-awareness or patriotism carried to the point of mania. Socialism, likewise, is the making absolute of a programme of socialisation. Communism is the falsification of "community" in that it raises it to the rank of the absolute. Popes condemn the "ism's" but not the roots from which they spring. *Nation, society, community*, etc., may be positive goods; they become evils when they mangle human personality in the process of becoming *nationalism, socialism, communism.*

Don Sturzo ranges over the history of the past 150 years, and especially of the past forty, with the insight of a man who himself has made history in

his own time. (He was, for instance, founder of the Popular Party in Italy; a militant priest who led strikes, established agricultural co-operatives, labour unions and peasants' leagues and was as surely and uncompromisingly on the side of the oppressed and poor in Italy as Gandhi is in India.) He says :—

To the rights of the nation we can set a theoretical limit: the nation is subordinate to human personality as a means to an end, and hence cannot be asserted against the natural rights of men.... The fundamental error of Fascism was the contempt for human personality.

Political memory is short: we have come to think of nationalism in terms of Germany and Russia, but Sturzo reminds us that

of all nationalisms since 1918, French nationalism must bear the chief responsibility for the present European cataclysm. It was French nationalism that obstinately opposed any reconciliation with Germany.

He reminds us too that Fascism (contempt for human personality) exists in the "democratic" countries—in England and America as well as elsewhere.

When Winston Churchill, on December 15, 1944, could announce to the House of Commons with a sense of tranquillity that about *ten million persons* will be *disentangled* from local populations and *transferred*, also expellee, within or outside Poland, and that this will be done *humanely* with modern means *at our disposal*, one remains incredulous, uncertain whether such an affirmation is being made in a country of liberal tradition, or whether its authors are Mussolini or Kemal Pasha. Mussolini succeeded in transferring in y about eighty thousand Tyroleans and Kemal Pasha only about one million Greeks and Armenians of Anatolia.

Sturzo may seem a little restrained in his comments on the manifest and manifold fallibilities of infallible popes, but he is too outspoken to pretend the fallibilities don't exist or to pretend that Catholics as a whole have played a commendable part in recent history. Apart from the obvious case of Italy herself and especially of Italy's part in the Abyssinian war, Sturzo is pretty downright about the scholastic myth of the "just war" as a criterion of conduct in modern times.

The Church does not deny the right of war, if it is "just and necessary," but, always and at all times, it has maintained that its duty is to assist in laying down the moral foundations or even the political foundations by which no war would be *necessary*, despite the fact that, *stricto iure*, it could be called *just*....

But the preventive attitude was only precautionary; it collapsed on the very day that a war was declared. Could the theory of a just war be applied in such a case? What would be done by the bishops, clergy and Catholics of the countries at war?...

The great war came suddenly, notwithstanding the fact that for more than twenty years it had been spoken of as an inevitable fate, and it presented itself in a confused manner. Why did so many Catholics of neutral countries at the beginning favour Austria which *attacked* Serbia, and Germany which *attacked* France, violating the neutrality of Belgium which it had guaranteed? Unfortunately political or pseudo-political sentiments took precedence over ethical judgment....The Catholics of the nations at war were immediately behind their governments, loyally fighting and co-operating for the triumph of their own flag.

In the fifty or sixty pages immediately following one has the feeling that Sturzo will suddenly come to the point and say straight out that the only way the Catholic Church could have preserved its catholicity would have been by a Papal edict to the effect that its members, whether in oppressed Serbia or Belgium, or aggressive Austria or Germany, should refuse to fight. The words one suspects, may have hovered

on the tip of Sturzo's pen-nib, but they never actually dropped on to his manuscript.

If the Catholic Church failed to achieve internationality (it is surely illogical to use, as Sturzo does, internationalism as a good?) because of the lack of "ethical judgment" in its communicants, the Socialists did no better.

The Socialist parties for many years proclaimed universal disarmament, fought against military appropriations in every country, disseminated pacifist propaganda. Everything in Europe seemed to lead, in case of war, toward a break of the working-class with the State and to the proclamation of a revolution. But once war broke out in 1914 all the Socialist parties, some sooner, others later, on the whole supported the war fought by their own nations.

Not, one hastens to add, that Sturzo would have found acceptable an "internationalism" derived from a series of civil wars and "the levelling of the whole world into one single working-class under a single Social-Communist banner and system."

Sturzo is at his best in the last chapters of the book in which he discusses our immediate problems:—

Let us be sensible and admit that the outbreak of a new war within a short time is practically impossible. War does not arise merely from differences of ideas nor from a clash of interests....Perhaps in fifteen or twenty years the world will be ready for another war. Today it is not.

If this is so (and the material devastation and loss of human life in Russia during the 1939-1945 war would make it appear probable), then how are we to ensure that the grim possibility, fifteen or twenty years hence, does not materialise? According to Sturzo (and who can refute him?) America and Britain are repeating all the mistakes of the pre-war years in their attitude of "appeasement" towards Russia.

I am not accusing Russia, which is pursuing a well-defined policy of its own. I accuse America and Britain of accepting and bolstering the moral and political ambiguity and confusion of dictatorships which call themselves democracies and of totalitarian states which pretend to freedom.

His plea, in short, is for "a return to principles," a steadfast refusal to participate in "power politics" and the development of a sense of responsibility for "the rebuilding of Europe."

It is time to say: *So far, and no further*, to abstain from shady bargaining, to make a stand on a safe and reasonable course of action, and to stick to it. The policy of concessions all the way from Teheran, to Yalta, Potsdam, London and Moscow, must come to an end. Does this mean war? No, it is the only way to emerge from the crisis of fear which seems to have gripped the Big Four. Let us have the courage of our convictions. Russia will not change from one day to the next: we must have patience over a number of years. Annoyances will crop up here and there; they always do. Didn't the annoyances of Iran, Korea, Manchuria, the four zones of occupation in Germany, and other European problems come out of *appeasement*? *Resistance*, too, will bring annoyances with it. We shall see which method is more successful after we have tried a new one.

J. P. HOGAN

The Ethics of Belief and Other Essays. By W. K. CLIFFORD. (Thinker's Library, C. A. Watts and Co., Ltd., London. 2s. 6*d*.)

This is a collection of five essays by an eminent mid-Victorian mathematician and essayist. The first essay "On the Aims and Instruments of Scientific Thought" is of particular interest to the modern student of physics and mathematics. Here the author, foreshadowing Einstein's theory of Relativ-

ity, draws attention to the implications of the non-Euclidean Geometry of Lobatschewsky, Riemann and other mathematicians of the last century. The importance of statistical methods in physical investigations, the concept of "cause and effect" and the meaning of "the finiteness of space," all so familiar to the student of Physics today, are anticipated and treated with remarkable clearness and brevity.

In the second essay on "Right and Wrong" the author makes out a strong case for the view that there is scientific ground for making a distinction between right and wrong, in fact, that subjects like "right," "wrong," "conscience," "responsibility" and so on can come under the purview of scientific enquiry. It is difficult to accept this position unreservedly. The scientific method, while potent and adequate when applied to questions within its proper range is not in itself sufficient to deal with problems like "right" and "wrong." Everyone would agree that to hurt one's mother is wrong and to give her pleasure is right but can we establish this just as we establish that water is a compound of hydrogen and oxygen or prove it just as we prove the truth of the Binomial Theorem? We can only say we feel it.

The three essays on "The Ethics of Belief," "The Ethics of Religion" and "The Influence upon Morality of a Decline in Religious Belief" provide a corrective to those who regulate their conduct towards those of a different faith by principles drawn from the dogmatic theology of their own religion. One notices in these essays distinct signs of the scepticism which pervaded the outlook of thinkers of the Victorian age in regard to matters religious and spiritual, a scepticism to which Darwin's theory of evolution and the success of Newtonian dynamics in the tackling of physical problems greatly contributed. This remark, made in order to focus attention on the obvious limitations of these essays, cannot affect their excellence. The following lines from the Victorian poet Tennyson's *In Memoriam*, are of interest as showing how the poet reacted to the scepticism of his times:—

A warmth within the breast would melt
The freezing reason's colder part,
And like a man in wrath the heart
Stood up and answer'd, "I have felt."

This volume is a very welcome addition to the Thinker's Library.

B. VENKATESACHAR

The Revival of Realism: Critical Studies in Contemporary Philosophy. By JAMES FEIBLEMAN. (University of North Carolina Press, and Geoffrey Cumberlege, Oxford University Press, London. 22*s*.)

This book deals with the conflict between Realism, which holds that universals and logical possibilities have an objective existence independent of actual particulars, and Nominalism, which is the view that only particulars can be said to exist. In it, the author attempts to show how Realism, reviving after a long period of neglect, is now beginning to affect many other branches of thought as well as philosophy.

It must be admitted straight away that the chapters in which Mr. Feibleman considers Realism in relation to history, scientific method, semantics and psychology are extremely interest-

ing and often most stimulating; but the section in which he deals with philosophy, on which all else must ultimately depend, is less admirable. Realism is by no means universally accepted today and therefore it is most desirable that the arguments in its favour should be marshalled and those against it refuted. This is accomplished only to a very partial extent during the course of the book; and in the opening section, on contemporary philosophy, it is discouraging to find the work of other philosophers being criticised merely because not written from a purely Realist view-point. One is tempted to ask why it should be, especially when Mr. Feibleman commits the fallacy (which he condemns in his opponents) of appealing to the vitality and long history of Realism as a proof of its validity. One is not satisfied merely to be informed that the Universe has a purpose, and that there must necessarily be a real, perfect order underlying actuality. One wonders how the author knows this, and wishes that he would prove his assertions; but this he fails to do in any satisfactory manner. The task would, of course, be a difficult one. Mr. Feibleman condemns the Nominalist concentration on epistemology to the partial exclusion of ontology; but the importance of epistemology is surely sufficiently obvious. What might be called the "Ideal" side of Realism inevitably invites attack, and it is important to know how much reliance can be placed on the knowledge of this type which it claims to possess. As is well known, the validity of nearly all knowledge is open to dispute; the tasks of epistemology are difficult, but are basic to much of philosophy and cannot be avoided.

There is an excellent chapter on scientific method, in which Mr. Feibleman puts forward views which are in the main well-balanced and with most of which it is difficult to quarrel. But his emphasis on the Realist position seems to be a flaw in the argument, and, being central to the whole book, is worthy of special comment. He claims that scientists are Realists in fact if not in theory; they are seeking, by means of a method in which deduction, induction and experiment all have a part, to ascertain certain laws which govern the working of the Universe; and he declares that this is only possible on the tacit (Realist) assumption, made by all experimental scientists, that natural laws are objective and exist in themselves apart from the things which exemplify them. It is this specifically Realist aspect of an otherwise admirable discussion which seems to be especially open to question, for it is doubtful, firstly, whether laws do exist in the sense in which the Realist would have us believe, and secondly, whether scientists find themselves bound to accept the Realist contention, tacitly or otherwise.

No one will deny that natural laws are objective; they are beyond any possible doubt discovered by investigators, and are not in any sense the products of their mental processes. Scientific laws, in short, must be true or false, or else incomplete. But this need not involve our attributing existence to the laws as such; what we are sure of is that certain particular things exist and that they behave in certain specific ways (or at least we are fairly sure). Is it not possible that natural laws are abstractions at which scientists arrive by observation of the behav-

iour of particular things? This does not deny objectivity to laws; nor, as Mr. Feibleman fears, does it involve us in maintaining that existence depends on knowledge, since the things and their behaviour exist whether anyone is aware of them or not. It is, therefore, not necessary for a successful scientific method that laws should exist in addition to things which behave in certain ways; it is perfectly true that they *might*, but we know from Occam's Razor—of which Mr. Feibleman speaks with approval—that explanations should make use of as few entities as possible.

Scientists, therefore, *might* unconsciously be Realists, but there is no necessity that they should be, and it is almost certain that many are not; then, if this is so, the pragmatic argument in favour of Realism breaks down; an argument of another type is needed to support the Realist thesis, but it is not forthcoming. And in its absence, Mr. Feibleman's attempt to refute the Nominalists by saying that they claim that no generalisations have standing except their own generalisation to that effect, loses much of its force; for, although generalisations, or laws, remain objective, it becomes unnecessary to attribute existence to them apart from the particulars exemplifying them.

Nevertheless, this is a useful work. The attempt to show the connection between metaphysics and history (by means of an analysis of Professor Toynbee's *Theory of History*) is most valuable, as is in general the chapter on scientific method, a knowledge of which is vital in these days, though often lacking. It is also useful to be reminded of a fact which is often forgotten, namely, that we can find a refuge from both thoroughgoing Idealism and thoroughgoing Materialism in the philosophy of Realism, which on these grounds alone merits serious study; Mr. Feibleman has done valuable work in bringing it to the fore.

PATRICK BENNER

The Private Correspondence of Sir Frederick Currie, 1846-1848. Edited with Introduction and Notes by JAGMOHAN MAHAJAN. (Saraswati Publications, New Delhi. Rs. 2/8)

The independent status of the Khalsa Kingdom of the Punjab, burdened with the Treaty of Bhyrowal and British troops at Lahore and an all-powerful Resident, was not lost until a late hour—1849—when a great part of India was already pink on the map. The annexation came with no more than a remote fanfare of armed might. The pieces in the Punjab kaleidoscope were so set by diplomatic shuffling that the province dropped upon the spacious shadow of the Flag like a ripened plum

Like a ripened plum—and British duplicity by itself could not have effected that natural process. British duplicity merely seized the "rightful opportunity" (Dalhousie's words) which presented itself, as it were, on a golden platter. Serious students of Hardinge and Dalhousie are unlikely to have "severe shocks and disillusions" (as Jagmohan Mahajan claims) from the facts revealed in the brochure under review. The minds of those two empire-builders have long stood frankly

mirrored in the great bulk of Papers (some published, some available in the India Office manuscript records) relating to their principles and policies of administration. The present brochure serves the same purpose of inward revelation. But the tale is no more "sordid" than the story of all the days ever since Robert Clive equated means with ends and calmly forged his unwilling chief's signature on an official document out of a patriotic motive.

The Letters that make up these pages have been selected from the correspondence between the two Governor-generals and their Resident at Lahore. "Persevere in your line of making the Sikh Durbar propose the condition or rather their readiness to assent to any conditions imposed as the price of the continuance of our support," said one Letter, thus offering a design for camouflage. And another: "The moral effect of the Sikh Chiefs entreating the British Govt. to become the Guardian of their Prince, by the continuance of a British Garrison at Lahore, and our consent to undertake the responsible charge must be felt throughout Asia in raising the reputation and extending the influence of the British character."

BHABANI BHATTACHARYA

Plato's Theory of Education. By R. C. LODGE. (Kegan Paul, Trench, Trubner and Co., Ltd., London. 18s.)

Although this book is written primarily for students of educational theory it will be of equal interest to those who are "seeking to enlarge their own vision" and who realise the fundamental importance of Plato's teaching.

Professor Lodge deals in great detail with Plato's theories of education, throwing much light on the ideal Greek state. He has chapters on vocational and technical education, education for citizenship, leadership and so on, on teachers, subject-matter, pupils and learning. In every case he gives precise references to Plato's own works, so that the reader may verify and amplify the study. The chapter on Plato and present-day education is, of course, perhaps the most necessary for all students to understand, but it is essential that the whole be grasped in order that we can have a basic knowledge of the Greek way of life.

To the Greeks, and to Plato in particular, professional teachers played a comparatively small part in education. They were, in a manner of speaking, merely the instruments for imparting certain techniques. True education, in the widest sense, including citizenship and all moral education, was the function and duty of parents and all other citizens. This ideal is one which most thoughtful teachers would like to see upheld today. Today too much is left to the professional teacher who, however willing, cannot impart all that is needed.

There is no space to draw attention to all that is valuable in this closely argued work, but mention must be made of the special appendix on "The Education of Women According to Plato" by Rabbi Solomon Frank, PH. D. which is indeed fascinating and revealing. He gives details of the Greek women's participation in public life, after their early years of marriage and child-bearing are over; also how some

of these higher public positions call for more education than we have always been willing to permit to their sex. Some will "have made an especial study of the law." At the same time he points out that Plato believed that woman's education, to prepare her for her part in the planned community, was of a special and different nature from men's. Here, indeed, is a fruitful subject for argument! Helpful footnotes to each chapter, a full bibliography and an index make the book particularly helpful and practical for study and reference.

ELIZABETH CROSS

The Quest and Other Poems. By G. SANKARA KURUP, translated from the Malayalam by V. V. MENON. (Keralamitram Printing and Publishing Co., Ltd., Ernakulam. Re. 1/-)

Freedom Come. By HARINDRANATH CHATTOPADHYAYA. (Nalanda Publications, Post Box 1353, Bombay. As. 12, 1s. 6d., 25 cents)

These two small books of poetry, so dissimilar in theme, in treatment and in mood, typify each a distinctive trend in modern Indian poetry. *The Quest and Other Poems*, in blank-verse, while free from mythological personnel, is yet in the Indian mystical tradition with the melancholy Wind's quest of his lost Beloved, the sunflower's shy yearning for the Lord of Day, the approach of the day for the wedding, with Death as the bridegroom. The poet's thought and the translator's phrase achieve a happy blending and encourage anticipation of the more representative collection of Shri Kurup's poems, of which Shri Vasudeva Menon holds out hope in his Translator's Note.

Freedom Come, written for Independence Day, August 15th, is in complete contrast—modern, powerful, impassioned and not without Communist overtones. The versification varies with the crowding thoughts and shows as little continuity as the triumph, tribute, defiance, unity, which the poet sings by turns. The sober iambic pentameter of the last few stanzas, following the surging irregularity of the first pages like calm after storm, makes impressive Shri Chattopadhyaya's powerful proclamation of India's indissoluble unity:—

But we shall rise and re-unite the mother,
Yea, we shall move together towards our goal;
Inseparable, brother one with brother,
One India, one nation and one soul.

E. M. H.

Quaker Profiles. By GEORGE NEWMAN. (The Bannisdale Press, London, W. C. 2. 7s. 6d.)

Quakerism is not a new doctrine It is an affirmation of the eternal, indwelling divine consciousness in the heart of man which periodically in human history has asserted the superiority of the Spirit which sustains, strengthens and saves over the authority, individual or institutional, of the letter which killeth. The Quakers, therefore, ever aspire to live by this "inward light" and are consequently not mere echoes of any creed or concept. And as "the seed" (*i.e.*, the Spirit) is in everyone, they honour all and so are catholic as well as cosmopolitan in their sympathies. Their belief in the divinity within and also outside man shapes their

behaviour towards their fellow-men. Hence, their constructive contribution to the civic, economic, industrial and political life of the people among whom they live.

This book consists mostly of short studies of the life and labours of prominent Quakers like George Fox, Thomas Hodgkin, Joshua Rowntree, Rendel Harris, Joseph Rowntree, and Jane Elizabeth Newman. Each of these bore witness to the veracity and vitality of the Inward Light which resulted in "a transvaluation of values," as evidenced in their consistent crusade against slavery to any or all such religious tenets, social traditions or techniques in business as had cloaked the spiritual consciousness of the men of their times with dualism or delusion of some sort or other. In short, each was a practical mystic, which is, as Lord Rosebery once remarked, "the most formidable and terrible of all combinations." There are a few additional chapters dealing with the cardinal principles of Quakerism and with the potency of the Spirit of Love and of the love of the Spirit. This is an inspirational book.

G. M.

Man in Eastern Religions: Truths from the East about Man in Relation to Christian Belief. By FREDERICK HILLIARD, PH. D., B. D. (The Epworth Press, London. 5*s*.)

Dr. Hilliard's study of the contribution of other religions on the subject of man is unusually open-minded within the limitations prescribed by the obligation apparently felt to award the palm in the end to Christianity, with its teaching of "the supreme importance of the individual" and of a personal God, in contrast to which the East, which Christians must enlighten on the subject,

> thinks on the whole cyclically and regards life from the standpoint of the world process into which human life fits as one small part.

It is a great concession from a theologian that

> some at least of the great non-Christian religions have truths to teach the Christian West, truths which they have grasped more plainly or expressed better than we have.

He examines the major non-Christian teachings about man, finding especially commendable the Hindu teaching of the Divine and the personal aspects of man, against Christianity's emphasis on human weakness. He praises also the Confucian idea that man's nature naturally inclines towards goodness, the practical expression of brotherhood in Islam, the stress which Zoroastrianism —he calls it Parsism—lays on free-will and responsibility, obscured in Christianity "because of its over-emphasis upon the *direct* influence which God is thought to exert in man's life." The Bodhisattva ideal appeals strongly to Dr. Hilliard, who declares that Mahāyana Buddhism "has set forward a worthier conception of the hereafter than that generally associated with the idea of the Christian Heaven."

Against these positive victories of tolerance one must, however, balance Dr. Hilliard's misapprehension of reincarnation and of Karma, and his failure to recognise the West's need of these, as also of the Chinese teaching of the Tao.

E. M. H.

CORRESPONDENCE

GANDHIJI AND NOT MARX

[Last October we published two articles under the caption "Revolution—East and West," one by Gordon Clough, the other by K. G. Mashruwala. The former has sent us for publication comments on the second article in which references were naturally made to his first one. Below we print these comments.—ED.]

The original piece, "Revolution—East and West," was certainly assertive rather than analytical, and hence open to debate on many points. My main thesis was that no "revolution," whether political, economic or intellectual, can ever truly be such unless it is based upon faith in the power of *individual* aspiration. The "revolution" geared to an enlightened form of self-interest, proclaiming its desire to secure improved "conditions," seems to be handicapped by its own preoccupation with the hoped-for realization of a large-scale success. The most potent revolutionary attitude is, to me, the one which waits for no other man. It is an assertion of an individual change of polarity in respect to the rest of the world. Both Gandhi and Tolstoi, quotations from whom appeared prior and subsequent to my October article, are examples I should like to cite.

Gandhi's real revolution began when *he* decided to revolt, not when he started to train thousands of Hindus in the techniques of non-violence. Further, this revolution spread as *individuals* began to feel a genuine faith in their own ability to pay whatever price might be exacted from a policy of non-cooperation with the prevailing government. This, to me, is the most genuine sort of "individual aspiration," encouraged both by Gandhi's example and by his insistence upon the fact that superior physical force cannot defeat the *man*—nor any constructive ideal which he may seek to serve. A definition of "aspiration" from *Webster's International* may suffice: "...a longing for the realization of high ideals." This, to my mind, is quite a different thing from Shri Mashruwala's "desire to attain to some position of power or prosperity in society," and I think no confusion between these two oppositely oriented states of mind need exist. And, unless I have been grossly misinformed by some of those who contacted the Gandhian movement at its height and misled by their own interpretations of Gandhi's own words, there was little opportunity for confusion in the movement itself. The thousands of undernourished Hindus who followed Gandhi were not seeking "power" and "position" which is the chief distinction between a Marxian revolution and a Gandhian one. Instead, I would see Gandhi's followers as reaching deep within themselves to a store of real though inarticulate aspirations and toward the means of expressing a *spiritual* rather than a *material* individuality.

Since the two articles on India's revolution for the October issue were written it is apparent that Gandhi's revolution has encountered a bloody

and tragic phase. Shri Mashruwala indicated in one of his paragraphs that he came close to expecting this to happen. Although the historical argument in favour of such an eventuality is strong, I take exception to Shri Mashruwala's own method of regarding the future history of India. It seems to me that it is precisely the expectation that men are not going to be able to do much better than they have done before that must be opposed. It is extremely hard to awaken a real revolutionary potential in individual men, since it is already buried beneath many layers of human self-depreciation. Gandhi refused to believe that men were destined to be the victims of historical and psychological forces of violence and ambition. It seems to me that the best-intentioned socialistic efforts to change society are weakened from the outset—whatever intermediate successes may be achieved—by the feeling that we must have new conditions before we can have new men. I should say that only those who are completely optimistic in respect to the spiritual potentialities of the individual man can reach a state of mind which "knows no defeat." The socialist revolutionary will always wait for a favourable turn of events while Gandhi, at many crucial moments of history, was able to be disinterested in events, save as they involved the necessity of asserting a principle of moral action.

Shri Mashruwala, with a clear desire to be polite and tolerant notwithstanding, rather summarily dismisses the concept behind the small group known as the "Independents," mentioned in my article for illustrative purposes. In brief his argument is that the man who proclaims his desire for far-reaching social changes is looking for a leader and for an organization into which he can fit himself. If this argument were true in the case of all people proclaiming such sentiments, I fear that I should wind up my debate with myself and join the most secure looking organization I could find (though this admittedly would be difficult in any case). To the best of my knowledge the particular individuals who formulated the "Independents'" manifesto desire each organization in which they might conceivably be involved to have as short a life as possible. For this reason I think that at least some of them have a fair chance of outliving a considerable number of organizations without outliving their own "aspirations."

It is perhaps inevitable that there should be some difficulties in reaching common understanding between the "revolutionaries" of India, who are faced with the necessity of working out a great many tangible political realities, and the "revolutionaries" of America. In America the social situation is very different, since there is less hope for the effectiveness of organization in a country already so intensely organized. The struggle seems to be in part against the very nature of "organizations," while in India at least some of the work of social visionaries may compel attention to the formation of effective organizations. My original article was an attempt to show that the "revolutionary spirit" needs to find different types of expression according to the historical situation, and to suggest the present ground which I think most effective and realistic as a focus for revolutionary thought in the United

States. Which does not mean that the genuine "revolutionary" of India would be expected by me or any of my friends in America to place exactly the same emphasis.

The central problem for me remains that of discovering in oneself and others the *source* of a revolutionary potential. The depth of my respect for Gandhi stems from my belief that he regards this potential as impacted in an imperishable soul nature of the human being and forever ready for some kind of expression in an enduring and meaningful direction, no matter what the quantity of psychological, economic and material obstacles. It would, of course, be extremely foolish for me to close such a letter without admitting the apparent ridiculousness of trying to interpret the essence of Gandhi's life and philosophy to someone who has been closely associated with him for years. I am not really trying to tell Shri Mashruwala how he should view the Gandhian example, but simply allowing myself the pleasure of stating the way in which I view it.

GORDON CLOUGH

THE WORLD NEEDS INDIAN PHILOSOPHY

Prof. Mahendranath Sircar's Presidential Address at the Indian Philosophical Congress should convince the sceptical of the practical importance of philosophy. His address rose on a crescendo of the speaker's sympathy and the hearers' interest from the consideration in turn of Realism and Idealism to that of Mysticism, corroborating most ably the theories of Indian and Western thinkers. The identity of mind and matter in a deeper, underlying, all-pervasive unity is recognised by the idealists but the possibility of the higher knowledge and the deeper peace through identification with Truth is the contribution of mystic realisation. The supra-conceptional vision of truth was the desired end of Indian philosophy, Professor Sircar said. And the greatest appeal of Indian thought had been the greatest adventure of establishing peace within oneself and amongst others by imparting the possibility to them. Such visions of glory awakened the "Cosmic sympathy which moves life towards the creation of a human society free from racial and national conflicts." Philosophy in its essence is reflection on truth and the attainment of that serenity which can reflect it. The utilitarian philosophies that make material values the chief ends of life need to be offset by Indian philosophy which puts forward renunciation, "not to deny life totally but to invite the flood-tide of diviner inspiration."

Poets and philosophers should contribute to the redemption of humanity from the present-day antagonism....A spiritual communion is the demand of the day.

ENDS AND SAYINGS

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

"Greater love hath no man than this, that a man lay down his life for his friends."

That ultimate price of pure and selfless devotion Gandhiji proposed by his fast to pay if it should be required, offering himself as a fearless hostage to the forces of fanaticism and ill-will that in the last few months have worked such havoc in our country. And the friends to save whom he travelled far along the road to death are all the victims of cruelty, injustice, fear and bitterness; and these include the doers of injustice and the harbourers of hate, no less than those they injure.

It would have been an everlasting shame to India if her great son had had to die to bring us to our senses. Happily, his fast aroused such nation-wide heart-searching that the sincere assurance could be given him in time that justice would be done and we would try to live as brothers should.

The Delhi leaders who gave him that assurance for the Nation's capital spoke really for us all and we must all fulfil the pledge. Fulfilling it will mean forgiving and forgetting suffered wrongs, repenting wrongs inflicted by thought and feeling, word and act, redressing injustice and getting up as fast as possible a feeling of true brotherhood for all.

The choice is behind us and we have turned our faces to the light. It is for all of us now to walk steadily towards it together, and then the shadows of mistrust, of bitterness, of fear and hate and all their ugly brood, will lie behind us and will trouble us no more.

Let us prove worthy of the friend who would have given up his life to save us from our folly!

That freedom for India in the true sense did not follow automatically the relinquishment of power by her foreign rulers was recognized by Shrimati Sarojini Naidu in her presidential address at the anniversary celebration and convocation of the Visva-Bharati, Santiniketan, on December 24th. She said:—

> I am sorry I do not speak as I wished in a free India. We are living today under the flag that is the promise of our freedom still unforeseen. We are living under the symbol and prophecy of a banner that is to be implemented, a symbol to be realised, a promise to be fulfilled.

She emphasised the duty of the younger generation to implement that promise, to create the renaissance of India's freedom. Her warning against disinheriting ourselves from the world truths which are India's inheritance and India's responsibility to share should be heeded. There is an unfortunate tendency on the part of an appreciable number of educated youth to boast themselves wiser than their fathers and to belittle, rather than to imbibe and spread, the spiritual and cultural truths by which men lived in the days of India's glory.

Knowledge, science, philosophy and art, all the things of the mind and the spirit, Shrimati Sarojini Devi declared, were necessary, not as the luxuries of the few but for establishing the oneness of humanity. All these our universities impart. Is it because the appeal of the latter is only on the intellectual level, not to the heart as well, that she could say that she did not often find that knowledge had passed into the character, conduct and culture of the students?

We agree with Shrimati Sarojini Naidu that dwelling on the tragic events of the last few months in India and exaggerating the hatred that so luridly flared up, is undesirable and only fans the flame. But it is cold comfort to reflect that "we are as innocent as others are." Multiplying wrongs never yet made a right. If, as seems understandable in a united world, India has been getting the back-wash of the passions engendered by the war, which touched her at the time less than most combatants, the tragedy is greater here, since from those to whom much is given much may legitimately be expected. The violence and the inhumanity displayed and the displacement of millions of people under the scourge of fear—by these we have indeed, as Shrimati Sarojini Naidu said, "presented to the world a sorry spectacle of free India." It is more than any nation of conscience-endowed men and women could "take in its stride." If faces must be resolutely turned to the future in a constructive effort to redress the balance, we must not fail to recognise the stain upon our escutcheon for the shame it is. We may well take the attitude towards our country expressed by an American poet of vision, Katherine Lee Bates, and then go on courageously to right the wrongs deplored. She wrote:—

O dear my Country, beautiful and dear,
Love does not darken sight.
Not blindfolded are her eyes; their vision clear
Discerns more flaws than keenest hate has known;
Nor is Love's judgment gentle, but austere.
The heart of Love must break ere it condone
One stain upon the white.

The fundamental unity of India was stressed at the Tenth Session of the Indian History Congress, meeting at Bombay on 26th December, both by the Hon. Mr. Justice M. C. Chagla in his address of welcome and by Prof. Mohammad Habib of Aligarh University, who presided.

"The true history," Mr. Chagla said, "is really a history of ideas." No historian could afford to ignore the great spiritual legacy built up in India down the ages. It had to be fitted into the texture of history which recorded events and political transformations.

There are certain values and standards which history has rescued from the limbo of the past. These are everlasting and afford a touchstone by which we can judge men and events.

The greatest Indian thinkers and the greatest historians of India had dreamt about the unity of India, and "if historians must find a rhythm in our history that is the rhythm to which historical results have marched." What had happened in the recent past was a foreign trend and did not fit in with the true pattern of our unity. It had resulted from the deliberate erec-

tion of permanent majorities and minorities and the emphasising of divisions and differences which had culminated in the two-nation theory and its terrible consequences.

Professor Habib brought out the toleration which had always characterised Indian civilisation. The unity of India, he said, was one of the fundamental postulates of the Indian moral consciousness. The basis of the Indian civilisation was "*Dharma*, the universal law of morality which must always regulate the relation between man and man." The old culture groups had had other-worldly aims. What was best in their moral and spiritual acquisitions had become the inheritance of all Indians. Unfortunately, their descendants had become "communities seeking their material interests at the expense of other communities and the general body." It was impossible even now, he said, to be an Indian without being a member of an Indian community.

> The fundamental task of the Indian State ... is to create "a National-Culture Group" or "a National Community" which may inherit all that is best in the culture-groups of old and set us free from the vicious interests which are seeking to dominate our lives.

Historians especially had to be on their guard, he warned, against letting the traditions of their culture-group subconsciously colour their vision. If they wrote merely "to justify the exploitation of one group of Indians by another in our own country—or of man by man anywhere—our freedom has been won in vain."

The Education Minister, Maulana Abul Kalam Azad, in his Convocation Address at the Patna University on December 21st, sounded a timely warning against the prevalent precipitancy in scrapping the English language. The retreat from English in some parts of the country has almost assumed the character of a stampede. Maulana Azad counsels giving time for a common language to develop into a vehicle of thought for the Indian peoples and to serve as the official language of the country. Meanwhile, he recommends that for the next five years the Central and Provincial Governments retain English as the official language, side by side with an Indian language. He recommends also that in the schools the regional language be the medium of instruction, English remaining in that rôle on sufferance for not more than five years in the institutions for higher education.

This reprieve should serve as a salutary check, giving time to consider the position as regards the foster-mother-tongue of educated Indians throughout the length and breadth of India. We are confident that the value of English, not only for international but also for inter-provincial intercourse, will become increasingly apparent as time goes on. It will be sad indeed if in the meantime India has burnt her bridges behind her. Maulana Azad himself declares:

> I do not feel the slightest hesitation in saying that India's position and recognition in the international world are greatly due to our having recourse to the English language, written and spoken.

It is to be hoped that the inter-provincial conference on the subject which he proposes can bring sufficient dispassion to its consideration to avoid decisions which will later be regretted.

We agree with Dr. Shyama Prasad Mookerjee, Minister for Industry and

Supply, who told the first All-India University Teachers' Convocation at Allahabad on December 24th that

> our universities must provide fuller facilities to our students for learning the great language of the world so that they may readily gather the highest treasures of thought in the domains of letters and science.

Gandhiji's reaction, in the *Harijan* of 21st December, to the reported desire of the people of certain States in the Deccan for the extinction of their Princely Houses and the absorption of their States in the Union Provinces concerned is clear-sighted and just. It is, that such a development, except in a case of self-evident and irremediable misrule or of the desire of a Prince not to rule, can only rightly take place when both the Prince and the people of his State desire the merger. To mend Princely rule is indeed a better policy than to end it by coercion and if the Princes can be induced, as Gandhiji puts it, "to become trustees and servants in reality of their people" it will be a great moral victory, redounding to the credit of the rulers and the benefit of the ruled.

No form of government is proof against abuse; no form but can be beneficent if wisely and justly administered. England, which has a hereditary ruler, has a more truly democratic form of government than the republican U. S. A. Whether, therefore, a man is under the rule of a Prince or of elected Ministers is largely immaterial. And to assume the right to depose a ruler who is not a tyrant is to assume as well that, alone among human relations, that of a sovereign and his people is a chance arrangement, unrelated to the law of cause and effect known in Eastern philosophy as Karma. In general, each people has the form of government which it has earned and not by violence but by co-operation with the law can it legitimately be changed.

Lt. Col. Amir Chand rightly stressed in his Presidential Address at the Twenty-fourth Annual Session of the All-India Medical Conference at Bombay, on 24th December, that individual health is a national asset of the first degree. Without improved health, he warned, other reforms might be unproductive. But "without other reforms, the people's health may not be advanced." This is putting his finger on the crux of the problem. Malnutrition and under-nutrition are not only problems additional to the epidemic diseases which find so many victims in our country. Disease resistance could be built up by proper diet, clothing, housing and health education, maternity and child welfare work, etc. But these all, again, as the speaker said, revolve around per capita earning capacity. Sound economic measures are therefore basic to the health problem, as Lt. Col. Amir Chand brought out in his comparative figures for life expectancy in different countries, which bear an obvious relation to living conditions, ranging from 27 years in poverty-stricken India to nearly 70 years in New Zealand, with its social security legislation and practical freedom from slums and malnutrition.

His call for raising the standard of medical education, for uniform minimum standards for nurses and midwives and for extending to the families and dependents of the insured the benefits of medical care under the proposed Industrial Workmen's Health

Insurance legislation, deserves all support.

Grave danger of a medical monopoly of formidable power is, however, implicit in his insistence on the ultimate desirability of a single recognised school of medicine, that "which the consensus of scientific opinion all over the civilised world has pronounced to be the most efficacious and practicable." Only the day before yesterday the consensus of orthodox medical opinion favoured bleeding for most ailments, as it today favours the dangerous inoculation craze. Yesterday it denounced Sir Herbert Barker's manipulative surgery and ignored Sister Kenney's treatment for infantile paralysis, and today it upholds the iniquity of vivisection. Our scientists have not become infallible, not yet, and, until they do, let them not ask us to place our lives unreservedly in their hands. The danger to human freedom, moreover, is no less from an autocratic medical hierarchy with power in its hands than from ecclesiastical domination or the totalitarian state, and the danger to life and health may be even greater.

An echo of Plato's ideal for the governing class, which was perhaps itself an echo of the ancient Indian reverence for the moral law, was sounded by Shri Jairamdas Daulatram, Governor of Bihar, in his Convocation Address at the Patna University on December 20th. Answering the query why those at the helm of affairs in India and the Indian States so often turn for counsel to India's great leader Gandhiji, Shri Daulatram implied that it was neither because he was more learned in departmental administration nor because he was a skilful politician, nor because he was, in a sense, an abler statesman.

> Those who go are fulfilling that moral law for which India stands. They realise that a man who has got the clearest conception of what is right and wrong, the man who more than most has mastered his senses, and whose mind is detached and at peace, is a true guide in public affairs.

Mankind's loss of faith is blamed in many quarters for the pass to which humanity has come. Dr. S. Radhakrishnan in his address of welcome at the Benares Session of the Indian Philosophical Congress on 21st December declared, however, that we were suffering not from loss of faith but "from loss of scepticism and from the loss of the philosophic spirit of inquiry." There is much truth in this observation. The loss of blind faith is not to be mourned. The blind acceptance of shibboleths, the follow-the-leader attitude which spelled the ruin of Nazi Germany, is all too prevalent elsewhere. Dr. Radhakrishnan said :—

> We swear by catchwords and shout slogans. They make for hardness of heart and mechanical lives. If we work for a human life, we will grow into completeness, into that invisible world which is the Kingdom of Heaven; then the Kingdom which is within us will manifest in the outer world.

Agreed. But when he said the problem of the day was how to adapt ourselves to the tasks of the new age without losing the integrity of our lives, the question must have arisen in some of his hearers' minds, "But has the average man yet gained that integrity of life and being, that he is capable of losing it?" The speaker himself implied a negative answer when he declared: "Our tragedy is due to

the fact that we do not recognise the reality of the spirit in us." For if we did, of course, we should all realise that that same Spirit animated all, and so dissensions and strife would be unthinkable.

Two serious dangers face democracy today, Mr. K. G. Saiyidain, Educational Adviser to the Bombay Government, told the Fifth All-India Education Conference in his Inaugural Address at Rewa on December 29th: the uncritical acceptance of propaganda as truth—a danger to which he said an uneducated democracy was peculiarly prone—and the break-down of the sense of social solidarity, an understandable repercussion of the war and of recent happenings in India.

We dare not wait for the rebuilding of our national (and world) morale for the growing up of a generation educated from youth along right lines,—to say nothing of the danger, in the absence of adult education, of having what children are taught at school counteracted by reactionary influence at home. Adult education is today, as Mr. Saiyidain said, a matter of life and death and its chief task is not the increase of literacy, general knowledge or efficiency, but

social and moral re-education to rekindle reverence for life which all great religions have taught and to reassert the primacy of those moral and spiritual values which ultimately give meaning to life.

For this adult education centres must be vitalised and made first "dynamic *social* centres" with an environment and an atmosphere quickening to interest and effort. "Discussion groups" and educational talks and courses can then follow, he suggested, with the making of each such centre a "living forum" as an ultimate aim. "We are out to enrich the life of our people in all possible ways." They must be taught, he said, to resist propaganda, to distinguish between self-seekers and true social servants and between incitements to fanaticism and appeals to decency and truth, and to realise the sacredness and importance of the integrity of human relationship.

Mr. Saiyidain urged a bold and far-reaching Government policy, without regimentation or denial of freedom, to

mobilise and encourage the best talent in the country for retrieving the films, the radio, the theatre and the Press [those great auxiliaries to education] from the dull inanity or worse that characterises them at present and infuse a new sense of mission and a new life-giving quality in them.

"A great national crusade." A "wave of genuine enthusiasm and idealism." No one denies the urgency of the need. But can we lay aside in time our preoccupation with politics and power, prestige and pelf, with Constitution making and ideology combatting? Or will the tilling and the sowing of our fields be postponed until we have completed all our plans for harvesting and for disposing of the problematical crop?

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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GREAT IDEAS

[It was the day of the Spring Equinox in 1896 when the great Theosophist William Quan Judge cast off his coat of skin, like a Dragon of Wisdom, and went Home to his own Father in Heaven. His spiritual influence has been greatest in the country of his adoption, the U.S.A. He was born in Ireland and served mainly in the U.S.A., but his inner upbringing was Eastern and his love for Ancient India was profound. His rendition of *Patanjali's Yoga Sutras* (1889) and of the *Bhagavad-Gita* (1890) and his numerous articles on India reveal what a truly Brahamanical heart energized his better brain to do the work of bringing to the New World the inspiration of the Old Wisdom Religion.—ED.]

Yes; the gods are asleep for awhile. But noble hearts still walk here, fighting over again the ancient fight. They seek each other, so as to be of mutual help. We will not fail them. To fail would be nothing, but to stop working for Humanity and Brotherhood would be awful. We cannot: we will not.

The best stand to take is that it is all right as it is now, and when the time comes for it to be better it will be so. Meanwhile we have a duty to see that we do all we can *in our own place* as we see best, undisturbed and undismayed by aught.

If you are at all cast down, or if any of us is, then by just that much are our thoughts lessened in power. One could be confined in a prison and yet be a worker for the Cause.

There can be no loss or detriment to our efforts. Every aspiration higher brightens up the road connecting the higher and lower self. No doubt of that. It is not *what* is done, but the spirit in which the least thing is done that is counted.

Our duty is to never consider our ability, but to do what comes to be done in whatever way we can, no matter how inadequate the work appears to others. When we stop to consider our weakness, we think,

by comparison, of how another would do it. Our *only right is in the act itself*. The consequences are in the great Brahm.

If some offend then let us ask what is to be done, but only when the offence is against the whole. When an offence is against *us*, then let it go. This is thought by some to be "goody-goody," but I tell you the heart, the soul, and the bowels of compassion are of more consequence than intellectuality. The latter will take us all sure to hell if we let it govern only.

Do you know what it is to resist without resistance? That means, among other things, that too great an expenditure of strength, of "fortitude," is not wise. If one fights one is drawn into the swirl of events and thoughts instead of leaning back on the great ocean of the Self which is never moved. Now you see that, so lean back and look at the ebb and flow of life that washes to our feet and away again many things that are not easy to lose or pleasant to welcome. Yet they all belong to Life, to the Self. The wise man has no personal possessions.

The plan of quiet passive resistance, or rather, laying under the wind, is good and ought to work in all attacks. Retreat within your own heart and there keep firmly still. Resist without resisting. It is possible and should be attained.

How petty seem the cares of this earth when we indulge in deep reflection; they are then seen for what they are, and later on they are obliterated. It is true that the road to the gods is dark and difficult, and, as you say, we get nothing from them at first call; we have to call often. But we can on the way stop to look ahead, for no matter how sombre or howsoever weak ourselves, the Spectator sees it all and beckons to us, and whispers, "Be of good courage, for I have prepared a place for you where you will be with me forever." He is the Great Self; He is ourselves.

Try to progress in harmony; the other kind of progress will then follow in due course. Be a centre of harmony yourself and others will help you in spreading that feeling throughout.

Let us all draw closer together in mind and heart, soul and act, and try thus to make that true brotherhood through which alone our universal and particular progress can come.

"A FATHER WHO LIVED TRUE"

BY LILA RAY

For the first time in the long history of India a saint and a sage has been done to death—not by an Occidental—that would be understandable—but by an Oriental. Every page of Occidental history is blotched with the blood of the good. It has not been so in the Orient. Of Buddha and Mahavira, Laotzu and Confucius—how many other great names come to mind!—nature, not man, has been the executioner. "An apprentice hacking with his master's axe," runs a Chinese proverb, "may slice his own hand." We have maimed ourselves, we are punished beyond measure, humbled to the dust. His assassin did not know that death is no threat to those not afraid to die. Defeating his own purpose, he has given Gandhiji's message a ring that will reverberate with equal resonance in East and West down all the ages to come. The world has become one, in infamy.

Equivocation, hesitation, procrastination, these were the three fatal bullets. The arm that lifted the pistol was raised by everyone who remained silent when he should have spoken, detracted when he should have reverenced, and yielded to the perverse passion of the world to stray from straightness. His death has made parricides of us all. We are desolate, our hearts are a wilderness, yet he has wrought deliverance in the earth.

May he by his sacrifice purge us of our iniquity and by his death accomplish the opening of people's hearts, to the achievement of which he dedicated all his living hours!

In the unceasing struggle between the forces of progress and of retrogression, of liberty and of tyranny, which is waged continually in every heart and every country, the forces of reaction and evil have seemingly triumphed. Was the slight, frail body of an old man a trophy worth winning?

He had a death to die and in dying he defeated death. He has, as Laotzu put it, "told us beyond words of the fulfilment of the unfulfilled." His soul was as mature and mellow in its splendour as Christ's was fresh and young. We, privileged to be his countrymen, knew him not well enough. We praised him with our lips but not sufficiently with our lives. With the simple cleanness of an unsoiled spirit he has set a check for all time upon the waywardness of flesh that is willing but weak. Fury was not in him. He was true enough to trust liars, good enough to find bad people good, enough of a father to feel the heart-beats of others in his own.

He is his own memorial. Yet I suggest, as a solace to ourselves and an inspiration to those who are to come after, that the following quotation, adapted from Laotzu, be inscribed on one at least of the many memorials of wood and stone that will be raised to him on the plains and in the cities of the country he freed from bondage:—

Since true foundation cannot fail,
But holds as good as new,
Many worthy sons shall hail
A father who lived true.

NON-VIOLENCE

[**Prof. P. S. Naidu, M.A.,** of the Allahabad University, attempts here to clarify, from the point of view of modern psychology, the issues raised by Shri G. R. Malkani and Shri N. B. Parulekar in their articles on "The Path of Non-Violence" in the August ARYAN PATH. Granting that non-violence in thought, word and deed is that enjoined by all great Teachers and the only non-violence worthy of the name, we must yet regard the suppression of the anger-prompted urge to physical violence as a partial moral victory. The driver of a runaway horse is lost if he throws away the reins. Even when others' evil-doing must be forcibly restrained such action should not be in anger, but with the power that only calmness and deliberation can bestow.

It is a highly dangerous doctrine, in the light of recent unhappy events in India, that anger felt should be let fly without restraint against its objects or any substitute that offers. If murder and arson, rape and mayhem are the price of our sanity, as Professor Naidu's article carried to its legitimate conclusion would seem to imply, better let us pay the price of our own uncontrolled emotions than wreak them on our fellow-men. Anger can be finally overcome only by the cultivation of the opposite virtue. But in the meantime, partial control is better than no control at all. None should, however, rest content with the ability to abstain from acts of violence. Control must be extended also to words and, most important of all, to thoughts, from which both words and actions spring.—ED.]

The articles on Non-Violence published in the August number of THE ARYAN PATH are exceedingly interesting. Shri Malkani argues against non-violence, and Shri Parulekar for it and both appear to me to be in agreement on fundamentals. The latter holds that non-violence in *thought, word* and *deed* is the only solution to the problems raised by the complexities of international life today and the former says that non-violence in *deed* alone is worse than violence. Such pseudo-non-violence should not be tolerated. It is much better to be violent in thought, word and deed instead of pretending to be non-violent in deed and word but entertaining at the same time violent thoughts and speaking violent words. This is the non-violence which we have seen in our country during the last thirty years, and this, I am sure, is what Shri Malkani objects to. Shri Parulekar should have nothing to say against the stand taken by Shri Malkani as he himself writes plainly (p. 345):—

> When a man reaches a state of *non-attachment*, his actions are not prompted by any feeling of enmity, hatred, revenge or violence.... *The state of non-attachment and non-violence are practically synonymous.* (Italics the present writer's)

Here is the highest truth in a nut-

shell. But (I am speaking from Shri Malkani's stand-point), "What about the man who is attached to the world, and yet pretends to be non-violent? Is he not really violent? Is it not better for him to be honestly violent than to be dishonestly non-violent?" Surely the answer is yes, from the stand-point even of Shri Parulekar. I believe that when the psychological foundations of violence and non-violence are laid bare, both Shri Parulekar and Shri Malkani will see that they have been building their superstructures on the same basis. Let me present here those foundations.

What is non-violence? It is the opposite of violence. Now violence, which masquerades as a noun, is really an adverb in its force; it is a characteristic of behaviour under certain special conditions. Violent behaviour is an aggravated form of angry behaviour. Displeased, irritated, angry, furious and raging behaviour constitute an ascending order, and violent behaviour crowns this hierarchy.

For purposes of our analysis we may consider angry behaviour which is in the middle of the scale. Now, when are we angry? This question is not so easy to answer as one may imagine. True, you may put down on paper the names of objects, persons and situations which cause anger, but if called upon to state in general terms the common feature of all these excitants of anger, you will be puzzled. Yet there is a common characteristic, and it is this. Anything which hinders the smooth working of any fundamental instinct or emotion or any cultured sentiment in us will arouse anger. Deprivation of food or shelter, injury to the young, forcible removal from the group, obstruction while running to seek shelter from danger, and interference with love-making all cause anger, and so does an insult to a friend, or to the nation's honour. This is the common feature: anger is always aroused in the service of some other instinct or sentiment. And when anger is intense it turns into rage.

Now the purpose of anger is to remove the hindrance, so that the thwarted instinct may proceed once again smoothly along its path to the natural goal. If the removal is achieved through threats and mere show of anger, then the emotion subsides; otherwise it develops into an actual forcible removal of the obstacle through fighting or violence, if need be. The psychological stages in violent behaviour are, then: (1) the arousal of some fundamental emotion or sentiment, (2) a hindrance to its smooth working, (3) the generation of anger in the mind, and an attempt to remove the hindrance by milder means, and (4) if the milder methods do not succeed, the employment of violent methods to achieve the object. Violence, therefore, is the last stage in a long psychological sequence of human behaviour.

Against this background revealed by psychological analysis, we have

to evaluate non-violence correctly. If we glance at the stages sketched in the last paragraph we shall find at once that non-violence may be achieved in two ways. Firstly, the mind may be raised to such an exalted level of spirituality that all the instincts and emotions are completely annihilated, and as a result no desire is felt and no emotion is stirred. There is then no question of any hindrance to the satisfaction of desires and in consequence there is no question of violence. This is true non-violence, and this is what Shri Parulekar calls the state of non-attachment. This is possible only for the person who has renounced the world. One cannot be in the world and of it and yet claim to be non-violent in this sense.

The second type of non-violence is not non-violence at all. It is pseudo-non-violence. Here the mind is allowed to pass through the first three stages of our analysis, but is arrested at the last stage. Desire is violently stimulated, and when there is a hindrance to the satisfaction of it, all kinds of minor exhibitions of anger are permitted. Only direct action is not allowed. Anger there is, and sometimes furious and raging anger. Only the person is told that he should not attack the enemy and cause bodily injury to him. This is the kind of non-violence that has been practised in recent times, and this is what Shri Malkani is trying to expose in his own way. Is it right, I ask, to call the man non-violent whose mind is seething with anger, and who shouts slogans, resorts to picketing, lies prostrate at doors and practises coercive fasting, but claims at the same time that he is meek and mild because he is causing no bodily injury to the opponent? The mind of such a man passes through the first three stages indicated in our analysis, and is prevented from issuing into violent action only at the last stage. There is violence in thought and violence in word, but violent action is not permitted. Is this non-violence?

Psychologically speaking, this is worse than violence and, so far as the agitator is concerned, it will have a pernicious effect on his mind. The tremendous mental energy aroused by anger and further augmented by slogan shouting, finding no outlet, will turn back and dash against the mind, which in many cases will give way. This will give rise to numerous neurotic ailments which may not be easily identified. Neurosis, then, is the inescapable consequence of pseudo-non-violence. Sooner or later, it is inevitable in the mind of the man who permits himself to experience all the agitation of the first three stages of our analysis, but dams up his mental energy at the last stage.

Non-violence then is non-violence in *thought, word* and *deed.* No other type of non-violence exists. Every other kind of behaviour is violent. Who, then, is competent to practise non-violence? Only he who has renounced the world, who is unattached to the values of this world. But,

it may be asked, is it not better for a person who cannot be completely non-violent to be non-violent in action alone than to give up non-violence altogether? Our answer is, No. Pseudo-non-violence does no one any good, and certainly does great harm to the agitator himself.

Had Shri Malkani turned his attention to the subjective aspect of the problem which he has analysed with great force, he would have come to the conclusion that I have drawn above. As for Shri Parulekar, he rises to calm heights in his discourse, but suddenly allows himself to be pulled down to the murky levels below. He has seen what true non-violence is, but unconsciously he brings in laboured arguments to justify pseudo-non-violence. Shri Malkani, on the other hand, does not go deep enough to see the extent of the influence which soul-force can exert. "Non-violence is a spiritual weapon in the hands of a holy person... *a religious ideal for the individual*; it is not a *social or political* weapon," says the learned writer. By "non-violence" he means non-resistance to evil or passive suffering in an evil environment with no thought of retaliation.

But true non-violence born of non-attachment will release such a mighty torrent of mental energy that evil may be subdued completely. Non-violence is not meant only for the individual but for the masses also. It is meant to be used not only in the field of religion, but also in all mundane fields. But, non-attachment or renunciation first, and then non-violence. That is the correct sequence as taught by our scriptures. Let us learn that lesson and practise it devoutly, then the world will be transformed into a paradise!

P. S. NAIDU

MACHINES AND INDIA

Pandit R. S Shukla, Premier of the Central Provinces and Berar, in his Convocation Address at Saugor University, Nagpur, on January 10th, called India's independence "the first great attempt of the common man's revolt against the dehumanising tentacles of the modern machine-age." The complex and impersonal pattern of socio-political organisation which had followed in the wake of "the highly specialised techniques of production and destruction" had resulted in virtual slavery for the common man, who was left little room for the development of his personality. Our independence, on the contrary, he said, bore deeply "the impress of the Gandhian way" and had therefore a new and unique significance. He called upon the graduates to be custodians and sentinels of freedom, and told them:

> You will have to pool the infinite potentialities of your creative and constructive efforts in one great endeavour to build a new India .. an India where there will be no islands of communities, no barriers of castes, no walls of languages, no separating gulf of religions.

A consummation devoutly to be hoped for!

"DIE VERSUNKENE GLOCKE"

A LETTER FROM GERMANY

[This analysis of the contemporary German scene is the more valuable since **Dr. Z. A. Grabowski** knew Germany well before the war and has made two extensive tours of the country since hostilities ceased. A distinguished Polish novelist and the author of several critical studies in Polish of English literature, Dr. Grabowski served in Germany from 1934-1937 as Diplomatic Correspondent of the largest Polish newspaper syndicate, the I.K.C. Several of his political pamphlets and many articles from his pen have been published in English. In our January 1947 issue he wrote "On Nationalism and the Integration of Europe." Germany, although her present plight is particularly dire, is not alone in her need of great moral leaders. It is only such men as Gandhiji who can, not save the world, but energise their people to work out their own salvation and show them the way.—ED.]

Do you remember the legend about a village inundated by a flood, a village which had sunk to the bottom of a lake? But the bell on the church tower was sometimes swayed by deep currents so that on peaceful evenings its voice could still be heard.

Gerhardt Hauptmann, that past-master of German drama who died over a year ago in the picturesque Silesian village of Agnetendorf, has woven the threads of that legend into the texture of one of the most poetical works of his creation: *Die Versunkene Glocke* (The Sunken Bell).

Why on this last lap of my voyage across this stricken-down Germany do I ponder over the poetical legend of the bell sunk deep at the bottom of an unknown lake? No doubt, association of pictures is responsible for this. The evening is quiet and peaceful and the lake on whose shore I wander, breathes autumnal melancholy. Rain begins to whisper in the depleted leaves of the trees set on fire by autumn: and they glide down to the earth reluctantly. And now the whole expanse of water seems to quiver under the lashes of rain beating its dull alarm on the drum of the lake. Halting at a little hut crouching at the edge of the lake I remind myself of the legend of the *versunkene Glocke*.

Germany today is like a village sunk to the bottom of a lake; and only sometimes does one hear some muffled voice coming up from the deep. It is a country haunted by tragic memories, by apocalyptic visions; a country torn by despair, swept by cynicism, drained of her spiritual, moral and mental forces. She reminds one of a patient who for many years has been an addict to morphia: emaciated, haggard, he

wearily shuffles his feet along unfriendly roads looking for some new incentive. For the time being one deity survives the *Goetterdaemmerung* of all ideals and all values: the idol of work. Even the all-embracing *débâcle* did not succeed in deposing this idol.

There is little chance of an underground Nazi movement being set on foot; the Hitler legend is dead and buried; and the German people have none of the qualities of Spaniards, Serbs or Poles. A German enjoys his military parades, he must be proud of his uniform, of his goose-stepping, of his party membership card. He can find hardly any thrill in an underground movement, in guerilla warfare, in the risky business of sabotage. He is too much of a legalist to embark upon such illegal traffic; and he is too much of a materialist to risk his neck for an uncertain issue. He cannot see glory in activities which demand anonymous sacrifice; he rather prefers to join movements which already offer some promise of force and success.

I doubt whether there is any chance of a serious underground movement imbued by truly idealistic purposes being organised in the defeated former Reich.

In my wanderings across Germany one moment stands vividly in my memory: the visit to No. 20, Bonnstrasse, in Bonn on the Rhine; a visit to the house where many years ago Ludwig van Beethoven was born. It is the pleasant house of a well-off burgher of old, with a winding staircase and a tiny garden. On the second floor various portraits of Beethoven, some of his manuscripts and some of the tributes paid to his memory, are collected. But it is not these precious relics connected with the musical genius which appeal to us most: there is at the end of the passage a small room, bare and humble, with a low ceiling, looking almost like a monastic cell. In this room Beethoven was born.

Romain Rolland, when writing some forty years ago his memorable work *Jean Christophe*, thought of this humble room when describing his hero's birth in the opening chapter of the great *roman-fleuve*. I can see now why this humble room fascinated Romain Rolland's imagination: for from its crude planks and cell-like walls there radiates a force and a message. Standing on the threshold of that tiny room one does realise what a real force spirit is.

The re-education of Germany can be effected only by the Germans themselves; we can help with the *accouchement* but we cannot perform the moral and spiritual revolution for the Germans. Germany must mobilize her spiritual leaders, her men of moral courage; and only they stand a chance of breaking down the barriers of ignorance, of tearing aside the curtain of ignorance and of the stubborn refusal to acknowledge facts and the connection which exists between the cause and the result. For the time being the Germans do not want to see the connection between their crimes and sins and the

present-day situation; and it is the great task of the spiritual leaders of Germany to restore this "missing link" and to show to their own nation why all this has happened. The Germans do not realise what seeds of hatred they have sown in Europe during their occupation; that, for example, the black market is an invention of their own; that driving people out in forced migrations was applied to certain territories in Europe by German authorities; and that all these things have come back like a revengeful boomerang and struck the German people down.

Germany's need today is not so much for politicians—for the political structure should be only superimposed on a mature and full-fledged German democracy—but for great moral leaders; she needs courageous writers like the late Karl von Ossietzky, who was awarded the Nobel Peace Prize on his death-bed; she needs writers like E. M. Remarque, and many of them. Christian Churches in Germany should seize this truly historic opportunity and try to reconvert the population of the former Reich; to emphasise that the crude materialism from which Germany has been suffering for years has brought about unparalleled disaster.

Germany must return to the days when she was a clearing-house for European thought; when she believed in the force of culture. As long as Germany remained faithful to that rôle, as long as her nationalism was tempered by culture, she remained a member of the European community. The very moment her nationalism, permeated with a crude materialistic doctrine, won the day, she severed her connections with Europe; and it is significant that Hitler's revolution was chiefly a revolution against the very precepts of humanity, a return to the primitive creed of nationalistic fetishism, to taboos and tom-toms, to the aboriginal cult of blood, to the mysticism of *Blut und Boden* (Blood and Earth).

Is it possible for Germany to return to the road of culture and to the European community? On this question the problem of reconstructing Europe largely depends. For no Europe worthy of the name can exist with that cruel and tragic void, now called Germany, gaping like some shell-torn crater of monstrous dimensions. Germany must find her way back to the community of European nations; but in order to achieve this aim she must pass through a genuine spiritual revolution.

I ponder over all these things gazing through the fine mesh of the autumnal rain beating a dull alarm on the drum of the lake. From talks with some Germans, from events such as the trial of Maria Pabst and her brother in Munich in 1944—they openly admitted that they wanted the downfall of Hitler's régime and that Germany had to repent of her sins—from the achievements of the Berlin "*Solfkreis*," an association which helped to smuggle German Jews out into safety, and

from some recent books and articles published in Germany, I seem to glean some evidence of a moral revolution; but it stirs much too slowly and much too uneasily in the amazing apathy and stupor of the German community.

The rain drums its dull alarm on the lake and I think about the legend of *die versunkene Glocke*. The task before Germany is one of immense and almost superhuman difficulty: to change the heart of the bell.

Z. A. GRABOWSKI

A WORLD-STATE

The potential benefits of a World State instead of the present international competitive anarchy were sketched by Dr. Arthur Upham Pope, Chancellor of the Asia Institute of America, in his address on January 12th on "World Unity and Cultural Individuality." Speaking under the auspices of the Indian Institute for Educational and Cultural Co-operation of Bombay, he emphasised that such a World State was not inevitable.

> That is a doctrine to escape effort and we cannot win righteousness without sacrifice. It is not something to be conferred. It is only to be fought for and won.

It demanded effort and a higher level of thinking. Among the chief obstacles was the national claim to "absolute sovereignty," which Dr. Pope said was, to the philosopher, complete nonsense. "The Absolute can be only one entity, inclusive of the whole." But "there is no real One unless it is a composite. There are no real many unless there is some universal One."

Cultural conceit was another thing that held the nations back from world unity. It might stir up the people's pride and energy but it also stirred up their aggressive ambitions. The conviction that they were "God's chosen people" had as its corollary that all other nations were "lesser breeds without the Law." If you alone had truth, then obviously converting your neighbour by fire and sword was for the good of his soul.

> There is only one "God's Chosen People" —Humanity itself. Cultural conceit is to be suppressed by humility, by open-mindedness, by seeing that other people have perhaps found better ways than you.

That in a World State nations cannot be "free to make their own rules about things which menace the rest of the world" and that a World State would have to "impose its edicts and its principles by at least a threat of force" are undebatable propositions on their face, but surely they conceal a potential menace to individual freedom. Only independent and informed, alert and vocal world opinion can save humanity under a World State from the domination, for example, of orthodox medical authoritarianism and its unproved dogmas.

The problems recognised by Dr. Pope in setting up a World State include the form of democracy to be adopted, fair representation and avoiding the cultural desert that man's "tremendous instinct for imitation" might bring about. But, if imitation vitiated and impoverished culture, intercultural contact and synthesis enriched it, bringing out each country's own highest and best. Dr. Pope said:—

> It is in the hope of developing a deeper cultural relation that I have come to seek your co-operation and the very great blessing which a spiritually rich India has to confer upon a distraught and frustrated world.

THE PROBLEM OF HUMAN RELATIONSHIPS

[**Dr. K. R. Srinivasa Iyengar,** Professor of English in the Andhra University, Waltair, is a well-known critic and essayist and the author of several books on literary and allied subjects. His approach to this topic of paramount importance is thought-provoking and sound. It is indeed only in realising the integral relationship of each with the rest of humanity that there is self-fulfilment for the individual or for the group.—ED.]

Man is said to be a social animal, but he has by no means mastered the art of social life. The clue to the secret is proving more elusive than ever. Through the arts and the sciences, through politics and economics, through religion and philosophy, we persistently seek the clue to the secret of sane and purposive living, but we are baffled again and again, and snail-like frustration leaves an unsavoury trail behind our best endeavours. This business of living is no easy thing. There are different planes and there are diverse intensities. And yet is life no patchwork quilt, but an intricate web of compelling beauty. That, at any rate, is the ideal. But how ticklish is this business, how unattainable the ideal! The individual is not at peace with himself. Rarely can he stand solitude; rarely can he confront his own naked self; and he is helpless in the face of his warring individualities. The art of living must defy the individual so long as he is unable to integrate his atomized selves into a composite splendid unity. Then comes the individual's relations to others, and many a pattern of disagreement is forged in consequence. Fathers and sons, husbands and wives, masters and servants, teachers and students, the have's and the have-not's,...must they for ever fail to agree? We divide ourselves in terms of colour, religion, caste—in terms of power, position, salary—on the basis of language, dress, profession; cut up into bits, humanity chews the cud of a monumental frustration or asks in despair: "To what end?"

In his *Discovery of India*, Jawaharlal Nehru points out that the problem of human relationships is a key problem, although it is often ignored in our fierce arguments about politics and economics. It was not so ignored in ancient India and China. It is foolish to suppose that those old-world patterns of social behaviour were but idle formalities. On the contrary, they gave a certain poise and serenity to the individual. We have somehow lost that poise and that serenity. Fear has crept into our hearts, we see ghosts around us, we are all but crushed by a sense of isolation and insignificance. There is now a paramount need to forge a union of inner and outer progress, a union of the wisdom of the old and

the vigour and science of the new; and if we fail to forge such a union, we cannot long postpone the suicide of the race.

We seek happiness, we sight it, but, as we approach it, it flies, to our discomfiture. The earthly paradise beckons to us; we are almost on the golden threshold, but (in Aldous Huxley's words) we cannot enter that delectable world and make ourselves at home. It is one of the cardinal rules of the game that there should not be any proper discoverable relation between one's supposed abilities and one's emoluments. Between service and its recognition; between work and reward, falls the shadow—and powerless are we to fight the shadow. But there is something else as well, a benevolent rider to this tyrannical law. There is no relation either between one's material possessions, the power one wields, the position one occupies, the emoluments one gathers, and one's genius for happiness. The pursuit of power or money or position, if pushed to extremes, invariably leads, not to life, but to slow putrefaction and death. Not power is the end of life, but wise living. Life is for living, living wisely and purposively, living humanly in the midst of men. We need not seek power or run away from it, but certainly it is up to us to practise determinedly the ignoring of the artificial barriers set up between man and man—the barriers of colour and caste, of language and religion, of profession and position—and, as it were, rising above them to see in the place of warring classes and communities a truly far-flung human brotherhood.

But we must not expect a mechanical equality in this human brotherhood. To many, the urge to equality expresses itself in a nostalgic looking up at higher regions. It has also to find expression in a spontaneous stooping down towards the weak, the uncomplaining, the disinherited. And in making our claim for equality, we should remember the limitations of the claim. At one end, on the plane of hunger and in the need to satisfy it, verily are all of us equal. Hath not a Jew eyes? ears? appetites? At the far end, on the plane of the spirit, all dichotomies resolve and disappear and there is but a radiant unity. That is why in all our social functions two things stand out—a feast, and a visit to the temple. Munching biscuits or sipping coffee or cracking nuts, a sense of fulfilment slowly envelopes the assembly, and host and guest, judge and *sheristadar*, magnate and stenographer, experience together the kinship of all the generations of Adam. So, too, as the hearts are attuned to prayer, a similar sense of identity overpowers us in the high altitudes of the spirit. This is the reason why every civilized state is expected to assure to its citizens these freedoms above all: freedom from hunger and freedom of worship. On the other hand, the intellect divides and intellectual accomplishments are varied, and inevitably varied emoluments and quanta of

power follow. But in a social gathering where we eat or drink together, or in a temple, a church or a mosque where we pray together, what we seize is the reality of the brotherhood of man and the Fatherhood of God.

The nomadic age has all but returned with a vengeance. Families and communities are uprooted in their thousands and millions and transplanted at the whim of power-drunk politicians who cannot look an inch beyond their noses. And madness, however or wherever it starts, assumes an epidemic form, and sanity itself is daunted and awed into acquiescence. Even otherwise, in this unblessed atomic age many of us are forced to play pathetic Sindbads careering on an endless number of voyages. In search of what? Power, adventure, bread, happiness... ?—it is difficult to say. But we are all men who have left our souls behind; we are men frantically in search of our lost shadows; we are sundered in our hearts and cleft in our souls. Once more the sense of isolation spectre-like approaches us, and only a mastery of the now almost lost art of right living can save us. As G. Lowes Dickinson once pointed out, we must learn, like the ancient Chinese, to look for good, "not in wealth, not in power, not in miscellaneous activity, but in a trained, a choice, an exquisite appreciation of the most simple and universal relations of life." The delicate balance in our social relationships has been wofully unsettled, and we go about, furtive or terror-stricken, in a seemingly alien world. With renewed reverence and earnestness we must reorient our lives and learn, in Dickinson's words, "to feel, and in order to feel to express, or at least to understand the expression of all that is lovely in Nature, of all that is poignant and sensitive in man."

There is a particular variation of this problem of social relationships to which I must here make a reference. Reincarnated Sindbads often find themselves in strange surroundings and constitute "minorities" of various sorts and sizes. There are minorities in terms of religion, and there are racial minorities. There are floating microscopic minorities, like the southerners in the North, the Marwaris in the South, the Indians in Ceylon. The minority receives shelter and support, but the minority too owes a duty to the majority in whose midst it finds itself. I am here reminded of what Gandhiji told the Indian community in Ceylon when he visited that island nearly twenty years ago. What he said then with reference to the Indians is applicable to the minorities—be they "permanent" minorities or floating minorities of labourers, intellectuals and business men—here and elsewhere. Imagine a cup nearly brimful of milk. Add a little more milk, and the milk will overflow. Add water, and the milk will be diluted and lose its taste. Drop a little stone, and the glass will break and the milk run to waste. Add a little sand, and we know what

will happen. But drop a spoonful of sugar, and a miracle is enacted before us. The milk recedes, as it were, or rather receives the sugar with open arms. The sugar penetrates to the pores of the milk and sweetens every atom of it. The scientific explanation of this phenomenon does not liquidate the miracle. Indeed, it is a double miracle that we witness, for the two have become one, and in return for the welcome and the shelter and the support that it has received in abundant measure, the sugar has sweetened the whole body of the milk. "Live as sugar in milk," exhorted Gandhiji, and surely I can conceive of no worthier ideal. Nor is it an easy ideal to achieve, but it is good to cherish it and strive towards a progressive Becoming. Not until we learn to grapple such an ideal to our hearts and strive with our whole being to realize it in our mutual relations in this unfortunately sundered land of ours can we reconcile our warring individualities and communities and help to usher in, here and now, the brave new world of our imagination and our dreams.

K. R. SRINIVASA IYENGAR

UNIVERSITIES AND IDEALS

From the founding of the Royal Society in the seventeenth century, with its motto. "We accept no authority," writes Prof. Michael Polanyi in "The Universities Today" (*Adelphi*, January-March 1948),

> the prospect of unlimited mental progress achieved through the continued application of unlimited scepticism has been accepted by all modern scholarship.

It had brilliant results, that intellectual rebellion, he concedes—the Reformation, modern philosophy, "based, since Descartes, on a method of scientific doubt," and the Romantic movement, asserting the claims of individuality. And then a further chain of rebellions—the Marxian theory, turning the sentiment of brotherhood into class war; psychoanalysis, dissecting "individuality into appetites and fears," until we had today "a harder generation...determined to practise in real earnest that radical scepticism to which we had so long and so innocently pretended."

The revolutions of the twentieth century, led by the intelligentsia, the political intolerance released by radical scepticism in Russia, the bestiality into which Fascism and Nazism turned patriotism, the wide-spread decline of freedom following continued rebellion. All these, he writes, have shown the falsity of unlimited scepticism as a way to indefinite progress. He calls upon the universities to abandon the absurd claim of relying wholly on the senses and to assert that they possess access to the things of the mind. Among the latter is truth, "one of a number of ideals reaching out beyond human knowledge."

WHO IS TO BLAME—THE PARENTS OR THE CHILD ?

AN INTERVIEW WITH MR. JOHN HAMPSON

[Taking advantage of the presence in India of Mr. John Hampson, long interested in the reclaiming of young persons who have taken a wrong turning, a member of our staff interviewed the English novelist in Bombay. He is the author of *Saturday Night at the Greyhound* and *O Providence, Strip Jack Naked;* only last year he published a useful and entertaining volume, *The English at Table.* Mr. Hampson had recently made, at the request of the British Broadcasting Company, an extensive and intensive survey of what England was doing for her "difficult" children and young people. The results of that survey had been given in broadcasts prepared by Mr. Hampson. Then the Government of Madras had invited him to come to India to observe the progress of the reforms it was instituting in its treatment of juvenile offenders, and to prepare a report on them for broadcasting. Our readers will be interested, not only in Mr. Hampson's opinion of the present methods of treatment of wayward English youth, but also in his finding it more sinned against than sinning.—ED.]

"There has been a complete revolution in England, in the last twenty years, in the attitude to the child in trouble," Mr. Hampson said. He is an Englishman of medium height, very English, and very much in earnest about the best way of handling the problem of rehabilitating young people who have got into difficulties. "How," he demanded, "can mankind progress if we condemn children to punishment and confirm them in their fallen habits ? We have to try to bring them out of those habits and, where we cannot prevent wrong-doing, to reform, not to punish them. After all, in 90 per cent or more of the cases, it is the parents or broken homes that are responsible for the child's initial mistake." He did not in so many words arraign the present social order, but the responsibility of society also was implicit in his statement that, except for a sprinkling from middle-class homes, the young people involved all came from the lower classes.

There were already Child Guidance Clinics in London, Birmingham, Nottingham and Manchester, Mr. Hampson said, and it was hoped to have one in every town. For very young children showing signs of maladjustment play therapy was applied. Many were being trained for this work. The child was put in a room with many toys, sand, water, models of animals and people, paints, etc., and allowed, under unobtrusive observation, to do just as it pleased, short of breaking window-glass, now

at a premium in England! It might "drown" the animals or the people, or do other things that would give a valuable clue to its emotional conflict, and expert advice could be given the parents to meet the difficulty before it became serious.

Children who broke the law or were declared ungovernable by their parents were tried in the Children's Court by a Judge who was himself or herself a parent or had worked especially with children. It was usual to place the child on probation for a year or two. In the case of a second offence, the child might be sent to an "Approved School" (in India a "Certified School"), for a period up to three years. Short-term schools had proved highly beneficial for the more intelligent type of child sent to them for six or nine months. The course covered morals, standards of cleanliness, behaviour, education and physical culture, besides some craft which might be profitable and would at least occupy the mind.

The Cotswold School was an interesting one; it welcomed visitors if they were willing to help with the work. There were small houses, in the work of which the boys in each house shared. They did not have self-government, but were free to make suggestions.

There were nearly a hundred Approved Schools for boys to only fifteen or twenty for girls. For young persons from sixteen to eighteen who had committed more serious offences there were Borstal Institutions, twelve for boys and two for girls.

There was one especially for backward boys, where the main emphasis was on education rather than work. Religion played an important part in all the schools. Except for special provisions for Roman Catholic and Jewish boys, the training was chiefly under the auspices of the Church of England but the presentation was broad and the effort was to make the boys realise the need of all for spiritual standards and that materialism was not enough. Some were a little cynical but many had later expressed gratitude for the ideals they had been given.

Commitment to a Borstal Institution was generally for from one to three years. The Borstal idea was to make the boys responsible for their own actions. There were no walls and no guards. A boy who ran away would be brought back and punished by dietary restrictions and withholding of privileges for a while. They were free to do right or wrong, but doing right meant earlier release, promotion and increase of privileges.

Mr. Hampson had been afforded facilities by the Home Office for his Survey for the British Broadcasting Company. He had been permitted to visit various Borstal Institutions and Approved Schools and to have the boys talk to him frankly alone. He had lived in their midst, seen their daily routine from the time they got up and watched them at

their play, lessons and craft-work. He had talked also to the doctors who examined them, to the matrons who acted as house-mothers, to the nurses in charge of the sick and to the visiting clergymen.

Most of the boys had said it was not nearly so bad as they had expected, proving the need for the education of the public, for which the Survey was designed. Some, however, had said they would rather be sent to prison, where their sentences would be shorter and they would have no responsibility and no decisions to make.

Among the most important innovations was that a beginning had been made towards giving up the old-fashioned Borstal uniform. As a result of his Survey, Mr. Hampson had suggested that the boys should have more pocket money. He found the great need of the boys was of affection, which an institution could hardly provide. The approach needed was one of love, generosity and kindness. He had found a spirit of genuine devotion in at least two workers in each institution he had visited. The educational requirements for the staff were quite high. Mr. Hampson thought that the boys should be encouraged to study more than they did and that higher activities should be encouraged. Musical societies, for example, in one Borstal Institution and one Approved School, which had specialised in classical concerts, had proved very popular. The health of the boys was good and their diet adequate. Nine boys out of ten put on weight within a couple of months after coming to the institution.

There was an After-Care Association both for Approved School and Borstal boys and girls. For three years after leaving the institution the boy or girl was expected to report each month to the After-Care Officer. A change of job required notifying the Officer and getting his approval. There was such an Officer in every large town, and in case of difficulty he could be appealed to for a night's lodging, for a job, or for help in finding a home if possible. Such posts were attracting men and women of the highest character, anxious to do all they could to help.

Mr. Hampson admitted that so-called bad boys were often taken better care of than children in other types of homes, but he justified it on the ground that their need was greater. Fortunately, the number of young people in difficulties was on the decrease. There was need, however, of breaking down the prejudice against Borstal boys. The newspapers had emphasised sensational cases where offenders had a Borstal background, and said nothing about the Borstal boys and girls who succeeded, and they were 55 per cent of the total number. This was lower than the 75 per cent of successes claimed for the Approved Schools, but the older boys and girls were naturally harder to reclaim.

Small business men were still afraid sometimes to employ a Borstal boy, but there were many employers willing to give the boys an opportunity. Mr. Hampson emphasised how essential it was, if the boys were to be rehabilitated, that they be given a chance to live as ordinary decent citizens. "Our aim is to make each lad become a responsible citizen, a valued and valuable member of the community, who can respect himself and command the respect of others and have every right to the place he holds."

NEW BOOKS AND OLD

IDEOLOGIES DIVIDE: TRUST UNITES *

Into the details of Mr. G. D. H. Cole's 1100-page guide to the post-war world it is obviously impossible for me to enter. On the economic side, as far as I am competent to judge, it is a conscientious, sound and penetrating piece of work to which any man can refer with confidence that the issues are being set squarely before him. Readers of THE ARYAN PATH will be especially pleased that, when he deals with the economic future of India, he discusses with evident sympathy Mr. Gandhi's policy of a revival of village industries, which he regards as a valuable means of raising the standard of living with the minimum destruction of the traditional pattern of Indian life. "Up to a point," says Mr. Cole, "Gandhi is clearly right."

> The village with its superabundant supply of labour and its very low level of productivity, needs a more balanced economy, such as it can get only by developing production in the village itself, and not far away in the mills of Bombay or Calcutta. Such village industries can grow, however, only if they are protected against the competition, not only of factory goods imported from outside India, but also of the products of Indian factories using Western methods—and they can prosper, even so, only if their growth is accompanied by a rise in agricultural productivity which will allow fewer labourers on the land to provide for the food needs of a larger village population. The success of the Gandhi type of industrial development depends on the application of a great deal of capital to the land and to local transport services, for the purpose of raising agricultural productivity.

It will be noticed that Mr. Cole regards it rather as an alternative method of capital expenditure, which, though lending itself to precious local initiative, requires a strong central government for its successful application, than as a means of minimising the capital expenditure itself. I am inclined to think it would require a good deal less capital, as well as offering the most economic expenditure (*i. e.*, the most rewarding in terms of human welfare) of the capital it requires. It would demand, as I see it, a considerable concentration of industry on the production of agricultural machinery for co-operative production, as well as a concerted effort at agricultural education for the improvement of livestock and methods of cultivation.

This is but one example, in his treatment of a subject of intimate concern to many readers of this journal, of Mr. Cole's open-mindedness. He is by no means a doctrinaire Socialist, and he is acutely aware that methods which have been more or less successful in Russia, though at the cost of great human suffering, cannot be applied without disaster to countries in which conditions are entirely different. Russia possessed vast virgin territories for agricultural development, whereas the pressure of the population on the land in India and China is already extreme. Economically, the problems are about

* *The Intelligent Man's Guide to the Post War World* By G. D. H. COLE. (Victor Gollancz, Ltd., London. 21s)

as different as they can be, and *the attempt to apply the ruthless methods of Russia to raising the standards of living in India and China would, in Mr. Cole's judgment, precipitate a catastrophe.*

On the great issue which now disturbs every imaginative mind in Europe—the relations between Russia, the U. S. A. and the countries of Western Europe—Mr. Cole is more sanguine than I can be. Events move swiftly nowadays; and it is possible that Mr. Cole was himself more sanguine when he concluded his book (in March 1947) than he is today. Two events of major importance in this connection have happened since: the promulgation of the Marshall Plan for economic aid to Europe, and the resurrection of the Comintern as the Cominform. They are causally connected. Russia's refusal to participate in the conference of European nations to draw up a programme of mutual assistance and a concerted estimate of the help required from the U. S. A. was followed immediately by the reluctant withdrawal of Poland and Czechoslovakia from the conference, under Russian pressure. Then came the formation of the Cominform, followed immediately by a change of front of the two powerful Communist parties in Western Europe—those of France and Italy. They ostentatiously abandoned all their previous pretences of democratic collaboration; and they launched large-scale strike action in both countries. The intention was obvious: to paralyse the already weak governments of those countries, and to sabotage the working of the Marshall Plan. On the day these words are written comes the news that the Communists in France have been compelled to call off the attempted general strike, because the workers were refusing to follow their lead. The assault has been beaten off for the time. But the set-back to the economic recovery of France is very serious. Since the loss of production can only increase the hardship of the French workers, there is a grave possibility that the attack will soon be renewed.

In view of these facts, it is impossible for me to share Mr. Cole's view that the salvation of Western Europe depends upon an alliance between the Communists and the Socialists. That has now been proved to be a will-o'-the-wisp. The possibility of such an alliance has, I think, always depended upon the Communists' becoming a sincerely democratic party, devoted to the achievement of Democratic Socialism. Such a development was really out of the question so long as the Western Communists followed directives from Moscow, and the Russian leaders remained bitterly opposed to the successful development of Democratic Socialism in Western Europe. Mr. Cole, at any rate in March 1947, was doing his best to avoid facing the real dilemma. The advance to Democratic Socialism, in which he saw the best hope of overcoming Russian suspicion and fear of Western Europe, required, in his judgment, the sincere collaboration of Socialists and Communists. That was conceivable only if the Western Communists broke clean away from their demoralising subservience to Moscow. For the plain evidence is that Russia does not want Western Europe to advance to Democratic Socialism. So far from such an advance being the means to a *rapprochement* between Russia and Western Europe, it is a development which Russia fears and is

doing her utmost to prevent.

In a sense, this attitude is intelligible. As Lenin said, as soon as one of the highly developed industrial countries becomes Socialist, Russia becomes a backward nation again—even from the Marxist point of view. But whereas Lenin looked forward to that event with joyful anticipation, because he was, in his own fashion, a genuine internationalist, the present rulers of Russia do not. They have become nationalist and exclusive. For them the success of Democratic Socialism in Europe would imply a deadly criticism of their own régime which, thirty years after the Revolution, has become more authoritarian than ever. Whether this is the cause of Russian hostility, or it arises merely because they desire, for reasons of power-politics, to keep Western Europe weak, the fact is that *the Russians are even more implacably hostile to Social Democracy than they are to Capitalism itself.*

Mr. Cole's assumption that genuine collaboration between Socialists and Communists is possible and necessary was hazardous when his book was written. By December 1947 it had become quite untenable. That in itself would not diminish the force of his argument that Western Europe should aim at being equally independent of capitalist U.S.A. and Communist Russia: but it makes the argument itself abstract and unreal. For when the Western Communists are excluded (as they have excluded themselves) from any effort at the democratic reorganisation of Western Europe, there can be little convinced opposition to the drawing together of the U.S.A. and Western Europe. After all, the Marshall Plan is an astonishingly generous gesture of the U.S.A. towards Western Europe. It betokens a new sense of the interdependence of the democratic nations, which cannot fail to arouse a feeling of solidarity between Western Europe and the U.S.A.

This points to what seems to me the grave weakness in Mr. Cole's book. He consistently underrates the seriousness of the moral and ethical cleavage between Russia and the democratic West. The slow struggle to establish the basic principles of political democracy has occupied three full centuries of the history of the Anglo-Saxon peoples. The same struggle has been going on in France for 160 years, and even at the end of them the principles are none too secure. Russia has never participated in that struggle at all. Patriotic and even insular Englishman though he is, Mr. Cole, as a lifelong theorist of Socialism, is unduly fascinated by the spectacle of Soviet Russia. It warps his judgment, to the extent that he never clearly acknowledges that the basic moral affinity between the U.S.A. and Britain is a much stronger bond between those two nations than any bond between Britain and Russia that is created by the fact that Britain is a semi-Socialist and Russia a Communist country. The bond between the U.S.A. and Britain is not a sentimental one; it is in the deepest sense moral: the two countries understand one another in virtue of a common heritage. To imagine that Britain ever would or could remain neutral in the event of an armed struggle between the U.S.A. and Russia is an intellectual self-deception. In advocating this, as in his advocacy of a union between Communists and Socialists, Mr. Cole has lost his grasp of

realities. The fact of mutual trust is, in the last resort, infinitely more important than any identity of economic interest. Britain trusts the U.S.A.; Socialists do not trust Communists. This trust and mistrust have been learned by *experience*. That is the simple fact which Mr. Cole has allowed himself to forget. And much of his political argument (as distinct from his magnificent exposition of economic realities) is thereby vitiated.

J. MIDDLETON MURRY

SPIRITUAL VALUES AND SOCIAL PRACTICES*

Professor Radhakrishnan exemplifies to an outstanding degree the traditional hospitality of the Hindu mind. His reading in Western as well as Eastern literature is vast and various. His memory, judging by the amount and aptness of his quotation, is a sponge that never reaches saturation point; while for ideas and ideals, however diverse or even contradictory, he keeps open house, welcoming each on its merits and doing his best to get them to settle down happily together. There is great virtue in this large-mindedness. Nor is he an undiscriminating host. For if, as he truly writes, "Hinduism represents an effort at comprehension and co-operation and recognises the diversity in man's approach towards, and realisation of, the one Supreme Reality," it measures creeds, conduct and social codes by the degree to which they conform to that Reality. This, too, is Professor Radhakrishnan's implicit criterion. But he applies it so unexactingly and identifies himself so sympathetically with every point of view that his writing generally lacks depth or character and tends to multiply truisms without crystallising truth. The suave voice flows on:—

> Contemplation and life are distincts, not opposites. They can exist together. They imply each other and work together. Again we cannot change the social order unless we change ourselves. Our social order is as high or low as the character of those who compose it. A more effective social order means a different quality of men. To change the quality of life, we must be born again. Religions have failed, simply because we did not take them seriously....
>
> The progress of mankind towards international partnership and political unity is the essential condition for the survival of civilisation and it is for Britain, Russia and America to lead the way in building a world community of free peoples....
>
> Marriage is not an everlasting round of roses and dreams; it is a preparation for quiet happiness. Pleasure is of the moment, and the accidents of time and space affect it. The decay which awaits all mortal things has the power to destroy beauty of body and the fire of passion, but not the imperishable element of the happiness which is the reward of austerity....
>
> Non-violence as a mental state is different from non-resistance. It is absence of malice and hatred. Sometimes the spirit of love actually demands resistance to evil. We fight, but filled with inward peace. We must extirpate evil without becoming evil....The slaughter involved in modern warfare is so much out of proportion to the ends that the arguments and sentiments which have been used in the past to justify wars are no more tenable....

It is all unimpeachable, but when page follows page, so reasonably but so discursively humane, we cannot but

* *Religion and Society*. By S. RADHAKRISHNAN. (George Allen and Unwin, Ltd., London. 10s 6*d*.)

surmise some failure to come to grips with the reality of life, to relate ideas closely enough to life's resistant substance, and to express in a more distinctive and penetrating style the tension of a creative mind.

But on their own idealistic plane Professor Radhakrishnan's five lengthy lectures, delivered at the Universities of Calcutta and Benares during the war, are lucid and illuminating. In the first two of them he examines the crisis of civilisation in the West, a crisis which is, as he remarks, a vast convulsion of society as a whole. Nor can the West be separated from the East. "The world stands at the cross-roads, faced by two alternatives: organisation of it as one whole or periodic wars." But the disease is more advanced in the West. It is there that the dominance of a false philosophy, a one-sided conception of man's nature, and the defeat of the human by the material, which are all alike causes and symptoms of disintegration, are most apparent.

Professor Radhakrishnan, after showing how retrograde both racialism and nationalism are, considers Marxism at length. This is the most penetrating piece of criticism in the book and the more valuable because he does full justice to Marx's destructive analysis of a profit-seeking bourgeois society and to what is valid in his view of history and of the degenerate religion of the Churches. Nevertheless a new order, which is to be really creative, must be based on a religion which reaffirms the true relationship between the individual and the eternal. Only, to quote his own words, "if we are centred in the spiritual reality, shall we be freed from the greed and fear which are the bases of our society." And in the "mystic religion of India, which is at once spiritual and social," he foresees "the religion of the new world, which will draw men to a common centre even across the national frontiers."

In justification of this claim he devotes his last three lectures to a study of the spiritual values and the social practices of Hinduism, paying particular attention to the part played by women in Hindu society. For Western readers this will be the most interesting and authoritative part of the book. Professor Radhakrishnan acknowledges the social and religious abuses which need purging from Hinduism as from other faiths. They can be purged, he suggests, in two ways, by a return to the true spirit of the Hindu tradition which did not countenance such abuses and by allowing this spirit to create new forms and institutions by which the genuine forces of the new may be woven with "the valid principles of the past into a new unity." To Western readers his account of Hindu practice may seem unduly favourable. Certainly some of the charges he brings against Western religions have been often brought with justice against Hinduism. But the testing time has come. The alien ruler has gone. A great people is free at last to vindicate in their personal, social and political life the ideals to which they have been constant through ages of oppression. May they prove worthy of the leader to whom and to whose gospel of non-violence Professor Radhakrishnan pays noble tribute in his concluding lecture!

HUGH I'A. FAUSSET

SOCIAL RELATIONS AND GRÆCO-ROMAN THOUGHT*

Professor Farrington's four studies in "the social relations of thought" in the Græco-Roman world form one of the little books in the Thinker's Library; but it is seldom that so much thought and information can have been condensed into such a short space, while the author's brilliant style makes the most technical parts of his subject delightful to read.

It has for a long while been a commonplace that the contempt felt for manual labour and experiment in the slave-holding Greek world led from the time of Socrates and Plato onwards to a disastrous cultivation of abstract theorizing over scientific and practical investigation. Agreeing with this main thesis, Professor Farrington (whose general stand-point has marked analogies with the pragmatic of the Experimentalist school of Professor Dewey in America) argues that the charge against the Greeks is unjust, at any rate as levelled against the great Pre-Socratic thinkers of the Ionian school Historians have been misled by Aristotle's account of the philosophy of the Milesians as in type a "materialmonism." Actually, Professor Farrington maintains, they "might be said to have given an operational rather than rational account of the nature of things. Their criterion of truth was successful practice." Their interest was in the technique of subduing nature to human needs, and their philosophic conceptions were drawn from the tools and handicrafts of their time.

Different minds will probably appreciate diversely the force of Professor Farrington's argument drawn from the frequent employment of the analogy of such implements as "the rasp, the broom, the shuttle, and the filter" as well as the bellows and the potter's wheel in the fragments of Anaximander, Anaximenes, and in the later great philosophical poem of Lucretius based on the thought of the Ionians. But it is certainly significant that Thales was an engineer, Anaximander a cartographer and explorer, Hippodamus a town-planner. Science and philosophy had certainly not yet drifted as far apart as they were to do with the growth of the prejudice against handicrafts caused by the increase of slave labour.

Professor Farrington's second essay, a "Study in Greek Medicine from Hippocrates to Ramazzini" traces a particular consequence of this prejudice, showing how after Galen the work of anatomy and the practice of surgery ("surgeon" comes from "chirurgeon," which means simply "hand-worker") were relegated to inferior practitioners, while the "physicians" busied themselves with theory and mere advice. And right down to the great physician Ramazzini in the eighteenth century, medicine was further hampered by the indifference felt by the upper classes and their doctors for the diseases of the working population, many of them "occupational" in character.

The two remaining essays, on "Diodorus Siculus: Universal His-

* *Head and Hand in Ancient Greece.* By BENJAMIN FARRINGTON. (C. A. Watts and Co., Ltd., London. 2s. 6d.)

torian" and "The Gods of Epicurus and the Roman State," respectively, are bound to the main theme of the book; the first by showing how the Stoic philosophy, held by the historian Diodorus, originally stood in practice for the equality and brotherhood of man against the division of mankind into naturally "slave" and "free" which Aristotle canonized in his "Politics"; the second by its demonstration that the doctrine of Epicurus, so far from being the toy of wealthy idlers disputing in shady gardens, was an active, reforming creed directed against the superstitions of the pagan religions, which the Roman State upheld for their serviceableness in keeping the obedience of the masses by threats of tortures in the world to come. From Professor Farrington's interesting analysis of Epicurean teaching we may hazard the conclusion that the "gods" of this system were really Ideals of Perfection, which can attract men's spirits but have no power to punish wrong-doers in this life or any future one.

In Professor Farrington's general approach to his subject one may reasonably detect a "Left Wing" philosophic tendency. The very evils which Leftist thought finds rampant in the modern world, namely, plutocracy, landlordism, exploitation of an enchained proletariat by a wealthy leisured class, the drugging of the general intelligence by religious promises and threats to be fulfilled in a future life, the neglect of technological progress through absorption in abstract metaphysics, are those that in his belief poisoned the life and thought of the Græco-Roman world. His wide reading and full documentation enable him to adduce formidable evidence for his view; the horrors of slave-life in the mines of the Roman Empire recall the totalitarian concentration camps of our own day and throw an evil light on the splendid civilization they supported. Whether or not Professor Farrington's able work as a whole gives a one-sided estimate of classical thought and culture is a question too large to embark upon in this review.

D. L. MURRAY

Mankind So Far. By WILLIAM HOWELLS. (Sigma Books, Ltd., London, W. C. 1. 16s.)

The Human Race. By EMIL FROESCHELS. (The Philosophical Library, Inc., New York. $3.00)

Though the intelligentsia may be indifferent about the origin of mankind, the different races and the peculiar anthropological pattern of *homo sapiens*, a certain legitimate curiosity does exist regarding the future of evolution and the goal. In any attempted solution of the problem of human evolution the frontiers of anthropology must be clearly marked off from those of philosophy or metaphysics proper. In *Mankind So Far,* Prof. William Howells has narrated the romantic story of the evolution of mankind from the standpoint of orthodox anthropology, in three distinct stages. These stages can be indicated by three interrogations. How has man evolved from the animal? How has *homo sapiens* evolved? Lastly, how have the different races evolved? I would like to draw the attention of readers to the section on "India" (p. 245) and to the "outline of man's history," (pp. 300-302) and finally to

the concluding chapter entitled "1942 to 1,000,000 A. D." What will be the future trend of human evolution? Men will have the same neuro-muscular frame and in size "stay much as we are," though Professor Howells agrees with Dr. Shapiro's prediction that we are going to lose our wisdom teeth. Neither "machine-like perfection" nor "evolutionary degeneration" is the probable lot of mankind.

To the Hindu mind familiar with the theory of *Yugas*, the conclusions of Professor Howells will seem rather strange, however reassuring. Towards the end of the present *Kali-Yuga* that is now progressing, say, in less than half a million years, destruction on a cosmic scale is inevitability itself. And then mankind is going to emerge into the Krita-Yuga marked by physical, intellectual and moral perfection. One may or may not accept such a hypothesis but, when Professor Howells observes that "there is also the mystery of how and why evolution takes place at all," he is letting down the anthropologists as scientists. Reading through the story of *Mankind So Far*, one would hesitate to endorse it unqualifiedly, having witnessed two terrible world-wars within living memory. It seems to me that professional evolutionists and anthropologists should embark on a co-operative venture with professional moralists and philosophers with a view to bringing about world peace and international harmony, the lack of which is definitely pointing in the direction of mankind's final disappearance.

The necessary philosophical corrective to a merely evolutionary and anthropological approach to the evolution of mankind on this planet, is furnished in *The Human Race* by Prof. Emil Froeschels, who, in his "Study in the Nature of Knowledge," argues that in the knowledge of the Infinite mankind has a source of lasting and permanent spiritual unity. Knowledge of God, the mathematical Infinite, and of the Universe is the common property of mankind. The author hopes that this knowledge will bring men closer together.

A physician as well as a philosopher, he has endeavoured to reinforce philosophical conclusions with phenomena drawn from physics, medicine and Gestalt-psychology. To students of Indian systems of philosophy some of his philosophical facts will seem very familiar and others very elementary. Thus, his analysis of the difference between Non-Expression-Ripe and Expression-Ripe in Chapter VI is merely a faint picture of the celebrated Nyaya-Vaiseshika difference between *Nirvikalpaka* and *Sa-vikalpaka*. His "Two Different Kinds of Time" must be deemed philosophically very elementary and even unsustainable. The author makes a frank confession that in his book the question whether the human mind is likely to reach eternal truth is answered in the negative. If that be so, philosophic endeavour must degenerate into the mere pursuit of a will-o'-the-wisp.

Participation in infinite knowledge, pursuit of infinite values, and the discarding of finite elements that merely serve to separate individuals from one another are, however, supremely unexceptionable ideals, on his fine exposition of which the author is unreservedly to be felicitated.

R. NAGA RAJA SARMA

Patrick Geddes in India. Edited by JACQUELINE TYRWHITT. (Lund Humphries, London. 10s.). *Social and Religious Movements in the Nineteenth Century*. By C. S. SRINIVASACHARI. (The National Information and Publications, Ltd., Apollo Bunder, Bombay 1. Re. 1/-). *The Depressed Classes: Their Economic and Social Condition*. By MOHINDER SINGH. (Hind Kitabs, Ltd., Bombay 1. Rs. 7/8). *India: A Conflict of Cultures*. By KEWAL MOTWANI. (Thacker and Co., Ltd., Bombay 1. Rs. 3/-). *Tagore, Gandhi and Nehru*. By K. R. KRIPALANI. (Hind Kitabs, Ltd., Bombay 1. Re. 1/8). *Blood and Stones*. By KHWAJA AHMAD ABBAS. (Hind Kitabs, Ltd., Bombay 1. Re. 1/-). *A Plea for the Mixed Economy*. By M. R. MASANI. (The National Information and Publications, Ltd., Bombay 1. As. 12).

Various causes have produced the social changes which have taken place for better or for worse, in India as elsewhere. Some of these causes will be apparent from a study of these recent books on India and its culture, past and present.

Patrick Geddes in India is full of pictures and statistics of India and her people as Patrick Geddes found them in the records and in the actual life of the people. The chapters on "Conservative Surgery," "A Sociological Approach" and "Planning for Health," all show the author's conviction that town planning, to be successful, should be folk-planning—giving the people the same care that we give when transplanting flowers. Thus, the village area should be made healthy, pleasant and as spacious as reasonable economy will permit, with a minimum of roads and a maximum of open spaces planted with trees at the corners to prevent encroachment—all salient points. The book is a timely publication for engineers, doctors and statesmen, though they may not deem all of it suitable to present-day conditions.

Social and Religious Movements in the Nineteenth Century gives a bird's-eye view of conditions in India in the last century. The writer has not separated the social from the religious movements. He shows the contempt of most Englishmen of the day for the cultural background of India and with what enthusiasm the Indians who learned something of Western culture took to it. The author also shows the efforts made with some success, to change this situation—by Raja Ram Mohan Roy and several national leaders, by the Theosophical Movement, the Ramakrishna Mission, the Arya Samajists, the Brahmo Samajists and others. There are, however, too many facts and figures for the lay reader, while the history student will find the book a bare outline of the period.

The Depressed Classes is a doctoral thesis, a detailed study of one of the Hindu groups, so detailed in fact, that one is likely to forget the main object of the book. For the social reformers and legislators who are attempting the amelioration of this group, however, the book is a handy compendium, with all the required historical, economic and social information and suggestions.

India—A Conflict of Cultures is a satirical study in fluent style of the country as it was and as it is today. The author sets out the defects of the various institutions of society, without, however, pointing out their salient features or how they can be rectified.

When the old social controls and values function no more, it would be better to suggest remedies instead of crying over things that cannot be recovered. The author would do well to come out with a companion volume with his concrete proposals.

The various conflicts in the India of today have taken shape in the three leading personalities dealt with in *Gandhi, Tagore and Nehru.* All have been brought up in the Western tradition with an Indian background. The author deals with them as representative Indians, instruments of renascent India. Nehru might be considered an ideal for future India, able politically to challenge Europe, intellectually representing India's debt to the West and spiritually a liaison officer between the two cultures, admired by European intellectuals and idolized by the Indian masses.

Blood and Stones is a short story of the mental and moral reactions that beset a thoughtful person like Nirmal Kumar who is faced with actual cold-blooded murders in the name of religion. He seeks escape from the communal strife in the peace of the Ajanta Caves, where, however, his mental conflict results in a dream which prompts him to action in the Peace Brigade, showing, not escape, but work for humanizing humanity as the right course. This book is a good study for the psychologist and the sociologist.

Lastly, we come to *A Plea for the Mixed Economy* by M. R. Masani, who comes forward with salient constructive suggestions in harmony with the old and new ideals of India and in keeping with the views of the various leaders like Mahatma Gandhi and Nehru. He looks to the existing industries, public enterprises and free enterprise to make India a happy Nation for human aspirations and ideals, spiritual, moral and material.

These seven books studied together will be the "Seven Lamps of Architecture" to the educationist, the psychologist, the sociologist and the legislator.

M. A. JANAKI

The Sutra of 42 Sections and Two Other Scriptures of the Mahayana School. Newly translated from the Chinese by CHU CH'AN. (The Buddhist Society, London, W. C. 1. 2*s.* 6*d.*)

So many books on Buddhism have appeared that one finds it difficult to imagine one with an original turn in "putting it." Every now and then, there is a book or booklet which has this. Often its slightness in pages makes it appear insignificant, but, as always, the greatest thought of the world has been enshrined in thin booklets. The booklet under review is such a vehicle for conveying the essence of Buddhism (and Theosophy) in aphorisms that once read (with a willing mind) will not easily be forgotten. It is much to be hoped that, when conditions permit it, the Buddhist Society will publish this gem of Mahayana in a cloth-bound "pocket" volume, similar to the classics: *Light on the Path, The Voice of the Silence and The Bhagavad-Gita.* It will at least, even in its present form, stand beside those books on any spiritual seeker's bookcase or table, and be as frequently referred to.

E. V. HAYES

A Handbook of Classical Sanskrit Literature. By U. VENKATA KRISHNA RAO, M.A. (Vedam Venkataraya Sastry and Bros., George Town, Madras. Rs. 2/-)

An exhaustive and well-documented history of Sanskrit Literature, Vedic and Classical, written by Indian scholars and giving due space to both chronological and biographical details about the authors as well as to a literary estimate of their works is a long-felt desideratum. The University of Calcutta had announced such a publication some years back, but no volume has been published so far. The late Dr. M. Krishnamachariar's *History of Classical Sanskrit Literature* is useful mainly for a research student. Mr. H. R. Aggarwala's *Short History of Sanskrit Literature* is a good book, meant mainly for undergraduate classes. But it has long been out of print. Therefore, this *Handbook* of Mr. Rao's will be hailed by the University students as supplying a long-felt need. It fully covers the Epics, the Puranas and the classical literature in all its branches, and can be safely recommended as a text-book. The author has had twenty years' experience as a teacher of the history of Sanskrit literature and in consequence his treatment of the subject is lucid and satisfactory. It is pleasing to note that he has devoted more space to appreciative study than to mere chronological details. A general reader wishing to make his first acquaintance with the vast and varied treasures of Sanskrit literature may also profitably peruse this book. The classified chronological chart at the end is a good idea and enhances the value of the work. But the printing and the get-up leave much to be desired, and the lack of diacritical marks in a book of this type is very much to be deprecated.

N. A. GORE

On the Chronicles of Ceylon. By Dr. B. C. LAW, D.LITT., PH.D., M.A., B.L. (Monograph Series, Vol. III, Royal Asiatic Society of Bengal, Calcutta.)

In this brilliant monograph Dr. Law presents an exhaustive study of the "Chronicles of Ceylon," written in Sinhalese and Pali, of which the *Dipavamsa* is the oldest. Oldenberg places its closing date between the beginning of the fourth and the first third of the fifth century A.D. These Chronicles narrate not only the political history of Ceylon but also the ecclesiastical history of the Buddhist faith. In the three chapters of the monograph Dr. Law has discussed the chronological, literary and historical position of the Pali and Sinhalese Chronicles, on the strength of all available materials, gathered from ancient and modern literature. The Chronicles of Ceylon were written or compiled by the Elders from devotional and patriotic motives. In them we find at times a mixture of legends and historical facts. It is now generally admitted that in spite of this mixture these Chronicles have a permanent value as indispensable sources of history. In fact, in the absence of inscriptions, archæological finds and foreign accounts, these Chronicles are our only guide in studying the early history of Ceylon.

Later Sinhalese Chronicles are either translations or prose amplifications of the Pali books. They appear to us as

the productions of a dull and decadent age. The latest known traditional history of the kings of ancient India and Ceylon is *Rājāvali* which closes with the reign of Vimala Dhamma Suriya (A. D. 1679-1701). According to Geiger it was compiled at the beginning of the eighteenth century.

Like all other writings of Dr. Law, the present monograph is fully documented and written in a spirit of disinterested research. We congratulate the indefatigable author on its production and the Royal Asiatic Society of Bengal on its nice publication in their Monograph Series.

P. K. GODE

Built Before the Flood. By H. S. BELLAMY. (Faber and Faber, Ltd., London. 21s.)

In his title, Mr. Bellamy at once introduces us to pre-history. Since this book first appeared two years ago he has made further research at Tiahuanaco in Bolivia, where some of the greatest cyclopean buildings in the world remain. These are less well-known to the reading public than any other examples, except perhaps those at Porape, of which more later. Mr. Bellamy has therefore done great service to archæology by his survey of this district, even if scientists may not agree with the deductions he draws from the facts.

Tiahuanaco lies at an altitude of over 12,300 feet above sea level, in a depression in the great Andean wall of South America, where his map of the district shows the strange, deep, hundred-mile-long Lake Titicaca, and other smaller brackish pools. Here, he says, "at one time in the dim past one of the most remarkable cultures that man ever evolved, had its home—and found its death." More than ten other sites with similar remains await exploration in Bolivia.

In a short notice it is not possible to do justice to the work of Mr. Bellamy and his collaborator, Mr. F. L. Ashton, or to examine their claim to have correctly interpreted the inscriptions and their symbolism in this thesis. But one wonders why the author makes no reference to the cataclysms of Lemuria or Atlantis to explain how Tiahuanaco "found its death." In Chapter VI he claims that these are "the mightiest stones in the world." But those at the Cyclopean oceanic Venice on the island of Ponape in the Caroline group north of New Zealand, are surely as big, with walls ten to fifteen feet thick, and thirty feet high, covering eleven square miles; and three stones at Baalbek in Syria are sixty feet long. Nor does he, with one small exception, link up the remains on Easter Island, not so far off, near the coast of Chile, with those at Tiahuanaco. In *The Secret Doctrine* (Vol. II, p. 317), however, we read that "the oldest remains of Cyclopean buildings were all the handiwork of the Lemurians of the last sub-races"; and that the stone relics found on Easter Island are reported to be very much like the walls of the Temple of Pachacamac or the Ruins of Tiahuanaco in Peru." (The west shore of Lake Titicaca is in Peru.) The very accurate drawings which illustrate the text help one to visualise the stupendous work of these prehistoric builders.

A. A. MORTON

The Buddha. By CLIFFORD BAX. (Victor Gollancz, Ltd., London. 6*s.*).

This finely printed radio version of the Buddha's life and ideas is made up partly of narration and partly of dialogue. Like the "Chroniclers" in Drinkwater's *Abraham Lincoln*, the "Narrator" is chronicler and bystander both, charmed by the spiritual Odyssey that transforms Siddharta the Prince into Gotama the Buddha. Mr. Clifford Bax generally follows tradition in rendering the life-story, although dramatic telescoping here and there gives a sense of rapidity and inevitability to the unrolling action. Dialogue and narration are alike competent, but are apt to wobble when the great moments arrive. Where naked simplicity and grandeur or a piercing sublimity in utterance is called for, we get more often than not only inanity or worse. The dialectic of the "inner" dialogue under the Bodhi tree is clear and clever enough, but somehow the trembling eternal word remains unspoken. The "sermon" is a methodical, laborious affair, and hardly ever acquires the magic finality and radiance of a revelation.

Recreating the life of the Buddha is a task for another poet-seer and prince of compassion, and it is not surprising that the undertaking has exceeded Mr. Clifford Bax's powers. Besides, the limitations of a radio play are apt to cramp the style of an artist with the sensibility and vision of the author of *The Venetian* and other plays. That the play nevertheless reads well, that the principal characters—Gotam and Yasodhara, Anand and Sujata—haunt us and even start in us a chain of chastened meditation, is the measure of its success. Only poetry and prophecy are lacking, but let us not be censorious. I wish, too, that the Narrator's speeches had been printed in italics to mark them off clearly from the dialogues.

K. R. SRINIVASA IYENGAR

The Tulip of Sinai. By A. J. ARBERRY. (The Royal India Society, 3, Victoria Street, London, S. W. 1. 7*s.* 6*d.*)

Prof. A. J. Arberry of Cambridge University is a distinguished Persian scholar who has translated *The Tulip of Sinai* from a section in the *Payam i Mashriq* (Message of the East) of the late Sir Muhammad Iqbal, a volume of poetry composed, as the author has declared, in reply to Goethe's *Westoestlicher Divan.* In these poems Iqbal expresses those characteristic doctrines which are well summarized in the preface to Prof. R. A. Nicholson's translation of his *Asrar i Khudi* (*Secrets of the Self*). That book may with profit be used as a commentary on *The Tulip of Sinai.*

What has made Iqbal famous in the East as a poet of great merit is his Persian philosophic poems which deal with certain problems of life which have seriously engaged the attention of thinkers in both the East and the West. He has faith in the immense progress of humanity and the development of the human self. He urges his readers in general, and more especially his co-religionists, to preserve their individual dignity and that of the community to which they belong. In keeping up to the highest ideal of Islam one should not demean oneself or break away from the ancient tradi-

tion. He had a deep-seated conviction that the Eastern people, especially the Muslims, had a message to give to their Western brethren. This was the main theme of almost all his poems in Persian in his own inimitable style.

We are grateful to Professor Arberry for having translated *The Tulip of Sinai* from the original Persian and made it available to English-speaking people. In many places the translation is as faithful as possible to the letter of the original. In some places the translator has failed to be as faithful as he wished to be. For this he is not to be blamed, for the genius of the Persian language is different from that of English. No translator, however accomplished, can give expression to some of the niceties of one language in another.

The Tulip of Sinai contains some poetry of a very high order, and is certainly in the first rank of modern Persian literature.

M. HAFIZ SYED

The Travelling Bookman: John Murdoch of Madras. By A. W. MCCLYMONT. (Lutterworth Press, London. 6s.). *Song of India.* By FRANK CLUNE. (Thacker and Co., Ltd., Bombay. Rs. 12/8).

The solid and substantial work of John Murdoch of Madras in the promotion of adult literacy is the main theme of the volume by Dr. McClymont who narrates in nine chapters the life of the "Literary Evangelist of India," as another author described Dr. Murdoch, and records his achievements. The tenth chapter, "The National Christian Council" has been contributed by the Rev. Mr. J. Z. Hodge. A native of Glasgow, Dr. Murdoch dedicated his self-sacrificing life to the service of India and her people, stressing the need of organised promotion of adult literacy side by side with the proselytization programme of Christian Missions.

In the *Song of India*, Frank Clune, Australia's well-known writer and globe-trotter, records his impressions of the vast subcontinent and its millions. Frank Clune met Sir C. V. Raman and Shri C. Rajagopalachari, Mr. Gandhi, Mr. Jinnah and Lord Wavell and many others, mediocrities and celebrities in their own line. Not merely that. He also met Sri Aurobindo and Sri Ramana Maharshi.

Such a volume as this, with its pen pictures of the life and civilization, the leaders and the led of India, is to a certain extent carrying coals to Newcastle, but impressions of any country and its people recorded by sympathetic foreigners are bound to be interesting to the people, satisfying the innate human curiosity to know what others think of us.

It may be mentioned incidentally that the dictum on the flap that, according to Hindu philosophy, "Life is illusion" is erroneous; only the school of Sankara holds that view. Others like Ramanuja and Madhava hold that life is the most solid and stubborn Reality. Fortunately, this book is emphatically *not* of the genus of Miss Mayo's *Mother India* and Mr. Beverley Nichols's *Verdict on India.* I have no hesitation in commending *Song of India* to foreigners as well as to Indians as a delightful travel-book.

M. A. RUCKMINI

Chinese Ghost and Love Stories. A selection from the *Liao Chai* stories by P'U SUNG-LING. Translated by ROSE QUONG. (Dennis Dobson, London. 12*s.* 6*d.*)

The *Liao Chai Chih I* is the largest and most famous collection of Chinese short stories dealing with the supernatural. The author completed his work in 1679, but it was not published until 1740. He speaks of "piecing the tales together," which must mean that he began by collecting all sorts of popular legends, and then wrote them out in his own words. A colloquial or semi-colloquial form of composition is generally used for works of fiction, but P'u Sung-ling chose to adopt the much terser and more elusive literary style, which would be quite unintelligible if read aloud. Nearly seventy years ago the late Professor H. A. Giles translated 164 of the tales out of a total of 432, under the title *Strange Stories from a Chinese Studio.* Miss Quong's selection contains 41, many of which also appear in Giles's book. She does not mention the latter at all, but reprints an introduction said to have been taken from a German translation by Martin Buber, called *Chinesische Geister- und Liebesgeschichten*, which appeared in 1911. This is not in the library of the British Museum, but it is perfectly clear that Buber was no Chinese scholar and could not have done the translation himself: in fact, he acknowledges his indebtedness, though in rather vague terms, to one Mr. Wang Ching-tao.

Leaving this little mystery on one side, one can only express the highest approval of Miss Quong's book as it stands. The stories have been well selected and turned into excellent English, while keeping very close to the Chinese original. A few explanatory notes are given at the end, and the book is adorned with a large number of graceful Chinese woodcuts (some of which have no very obvious connection with the text).

LIONEL GILES

The Hero of Hindustan. By ANTHONY ELENJIMITTAM. (The Orient Book Company, Calcutta. Rs. 6/-)

To write about a contemporary personality is a difficult thing; it becomes doubly difficult in the case of one who happens to have grown into something of a legend in one's own lifetime. Facts get interwoven with fiction, and the tendency to apotheosize becomes irresistible. Something of the kind has happened in the book under review. The author, who came to know Subhash Chandra Bose in Italy, was associated with him and his group. From that acquaintance and experience is written this book. It is well that the author himself acknowledges that "this book does not claim to be a hundred per cent. historical document," and adds: "I have tried to put flesh and blood, poetry and music, to some skeleton reports on the dialogues and activities of Subhash Chandra Bose in Italy and Germany during World War No. II." I fear that the author, in his desire to create "a St. John's Gospel out of the Synoptics," has imported too much "psychology," "religious philosophy," "divine romanticism," "romantic idealism," "idealist poetry" and "music of life." The result is a strange book.

Subhash Chandra Bose's meetings with Mussolini and Hitler, and his final exit from Europe to Asia in a sub-

marine are described through pages of song and story and emotional enchantment—neither a fully authoritative document nor a completely imaginative recreation, but a queer hotchpotch of both. Of books and more books on Subhash Chandra Bose there is need. But I am doubtful whether this one serves any useful purpose. This much must be said to the credit of the writer, that he has succeeded in portraying Subhash Chandra Bose as a great hero —firm in his purpose, unflinching in his patriotism and determined in his will.

V. N. BHUSHAN

Ahad Ha-Am: Essays, Letters, Memoirs. Translated from the Hebrew and edited by LEON SIMON. (Phaidon Press, for The East and West Library, London. 12*s.* 6*d.*)

This is the latest volume of the Philosophia Judaica Series of the East and West Library, and consists of a selection of essays, some of which have never previously been translated into English; translations in whole or in part of some 150 of the writer's 1700 published Hebrew letters; and part of his "Reminiscences." In addition, the translator and editor has provided an able introduction and some informative notes.

It is, perhaps, making mountains out of molehills to offer any criticism of the introduction, seeing that it cannot by any means be described as philosophical, and is not intended to be so. But in view of the general title of the series one feels justified in observing that Mr. Simon seems to share Herzl's somewhat practical and political view of the Messianic mission, ignoring the possibility that this view is mistaken and that the real function of Messianic action is *Thikun*, the restoration of the balance, the eradication of the stain, in other words, the recovery of the harmony disturbed by the Fall. It is also a little difficult to follow him when he maintains that "a national religion like Judaism... however supernatural its avowed foundation, belongs by its very nature to the province of the biologist no less than to that of the theologian."

Coming, however, to the writings of Asher Ginzberg, whose pen-name was Ahad Ha-Am, One of the People, it must be remarked that these are most apposite today for all students of the Jewish problem, whether Jew or Gentile, and that the careful selection made by Mr. Simon throws much light on the history and evolution of Zionism. Ginzberg was, rightly, convinced that (*a*) the national home of the Jewish people was Palestine, (*b*) that the creation of this national home could not solve the problem of the diaspora, (*c*) that the revival of Hebrew, as the national language was the only means of preserving and continuing the true cultural history, indeed the very existence of the Jewish people, and (*d*) that Palestine itself should be the seat of a true spiritual centre, designed to strengthen the Jewish national consciousness in the diaspora; to restore the independence of mind and the self-respect of the Jewish people; and to give to Judaism a genuine and natural national content.

The greater part of the book deals with the theories and problems of Zionism, but on the philosophical side there are a small number of essays which will well repay study, notably that on Maimonides entitled "The Supremacy of Reason."

E. J. LANGFORD GARSTIN

INDIAN PACIFISTS IN CONFERENCE

The world's greatest Pacifist of modern days paid the price of his pacifism in the capital of India soon after the nation had won her independence. India was behind him in her fight for freedom. Freedom, the peoples of the world can understand and have use for. But Peace seems an empty dream and makes little appeal. And yet it is the one condition in which all other ideals and values can flourish in the modern world. In fact it is the very condition even of human survival in the face of the dread weapons of destruction that human ingenuity has devised. But even two global wars and the grim shadow of a third already darkening the future do not yet seem to have brought home to the nations the imperative need of Peace. The one sane voice that made itself heard aimdst the clash of conflicting ideologies and the clamours of vengeance has been silenced by the very demon of violence which it had sought to exorcise. The old prophetic cry continues to ring down the ages: "Who hath believed our report? and to whom is the arm of the Lord revealed?"

A Conference of All-India Pacifists was held at the Friends' Settlement, Rasulia, Hoshangabad, C. P., from January 17th to 19th, 1948. It was primarily intended to prepare the ground for a World Conference of Pacifists to be held at Santiniketan in January 1949. Gandhiji himself wanted to be present at the Rasulia Conference, but his Inner Voice had commanded another fast, his last fast, four days prior to the meeting of the Conference. So it met without him, but with a full sense of the poignancy of the issues at stake and with the consciousness that he was fighting the battle for peace in his own direct and inimitable way. That battle too was won. The news of his victory, of communal amity guaranteed in Delhi, and of the Indian Government's generous gesture towards the Sister-Dominion, came as a very heartening message to the Conference.

Gandhiji had warned Mr. Horace Alexander, the chief organiser of the Conference, against its becoming too academic and too little concerned with the actualities of the Indian situation. That danger was not wholly averted, as was only natural with so many learned professors and visionaries attending the Conference; but, even when some of the main speakers strayed from realities, the discussions often brought us to grips with the threatening situation around us. The meetings were characterised by deep earnestness and a searching of hearts among those present for the hidden roots of violence within themselves. The resolutions passed—they are given below—reflect the mood and the aspirations of those gathered at the Conference and they are offered to the National Government and the people of India as an indication of a way of life that will remove the occasions for war in a world that is perilously poised on the edge of another catastrophe.

Among the most profound of the discourses was that by Dr. Amiya Chakravarty of Calcutta on "The True Nature of Pacifism." Peace, he pointed out, was the norm of human existence and war a pathological condition, only too common, alas, in human his-

tory. The very fact of human progress and evolution, such as it was, bore witness to this; for if the reverse were true mankind would have been wiped out long ago. The spiritual approach to Pacifism must be based on a faith in life, in the unity between man and man and between man and the Source of All Being. This approach showed, he said, no spirit of exclusiveness or of superiority towards those who did not share it, but was humble enough to accept the hand of fellowship of all concerned about and working for human welfare under whatever sanctions, benefiting by their specialised skill and knowledge in the varied activities of life.

Shri J. C. Kumarappa of the All-India Village Industries Association helped turn the searchlight inwards by bringing out that ultimately it was the individual way of life that decided the issue of world peace or war. Hitler and Churchill had been victims of the Common Man the world over, who had acquiesced in an economy of grab and greed. Highly centralised, large-scale industrialisation, he cogently pointed out, was the fruitful parent of war and violence, in national and international life. Self-sufficiency and decentralisation were the key-principles in a pacifist economy. Large-scale industry was like poison, to be only very sparingly used. The primary necessaries of life ought to be co-operatively produced, in contiguous areas large enough to be self-sufficient with regard to them. Foreign trade should be only in surplus goods. When resorted to for primary needs it became the dirt that attracted the flies of violence. Economic self-sufficiency, he claimed, was the cosmic-ray-bomb that could counter the atom-bomb of modern science. In the discussion that followed the unattainability by all countries of economic self-sufficiency was pointed out; Switzerland, for example, could never be self-sufficient in primary goods. The general sense of the Conference was that decentralisation and not self-sufficiency was the fundamental principle of Pacifist economics.

Basic Education as the means to the realisation of a Pacifist or non-violent way of life was largely the theme of Shri Aryanayakam's discourse on the UNO and UNESCO attempts to achieve a World Order. The primary need now, he said, was a mission of education to preserve civilisation. UNO and UNESCO efforts had not shown sufficient concern for the right type of education. Gandhiji's Basic System was an attempt to provide this, making every child a self-respecting and self-supporting unit. While eschewing sectarian religious teaching, the system sought to inculcate respect for all religions and to provide an atmosphere conducive to spiritual growth.

Professor Hafiz Syed in a paper well authenticated with quotations from the Hindu and Muslim Scriptures showed that real religion pointed to the slow but destined path of human evolution towards the ideal of ahimsa. He disproved through apt quotations the common notion that Islam sanctioned war in the name of religion. Quoting Abdul Gaffur Khan, he asserted: "There will never be real Hindu-Muslim unity unless each tries to understand the other's religion and culture."

The subject of the extent to which armaments may be used for regulatory purposes proved very fruitful in dis-

cussions on the crucial problems of dealing with the situation in Kashmir and in riot-affected areas. Dr. Kalidas Nag surveyed the growth of the spirit of violence during the past hundred years. But alongside this had gone the slowly gathering force of a protest against war. Perhaps, he said, the growing force of this war against war was the one significant and hopeful sign in a world of frustration and despair. The discussion that followed revealed how even Pacifists differed in their conception as to the extent to which the strong arm of the Law should be used to control the forces of disorder. There was general agreement that Pacifism should face aggression in the spirit of suffering love, finding creative solutions for problems that could lead to war.

Speaking from first-hand experience of happenings in Kashmir, Mr. Horace Alexander pointed out that the aggression of the Afridi tribesmen could only be met by finding a solution for the economic problem which drove them to become raiders. A creative solution of the problem would demand contacting the raiders themselves and approaching both Governments with proposals for tackling its root cause.

Dr. Jesudasan of Tirupattur dealt with "Pacifism and the Indian Constitution." He submitted that an independence that had been won through non-violence should be consolidated on non-violent lines. While the State was right in proclaiming itself a secular democratic State, in the sense of being neutral as to the religious affiliations of its citizens, he hoped that the State in India would be religious in the deepest sense. Right training of the young was crucial. Disciplined training for social service was the true alternative to compulsory military training. The State would have to resort to legislation for eradicating the poison of caste and colour complexes; but compulsion should not extend to conscription for other than civic, for nation-building, purposes. Discussion mainly centred round the clause in the Draft Constitution that seemed to open the door to military conscription. It was felt that an open declaration of the renunciation of war as a method of settling international disputes should be incorporated in the Indian Constitution.

Arrangements for the World Pacifist Conference at Santiniketan were considered at a business session. It was decided among other things to approach leaders of thought in the various aspects of Pacifism for the preparation of brochures.

The full text of the resolutions that were unanimously adopted by the Conference, with their Preamble, follow:—

The following resolutions, passed by the All-India Pacifist Conference held at Rasulia 17th-19th Jan. 1948, have as their aim the achievement of a society based on truth and non-violence. They are addressed primarily to the National Government and to all men of goodwill in India, with the assurance that if faithfully followed out they will help to eradicate violence and the occasions of war and to bring in happier relationships and prosperity. Each resolution should be considered in relation to the purpose as a whole.

1. We strongly urge that India, standing for Ahimsa and Satya, should renounce war in the settling of international disputes and use the method of Satyagraha in meeting aggression; and we further urge that a declaration to this effect be incorporated in the constitution of free India.

2. This conference further recommends that the Government of India should organise National Peace Brigades all over the country as disciplined units trained in Satyagraha ready to meet emergencies arising either from

within the country or on the frontiers.

3. Further in place of *Military Training* for students we urge that the curriculum should include disciplined training in physical fitness through practical nation-building activities.

4. If Clause — is adopted as part of the constitution we urge that it be amended as a minimum by the addition of the words: "of a civil character only" to follow the words "provided that nothing in this clause shall prevent the state from imposing compulsory service for public purposes."

5. We are of the opinion that it is essential in the interests of peace and progress in the country that communalism or sectarianism in any form or shape should find no place in the constitution of India and that for purposes of representation and universal adult franchise the constitution should recognise only man as such, irrespective of caste, creed, colour or sex, and no religious, communal, sectarian or other groups or minorities or special interests.

6. We strongly recommend further *legislation* with a view to removing all *social* disabilities on the ground of caste, religion, race or community.

7. We recommend that Basic National Education based on truth and non-violence, as defined by the Hindustani Talimi Sangh, be the norm for the educational system throughout India.

8. Recognising that economic inequalities are one of the main causes of wars and internal conflicts we recommend that the Government do all within its power to ensure *social and economic justice*. To this end we urge the encouragement of village industries and the wider application of the principles and methods of co-operation and industrial decentralisation.

9. We would urge upon all pacifists as well as upon all who desire to bring about an order of society based on non-violence and truth the need of honest and simple living and the careful scrutiny of all their expenditure in the light of their responsibilities for the fundamental needs of others.

10 We believe that all punishment enforced by the state should be remedial for the anti-social mind of the wrong-doer. We therefore urge that the Government should abolish capital punishment and introduce such measures of prison reform whereby each prisoner may be treated as a sick person requiring physical, psychological and spiritual help, aiming at his becoming a contented and useful member of society.

11. Gandhiji has requested that peace lovers throughout the world should unite daily and simultaneously at a definite time in prayer for world peace. He suggests a minimum period of five minutes for this daily offering of prayer. We commend this proposal to all who are deeply concerned for peace and we suggest the hour of 6 : 00 P. M. for India.

For those who may not find it possible to share in this common prayer at this particular hour we would urge that they should respond to the spirit of this appeal by intensifying their prayers for world peace and for the eradication from their own lives of all that makes for war.

S. K. GEORGE

Such as are thy thoughts, such also will be the character of thy mind; for the soul is dyed by the thoughts. Dye it then with a continuous series of such thoughts as these: for instance, that where a man can live, there he can also live well. But he must live in a palace; well then, he can also live well in a palace. And again, consider that for whatever purpose each thing has been constituted, for this it has been constituted, and towards this it is carried; and its end is in that towards which it is carried; and where the end is, there also is the advantage and the good of each thing. Now the good for the reasonable animal is society; for that we are made for society has been shown above.

—MARCUS AURELIUS

THE INDIAN INSTITUTE OF CULTURE

A WESTERNER'S DEBT TO INDIAN CULTURE

[**Dr. Malcolm Pitt, M.A., D.D.,** is a lover of India, and had been prosecuting for five years Indic and Islamic studies ere his first arrival in this country to which he has returned to spend a Sabbatical year's leave from his teaching work in the U.S.A. He delivered a lecture under the auspices of the Indian Institute of Culture at Bangalore on Thursday the 27th of November 1947 under the presidency of Shri D. V. Gundappa, who remarked truly that if modern India failed to take the best of her traditions and adapt them to modern conditions she would not be able to lead others to the recognition of the spiritual basis of life. Indian Culture was inextricably bound up with its philosophy but the disciplines which made that philosophy vital were not being followed today. Below we print a full report of Dr. Pitt's instructive talk which reveals a penetrating insight into the heart of India where human mind has perfected the technique of the realisation of the Light of all Lights, that of the Supreme Spirit.—ED.]

Dr. Doraisami has assured me that I am amongst friends. It is only on that understanding that I have the courage to approach you so informally as I shall do tonight. The Chairman has made my address for me. All I need do is sit down; but in the United States it is our national Thanksgiving Day, and one of the things for which I am very deeply grateful is my contact with India and for what she has given me. So much of what I shall say will be personal testimony rather than a learned discourse on the history of what India has done for the world or what she can do. I am deliberately and gratefully using this occasion as an opportunity to discharge an obligation, a personal debt, and I am going to seize that opportunity whether you like it or not. Perhaps you have come under false assumptions and expect me to start an erudite lecture on the New England Transcendentalists—Emerson, Thoreau, or on Walt Whitman, some of the American poets and essayists who really are profoundly in debt to India, and we in turn to them. I am not going to do that tonight.

First let me think of some of the ways in which the West, especially America, is coming to know India. As you gather from the newspapers in the last few days, there is great concern about how India is being presented in the American press. Some American correspondents have created a non-existent India from their imagination, or have taken that which is spectacular and exploited it for the American public to the detriment of true perspective on India in the United States. I want to assure you that there are many of us who wish all our Press had the undoubted integrity of the few, and that they would investigate facts rather than feed the already over-stuffed sensationalism of many American journals.

If you heard some of the freely ex-

pressed opinions of our American ex-G. I.'s, you would be amazed. These lads are regarded as authorities because "they have been there." When I have heard the head-hunters of Assam described as India, I have writhed. The predispositions concerning India define her as a land of mystery, a land of great differences from other countries and therefore un-understandable. You and I have many Indian friends in America, and you have been amused or exasperated, as have I, at the strange things expected of them. The rope trick, palmistry, the glamour and glitter of the Princely mode of life, the squalor and disease and the lot of the underprivileged. The interweaving of these makes the fabric of India for the average American.

There are other aspects of Indian life which are beginning to penetrate to America. There is the India of the Universities. It is fortunately possible to pursue Indic studies in the United States. Scholarship on India in the United States is largely philological. Much excellent work has been done in the linguistic realm (witness the work of Whitney, of Bloomfield, Lanman, Ryder, Brown and Edgerton, to mention only a few), with Sanskrit studies mostly, and critical editions of Indian classics. Some of the great works of Indian literature have been studied, but approached from the point of view of Western historical and critical scholarship, and you find long arguments about the comparative dates of the early Upanishads without a great deal of study of the semantic, the significance of the attitude towards life that these writings expound and reflect; and therefore, the supreme contribution that India can make is often secondary. There are those, however, in the Chairs of Sanskrit studies and Indic studies in the United States who do have a profound appreciation of India.

There are other aspects of Indian studies that are being brought to the West by those who follow a missionary urge to bring these very things into Western life. I am thinking, for instance, particularly of Swami Nikhilananda in New York who is engaged in a series of translations of the Upanishads which will undoubtedly have an excellent reception in the United States. His translation of the *Bhagavad-Gita* recently published is a sound and excellent piece of work.

I think, however, that it is not possible to get the "feel" of India unless one is here. From now on, therefore, I should like to present a subjective evaluation of the things of India, as they have impressed me. I feel that I am discharging a personal debt, and I am taking advantage of your presence to do just that.

As I have tried to think through what I would do tonight, I have been completely baffled; and I think my very bafflement before this subject is the essence of what to talk about. *One of the interesting things about the culture of India is that it is one; it is an entity; it is nothing that one can analyse and put down in numerical order.* I cannot say "First,—second, etc." It is not something that lends itself to that type of analysis because there is, I think, a sense of "at-home-ness" that certain sensitive people can feel in this country, as soon as they arrive. I had the advantage of study before coming here —about five years of Indic and Islamic studies. That probably helped me somewhat in my feeling of "at-home-

ness," but there is no way I can adequately explain it other than to say, as your poet Rabindranath Tagore has said, that he met his countrymen everywhere. I sensed that the things I felt to be most important would be understood in India, things it was often difficult to talk about in my own country. Not indeed, that I am not "at home" in the United States—but there is a difference. I do feel at home there in a very real sense, and the more I study the United States the more amazed I am at her, though, parenthetically, I am also deeply concerned about her. I am not sure how she is going to use the power that she suddenly possesses in the world—economic, political, cultural. Some of us are deeply concerned about it. If you want the most brilliant reading of America that I know, it is John Gunther's recent book, *Inside the U.S.A.* You may not have liked *Inside Asia*, or *Inside Latin America* and *Inside Europe*, but the United States apparently approves of *Inside the U.S.A.* The only thing I have heard in derogatory criticism is that people of each section say, "He has done a most marvellous piece of work, except on my part of the country!" The vitality of the United States, her tolerance, her childlikeness, even her superficiality, are all there; but also some of the most profound things that she has groped after, some of the things that have gone into her history. There are things that have gone into the life of America with which you would be profoundly sympathetic. We have our generosities and I think that at this moment America is trying to understand the rest of the world, and there is an opportunity now for India to be known as she has never been known before.

America has been profoundly impressed by the Indian Delegation to the United Nations, with the serious ways in which new international responsibilities have been assumed, and the fearlessness with which India has expressed herself, particularly through Mrs. Pandit. That this contribution should come this year, the year of August 15th, is of very great significance. May I say, incidentally, that I am indeed grateful that accident, perhaps Providence, made it possible for me to be in India this year, for I arrived a month before August 15th.

India's contribution to me has been made largely through the æsthetic realm. This may seem a somewhat unconventional approach for a Westerner to make to Indian culture, but I have been convinced that Indian life is all of one piece and that everything in her expressional forms, particularly in the fine arts, has been at the service of a fundamental attitude toward life. I crave that unity for the West. We have, since the days of Aristotle, been highly departmentalised. I met a woman once at an art exhibition, and she asked "Why are you here—looking at these paintings?" And I said, "Why shouldn't I be? I am interested in painting." She replied "I thought you were interested in music and therefore would not be interested in art." I immediately started to tell her about some of the relationships in Indian thought between music and painting. I think the Karnataka school of music has not used painting, though the Hindustani school has. But a musical expression can be painted, and painting can be expressed musically. Why?

Because neither is an end in itself, but both are the expressions of an inner spiritual climate, and therefore it can be painted, sung, moulded or made into great literature—any form of the fine arts can be used in expression of that spiritual climate.

I have felt intuitively that our Western life is too highly departmentalised. Even our academic life is all split up. There is a Department of Sociology and another of Economics. Try to maintain an absolute boundary between these two! One of my students once wanted to know how to raise chickens, so he went to an agricultural college to find out. He came back to me after a five weeks' stay there. "Now," he said, "I went with my problems to this man, and he said 'You will have to go to that man' and when I went to that man he said, 'You will have to go to that other man' and so on." This, perhaps, is not a good example. I am just a layman; I want to raise chickens. Here are your experts. Each can tell me only his speciality.

The whole feel of the academic situation in the West now is towards synthesis, towards bringing things together and blurring the boundary-lines. One of the difficulties in the way of regaining this unity is that we have, to a large extent, lost the spiritual base which is the fundamental point of reference for all these things, and that point of reference must some day be reckoned with. I am hoping that the East may help re-evangelise the West with insistence on a spiritual base. I need not rehearse the condition of the world due to departure from such a spiritual base. You yourselves are facing such problems in India, and *I am exceedingly glad to see that there are those, as in a group like this, who are insistent upon keeping a cultural unity and a spiritual base for the meeting, with purposive imagination and stark realism, of the disruptive forces meeting the life of India from all sides.*

And so to music. Indian musical theory has that same semantic element we find elsewhere—founded on experience and a theory of the universe. I shall make no comparison between the music of the West and the music of India, but I wish I could be technical for a little so that I could show what I believe to be the connection between music in India and in the West. The music of India came as a revelation to me. I was asked in Jubbulpore to tell a group of Indians something about the meaning of Western music. I started in on the piano. The questions that they asked me were exceedingly penetrating questions. Questions as to the fundamental meaning not only of the total composition, but of its various parts, and the whole complex of musical intervals, as they came to understand just a little about harmony. Were these questions legitimate? Were they good questions to ask about music? I finally decided that they were the only questions that should be asked.

I began to search the history of Western music and I found, I think, that our greatest composers, those who had the greatest spiritual import, and those whose lives were most closely integrated with a universal picture, actually did have this, though their imitators did not. But they did not integrate it with an articulate theory. India has done just that—expressed her theory—which is a help to all who will seek to understand it. We of the West are beginning to ask these same funda-

mental questions. Kurt Sachs, who is now teaching musicology in New York University, has written a book on the origin of music East and West. He writes that Western music has now come to a point where it is beginning to grapple again with the fundamentals of music—melody and rhythm. The point of the greatest swing of the pendulum from the music of the East has been reached, and the pendulum is now coming back to some of the theories of melody and rhythm which have been in the East these many years. The title of another book by a Professor in Harvard University, is very significant: *Music, History and Ideas.*" It is refreshing that in the atmosphere of performance-centred music they are thinking again of ideas and their musical exposition. With this new emphasis on ideas we are also returning, sometimes by the back-door of swing, to an emphasis on improvisation, which has always been the height of musical expression in India. (You see I am departing very widely from Mr. Beverley Nichols's chapter on Indian music.) Be that as it may, the Professor has traced the history of Western music, showing that Bach and Beethoven had ideas and that the only difficulty was they did not express the ideas in words. In the old diaries that have been discovered, the symbolic message of their music has been disclosed.

And so, I say, some of the riches of Indian music are being sought after, gropingly, by musicians in the West. They are also dissatisfied at the moment with the limitations of harmony. That the piano's tempered scale is physically and musically wrong we always have known, but as a concession to harmony and modulation we have had to tolerate it and unfortunately we have foisted some of it on India. If I were to exude any venom about Indian music I would exude it in the direction of the harmonium! They are also dissatisfied with the twelve intervals which we have had, and they are wanting some of the micro-intervals which India has used with such grace; they are even trying to make quarter-tone pianos. In other words, they are wanting new melodic possibilities.

There is also a new emphasis on the meaning of Western music and musical therapy. As I read some of the theories of the *ragas* and *raginis* of Indian music, there has been a linking up not only with the whole of nature, the times of the day and the seasons of the year, the animal world and the natural phenomenal world, but also with the organic nature of the human body. There has been a theory of musical therapy; whether it has been lost or not, I do not know. But when I say "The Doctor Prescribes Music" I am quoting the title of a book by Dr. Ouspensky, who prescribes music for organic diseases. He unfortunately has to deal with individual compositions in the West, and not with *ragas* in which the composition can be free. I think we are a bit poorer than India is in that regard.

And then in architecture and sculpture—a people that can put philosophy in stone and in bronze is a people whose genius for interpretation and for symbolism we need. *Many of your people may be illiterate, but they are certainly not uncultured.* They have the documents in front of them in forms of stone and bronze and marble. And what marvellously eloquent documents they are! A people who can create a

Siva Nataraja, suggestive of all the complex background of religion and philosophy symbolised in a single figure, is a people whose imagination, turned loose on the problems of the modern day, with all their economic, political and social complexities and their whole relationship with man, should be able to symbolise for us the new keys of the Kingdom. That I hope from the future of Indian culture. If you can symbolise for us something of the new world which is emerging, we need that genius so much in this day!

In the realm of the æsthetic, I think India has much to give, and the reason why I think so is because she has given so much to me. I have taken that back to the United States, and have lived for the past ten years in a civilization which is so largely secular and materialistic, which believes profoundly that perhaps it can work out a philosophy of life based on action. I do not wish to draw a stereotyped picture of a wholly spiritual India and a wholly materialistic America. I have seen too much technical skill and materialism in India, and I have seen too profound spirituality in the West, to fall into so facile a generality—but I have a vocation, as have you, to see that the riches of experience, as saints and sages have penetrated the meaning of life, find articulation in a strangely tangled, confused and violent world. To this end, as I understand it, this Institute is dedicated. And to this end also I lay my grateful tribute, unworthy though it be in its evident lack of organisation and inadequacy of expression, at the feet of an India beloved.

There has been no flattery, as your Chairman has modestly suggested, in what I have said, for by the grace of God you are the inheritors of great traditions. I must, however, confess happily and without shame to a degree of sentimentality, for I cannot help being just a bit sentimental about India —and much in her debt.

Thank you very much.

MALCOLM PITT

SOCIAL IDEALS AND SOCIAL PRACTICE

That there can be no effective personal freedom in our time except in a free society is the thesis of Mr. Leonard Barnes, who writes in *The Rationalist Annual 1948* on "Freedom as a Social Quality." And "a free society," in the sense Mr. Barnes gives to the term, "can be only a planned society." That there has been a wide gap between social ideals and social practice is incontestable. Fortunately, man is not so constituted as to be able indefinitely to pursue a course he admits to be wrong. He is obliged either to alter his course or to reverse his moral judgment.

And "society confronts a similar need for adjustment" when challenged by planning. Mr. Barnes calls the Social Contract theory "inadequate and outworn." One does not join society, as one would join a club; society itself can be the locus for the realisation of freedom as "the creative development of spontaneous, as distinct from conditioned, responses by free men."

He makes the point in favour of planning "that it seeks to adjust the social process in such a way as to give effective preference to the general interest over any sectional interest when the two conflict." It is reluctance to apply this test and abide by the result that lies at the root of the difficulty of setting up an effective World State, as of all claims for special privileges, whether put forward by individuals or by groups.

The tendency in India has been to place the assumed interests of the community before the interests of the Nation. This has to be corrected for a strong and virile nation to be established, nay, even for our country to survive. There is no life for the separate limbs and organs outside the body of which each forms a part.

ENDS AND SAYINGS

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

The best service which true admirers of Gandhiji could render him during the period of his embodied existence was to spread his ideas, doctrines and teachings. THE ARYAN PATH had consistently done this. Few periodicals have stressed the importance of Gandhiji's *Hind Swaraj*, which is a *vade-mecum* of Gandhian ideology. Fewer still have promulgated its great message as has THE ARYAN PATH. Gandhiji wrote that book in 1908—forty years ago—because he "felt that violence was no remedy for India's ills." All that he has subsequently taught, by precept and example, springs from his meditation enshrined in that little book, *Hind-Swaraj*. All his later words and works spring from his archetypal ideation which focusses itself clearly and completely in *Hind Swaraj*.

In 1921 he wrote about the programme therein outlined:—

> The only part of the programme which is now being carried out in its entirety is that of non-violence. But I regret to have to confess that even that is not being carried out in the spirit of the book If it were, India would establish *Swaraj* in a day. If India adopted the doctrine of love as an active part of her religion and introduced it in her politics, *Swaraj* would descend upon India from heaven. But I am painfully aware that that event is far off as yet.

Twenty-seven years after this pronouncement, his words are applicable to Indian conditions of today. But with a difference. Though on the plane of action Gandhiji's programme has not made as great headway as we should like, on the plane of words, of thoughts and of imagination Indian humanity has spiralled to a higher altitude. The significance of this phenomenon should be taken into account.

And now Gandhiji is no more a visible person. He is a Potency. That Potency will work in ways unknown to mortal, materialistic minds. It was a fitting thought which planned the distribution of his ashes, to be immersed in the waters of numerous flowing rivers. It is symbolic of what is bound to happen on the plane of mind—his different teachings will mingle with the flowing rivers of thought—of science, of art, of philosophy and of religion. Wherever the living waters of holy knowledge run there will come the influence of Gandhian Light, the Light enshrined in *Hind Swaraj*.

The Sun has set in India for a day which mortals will count a score of years. Men and women in their millions, needing the light to labour in darkness, will kindle their small lamps; and their small lights will illumine their hearths and homes, their marts and streets. These, whatever their forms, will be derived from the Sun of Truth. The Indian Sun has set for the day but it will rise again tomorrow to enable the Nation to carry the work another spiral onward.

In these coming years of the night, during which Violence will kill Violence,

ours the task to popularise the teachings which Gandhiji held aloft so that a few thousands at least may live the life of Non-Violence, which is the mother of Peace, the father of Power.

What shall we do?

First, take full advantage of the beneficent aspect of the foul deed perpetrated in the name of Hinduism. The bullets which killed the body of Gandhiji have let loose invisible rays of regeneration by which the sectarianism, the orthodoxy, the fanaticism of the irreligious Hindus who planned this irreligious act can be overpowered and destroyed. The destruction of these among millions of Hindus will have its repercussion on other communities.

Hinduism has suffered grievously at the hands of sectarianism for a thousand years and more. Hindus possessing the treasures of the Vedas, the Upanishads, the *Gita* and the Epics have neglected the study of these and their application in daily living. Superstition and priestcraft, ritualism and *tamasha* drowned the very life of what the Buddha called *Sanatano Dhammo*—"Hatred ceaseth not by hatred; hatred ceaseth by Love"—which is the kernel of the Brahamanism of old.

India has been misinterpreted to the world as a religious country. No doubt it was the land of Religion in olden times and has produced men of Religion in modern days. But even the Lion of the Law, the Compassionate Buddha, did not succeed in destroying the iron of orthodoxy which even today is entrenched in the very heart of Hinduism. Gandhiji, a truly religious man, a veritable *Uttama Purusha*, has been rejected for a long term of years by that orthodoxy which now has killed his body.

Again, Hinduism has often been described as a tolerant creed. Yes, tolerant when its dogmatism and its orthodoxy have not been touched, when its priestcraft and its arrogance have not been questioned, when its exclusiveness has not been made to face the truth of Universal Brotherhood; but otherwise intolerant to excess as now, alas, has been so patently revealed!

A veritable miracle began taking place, even before the ashes of the beloved Father of the Nation had been immersed in the flowing rivers. What is that miracle? The exposure of the evils of creedal orthodoxy. If the Government of the people act wisely; if the people follow their native Government intelligently;—this is the hour when India can free herself from the old evil Karma which made what was once the richest land of the earth, the poverty-stricken country which India now is. Gandhiji once said, and rightly:—

> At the present moment India has nothing to share with the world save her degradation, pauperism and plagues. Is it her ancient Shastras that we would send to the world? Well, they are printed in many editions, and an incredulous and idolatrous world refuses to look at them, because we the heirs and custodians do not live them. Before, therefore, I can think of sharing with the world, I must possess.

Modern India has pointed proudly to the work of her hoary forefathers. In return, the entire world has pointed to her present fallen state. Let us now take advantage of the miracle that Gandhiji's death has wrought and wipe out by our lives the orthodoxy of warring creeds. That is our first, our immediate task.

Secondly, the Indian National Congress in starting the National Memorial Fund to perpetuate Gandhiji's memory has resolved that

this Fund may also be used to collect, preserve and publish his writings and teachings in various languages, and to maintain a museum where articles connected with Gandhiji may be preserved.

The popularising of the Gandhian philosophy is the most important task before the country. Already much has been published and there are some excellent compilations. Gandhiji has written on a vast variety of subjects and some of his pronouncements are not quite palatable to many even among his avowed followers. The Government must be impartial in letting the public know about *all* the teachings of Gandhiji.

Business magnates and industrialists may not like what Gandhiji has written about machines and railways but Ministers in Delhi and the Provincial capitals as well as legislators and administrators owe it to their own consciences and to the public to study Gandhiji's views on the subject and to take necessary action.

Similarly, lawyers and doctors may not relish what Gandhiji has said, *e. g.*, in Chapters XI and XII of *Hind Swaraj*, but these should be studied with a view to practical application through proper legislation, etc.

We are not advocating blind acceptance of every item of the Gandhian philosophy but we do assert that it is the duty of every publicist to "read, mark, learn and inwardly digest" that philosophy, with a view to its practical application.

Will it come to pass that some other country and not India will apply in action the ideas of Gandhiji? That is not inconceivable, for outside India there are many intelligent men and women who see the worth of the Gandhian doctrines and who will not only take, but make, opportunities to apply them in the various spheres of life and labour. We hope that history will not repeat itself and that Indians will not drive out the Gandhian philosophy—as happened in the case of Gotama the Buddha and His magnificent Dhamma—and leave it to foreigners only to accept his teachings and to follow him!

19-2-1948

The appeal of Maulana Abul Kalam Azad, Education Minister, to all the educated men and women of this country to serve as teachers for at least two years reflects the seriousness with which the Government regards the education problem, so staggering in its immensity. In his Presidential Address at the All-India Educational Conference at New Delhi on January 16th, Maulana Azad visualised an expansion of the teacher-training programme within five years sufficient to make possible thereafter the gradual replacement of volunteers by professional teachers.

He also suggested the possibility of conscription, requiring one and two years of teaching service of matriculates and graduates, respectively. In the war against ignorance, however, no less than in one against a foreign enemy, a volunteer army would have a higher morale than an army of conscripts. A sense of shared responsibility requires to be aroused among the privileged. *Noblesse oblige.* To lift out of its context a sentence of Sardar Vallabhbhai Patel's, on the same day, when he addressed the people of Bhavnagar on the occasion of the Maharaja's grant to them of full responsible government: "Everything in future is contained in one word, 'Responsibility.'"

Those who make teaching their vocation, temporarily or permanently, must be prepared for sacrifice. The best that the country can do for its teachers will not be commensurate with the value of their service; India is poor and the need for teachers great. Still, teachers and their families must live and the Pay Commission's proposal of Rs. 30 to Rs. 50 for basic education teachers on the pre-war scale will have to be augmented. Half-starved and financially harassed individuals can hardly make the best teachers. Nor is it fair to ask one group to make the sacrifices that should be shared by all.

In view of the light-heartedness with which it is proposed to abandon English as the medium even of university instruction after five short years, a suggestion in Maulana Azad's speech is thought-provoking. He had first very truly said that

> there could be no question of narrow nationalism in the field of knowledge, but at the same time we must see that there was no wrong perspective of a nation's past history and culture, nor a failure to encourage the highest ideals in national character and civilization.

None can gainsay the need which he urged of a new history of philosophy in which Indian philosophy will find its rightful place or that the lacunæ and distortions in our history books make necessary the reorientation of historical studies from the primary to the highest stages. It may be suggested, however, that every effort at strict objectivity will be necessary in the preparation of the new history books which Maulana Azad urged the universities promptly to undertake, lest the pendulum swing now in the opposite direction.

But here is the suggestion of Maulana Azad revealing the important place which India's foster-mother-tongue holds in our culture and is bound to hold for many a year to come:—

> ...the most practical method would be to prepare books in English which could then be translated into all the Indian languages.

The importance of the English language to India is stressed by Sir Mirza Ismail on the 21st of January. In his cogent article he includes the temptation to go too far in the rejection of English among the "sentimental reactions," brought by the exhilaration of independence, which have to be resisted in India's permanent interest. While conceding that Hindustani should ultimately be the national language and that the regional languages should be encouraged, he holds, we think rightly, that

> if we are going to allow the knowledge of English to degenerate in this country we shall to that extent impoverish the intellectual life of India and with that her general life.

India's assimilative power, he says, has been most notably shown in her absorption of the English language and its gifts. What he might almost call "our English heritage," the familiarity with the language common to educated Indians, has been gained by the hard work of generations.

> It is a very precious possession which it would be a tragic mistake to throw away.... If, in the future life of India, the mastery of English is allowed to degenerate, the international voice of India will lose its power.

He considers such degeneration inevitable if all pupils must defer the study of English till comparatively late and makes a plea, which we heartily endorse, for at least an alternative curriculum providing for the early study of English by those who can best profit by it and use it to advantage for the good of the country.

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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GREAT IDEAS

[Lucius Seneca, the Roman philosopher and dramatist, died by the orders of the tyrant Nero on the 12th of April, 65 A. D. We bring together some of his sayings appropriately for this month.—ED.]

A good spirit and intention is open to all men; in this we are all noble: neither doth Philosophy reject or elect any man, but shineth unto all.

It is dangerous for a man too suddenly or too easily to believe himself. Wherefore let us examine, watch, observe, and inspect our own hearts, for we ourselves are our own greatest flatterers. We should every night call ourselves to an account.

Every man has a judge and a witness within himself of all good and ill that he does, which inspires us with great thoughts, and administers to us wholesome counsels. To see a man fearless in dangers, untainted with lusts, happy in adversity, composed in a tumult, and laughing at all those things which are generally either coveted or feared—all men must acknowledge that this can be nothing else but a beam of divinity that influences a mortal body.

There is no condition of life that excludes a wise man from discharging his duty. If his fortune be good, he tempers it; if bad, he masters it; if he has an estate, he will exercise his virtue in plenty; if none, in poverty.

Wisdom is a right understanding, a faculty of discerning good from evil, what is to be chosen and what rejected; a judgment grounded upon the value of things, and not the common opinion of them.... Wisdom does not teach our fingers but our minds, and instructs us not in the instruments but in the government of life, that we may not only live, but live happily....She allows nothing to be good that will not be so for ever; no man to be happy, but he that needs no other happiness than what he has within himself; no man to be great or powerful that is not master of himself. This is the felicity of human life, a felicity that can neither be corrupted nor extinguished.

NON-VIOLENCE THROUGH THE AGES

[This able study of the antecedents of non-violence and of the problems which confront its advocates today is by **Shri Kishorlal G. Mashruwala,** long associated closely with its chief exponent in the modern world. Shri Mashruwala has himself served as President of the Gandhi Seva Sangha, an association devoted to the service which he recognises as the necessary positive application of non-violence. This paper was prepared before the assassination of Gandhiji. —ED.]

The cult of non-violence is probably much older than Buddha and Mahavira. But as I have no clear conception of the exact shape in which the principle of non-violence was worked out and popularised before their time, I take these as my starting-points.

Non-violence—Ahimsa—is in appearance a negative term. Violence being the result of an activity—a positive movement—non-violence, by itself, is abandonment of such activity and no more. That I refrain from injuring some life does not by itself mean that I should love it or do anything to serve or help it in its struggle for existence, or even to save it from death or other injury from an extraneous cause. The extent to which the negativeness of the principle is emphasised will be seen from the following quotation :—

> Suppose a person is distributing corn among famine-stricken people and the distributor asks a votary of *Ahimsa* as to what he thinks of his action. Whether it is meritorious or sinful?... Lord Mahavira has specifically instructed that a votary of *Ahimsa* should keep himself silent on such occasions. He should not say that it is a meritorious act because it is his duty to see that he does not consent to the killing of any being whether moving or not moving. Similarly he should not say that the act is sinful because he would then be instrumental in preventing the distribution of alms to the hungry people. Those who praise the gift are accessory to the killing of corn life. Those who forbid it deprive others of the means of subsistence. A votary of *Ahimsa* should keep himself silent and save himself from being exposed to sin either way.[1]

The idea of non-violence, however, could not have originated in man's mind but on account of previous wide-spread habits of violence in the society in which he lived. One of these was meat-eating. Generally man has been a meat-eater and thousands of animals are slaughtered every day to provide him with meat. In the past, he offered meat to his gods also. It was looked upon as a religious and sacred act. Necessarily people possessing greater religiousness or riches or position in the State killed more life than ordinary men by way of offerings to gods

[1] *The Cult of Ahimsa*.. By SREE CHAND RAMPURIA, p. 41.

or celebration of festivals or both. And so we read in the Puranas stories of kings who had become famous for their extraordinary "religious sense," *i.e.*, for having killed innumerable animals through hundreds of sacrificial functions.

So no wonder that, in a country like India, thinkers arose who were repelled by this wanton destruction of life. They could not stand killing—at least not in the name of religion. They recognised that meat-eating was not absolutely necessary for healthy existence in India. Perhaps the opposite was more true.

Then, while meat-eating was probably common to all classes of people —Aryans as well as Adivasis—killing for sacrificial purposes seems to have been essentially a part of the Vedic religion. It is very improbable that neither Buddha nor Mahavira was brought up in the Vedic religion. The sacrifice-cult did not appeal to them and Buddha, at any rate, vigorously preached against it. He did not—perhaps could not—condemn meat-eating altogether, but he protested against taking life for sacrificial purposes and also advised moderation in meat diet. He set apart certain days when no meat was to be taken. Not having laid much stress on vegetarianism, Buddhists as such have hardly been vegetarians altogether. But, with the spread of Buddhism, animal sacrifices declined and almost disappeared from some parts of India. Though Buddhism itself disappeared from India, the revised edition of the Vedic religion could not fully revive the sacrifice-cult. With Vedic religion itself, Vaishnavism and other sects arose which substituted vegetable offerings in place of animal ones and set their faces strongly against the latter.

But probably by this time the teachings of Mahavira had also spread side by side with Buddhism. It is doubtful whether the early Jains in the time of Mahavira were strict vegetarians. But in course of time Jainism evolved this aspect of non-violence in a very definite manner. It made an intensive study of various types of life with the purpose of evolving habits of life and a dietary which would give the utmost expression to non-violence in action. It made vegetarianism a practicable proposition and broke large numbers of men—not recluses—into that habit. Vegetarianism became a pledge of Jainism, and for all practical purposes *Ahimsa* got confined to the non-killing of the tiniest visible animal life, and abstention from all animal food and even several kinds of vegetable food.

Vaishnavism took a middle attitude between Buddhism and Jainism. It accepted to a very large extent the creed of not killing animal life for either religious sacrifice or food. But it did not accept all the injunctions of the Jains in respect of vegetable food and Vaishnavas generally fully partook of all the edible things of the vegetable kingdom.

The growth of the sentiment of non-violence presupposes the devel-

opment to a certain extent of the sentiments of friendliness (*maitri*) and compassion (*karuna* or *anukampa*). It is the growth of these which makes the doctrine or cult of non-violence acceptable to men and not the other way about. So, along with the negative side of non-violence, some of its positive aspects necessarily developed and showed themselves in individual or organised acts of friendliness and compassion towards the dumb creation. Thus *go-raksha* (saving the cow from the slaughter-house), *panjrapol* (maintenance of indigent animals), feeding monkeys, stray dogs, ants, fish and even lice, bugs, etc., became commendable acts. Though there might be a lack of sense of proportion and crudeness in these practices, they nevertheless show how the spirit of friendliness and compassion towards mute life expressed itself in an active manner amongst the followers of these faiths.

Of these the sentiment of *go-raksha*,—*i.e.*, that the cow should not be slaughtered even as an offering to the gods and certainly not for food—became in course of time the universal creed of India, even the Parsis and perhaps the pre-European Christians and several Muslim individuals and states also respecting it. Though the Vedic religion after its revival restored several animal sacrifices, the cow and the bull became non-sacrificeable and non-eatable for all. With regard to the killing of other animals and the taking of animal food, the followers of the Vedas were divided into two main branches: vegetarians and non-vegetarians. Though the latter have always been in the majority, the former have been a substantial and influential part of Hindu India.

This may be briefly regarded as the net result of the organised efforts of Buddhism and Jainism, modified by Vedism, for the spread of non-violence.

The teachings of Buddhism also contained positive aspects of non-violence, that is, deeds of friendliness and compassion. The Buddhist literature has several stories to illustrate this aspect. But it does not appear that this side of non-violence was worked out in practice to any appreciable extent in an organised manner, at any rate in India. The world is indebted to Christianity for developing this aspect of non-violence.

Along with religious preaching, Christ's practical life, it seems, was also dedicated to the service of suffering humanity. He served the morally diseased man by preaching and the physically diseased one by nursing and healing. The New Testament loves to consign the latter service to miracles. But that is in keeping with religious biographies. Jesus must have also served them as ordinary doctors and nurses do, through medicinal and other treatment known to him and by attending to their special needs during illness. For, if it had been miracles only, this side of human service, which is a speciality of the Christian

missionaries, could hardly have become a permanent feature of the Christian world. Several great teachers and saints all over the world have been credited with the power of healing by miracles. But their followers are not known to have taken to the service of the sick as a part of their faith.

While I say this I am also aware that there have been bigoted Christian priests who have declared strongly against other modes of treatment and, during their period of power, even punished those resorting to them. Nevertheless, these services have always formed part of the Christian *sādhanā*, and there has been an unbroken line of pious men and women who have dedicated their lives to these services and organised them in an exemplary manner. They have also been liberally patronised by Christian laymen of all ranks, countries and churches. Thus organised implementation of non-violence in the shape of service of humanity suffering from ignorance, wretchedness and disease has been the speciality of Christianity.

Islam did not lay much stress upon the principle of non-violence as such. But that does not mean that it has made no contribution to the evolution of non-violence. It was perhaps Islam that first drew attention to the violence prevailing in society in the form of exploitation of man by man. Though it did not preach equality or Socialism, as we understand these terms at present, namely, as something inconsistent with Capitalism, vested interests, class privileges, totalitarian power, etc., it was the first to advocate abolition of slavery and usury and to insist upon equality of rank in several religious and social matters. It also laid emphasis on alms and institutions for orphans and the poor. The abolition of usury is perhaps its particular contribution and it stands in contrast with Judaism and Hinduism in this respect.

Though not connected directly with a religious movement, the age of science which began in Europe after Luther and advanced by leaps and bounds during the last century and a half has also contributed to the evolution of non-violence in a new direction. It consists in search for and application of the least painful methods of executing acts where injury is inevitable. The injury itself might be deliberate violence—as in capital punishment or in slaughter of animals for food or in vivisection. But a sentiment has developed seeking to make the execution swift and painless. This sentiment also accounts for the use of anæsthetics in surgery. Indeed, the sentiment often expresses itself even in the handling of vegetable life.

On the one hand, the scientific age has increased the volume and intensity of violence hundreds of times more than ever before and has made man almost callous and unthinking. On the other hand, it has made him extremely sensible of suffering and painstaking in trying to reduce all avoidable pain.

Socialism following in the wake of the age of science and industries has also contributed to the promotion of a very important and neglected aspect of non-violence. It would be comparatively easy to distinguish between violence and non-violence if they were confined to physical injury only. But subtle injury in the form of various types of exploitation of man by man is difficult to detect and control. Like meat-eating itself, several other violent habits have been taken as unavoidable ever since man began to live in society. Deeper thinking has shown that the assumptions are groundless. Socialism must be credited with drawing pointed attention to these types of violence and creating an almost world-wide opinion against institutions conducive to exploitation. It has not remained confined to the realm of theory, but has demonstrated itself to a certain extent in actual practice by creating institutions and States based on Socialistic ideas. This too is an organised aspect of non-violence.

Then we come to our own period. Gandhiji, the greatest apostle of non-violence since Christ, is the first to have proclaimed that non-violence is not only a principle or doctrine of mainly negative import, but that it is a dynamic force capable of being harnessed and applied like any other physical or spiritual force. He also declared that Truth and Non-violence (indeed, several other spiritual principles also) were inseparable from one another. Though he retains the negative term "Non-violence" in preference to the positive Christian terms Faith, Hope and Charity, or the Buddhist terms Friendliness and Compassion, still by coupling it with what he has called the Constructive Programme, he has given it a concrete positive import. The items and the method of the working out of the Constructive Programme will vary according to the needs and times of the people concerned. The important thing is to realise that non-violence will not take deep root unless it is translated into acts of service, in forms like those illustrated in the Constructive Programme, and that the sphere of activities is not confined to any particular department of life. Every human activity and problem—whether for convenience called religious, social, economic, political, literary, or other—has a violent as well as a non-violent way of achieving its purpose. Gandhiji insists upon the non-violent method.

Though this may be regarded as the general aspect of his doctrine, the particular problems which he has had to face during the past half century have been mainly the reform of our political, social and industrial institutions, and the resistance to injustice in these spheres inflicted by the strong and organised sections of humanity upon the weak and unorganised sections. In these fields he created a technique whereby the weakest could resist the strongest by strict adherence to non-violence only. It is true that, in the circumstances in which he has been obliged to work, he has had to put up with

adulterations by violent acts also in almost all his programmes. The adulterations were against his wishes and according to him were responsible for the activities not coming out as successfully as they would have done if they had remained purely non-violent. Whether the specific items of Gandhiji's Constructive Programme remain as they are for all time to come or not and whether those that remain keep within the limitations he has fixed for them or get altered, I believe that the technique of Satyagraha evolved by him for resisting injustice, and the necessity of coupling it with some form of constructive service, are features that will always endure.

The achievement of India's independence, such as it is, is a permanent proof of the success of non-violence as well as, according to him, of its unsatisfactory elements caused by violence adulterating it. But the modern age has brought into the limelight two of the ugliest forms of violence. The first is war. Wars there always have been. But the last two world wars have beaten all previous records in their ghastliness and extent. War is international violence. The second ugly form of violence is the intra-national warfare. It is subtler than the former, being neither fully organised nor unorganised. This form of human conflict has also been there always. But the scale on which it has burst out in our times is unprecedented.

The first world war set several profound people thinking, and there came into being a group of Pacifists. Though at the time of the second great war some of them lost their faith and became reconverts to violence, several still adhered to the non-violent creed. Nor is there a dearth of people who want intra-national warfare to stop. But, in spite of the will, we are still in search of an effective way of ending both types of warfare and a non-violent method not only of solving the problems which are responsible for inspiring violence, but also of non-violently resisting such violence, when it bursts. No doubt it will be through loving service and organised non-violent constructive activities that a technique of making the war-monger and the strife-sower ineffective will be found. Such should find no audience and no following. People should get convinced that they should have nothing to do with violence, whether against another nation or against another section of their own countrymen, whether for political, economic, religious or any other cause, and they should know how to organise themselves to resist effectively in a non-violent manner all forcible attempts to make them fight or contribute their share to a fight, or to make them surrender to injustice or to acts of violence.

The right method of achieving this has still to be made clear. It is still a somewhat virgin field of non-violence. It now forms part of Gandhiji's latest mission. Though the way is not quite clear yet, it

may get clear at any moment. Meanwhile, let us prayerfully plod on through service and non-participation in retaliatory violence. Let us also hope that Gandhiji will be spared to us to show the way to overcome this suicidal urge to violence, as he showed the way to an India which, in the early years of this century, was despairing of becoming independent and oscillating between spasmodic outbursts of violence and constitutional agitation.

K. G. MASHRUWALA

ANCIENT INDIA

How India enriched the ancient world by her thought and culture is well brought out once more by Shri Kanwal Kishan, who writes on "Greater India in the Ancient World" in *Perspective*, Vol. II, No. 4. He contrasts interestingly the nature of India's contacts with the West and with the East. The cultural conquest far overshadowed trade relations in Central Asia and to the eastward, though trade drew many Indians to the South-East. But, perhaps in obedience to the law of supply and demand, the emphasis in early Indo-Western relations was throughout more on commerce than on culture, although the Buddhist missions of Asoka left their lasting impressions on Western Asian Countries and on Egypt. Greater India was not an empire in the political sense. To Tibet, China, and to South-East Asia India carried her message.

India's cultural and colonial expansion achieved its culmination in the colonisation of Malaya, Indo-China and the entire Indian archipelago. The result was not the imposition of a superior upon a primitive culture, but a synthesis of the pristine Indian culture with the indigenous type. Shri Kanwal Kishan says in conclusion that it is "the noble Stupa of Borobudur" in Java,

> enshrining within its thousand splendid riches, the Immortal Apostle of Ahimsa, which remains to this day the eternal symbol of India's cultural and colonial expansion in the ancient world.

It may well be that now a new impulse will spread from modern India, an impulse given by the life and teachings of Mahatma Gandhi, calling men back to the remembrance of forgotten values and of the puissance of human brotherhood to cure all the world's ills.

THE GANDHIAN ERA

[**Prof. N. A. Nikam, M.A.,** of the Maharani's College, Bangalore, whose contribution on " The Limitations of Non-Violence " appeared in our Correspondence columns in October 1947, brings out here the highest aspect of Non-Violence, attained by Gandhiji before he triumphed over death. It would be a portent and a promise of the triumph of good over evil, though almost more than we deserve, if indeed our era could go down to history as the Gandhian Era, instead of as the Era of the Atomic Bomb. Which it shall be depends in large part on the earnestness with which his teachings are studied and applied. —ED.]

Now that Gandhiji has been removed from our midst by an act of violence, I want to bring together in the pages of The ARYAN PATH, as my humble tribute to his immortal memory, what I perceive to be two stages in the development of the Gandhian philosophy of non-violence. For I suppose that hereafter we shall go to Gandhiji's writings and search them for guidance even more than we have done before.

In Gandhiji's doctrine of non-violence the later stage, transcending and even negating the earlier, seemed, at any rate while he lived, a little far from our comprehension. I do not mean that Gandhiji was himself unaware of the second and later stage, nor do I mean that it was an accidental development. For he had said long ago :

...I have never presented to India that extreme form of non-violence, if only because I do not regard myself fit enough to deliver that ancient message. Though my intellect has fully understood and grasped it, it has not as yet become part of my whole being. My strength lies in my asking people to do nothing that I have not tried repeatedly in my own life. (*Speeches and Writings of Mahatma Gandhi*. Fourth edition, p. 971).

I think that Gandhiji presented to India, and not to India only, the " extreme form of non-violence " in his Delhi Fast ; those who had watched the Calcutta Fast might have seen what was coming but even so its swiftness took us unawares. We had followed with ease and with enthusiasm the earlier form of non-violence, right from its beginnings in South Africa, and without a murmur we had hailed him as the apostle of non-violence. Even the earlier form of non-violence had undergone a change from " passive resistance " to " non-violent resistance, " a subtle distinction. We did not object. We learned under his guidance to make the necessary adjustment because the earlier form and doctrine of non-violence meant *resistance* (though non-violent) ; its motto was : " Take what is yours. " And we took what was ours. But the second, " the extreme form of non-violence " puzzled us and even caused resentment, for it meant *non-*

resistance, and that in an absolute sense. Its motto was: "Give what is yours," demanding from us such generosity and love as were in *his* heart. I suppose that, at the time of his Delhi Fast, he considered himself "fit enough to deliver that ancient message"; but we had tarried on the way and had failed to catch up with him.

It is not that he was "ahead" of events, but that he alone saw events in their correct sequence. For it is as clear as daylight that we must live in an absolute sense, *i.e.*, as "one world," or, not at all. Science has, in its own way, led us to this absolute truth which we have all perceived and so we cannot pretend to be strangers to absolute values.

That the "extreme form of non-violence" seems to negate and contradict the earlier and more "likeable" form is true; but this is the way in which our great teachings have come down to us: by being first affirmed and then negated. So it is said in the *Kena Upaniṣad: Tadeva Brahma Tvam Viddhi:* Know That as Brahman (know that only as Brahman which is an object of *intellect* and not of sense; or, as Plato would have put it: Know Brahman as "idea," for to Plato an "idea" is known only and is not an object of sense).

But it is added immediately: *Nedam Yadidam Upasathe:* (No, no, not that which you *think*, because, you will think Brahman an object, whereas its true nature is that it is Subject and not object.) And so the Gandhian teaching is neither cowardice nor violence but non-violent resistance; not even this, for, *non-violence is non-resistance*. This is the transcendental part of his doctrine.

Let it not be said that Gandhiji "mixed up" politics and religion and that his politics placed Religion in danger. If he did mix up the two it was to make of politics, which Plato called a "degrading occupation," a religion, expecting the politician so to act as if he were in the "divine presence," *i.e.*, as a man of true religion would do. It is those who differed from him that mixed up religion and politics, *i. e.*, made their respective religions, their politics.

A great soul lives more fully after his death than during his bodily existence. And he lives by generating compassion in the hearts of men, so that they may live in an absolute sense; for without compassion this is impossible. This brings me to reflect upon the quality of that act which showed the "limitlessness," if you like, of violence and the proof—which is what the sceptics amongst us were wanting—of the validity of Non-violence, which alone is Truth. And thus we are ushered into the Gandhian Era; the era in which, I fancy, Hindus and Muslims will kneel in reverence together on the banks of the Jamuna, as it winds its course through eternity, symbolising Humanity's Sorrow.

N. A. NIKAM

WHITMAN AND THE ORIENT

[**Professor Emory Holloway** is a well-known biographer of his great compatriot, and has brought out two editions of *Leaves of Grass.* His *Whitman: An Interpretation in Narrative* was a Pulitzer Prize book. He brings out here how firmly Whitman, the glorifier of the possibilities of the new world, was rooted in the assurances of the old. Whitman intuitively perceived the value and importance of the link which binds India of the past to America of the future.—ED.]

The poem of Walt Whitman which its author declared to be the most revealingly autobiographical—to contain "most of the essential me"—is, curiously enough, not directly concerned with himself at all. But it came from the deep springs of his inspiration, too deep to be concerned with the merely personal. "Passage to India" is an occasional poem celebrating the opening of highways to "venerable Asia," one of the "ancestor continents" of America. In 1872 the first trans-continental railway was opened, a telegraphic cable was laid under the Pacific and the Suez Canal was completed. Since America had been discovered by Columbus in his search for a water route to Asia, Whitman looked upon the settlement and development of America as a by-product of the effort of the human race to complete the circumnavigation of the globe. When, therefore, following the explorations of hardy mariners, the engineers had effected one world, geographically speaking, he saw in the events he celebrated the promise of such a blending of races and religions, such an interchange of cultures, as would eventually produce a unified *human* world. For he shared the philosopher's dream of unity, the artist's dream of harmony, and the prophet's dream of brotherhood. "My spirit has passed in compassion and determination around the whole Earth," he declares, finding "brothers, sisters, lovers" in all lands.

Whitman's philosophical thinking was largely eclectic, and though he asserted that the basic purpose of his poetry was to found a modern religion consistent with modern science (evolution) and political democracy, the result was far from a consistent philosophical scheme—or even religious teachings on which could be based a shapely body of theological dogma. Nevertheless, his was a dynamic world outlook which made provision for the heart as well as the head, for faith as well as knowledge; and which sought the complete realization of the potentialities of the individual through a society which would exist, in the last analysis, to protect and cultivate values to be found in the individual soul.

In the creation of such a society he saw three necessary stages—at

least, in the United States. The first was the creation of political autonomy and liberty, which would guarantee self-development along lines dictated by the needs and the genius of the people. Secondly, there should be a harnessing of natural resources, the conquest of a continent by the rifle and axe of the pioneer, the invention of labour-saving machinery, the accumulation of wealth and its fair distribution, so that man might have leisure for the third and most important sort of liberty—that of the soul seeking culture. Of course, a few individual seekers after truth might, in almost any society, cultivate the garden of their souls by retiring in ascetic solitude to some Walden, like Thoreau; but to raise the spiritual level of what Whitman called the "divine average," social forces must come into play. In the third stage of this social evolution, the individual would become a citizen of a civilized world, for in cultural matters to hoard is to die and to share is to live. Through "democratic vistas" like these, Whitman caught such a vision of the future as to preserve his optimism even amidst plentiful evidence of men's greed and blindness.

For a person whose formal schooling ceased when he was twelve, Whitman managed to learn a good deal about world geography, history and literature. When *Leaves of Grass* was first published in 1855, Henry David Thoreau, calling upon the unique author, inquired if he had read the Indian classics. Thoreau had been struck by the similarities between Whitman's verse and the Hindu poems that later led Rabindranath Tagore to declare that Whitman alone among American poets had caught the spirit of Oriental mysticism. Whitman's reply to Thoreau's question was in the negative, yet late in life he affirmed that in preparing to write *Leaves of Grass* he had read the "mighty Hindoo poems." Certainly at some time he made acquaintance with them, either directly or through their profound influence upon American transcendentalists, for he quotes from the *Mahabharata* and he repeatedly refers to other Indian classics by name. More important, as we shall see, is the kinship of ideas between *Leaves of Grass* and those ancient poems. In his *Days with Walt Whitman*, Edward Carpenter more than forty years ago indicated parallels between *Leaves of Grass* and the *Upanishads*. Indian readers, likewise, have more than once noted this similarity between Whitman and Oriental thought, one going so far as to say that the principal poem of Whitman's first edition, now called "Song of Myself," is but an echo of the sayings of Krishna. Scholars have been studying this relationship, so that we now have something more than general impressions to explain why Whitman, poet of pioneers though he was, nevertheless tried to assimilate rather than reject the past; why he was conscious of himself and his nation as having signif-

icance only as links in an endless "chain of being," each "an acme of things accomplished, encloser of things to be"; and why he longed for the day when the Orient with its appreciation of the inner life would complement the Occident with its mastery of the physical environment. Nothing human was foreign to his poetic passion, and the good neighbourliness of his "*Salut au Monde*" is more than a grandiose gesture.

Professor Gay Wilson Allen published in 1946 a *Walt Whitman Handbook* in which he sought to relate Whitman to the main currents of world ideas. He finds him—however unconsciously—to be firmly rooted in such ideas, not merely democracy and the nineteenth-century belief in inevitable evolutionary progress, French and German romanticism and the new experimental science, but in Oriental and Quaker quietism, mysticism and pantheism or pan-psychism as well. One section of Allen's *Handbook*, that devoted to Whitman and India, is based largely upon an unpublished doctoral dissertation which I have had the pleasure of reading. It is by Dr. Dorothy Frederica Mercer (University of California, 1933) and deals with *Leaves of Grass* and the *Bhagavad Gita*. Emerson had humorously remarked, three-quarters of a century before, that *Leaves of Grass* was a mixture of the *Bhagavad Gita* and the *New York Herald*—meaning that its roots were in the mystic past of general ideas and rapt contemplation as well as in the Bergsonian stream of contemporary detailed experience, perhaps meaning also that it was in part literature and in part journalism. Dr. Mercer does not *prove* that Whitman had made any careful study of the *Bhagavad Gita* and she does point out differences between the two, such as Whitman's dynamism, his fondness, especially in the earlier poems, for sense experiences, his emphasis on the equality of the sexes, etc.; yet Whitman was a believer in comparative religion, a believer "with antecedents" in all that was vital and true in the cultures of the past, and hospitable to ideas from many sources. Frequently his ideas and mental attitudes have their analogues in Indian literature. True, though Whitman believed in the immortality of great ideas, he also believed that there is growth in the clarity of their statement and the range of their application. Though he praises Asia for its veneration of the old rather than the young hero in its literature, its emphasis on things accomplished rather than things promised, he is, with reference to the practical world, very youthful in his own outlook. "And on these areas of ours as on a stage," he wrote in 1872, "sooner or later something like an *éclaircissement* of all the past civilizations of Europe and Asia is probably to be evolved."

It may be noted that when Whitman thinks of Asia he has in mind primarily India and Palestine; he almost never mentions China or its

ancient culture; and when in 1860 he wrote a poem in celebration of the reception of the first Japanese ambassadors as harbingers of fruitful relations with the East, he quickly introduced India to stand for the world he would contact.

In the sources of his doctrine and in his influence, Whitman is one of the most international of poets. He is so human in his feeling, so cosmopolitan in his mature outlook, so charged with mystical faith in the essential oneness and harmony of the universe, a oneness that underlies its goodness and its evil, that he has been quoted by diverse groups for diverse, even contradictory, purposes; and he has been banned, when banned at all, chiefly by those who would curtail the freedom of the individual mind to seek truth and justice wherever they are to be found. When he was a young man he was in sympathy with the abortive revolutions which broke out all over Europe in 1848 in protest against tyrannical governments. It is said that the poem he wrote about it was later circulated by the Red Army when it was fighting the White Russians and the American Expeditionary Force. Even his *Leaves of Grass* was issued by the Russian Government at one time, in spite of the fact that his individualism is incompatible with totalitarianism. They welcomed his championship of the common man, but they naturally did not call attention to his warning against the regimentation of thought, a warning that applies to themselves as well as to the Tsars:—

Resist much, obey little,
Once unquestioning obedience,
Once fully enslaved, no nation, state, city, of this earth ever afterwards resumes its liberty.

He was so jealous of the rights of individual States to manage their local affairs that he never advocated the use of the superior power of the nation even to eradicate Negro slavery in the Southern States, though for years he fought the institution with his pen. The support he gave the Federal Government and to Lincoln in the Civil War was due to his belief that the nation and the world must move toward unity and not toward fragmentation, and that the strength of a united nation was needed to guarantee the freedom of the individual. And when, like Tennyson, he dreamed of a "parliament of man, a federation of the world," it was because this might banish war and encourage the "communing" of all nations and peoples. In the United Nations programme he would today see the outward manifestation of a similar hope.

If we inquire what specific conceptions Whitman shared with the East, the most inclusive answer is that he believed in the unity of all life on the plane of the soul—not factual knowledge or even scientific truths so much as emotion, imagination and reason, as the transcendentalists used the word. To him the soul is immortal, but it comes to self-knowledge through contact with

the world of nature and of man. When he debated the subject with the American agnostic, Robert Ingersoll, it was not because personal immortality is a dogma of the Christian faith but because he believed he had attained a timeless existence himself:—

> I know I am deathless,
> I know this orbit of mine cannot be swept by a carpenter's compass,
> I know I shall not pass like a child's carlacue cut with a burnt stick at night.

He declared that life is the leavings of many deaths and asserted, "No doubt I have myself died ten thousand deaths." But this and other passages which have sometimes been quoted as evidence of Whitman's sharing the Indian belief in reincarnation may refer to the race of which he is exemplar and spokesman. It may be a poetizing of Darwin rather than an influence from the East, for, as is now universally recognized, his "I" is often a representative and cosmic one. But, if so, this only emphasizes his belief in the unity of the human race, to whose total past he recognizes his indebtedness, an indebtedness which each generation can discharge only by preserving and improving its heritage. He believed that the great religious leaders and thinkers of all times were more closely akin to each other than to the unenlightened of their own respective societies. This is because they share a life larger than their own—not merely Professor Woodberry's "race mind" but a "cosmic consciousness" which nullifies personal egotism by making the poet share all the privileges he claims and share, likewise, the misfortunes of all men, whom he considers as but kindred parts of that Whole of which he is a voice. Thus with him sympathy gives place to empathy, egotism to identification.

He sees life as serious and joyful for those who have learned to live by its immutable laws, and only by not "eluding" these laws can one rise above the frustrations and turmoil of selfish conflict and be untroubled by "the terrible doubt of appearances." Because the laws of cause and effect are never interrupted, he believes that "Everything that a man does or says is of consequence." Whitman's "Song of Prudence" and Emerson's essays on "Compensation" and "Fate" are not far removed from the Hindu idea of karma. But Whitman, unlike Emerson and unlike the Brahmins, relishes an experience for its own sake as for the residue of knowledge or insight it leaves. Thus he is the poet of the body as well as of the soul, for he thinks that mind and matter, good and evil, are, to the higher intelligence, related if not interdependent. Emerson's poem "Brahma" gave him none of the difficulty it presented to Emerson's Cambridge and Concord neighbours. Though he teaches that the great poet must learn self-denial if he would concentrate upon his task of building a bridge "between reality and the soul" of the reader, he is no ascetic; both in personal relations

and in prophetic message he is very social-minded. He does not see in pioneering, industry and an active life mere escapes from the problems of the inner life or a substitution of materialism for spiritualism, though he is aware of that danger for smaller minds and though his country's history has sometimes been so interpreted. Eugene O'Neill in his play, *Lazarus Laughed*, imagines the freedom from fear acquired by Lazarus of the Biblical story by reason of his death and almost immediate resurrection. Similarly Whitman, feeling that death is as natural a part of human growth as birth, and "even luckier," somehow acquires an Olympian peace and joy that has nothing to do with other persons or possessions. With his "foothold tenon'd and mortis'd in granite" of this sort, he can "laugh at what you call dissolution"—even the dissolution of human institutions, dogmas and organizations. The indestructible soul survives.

If there is ever to be One World in any more significant sense than a purely political (which is to say a pragmatic) one, its foundations must rest upon a faith in something as universal, as enduring and as sharable as Whitman's belief in man as a spiritual and social entity.

EMORY HOLLOWAY

WE HAVE COMMON PROBLEMS

"The Man-to-Man Way to Rebuild Europe," advocated by U. S. Supreme Court Justice Owen J. Roberts in *Freedom and Union* for January 1948, points to the only practicable basis for building economic recovery and world order. A state-to-state, nation-to-nation basis, in which nations remain compartments, more or less water-tight, can never achieve "order, law and peace between the people of the democracies, and ultimately throughout the world." The constituent units of society, we maintain, are people, not peoples, and social reforms are nothing unless they are reforms of individuals.

Mr. Robert's thesis is that national generosity, loans from nations to nations, the "rich-uncle-poor-relation curse," is not the way.

Federal Union, through its common citizenship, he writes, makes "the economic problem of every citizen or group of citizens the common problem of all." But the Transatlantic Convention for which he calls would not be a step towards world unity, but only toward a world divided into larger blocks, with conflicting interests still. There is no effective formula for world unity that stops short of brotherhood between all members of the human family. This is implicit in Mr. Robert's own statement:—

> Brotherhood between man and man, equality before the law, a common voice in the promotion of the common welfare, is the cement which will hold the peoples of the nations together, and the only cement that can do it.

WHITE AND NEGRO RELATIONS IN THE MODERN WORLD

[**Dr. K. L. Little,** Lecturer in Anthropology at the London School of Economics and Political Science and the author of *Negroes in Britain*, deals here with a problem that is basic to the realisation and expression in practice of human brotherhood. How well justified he is in pointing to Brazil as the model for Western societies in this respect is fully borne out by two articles in our pages by Mr. Miller Watson, long a resident of that country. His valuable articles on the subject—"The Emergence of Harmony" and "Black Mothers' Day: A Study in Colour Prejudice"—appeared in THE ARYAN PATH for March 1936 and April 1937 respectively.—ED.]

One of the most important events in modern history, which has produced cultural and political effects of the greatest significance, is the dispersion of Negro people in the Western world. As a result of the European Slave Trade with Africa, a large proportion of the present inhabitants of North, Central and South America are of African origin. For example, there are some 13 million Negroes in the United States. Not only are whole areas, such as the Caribbean, peopled mainly by men, women, and children of Negroid stock; but, to a large extent, the great nations of the New World—the United States and Brazil—have been built up economically and industrially upon the labour of the Negro.

The Slave Trade was also responsible for bringing Negroes to Britain, though in a more indirect way, as the body-servants of home-coming West Indian planters. It is estimated that in 1770 there were some 20,000 in London alone. But the present Negro inhabitants of Britain have other antecedents. Quite a large number settled in England and Wales after World War I on their discharge from the army or from munitions factories. Others had served temporarily in the merchant navy. Most of these people came from the West Indies or from West Africa and they have made their homes in the seaport cities of Liverpool, Cardiff, South Shields, and Hull as well as London. They earn their living by going to sea as stokers and firemen. A smaller number of Negroes, who are also permanently resident in Britain, have jobs in the entertainments industry as actors and musicians: a few are doctors and lawyers and business men. The other important Negro section, whose presence is a temporary one, is that of the students. It comprises several hundreds of young men and women from practically all the British colonies in Africa and the West Indies. They study mostly in London, Cambridge, Oxford and Edinburgh.

The problem of relations between Negro and White people, in the areas thus briefly mentioned, varies greatly according to historical and other circumstances. There is the greatest possible contrast in the position of the Negro, and in attitudes towards the Negro, between, say, the United States and Brazil and other South American countries. His situation in Britain, though barely comparable with either, is intermediate in some respects.

The United States, for example, represents a country where Negro people have made more advance as a group and have attained a higher standard of living than any other Negro community in the world. It is also a country where the Negro is treated more brutally on occasion than in any other country. Lynching is far from being an extinct practice in some parts of the "Deep South"—the old slave States—where discriminations of every kind are stringently applied against the Negro. In the Northern States, however, prejudice is comparatively mild, and the various amendments to the American Constitution, which enjoin racial equality, are substantially observed. Segregation on racial lines remains, nevertheless, the key-note of American sentiment, if not policy. At the same time, the Negroes have succeeded in evolving a society of their own which runs parallel in all general respects with the White one. Its social classes correspond in habits of speech and dress to those of the White community, and Negroes run not only schools and colleges, scientific journals and newspapers, but also insurance companies and commercial concerns of their own. They are served largely by their own doctors and lawyers, organize their own labour unions and plan their own settlement schemes. In areas where intimidation is less rife, the political vote of the Negro is not without significance. Indeed, quite a large number of Negroes are better educated and economically more prosperous than many white Americans. It can be said that both in his customs and in his standards of living the Negro in the United States has more in common with the industrial and peasant communities of some European countries than, for example, with the colonial population of Africa.

At the other extreme, so far as policy is concerned, is Brazil. There, the national aim is "assimilation," and this is carried on irrespective of a person's colour or, if he is an immigrant, his previous nationality. It means that the Negro finds his place in Brazilian society on the basis of personal qualities rather than upon the basis of racial descent. Owing mainly to historical circumstances, the upper classes of Brazilian society are composed largely of "White" or lighter-skinned persons, and the lower classes of darker-skinned persons; but there are Negro people among the well-to-do as there are white people among the poorer sections. Discrimination exists, but it

is of a social and not of a racial kind, and apparently there is no restriction on the grounds of colour to prevent the free intercourse of White and Black. Men and women of mixed blood are among the main contributors to the artistic and literary life of the nation, and are numbered among its leading practitioners of law and medicine. In general, therefore, the position of the Negro in Brazil can be summed up by saying that it is with reference to the total community, not merely, as in the United States, to a racial section of it. The slave status which the Negro formerly held is not entirely forgotten, but it is rationalized in the remark that "a rich Negro is a white man, and a poor white man is a Negro!"

Historical factors also account for a great deal that is paradoxical in racial attitudes in Britain. There are, of course, absolutely no legal restrictions on Negro people in the British Isles, and this fact, coupled with official declarations as to racial equality, has tended to conceal the existence of a good deal of economic as well as social discrimination against coloured people.

The Negro student, for example, has quite often to overcome the prejudices of landladies and their *clientèle* when he looks for lodgings, and is sometimes excluded from a dance hall on the grounds of his colour. But, not surprisingly, it is the poorer class of Negro who has suffered most. This was particularly the case in the period between the wars, when the great slump in the shipping industry brought white and Negro seamen into fierce competition for jobs. Prior to this, at the end of World War I, there were racial riots in Cardiff and a number of other cities, and even today there is virtual segregation in the case of some of the seafaring communities mentioned above. Investigations carried out in Liverpool have shown that the Negro tenant not only lives in more over-crowded conditions than the white person of a similar class, but also pays a higher rent for his accommodation. Juvenile Employment Bureaux, too, in the same city, and in Cardiff, have frequently testified to the difficulties of obtaining work for young men and women of mixed blood. One report remarks that:—

> Little difficulty in their school-days is experienced as they (the coloured children) mix quite freely with the white children.... It is when they leave school and desire to enter industry that the difficulties arise. The industrial problem is much more acute in relation to girls, for though the boys are not so easily placed as white boys, there is not the same prejudice shown to the coloured by male workers as by female workers....
>
> In regard to girls, the Committee are faced with a serious difficulty, as they are not usually acceptable in factories and there is only the poorest type of domestic service open to them.
>
> The difficulty is not with the employers, but with the white girls employed, who strongly object to the suggestion of the introduction of half-castes. It

is a very sad commentary on the Christian spirit shown, and indicates that the Colour Bar is still very strong in this country.

On the other hand, there are signs that White opinion in Britain has taken a more liberal turn since the recent War. This is due partly to recognition of the contribution which Negroes from the West Indies and other colonial countries made to the war-effort. Latterly, too, the British Government has given increased attention to problems of social and economic development in British Africa, and this has had its repercussions in fostering a certain amount of popular interest at home in the coloured peoples concerned.

It is noteworthy, also, that among more "progressive" circles, including the English student class, there is very little evidence of colour prejudice. English, Welsh and Scottish students, with few exceptions, mix freely with Africans and other non-Europeans. In recent years, a West Indian Negro has been elected President of the Union in Oxford—the most notable post in undergraduate life—and a West African student has captained the Oxford football eleven in the match against Cambridge University. Negroes hold, or have held, similar positions in the other British universities they attend, and the British team which competes in international athletics includes a number of Negro runners and jumpers. Even more recently, following a public petition, the British Board of Boxing Control abolished a colour-bar restriction in one of its titles.

In general, therefore, the prospects in Britain for a more amicable relationship between White and Negro people are good. Unlike many other parts of the world, where White and Negro groups are constantly in competition with each other for jobs and positions, there are very few factors of this kind to be obviated. Nor is the Negro population large enough to constitute anything in the nature of a real or imaginary threat to British institutions and ways of life. With improvements in the standard of education of the masses of English society, and with the rise in social prestige which will result from the political advance of the present colonial countries, most of the current objections to colour should vanish from the English scene. The British were the first European people to abolish the Slave Trade, and there is an opportunity for the same tradition of liberalism to lead other nations and countries to a still greater measure of interracial sympathy and understanding.

In this "global" world, as the late Wendell Willkie called it, the interdependence of White and Black is both unmistakable and unescapable. If the lesson, which Brazil appears to convey on a national level, can be learned and repeated more widely on an international scale, the problem will be solved. In racial matters, as elsewhere, the day of parochial politics is over. No longer is it possible to view the racial

difficulties of South Africa, of the British Empire, or of the United States, as if they were wholly of local concern. The economic, political and cultural obstacles they present require, it is true, the backing of local sentiment to enforce new legislation, provide methods of re-education, and establish fresh precedents. But the overcoming of such obstacles depends to an increasing extent upon the attitude and influence of outside agencies and interests, operating, sometimes, a thousand miles from the area affected. Problems of racial relations have become, in other words, problems of international relations. Upon a more universal recognition of this fact, and upon the readiness of governments to accept its implications and obligations, depends the harmonious outcome of Negro and White relations in the modern world.

K. L. LITTLE

THE INTERNATIONAL OF FREE MEN

Hungary's leading novelist, Lajos Zilahy's "Manifesto for Free Men" in the January *United Nations World* warns that if the world's free men continue in their cowardice and inactivity, these will bring them the fate they deserve.

The truly free man—the legendary figure who still clings to the words of Buddha, Jesus, Marcus Aurelius, Goethe, or Abraham Lincoln—is in great jeopardy today.

The free man is assailed by fanatics of the Right and of the Left, demanding that he make an open stand, suspecting his love of peace and his humanitarian leanings. The fanatics' loud denunciation of their opponents, abetted by the press which features crime and passes over in silence the normal life of millions, has undermined self-confidence, he claims, by giving men a distorted and false picture of themselves. The slaves to fanaticism are many; even "religion, science, literature and art have remained only partly free" of it; but all over the world, Mr. Zilahy believes,

behind the artificially created din of the minority is the moving silence of the masses. ... I do not wish to minimize the history-making power of fanaticism or even, in some cases, its good faith. But the fanatics must equally acknowledge the rights of the free man.

He holds it "beyond doubt that the greatest historic progress will come from the free man," but men who have kept free of the soul-fetters of party discipline need the assurance that they are not alone, especially the free men of Europe, "suffering from an increasing psychological poverty in this political and emotional crisis." "Free men alone have no international organisation," and what is needed, he seems to imply, is a spiritual movement willing to face the danger created by pessimism and mutual fear.

It isn't true that the world's material and spiritual resources are impoverished. It is up to the scientists to give us an objective view of our material resources and the outlook for peaceful planning. The world isn't made up of uranium deposits. There exist also vast reserves of men of good-will. Religion, literature and art must reveal to the world its spiritual resources.

MORAL RESPONSIBILITIES OF SCIENTISTS

AN INTERVIEW WITH PROF. M. S. VALLARTA

[When the United Nations Atomic Energy Commission was set up by a Resolution of the General Assembly on January 24th, 1946, "to deal with the problems raised by the discovery of atomic energy and other related matters," its sixth Chairman was Mexico's representative on the Commission, Prof. Manuel S. Vallarta. Professor Vallarta, who was Professor of Physics at the Massachusetts Institute of Technology (U. S. A.) from 1939 to 1946 and who has been since 1944 Research Professor of Physics of the National University of Mexico, came to India early this year as a Visiting Professor of the Tata Institute of Fundamental Research, for lectures in his field of Cosmic Radiation, related to that of nuclear physics which had produced the atomic bomb. While he was in Bombay in February, a member of our staff sought his views on the moral responsibilities of scientists, a subject of pressing, even vital, importance at the present day.—ED.]

Professor Vallarta (Vayarta in Spanish, the language of his native Mexico) rose courteously from his desk in the tree-surrounded Tata Institute of Fundamental Research as his caller entered. A spare, keen-eyed, distinguished-looking man of middle age and medium height, Professor Vallarta has all the Spanish charm of manner and the fluent and accentless English natural to the son of an American mother who himself, moreover, had lived for many years in the United States.

He spoke first of "the very serious and very dangerous situation for the whole world" which exists due to the deadlock in the efforts to reach agreement on the method of atomic energy control. In June 1946 the United States and Russia had each submitted a proposal for the setting up of an International Atomic Energy Authority (or Agency, as the Soviet Union preferred to call it), which would be able to exercise control of atomic energy developments and to prevent the use of atomic energy for destructive purposes. These proposals had proved irreconcilable. The United States plan had called for the setting up, by a multilateral treaty, of an independent International Authority with full power to inspect atomic energy installations and to punish violations of the proposed regulations in all signatory countries; and for the destruction of existing atomic bombs at a fixed stage in the proposed control schedule. The Russian plan had called for two treaties, one to outlaw the use of atomic bombs, just as gas warfare is outlawed today, and the other to establish the International Atomic Agency, to be under the jurisdiction of the Security Council, which would make its

decisions ultimately subject to the veto of the Great Powers. It had denied to the International Agency the unimpeded right of inspection and of punishment of violations; and it had demanded the immediate destruction of existing stocks of bombs. The American plan had received the assent of ten of the twelve nations represented on the Commission, but Russia and Poland had withheld their approval. The position has not changed essentially since the Commission drafted its first report in December 1946.

There were, of course, Professor Vallarta said, great possibilities if atomic energy was developed for constructive purposes, but scientists were not devoting their main efforts to peaceful applications, simply because of these political troubles. These interfered also with the free flow of scientific information among scientists all over the world, upon which the progress of science depended.

Asked whether the proposed Atomic Energy Authority would be effective without a strong and effective United Nations Organisation, Professor Vallarta said that the setting up of such an Authority would in itself be a considerable step in the right direction. It would to a large extent eliminate the possibility of another war, which was our chief worry. The scale of destruction in the next war would be very much greater than that in the last. As a consequence of that war we had 100,000,000 people hungry in the world today; what would be the effect of a war with a scale of destruction perhaps ten, fifteen, or even a hundred times greater?

As to the responsibilities of scientists in connection with the havoc wrought by atomic energy, Dr. Vallarta said that they really had not much to say about how their discoveries were used. "The scientist's function, as I understand it, is to discover a scientific truth. What use is made of his discovery is not for him to decide. He is not in a position to say 'This knowledge shall be used in this way or in that.' Newton discovered the fundamental mechanical laws that govern the motion of a ship or of an automobile, but those same laws govern the flight of a bullet or a projectile, uses which Newton could not have foreseen.

"Take the telephone. A host of scientific facts has gone into its construction, the way the telephone line is built and the way the voice is transmitted, so that you can hear in New York what is spoken in Bombay. The telephone can be misused. A crime can be planned over it. Can you blame the scientists who found the scientific facts that made the telephone possible?"

Modern scientists in many cases did not know that they were making or paving the way to the making of weapons of destruction. Pure science, the aim of which was the discovery of pure scientific truth, was not to be confused with the application of known scientific facts to definite ends, which was the field

of the engineer rather than of the scientist. Dr. Vallarta said that he was speaking as a scientist, not as an engineer. He knew nothing about engineers and could not speak for them.

He considered the question of whether a scientist was justified in putting himself unreservedly at the disposal of his government in time of war a very broad question The scientist was not a disembodied man, but a human being and, as such, he had his feelings of patriotism as well as of humanitarianism. It was not a question to be dismissed in a few words; there was much to be said on both sides. It raised very deep issues, such as when a war was a just war, issues which he did not feel competent to discuss. Every scientist had to face them, the same as everybody else. The scientist had to do what he could to discharge his responsibilities.

Reminded of the policy in ancient India, to keep secret such knowledge as might be dangerous in ignorant or unprincipled hands, Dr. Vallarta believed that it would never work in the case of natural laws, since one could never say when they might be discovered by someone else. If, for example, Dr. Niels Bohr had not made known his discovery of the particular uranium atom that could be used for the release of atomic energy, it might have been made very shortly by somebody else—although possibly not. It was impossible to say. But the main facts had been known to many The essential discoveries in connection with atomic energy had been made at the Kaiser Wilhelm Institute in Berlin in 1938-39 by three Germans, Strassmann, Frisch and Meitner.

In the past the scientist had lived in something like an ivory tower, completely independent of the rest of the world. He had now been shown beyond any doubt that that attitude could not be maintained. Professor Vallarta thought that, on the whole, scientists had been doing what they could to discharge their responsibilities since the war, and he would say also during the war. The widely publicised article by Dr. Urey in 1946, "I Am a Frightened Man," and articles by numerous other scientists went to prove that scientists today were very acutely aware of the situation and had done what they could to see that the public was accurately informed about it. After all, what influence they could wield was on a very moderate scale. In a population of, say, 100,000,000, there would be only 5,000 to 6,000 scientists. To blame the scientists for everything that had happened would be quite wrong. It was public opinion that, in the final analysis, was responsible in democratic countries. "In a democratic nation things do not happen without the expressed will of the people. At least, that is the theory."

Asked whether he considered experiments involving cruelty, for the sake of advancing knowledge, to be justifiable, Professor Vallarta said: "Fortunately, I have nothing to do

with any animal experimentation." He defended scientists in that field on the ground that the scientist was guided by only one consideration, the discovery of truth. If unfortunately the experiment involved cruelty, it was his duty to see that it was as little as possible, though he had to look upon it as simply incidental to the attainment of his aim. Certain facts could be obtained only by using a living being. Aside from the benefits claimed for the discoveries in serum therapy, which his caller did not concede, there were the nutrition experiments on which knowledge of vitamins rested. These, he maintained justly, were sometimes no less cruel than vivisection, terminating, as they often did, in the death by slow starvation of the laboratory animals.

"Gandhiji would never have admitted that a means could be wrong and the end right."

"No question of that!" Dr. Vallarta exclaimed. "We cannot say that by doing wrong we can get right. We have to accept that as a fundamental rule for our code of conduct." But, as regarded vivisection, we had to weigh, against the cruelty involved, the necessity of that kind of an experiment to get certain knowledge with the possibility of remedying the ills of millions or of saving many lives. The individual scientist had to decide which was the more vital issue.

Asked what he thought India could do to help bring about a united world, Professor Vallarta said that almost the only thing the "Small Powers" could do was to help bring about harmony among the Big Powers. "They will be making a very vital contribution to the welfare of the world if they try to do that. They have so far tried to do so, but they have not always succeeded."

By "Small Powers" he did not imply only population. On that basis alone China and India were the world's biggest powers. Industrial strength also counted tremendously. The Big Powers today were the most highly industrialised nations.

"The trouble with the world today is that there is such a great unbalance between the tremendous advance, in the last fifty years, of the mathematical and the physical sciences on the one hand and the condition of our ethics on the other. Our ethics has not advanced at all. If ethics does not go together with industrial power, the result is terrible all around. We do not seem to be able either to use our ethical principles or to discover new ones to help us. India has a great deal to contribute along these lines. You might say that India is the one country today where these high ethical principles seem to count, to be placed in a decisive position."

Asked whether culture might not perhaps be a better measure of a nation's greatness than industrial development, Professor Vallarta said that he agreed fully in the sense that Indian ethics was claimed to be built on India's ancient culture. But

it was not simply culture; it was ethics that counted here. Culture and ethics did not always go together. "I believe that, if you are going to be able to straighten out the world's difficulties, thought must be placed upon high ethical principles, used concretely in concrete cases."

It was not enough, he considered, that India and China were pacifist in their fundamental inclinations. Everybody made professions of pacifism; he did not think that anybody consciously desired anything but peace, but then something else seemed to happen. "The thing we must try to do is to find some way that will really keep the peace of the world, forever if possible.

"It is unfortunately true that India is upset within herself at the present time, but just the same I believe that she has an extremely important rôle. It is very necessary that the Indian people should be kept fully apprised of the facts in the present situation, and that India should bring her moral influence to bear on it, so that some solution can be found."

MASS INDOCTRINATION IN RUSSIA

A telling case against regimentation is made by George C. Guins, who has lived in Russia, in his "Soviet Culture: Old Trends and New" in the recently received Autumn 1947 *Russian Review* (New York). The order was topsy-turvy in the "*Liberté, Egalité, Fraternité,*" that was the rallying-cry in the French Revolution, but experience has proved that liberty also is necessary. Though the pre-revolutionary upper classes in the Soviet Union were wiped out, actual inequality is claimed to be on the increase, while fraternity has become a formula for the absorption of adjacent countries.

The State has a monopoly of publishing-houses and art galleries and variety is lacking in life philosophies and in cultural developments

> since the life outlook, ethics, and the conception of progress spring from one source and are fed by the same prefabricated ideology.

The keying of culture and education to mass indoctrination has resulted in simplification, in quantitative gains at the expense of quality. The open mind, so necessary to cultural cross-fertilisation, is apparently lacking. "We are to teach the West, not *vice versa*" is given as the Communist Party's *leit-motif*. Indians' gratification at recent Soviet attention to their languages and their culture may be tempered by the report that

> the feeling of superiority of Soviet culture over those of the Eastern peoples permeates all writings dealing with the relationship of the Soviet Union with the countries of the East.

That Soviet orthodoxy is materialistic makes it no less of a menace to the freedom of the human mind and heart than the ecclesiastical orthodoxy of the creedal faiths, and no more tolerant than they are of differing conceptions of life and spiritual values. The exaggerated individualism of the West may, as charged, foster selfishness and greed, but these blemishes are no less hideous and certainly more menacing to peace when exhibited by a community or by a nation instead of by the individual.

NEW BOOKS AND OLD

A PLEA FOR CULTURAL SYNTHESIS *

[This is a condensation of the review given orally and *ex tempore* by **Shri K. Guru Dutt**, Director of Food Supplies in Mysore State, before the Discussion Group of the Indian Institute of Culture, Bangalore, on December 25th, 1947.—ED.]

The Meeting of East and West is a profound study of modern problems. Professor Northrop, Professor of Philosophy in Yale University, has a remarkable background; he is widely travelled in Asia as well as in the West and almost as well posted in Oriental philosophy and culture as in his own Western subjects. He is, besides, a man of great sympathy and imagination. He has an almost uncanny understanding of China, but I think he has not grasped the differences between Chinese and Indian culture, although he has great liberality and unusual sympathy with Indian ideals and ways of thinking. His analysis of European problems, including in that term American problems also—not so much political as cultural problems affecting civilisation—his diagnosis of the main trends of thought in the past and his prognosis as to where they are going to lead are all very interesting.

The book is a development of one or two leading ideas. Professor Northrop believes that in man's experience there are two components, the theoretical and the æsthetic. The theoretical has a basis in everyday experience; from that you draw certain inferences and develop them into universal concepts. The theoretical component of man's mind has mathematics at one end and the applied sciences at the other. Man's æsthetic experience, he says, is unitary, but this does not mean that it is not differentiated. There is a continuum beneath, with something like waves on the surface. It is based on intuition, not on inference; it is immediate, final and concrete. It is your own, and you cannot communicate it, but can only give a very imperfect symbolic description of what you have experienced. If you are a poet, a musician or an artist, you may be able to convey it more satisfactorily than others.

From the time of the Greeks these components have worked at cross-purposes. The East has emphasised the æsthetic component. In the West the emphasis during the last centuries has been entirely on the theoretical. The result is a widening gulf between the ancient and the modern. Professor Northrop's main thesis is: If you can solve by synthesis this basic difference you will have bridged the gulf between East and West, and solved all cultural conflict.

Coming to practical matters, he was greatly impressed by what he saw in Mexico and also in China, but he knew that China was presenting only an old face to you and that New China was in the melting-pot. Mexico he considers a very good illustration of what

* *The Meeting of East and West.* By F. S. C. NORTHROP. (The Macmillan Co., New York. $6.00)

could be done by blending the theoretical and æsthetic components. The original Mexican Indian world, with all its background, has assimilated Western civilisation with its Christianity, and has given birth to a new culture, which combines the knowledge and also the æsthetic ideas of the great Aztec civilisation, with all that is best in Christian ways and thought.' But he is very broad-minded; he does not propose a Mexican solution for other countries. Each should have its own, but should take from the others what it lacks culturally, and so conflict in the cultural world and therefore in the political and economic spheres will be eliminated. I do not think, however, that cultural synthesis can be so easily attained. We think the world is dominated by realistic forces, power politics, economic considerations, etc. Professor Northrop does not accept this but believes that the philosophic assumptions underlying cultures are what really matter.

The antithesis which he makes is between, on the one side, concepts by intuition and, on the other, concepts by postulation, called: universals. They are both important.

Professor Northrop challenges the artificial distinctions between appearances and reality.

...the æsthetic and emotional factors in man's nature, and in the nature of things, were designated as mere appearances and trivial; and the emotional æsthetic foods which the nature of man needs for its sustenance were deprecated and ignored.

The Greek and medieval Roman Catholic cultures, by separating these components, calling the æsthetic component evil and restricting trustworthy knowledge to the ancient theoretical component, made the cultures of East and West incompatible.

We now come to the comparison between Western and Eastern ways of thought. We have a habit of thinking of Western Science as positivistic, and of the Eastern way as metaphysical. He says the exact opposite is the truth; that Easterners have applied their minds directly to reality, and have based their cultural ideas on their immediate apprehension of Nature, while Science is based generally on a network of inferences, very far indeed from immediate experiences. "Max Planck was correct in maintaining that positivism, when conceived as a complete philosophy of science, would 'paralyze the progress of science.'" (I hope such a result will come off. I am medieval in most of my ways of thinking.)

This positivistic character of the knowledge and culture of the Orient also accounts for a distinguishing characteristic of the Hindu, Buddhist, Taoist and Confucian religions. None of them in its uncorrupted form is theistic.

You can say God is That. Depart from this and there is at once room for a breaking of heads. And he makes the point that none of them worship a prophet. Some might think Buddhism an exception. But Buddha did not enjoin his worship nor is any salvation claimed through him. Then he tells us what exactly the æsthetic component stands for:—

...the spiritual, the ineffable, the emotionally moving, the æsthetically vivid—the stuff that dreams and sunsets and the fragrance of flowers are made of—is the immediate, purely factual portion of human nature and the nature of all things. This is the portion of human knowledge that can be known without recourse to inference and speculative hypotheses and deductive logic, and epistemic correlations, and rigorously controlled experiments. This we have and are in ourselves and in all

things, prior to all theory, before all speculation, with immediacy and hence with absolute certainty.

There is a defect in Western experience of this particular element, and before it can be restored, the West must take a page from Eastern thought. He has a beautiful description of what the æsthetic factor means in Eastern life and culture:—

...a factor which pacifies men, giving them a compassionate fellow-feeling not merely for other men but for all nature's creatures, and serving to keep them more at peace with each other, rather than to send them off on wild, impulsive, ill-considered and ill-grounded aggressive private, nationalistic or religious military escapades.

Coming to the aggressive—which Professor Northrop and Confucius call the shameless—attitude of theistic religions, he says: "To a follower of any one of the æsthetic non-theistic Eastern religions all this seems to be the antithesis of the religious spirit." This attitude to which he objects may not be inherent in the doctrine of any theistic religion, but the followers of theistic religions have not hesitated to express it. He speaks of what Christianity did in Mexico. When the original Aztec civilisation decayed from natural causes, the poor people believed that light would come from the East. They received the Spanish and how the Spanish treated Mexico is well known.

Only an enemy of the Aztec culture could produce such terrible effects. This enemy appeared in two forms: the conquistador's sword and the Christian religion. Of the two the latter was the more devastating....

Not until man's cherished beliefs are captured can his culture be destroyed. This evil aspect of our own highest moral ideals and religious values has been overlooked because in our blindness to ideals and values other than our own, we see only the new effects which our own provincial goods create and not the equally high values of the old culture which their coming has destroyed.

He speaks in another place of the effect of Christianity upon indigenous art. With the coming of Christianity to the Dutch East Indies, the whole cultural background disappeared. Professor Northrop quotes Marco Pallis who indicates in *Peaks and Lamas* that "the inroads of Western culture have destroyed the high æsthetic standards of traditional India and are fast corrupting those of Tibet."

Each type of culture is already present in India; the theoretic component being represented in an early outmoded form by the theism of Mohammedan India as well as by the British from the West; the æsthetic component being present in part in Mohammedanism and unequivocally in Hindu and Buddhist India.

Professor Northrop says that India, like Kurukshetra, is the battle ground; if you solve these problems in India, you solve them for the rest of the world. He believes that Mohammedanism should temper its enthusiasm. These are passages—coming from a foreigner—which deserve attention.

He wants Mohammedanism to reform its militant theistic absolutism, thereby "making possible a peaceful mutual enrichment of Hindu and Mohammedan India."

He has a few helpful things to say about Hinduism and Buddhism also. He calls the caste system the bane of Hinduism. He says that it originated in an excellent principle, a hierarchy based on accessibility to Brahman, but with the passage of time that disappeared and people were Brahmans only by birth. He stresses that a man is a Brahman only if he has access to Brahma.

Professor Northrop gives some pictures of the Anglo-American soul, the product of a

> philosophy of life which . . . so cuts man's soul off from the emotional, æsthetic and spiritual component of man's nature, that one becomes artificial, stereotyped, without individuality or the feelings, sentiments and imagination, afraid of one's emotions, tense, and often colourless or neurotic.

He contrasts with this the Spanish character, with its stress upon living dangerously. He has some significant remarks to make about the fall of France, how, torn between conflicting ideologies, it went to its downfall.

He analyses the idealistic background of the Communistic faith, but says that there is a flaw in the Marxist ideology and that unless Russia discovers this mistake and reforms, she is going to be a menace to the whole world. "The essential point in the error is the supposition that the negation of any theory or thesis gives one and only one ant thesis, and one and only one attendant synthesis."

We have a tremendous amount of knowledge but we do not know values, Professor Northrop says. Here he places his finger on the weak spot in the modern cultural setting. He suggests that the Easterners will go to the West to acquire science, and the Westerners to the East to acquire their religion.

Whatever conflict there is between science and religion he thinks can be resolved by camouflaging religion and calling it art. But it is very dubitable if the whole world could be converted to a kind of weak, æsthetic religion—Art with a capital A. He believes that economics will take care of itself if you cultivate the humanities. The rational, scientific, inhuman way of thinking, though it has yielded many good things, has dehumanised us. That is a worthless pursuit which has no relation to man's nature.

There is no resolution of polarities. You cannot abolish them. They tried hard to have peace before the Mahabharata War. But no reconciliation was possible between Duryodhana and Dharmaraja. Duryodhana is the theoretical component and Dharmaraja the æsthetic. This modern conflict is very like the Mahabharata War; we have to fight it out and have done with it. Please remember, victory is on Dharmaraja's side, the side of Krishna.

Purusha and Prakriti were polarities recognised in India. The antithesis was solved by making Prakriti (Matter) subservient to Purusha (Spirit). Apart from Purusha, Prakriti had no meaning.

We have another duality, Shiva and Shakti. Shiva is the theoretical component and Shakti the æsthetic. They are on quite different planes, and it is the union of these which has been the glory of Indian thought and aspiration. We might think the religious life, the immediate apprehension of the Ineffable, to be in conflict with the practical life and its ideals and duties. No. The teaching of the *Gita* is to the contrary in unequivocal terms. You must have the two together. Krishna wants a man who stands up to his duties and "makes the best of both worlds." We can do that. We have forgotten it. We may yet regain it.

K. GURU DUTT

GOETHE AND THE NATIONS *

I have often felt a bitter sorrow at the thought of the German people, which is so estimable in the individual and so wretched in the collective. A comparison of the German people with other peoples arouses a painful feeling, which I try to overcome in every possible way; and in science and art I have found the wings with which one may raise oneself above it; for science and art belong to the world, and the barriers of nationality disappear before them.

These words might have been taken from an essay by Thomas Mann but they were uttered by Goethe, towards the end of the Napoleonic wars, when German nationalism ran high and the *Herr Geheimrat* in Weimar watched with uneasiness the heavy ideological clouds hanging over the German scene. Goethe not only refused to coquet with high-falutin patriotic phrases, but felt himself the witness of a new European development, an era of "world-literature," which, as the old Goethe understood it, is a mutual give and take, an important re-interpretation of the works of one nation by members of another. "Carlyle has written the life of Schiller"—Goethe remarked to Eckerman in 1827—"and has judged him everywhere in a manner not easily adopted by a German. On the other hand, we have a clear conception of Shakespeare and Byron, and perhaps know how to appreciate their merits better than the English themselves."

Whilst the aging sage of Weimar hinted at the idea of world-literature he did not elaborate it fully. His mind was not wont to systematize every idea. He more resembled a gardener planting his seeds with care and then trusting the good winds and soil to do the rest. It is thus one of the many merits of Fritz Strich's recent book on Goethe and world literature that, in addition to an authoritative analysis of Goethe's comments on this theme, it shows us their background on a broad canvas. This Swiss author surveys the blessings Goethe owed to foreign writers as well as the manifold reactions his work provoked in them. This is more than a fascinating chapter in comparative literary history; it also throws light on international relations, on the manner in which nations react to foreign influences and achievements.

To us the invigorating effect of Shakespeare on the young German poet, who hailed in him a fellow-creator, a guide to the truth about nature and history, is perhaps less astonishing than the sympathy with which he and the other bards of the German "Storm and Stress" movement welcomed the elegiac undertones in eighteenth-century English literature: Edward Young's melancholy *Night Thoughts*, the sentimental mournfulness in Macpherson's bogus *Ossian*. The *Weltschmerz* of Goethe's literary contemporaries, who, different from this son of a well-to-do patrician, came mostly from the lower middle classes, had sociological roots. They felt frustrated in the narrow frame of the petty states, snubbed by smug courtiers and exploited as tutors by haughty aristocratic families. As social life had few attractions for them, they escaped into such anarchical wish-dreams as Schiller's *Räuber* or into a tragic emotionalism of which Goethe's

* *Goethe und die Weltliteratur* (Goethe and World Literature) By FRITZ STRICH. (A. Francke A. G. Verlag, Bern, Switzerland.)

Werther was to become a symbol of European significance.

The overpowering reception accorded *Werther* is a phenomenon so far insufficiently explained. How could this Werther-fever catch even the cool Bonaparte as well as his passionate opponent Madame de Staël, and inspire half a dozen French novels of the class of Chateaubriand's *Renée* and Benjamin Constant's *Adolphe?* England was the exception. The country which was soon afterwards to ostracise Byron and Shelley had little time for Werther's morbid introversion. Professor Strich somewhat sketchily points to the firmly entrenched English political and social system which prevented the individual from any over-indulgence in subjective moods—the wider outlook possible for members of a nation, the wealth and power of which even antagonistic critics had to acknowledge, a system of social conventions which combined conformity with tolerance, and the Puritan legacy, laying emphasis on conduct rather than on feeling. These factors were unfavourable to an unlimited subjectivism. Even the depths of *Weltschmerz* are expressed very differently in English and German literature. Hamlet is sceptical, pessimistic, a man of the world, not afraid of facing facts. Faust on the other hand is consumed by his dynamic drive and largely ignores the world as it is. If the world collides with Faust's frantic search for truth and beauty, all the worse for the world!

Was it the narrowness of German provincialism together with the Lutheran doctrine of blind obedience to the secular authorities that drove the best German minds inward and prevented them from acquiring that balance between the inner man and man as a social being, achieved, however imperfectly, elsewhere in the West? Whilst Goethe himself overcame the passionate subjectivism of his early period and reached a balance of form and content, of reason and feeling, which made his work unique in German culture, the main trend of German writing remained untidily subjective, romantic, oblivious or contemptuous of social life. Though the German "Storm and Stress Movement" of the eighteenth century was fundamentally unpolitical, the very fact that it was subjective, unreal, revolutionary in a vague sense caused the leading English men of letters to regard it with suspicion. Southey and Wordsworth saw in Goethe even an enemy of society, of morals and religion. Coleridge refused to translate *Faust,* to him an immoral and pagan piece of work, written in vulgar and blasphemous language.

As so often in cultural history, understanding came from a small ostracised minority, who refused to conform to the established code. Shelley read *Faust* in the original and was more deeply moved by it than by any other work of fiction. Byron took *Faust* with him on his journeys, as Napoleon had taken *Werther. Manfred* is after all a *Faust*-like tragedy of a superman divided between the divine spark and the dust of annihilation. And was not its author himself another Faust, "tumbling from desire to enjoyment and thirsting in enjoyment for desire"?

Byron dedicated *Marino Faliero* to Goethe, who followed the career of the English rebel with sustained admiration. It seems Goethe identified himself with Byron to a large extent, seeing in him his own youth resuscitated

with its pangs and errors, but also with its brilliance and demoniac fervour. In Goethe's almost paternal pride there was a feeling of anxiety for a fellow-genius, who consumed himself in despair and lacked that self-restraint which to Goethe had long been a prerequisite of a harmonious and useful life. Goethe, in any case, understood Byron and set him a permanent literary monument in the figure of Euphorion, the son of the Northern romantic Faust and of Helena, that emblem of classical beauty. (*Faust*, Part II)

Professor Strich's comprehensive though occasionally heavy book contains much interesting material for an essay on Goethe as a literary diplomat. With his universal mind, this Minister of a small German Grand-duchy was also inclined to mediate in literature, to emphasize the points conflicting parties had in common. When he learned of the feud between the Italian Classicists and Romanticists he could see no real contradiction in their ideology and approved warmly of Manzoni, the leading Romantic poet, because he had never surrendered the spirit of the classics. Again, Goethe early recognised the necessity of bridge-building between the East and the West. The delightful poems in the *West-Oestlicher Divan*, of which an English translation is badly needed, are not only the expression of his interest in ancient Persian wisdom and poetry, but also of his belief that "Orient and Occident can no longer be separated."

Moreover, this great European welcomed too the pioneer-spirit of the New World, young, unburdened with decaying castles, literary quarrels and a cult of the past. At seventy he assured a young American visitor that he would sail for the States were he twenty years younger. America meant to him the future, as Europe meant the past. Both seemed indispensable. In the two parts of his novel *Wilhelm Meister*, people emigrate to the U.S.A. and re-emigrate to Europe, thus forming a link between the old tradition and the new social order.

Mediation meant to Goethe tolerance, but not mere *laissez faire*. His idea of tolerance, though far removed from any democratic meaning, was charged with social significance and inspired by belief in the basic unity of nations as well as in their infinite variety.

He wrote Carlyle in 1827: "A true general tolerance is safest to be achieved, if one takes the particular for granted, but sticks to the conviction that it marks the distinction of true merits that they belong to the whole of mankind."

E. K. BRAMSTEDT

Balzac. By STEFAN ZWEIG. Translated by WILLIAM AND DOROTHY ROSE. (Cassell and Co., Ltd., London. 21s.)

Since his early days in Vienna Stefan Zweig had been deeply interested in Balzac's writings and in the Balzac legend and for ten years before his death he had been working on a full-length biography which was to be his *magnum opus*. He did not live, however, to finish it, at least externally, although Mr. Richard Friedenthal, who has skilfully completed the process, writes that essentially the book had been finished. Certainly in the form in which it now appears there is nothing fragmentary. It tells the extraordinary story from beginning to end

with a sustained brilliance and an assured mastery of the facts. Zweig himself doubted whether it was possible to comprehend in his full stature such a gigantic figure as Balzac. Nor can his portrait be said to bring out the deeper meaning of a life which Henry Miller has called "the most stupid, aborted life that any intelligent man ever lived." But the facts which go far to justify such a judgment are presented with such a live sense of the torrential current which swept Balzac on that even the extravagant folly, the crazy ineptitude of his conduct in the actual world, has a certain monstrous greatness about it. No man ever condemned himself to a life of harder labour than Balzac. The one woman who really loved him disinterestedly wrote to him,—"A galley slave—that is what you will always be. You are crowding ten men's lives into one and burning yourself up in your greed. Your fate throughout your life will be that of Tantalus." And so it was. His obsession grew with the years and his only dream of escape from it was by finding a rich widow and marrying her, which was itself a material obsession that brought a final disillusionment.

It seems clear that the demon of frustration that drove him on and shattered the concord which should exist between the spiritual and physical man sprang from the inhuman treatment he suffered as a child both at his mother's hands and in the educational prison-house at Vendôme where he endured a six years' nightmare. He called his childhood "the most dreadful that has ever fallen to the lot of any man." As a result of it he developed, like the Louis Lambert of his most revealing novel, a kind of ravenous hunger that he was unable to quench, a hunger both of the imagination and of the senses. In a man of his volcanic genius, titanic will-power and inexhaustible energy, this hunger became a vast inflammation. Driven on by it he at once created and consumed his age, the age of a decadent civilization, in the great epic work of the *Comédie Humaine*. But, as his novels, *Louis Lambert* and *Seraphita*, show, it drove him also to conceive a world and a life beyond the social and the material, the world of mystical vision. It was his tragedy that these two worlds remained unreconciled for him, so that he was never really at home in either of them. And all his crazy extravagances and grotesque speculations, and the humilitating pursuit of high-born women, of which Zweig tells so vividly the tale, were rooted in the anguish of a lost spirit seeking the security of a home. Yet only a man of massive force, with a natural strength derived from his peasant ancestry, could have been at once so prodigal and so creative, so naïve and so material in his desires. In worldly matters he always, as Zweig writes, "stretched the bow too hard, with the result that it invariably snapped in his hands." But as a novelist his arrows found their mark. Zweig's biography is of the man rather than of the novelist. As such it exceeds in its incidents and dimensions the most sensational novel.

HUGH I'A. FAUSSET

INDIAN LITERATURE TODAY*

The First All-India Writers' Conference was held under the auspices of the P.E.N. All-India Centre at Jaipur in October 1945. One of the most valuable features of the meeting was the Symposium of modern Indian literatures; sixteen addresses were given by representatives of the leading languages. The presentation of these addresses in book form will, it is hoped, serve two purposes: It should make Indians in the several language areas better acquainted with each other's literary achievements, and more mutually sympathetic through the understanding of the problems common to all; and the composite picture that it furnishes should serve to introduce to the world of letters in general the chief aspects of the Indian literary renaissance, of which it is so lamentably ignorant at present.

The growth of the indigenous literatures is one of the most remarkable results of British rule. At the beginning of the nineteenth century they were at their lowest ebb; the great anarchy which had supervened on the downfall of the Mogul Empire had swept away almost every trace of culture, and the country lay at the mercy of lawless soldiers of fortune. Keshab Chandra Sen, speaking of his boyhood, says that the Hindu classics were known only in execrable translations into popular Bengali, which no respectable young man was supposed to read. Bengali was transformed into a literary language by the Serampore missionaries, who cut the first types and published the earliest dictionary in the language. Dr. Gilchrist of the Fort William College at Calcutta performed a similar office for Urdu, and earned for himself the title of "Father of Urdu Prose." A. K. Forbes, the author of that treasury of Rajput lore, *Ras Mala*, founded the Forbes Sabha for the encouragement of Gujarati, and "the flame of Telugu literature was just glimmering in the socket," when in 1824 it was resuscitated by the devotion of C. P. Brown of the Madras Civil Service.

The substitution of English for Persian as the official language of higher education in 1839 was a landmark. English literature was eagerly devoured and imitated by the upper classes in Calcutta, Bombay and Madras, and Sir Walter Scott's novels were taken as models for similar productions, with Indian national heroes as their leading characters. Some of these, like H. N. Apte's romances of the days of Shivaji, or Nandshankar's *Karan Ghelo*, were works of considerable merit. Both of these, however, were eclipsed by Bankimchandra Chatterji, a novelist of real genius, who has furnished India with her national anthem, *Bande Mataram*.

Apart from the novel, the most remarkable result of the impact of the West has been the revival of one of the earliest of India's arts, the drama. The earlier modern dramas were mostly adaptations of Shakespeare but, in more recent times, the stage has been made the vehicle of social reform.

* *Indian Literatures of Today. A Symposium.* Edited by BHARATAN KUMARAPPA. (Published for the P.E.N. All-India Centre by the International Book House, Ltd., Bombay. Rs. 5/-)

Attacks upon child marriage, the degradation of widows and the joint family system have had a marked effect upon Hindu social life, and one result, especially in Western India, has been the emancipation of woman from many of the burdens which have so long kept her back. Modern India has, however, yet to produce her Bernard Shaw.

The Indian indigenous literature is still in its infancy, and, with the exception of Rabindranath Tagore and Muhammad Iqbal, modern India has hitherto produced no writer of international eminence. In the past, there has been too much reliance upon Western models, and these not always the best. Ethel M. Dell and Gilbert Frankau have been more popular than Aldous Huxley and Bernard Shaw. But, as this symposium shows, with the dawn of a new era, horizons are steadily widening. In Calcutta, the *Parichaya* group is trying to bring Bengali into touch with the more advanced literature of modern Europe, especially that of Russia. The most promising augury is the growth of a written literature in languages like Assamese, Maithila, Oriya and Sindhi, which cannot fail to have a beneficial effect on these more backward districts.

The most disappointing feature of the symposium is the scant attention which is paid to Indian writers in English. In view of the long connection between the two countries, it will be little short of a disaster if, under the new régime, English is neglected. Professor Sidhanta stresses the difficulty of making Indian characters speak naturally in English, and we all realize the artificiality of the work of Victorian novelists like Rudyard Kipling. But surely this has been to a great extent overcome by modern Indian writers; Mulk Raj Anand, for instance, presents a convincing picture of rustic life in the Punjab. How many thousands of English readers have taken their finest impressions of India from the gem-like lyrics of Sarojini Naidu! Jawaharlal Nehru, Aurobindo Ghose and Rabindra-Nath Tagore would be unknown in the West had they used their native tongues as the medium for expressing their ideas. If India is to take her place among the great nations of the world, it is essential that she should have a *lingua franca* which is understood by the West, and this must obviously be English. But that is not to say that the indigenous tongues should not be cultivated to the utmost, if only as a medium for the enlightenment of the masses.

H. G. RAWLINSON

William Blake: Selected Poems. With an Introduction by DENIS SAURAT. (John Westhouse (Publishers) Ltd., London, W.C. 2. 12s. 6d.)

Rebel, anarchist, mystic, Blake stands alone in literature, an Ishmaelite yet a star—a single brilliant star with wayward flashes that no other star has shown. Of all English poets he has most baffled those who would pluck the heart out of his mystery. If intuitively they grasp the symbols on his gigantic canvas, they cannot explain them completely. A Vulcan among poets, he forges from his glowing imagination figures that awe by their stupendous vastness—Los, and Orc and Urizen, the strange and lovely Oothoon. He has no masters, no disciples. He is a difficult poet; yet he can be as

simple as a child. Hence Saurat in his Introduction to these Selected Poems quotes Verlaine: "*Quelque chose du cœur enfantin et subtil.*"

In his intense individualism Blake is astonishingly modern. He invents a new mythology; Joyce invents a new prose form. Surrealism would have found Blake its ardent exponent. But Saurat's anthology does not set forth Blake as symbolist or surrealist; he is chiefly concerned with Blake's achievement as a poet.

> Literature needs good material, no doubt, but it needs above all the mastery of the language, the form that we call art. The sound and the rhythm, the strength and the simplicity and the truth....And Blake reaches great art by his mastery of language, form and composition.

To most readers his shorter lyrics represent his best. Saurat places for us, side by side, the shorter lyrics and the passages from the longer poems where, as he claims, Blake reaches his highest peaks. Saurat has no patience with Los, Urizen and the rest because they rant in fustian—which to a sensitive critic is a sin the greater because in these desert passages here and there are lovely and powerful lines. But Blake sometimes attains exquisite purity and simplicity of form:—

> What is the price of Experience? Do men buy it for a song?

or the miracle of Mary and Joseph with its mediæval ring:—

> ...Mary answered: Art thou more pure
> Than thy Maker who forgiveth Sins and calls again her that is Lost?

"The nearer Blake comes to being a Christian the greater poet he is"; when he creates Theotormon and the rest he is merely playing truant. Saurat does not try to explain Blake's creations as other critics before him have attempted to do; he dismisses them. He stresses those other poems which give Blake a place with Chaucer, Spenser, Shakespeare, Milton—poems which reach the loftiest heights. Has Blake a message? He may help where Milton fails. We who belong to a generation of lost beliefs may learn much from Blake who is nearer to us than others of his Age. The way to a greater and more benevolent reality; how to reach simply and without subterfuges to the heart of our many problems—sex, for instance; to give artistic form to chaos; above all, to be fearless in thought. These, Saurat claims, Blake may teach us. But Blake can be an *enfant terrible;* we should be able to discriminate. "He is our *terrible warning....*" A thought-provoking Introduction!

Saurat has attempted to choose those passages where Blake attains the loftiest simplicity, to separate them from the "deleterious rubbish" that clogs much of his poetry. In doing this he has applied the only test possible—the purely literary. All that is best and most powerfully expressed in the "disciplined feet" of verse. Lovers of Blake may find one or two poems omitted that might well have been included but the Selections contain many of Blake's better known lyrics:

> I laid me down upon a bank
> Where love lay sleeping—

and several longer poems, especially "The Visions of the Daughters of Albion" with its strange symbolism, its compelling music:—

> For the soft soul of America, Oothoon, wandered in woe
> Along the vales of Leutha seeking flowers to comfort her....

Attractively bound, this new and beautiful edition of Blake will be welcomed by all who love his poetry.

> A very great poet, but, so often, a very bad poet. A child—and a nuisance—one in whose work it is more difficult to separate the chaff from the grain than in any other.

Saurat gives us the grain and it is a golden harvest.

KAMALA D. NAYAR

Current British Thought No. 1. With an Introduction by IVOR BROWN. (Nicholas Kaye, London. 21s.)

Every year periodicals publish some interesting and thoughtful matter, often quite as worth pondering over and keeping as a good book. But before we know where we are they have disappeared and we are confronted with a new number. Keeping pace with modern thought is a difficult job—the technical difficulty not being the least. I often try to get over this by cutting out articles to be read at leisure—which means either losing them or getting cluttered up with papers. Hence the current popularity of Digests—that is, condensations (though a good writer has already condensed himself). The publication under review performs the very welcome service of binding into a single volume complete pieces of more than passing interest which have appeared within the year. This volume covers thought in Great Britain, another covers the U. S. A., and the publishers plan to cover Continental Europe, the Far East, the Islamic world, and so on. Let us hope that so thorough a venture will be done thoroughly. That is, consecutively, so that we shall know where we are, and having procured and used this Number dealing with Great Britain, we can be sure that we will within a given space of time have a consecutive volume dealing also with Great Britain. This is asking a good deal. Less than this, while it would be interesting, would not be really *valuable*. But the publishers do not clearly indicate their intentions.

The present volume includes, not only articles, but, what is equally valuable, extracts from important books such as W. L. Sumner's "New Plants for Old" from his *Progress in Science;* Lawrence Hyde's "The Religion of Tomorrow" from his *Isis and Osiris;* and R. J. Cruikshank's "It Was a Hundred Years Ago" from his *Roaring Century*. I would like to be able to list the remaining thirty-five contributions, which include one from Bernard Shaw. They range from Aeronautics to Zoology.

JOHN STEWART COLLIS

Zen Buddhism. By A. W. WATTS. (The Buddhist Society, London, W. C. I. 2s. 6d.)

This pamphlet gives an excellent outline of Zen. Volumes have been written about this philosophy, but this pamphlet supplies the essence of it. One may read all the volumes referred to at the end, or, better still, live through a score of incarnations, gradually realising what Zen is. Best of all, one can gain that living moment, of which the author speaks; that enlightenment in a flash; and then volumes and incarnations alike become quite irrelevant. There is no need to seek for liberation, because in one of the Zen stories quoted "nobody has ever put us in bondage"; no need to struggle for Nirvana, because the very struggle creates the karma leading to intensified transmigration. Where Zen parts company with pure Buddhism is when the author claims it as the religion of warriors. But even in that respect, it is no farther from the benign and compassionate Buddha than most of the Christian Churches are removed from the Preacher of the Sermon on the Mount: just as far. Great praise to the author for his clear and concise summary of what Zen is (or appears to be)!

E. V. HAYES

Christian Prayer and Approach to Christian Mysticism. By W. Q. LASH. (Hind Kitabs, Ltd., Bombay. Re. 1/-).

These booklets explain in some detail theoretical and practical aspects of the Mystic Way. Mr. Lash in his seven lectures to mixed Indian audiences of Christians and Hindus has emphasized the assurances in the experiences of saints of the value of direct and intense practice of the presence of the Infinite. The mystics' testimony to God's existence tabernacled in flesh and blood among men, referred to by Mr. Lash, reminds one of the Hindu doctrine of incarnation. The author is right in holding that the goal of life is rest in God, but he has not entered into any philosophical analysis of the concept of final rest. Students of Hindu thought would find a striking account of that concept in the fourth Pada of the fourth Adhyaya of the *Vedanta Sutras.* His analysis of Prayer as recollection of the Father in Heaven, a sense of the unworthiness of the finite, confessions, etc., and his emphasis on the Grace of God in the mystic approach are unexceptionable. These are current coin in all theistic systems. The Mystic movement from the Dark Night into the Ecstatic Light, Joy and Fulfilment is clearly traced.

M. A. RUCKMINI

From Failure to Fulfilment: A Minister's Notebook on Psychological Method. By JOHN MARTIN. (George Allen and Unwin, Ltd., London. *7s. 6d.*)

Written primarily for ministers and social workers, after many years of practical psychological work, this might seem at first "just another book" on psychology, but when one begins to note down the "seed-ideas" that gradually give life and style to the writing, one comes to appreciate the common-sense balance of the outlook that endeavours to perceive life "whole," both spirit and matter.

Everyone takes from a subject what is consubstantial with himself. What the author has drawn from Christianity and from psychology shows a kindly sincerity of understanding, a grasp of the essentials of the problem, and an intuitive perception of the direction of the solution. The last would have been strengthened if the truth he gives in broad outline from the Christian New Testament could have been augmented by the Eastern teachings about the "psychology of soul," the "science of spirit." For they deal more comprehensively with the Christ potency in each man by whose light he may come to realise Divinity and Brotherhood. These the author also recognises, as the fundamentals of Christian values,—"the final fulfilment in the imperishable simplicity of 'God is love,'" and the fellowship, spiritual and material, of man,—though they really belong to religion itself, not to a religion. But, whatever the name, the truth is there.

His definitions of true "analysis," "transference," "suggestion," "persuasion," of "the therapy of action" and "sublimation" are all eminently sane and wise, as is his attitude to the use of hypnotism. The book should help to clarify the approach to problems, even if it can only touch the fringe of "fulfilment."

ELMA WHITEMAN

The Ancient Maya. By SYLVANUS GRISWOLD MORLEY. (Stanford University Press, Stanford University, Calif. $10.00; Geoffrey Cumberlege, Oxford University Press, London. 55s.)

The great value of history is that it enables us to look back to the past and to stabilise points on the curve of progress, as well as to realise the extraordinary differences in modes of life during the passage of time. It also reminds us of the impermanence of much that we are tempted to regard as permanent. By the study of history we learn how soon the so-called marvels of our own age will be little more than dust on the pages of the world's story.

Of the brilliant civilisations of the past that rose to eminence and then fell, that developed by the ancient Maya peoples of southern Mexico and northern Central America was one of the most wonderful.

The known history of this remarkable race stretches back to the fourth century of the Christian era. The earliest records are inscriptions carved on stone monuments, which provide a chronological background of over twelve centuries. The Spanish conquerors destroyed the ancient empire with its religion, its customs and its way of life. The people were Christianised; the old age gradually merged into the new.

After the conquest, Spanish and educated Maya writers continued the story. Two centuries later an American traveller, J. L. Stephens, wrote two outstanding books on the Maya civilisation and in the nineteenth century English and American explorers added a large amount of new material.

Now we have the most comprehensive history of the Maya ever written. Dr Sylvanus Morley has for more than forty years been exploring the jungles of Guatemala and Mexico. He has literally "dug out" much that was hitherto undiscovered. It was his work that brought to light the city of Uaxactun, containing some of the most ancient of all Maya monuments, and he has been instrumental in the restoration of the ruins of Yucatan.

The story he unfolds is amazing. In the linking up of the civilisation with modern life lies its most salient point, namely, that ancient Maya life was based exclusively upon the cultivation of maize or Indian corn, than which, as the author states, "nothing was of greater importance in ancient Maya life, nor indeed still is even today."

The work is complete, running to more than 500 pages, profusely illustrated by photographs, charts and statistical tables. It opens with a description of the land where the Maya live, their physical and psychological characteristics. Then follows the origin of their civilisation, its rise and decline, renaissance and conquest. The final sections deal with manners, customs and industries, ending with a comparison with other aboriginal American cultures.

Dr Morley has good reason to be satisfied with his research. He has provided for the unlearned a strange and colourful history, and for students an exact and authoritative account for which they have long been waiting.

A. M. Low

The Letters of John Keats. Edited by MAURICE BUXTON FORMAN. (Geoffrey Cumberlege, Oxford University Press, London. 21s.)

At a time when the volume is almost unobtainable even at second-hand, Mr. Buxton Forman's third edition of the *Letters* comes as a welcome gift in a drab and spiritless age. The nineteenth century accepted Keats as a marvellous, a precocious singer, but as little more: we know him as a thinker strangely profound for his youth, ahead of his time, who lived courageously and who can set a pattern for us in rising above frustration and despair.

> ... to envisage circumstance, all calm,
> That is the top of sovereignty....

This godlike serenity, of which only disease and death could rob Keats, was hardly-won through suffering. A fellow poet, a contemporary, one who had far less cause for plaint, could cry out, "I fall upon the thorns of life, I bleed." Keats, except when, knowing his end, he might be momentarily overcome by grief, could "journey to Italy as a soldier marches up to a battery," punning as he gasped in the foul air of the *Maria Crowther's* narrow cabin and as he lay quarantined in the Bay of Naples on an overcrowded ship. It was perhaps this humour, symbol of an inherent courage, which helped him to control of self and thought for others.

The essence of this fine nature, this rich mind, is distilled in his poetry, but in the letters there is an abundant overflow, careless and yet at the same time careful in literary expression, and written down in that strong characteristic hand all even tolerably familiar with it can recognise anywhere. These letters, meticulously and lovingly edited by two generations of Buxton Formans, are among the chief treasures of our language: any addition to them, however slight, is a boon. Mr. Forman gives us the actual text of the famous letter to Shelley (hitherto only in an imperfect transcription), and three notes, one to Thomas Monkhouse, the kinsman of Wordsworth, another to a Hampstead acquaintance and the third to Richard Abbey, Keat's thick-headed and not too scrupulous guardian.

It seems little short of a miracle that at this late date new letters of Keats can still emerge from hiding; but such was the personality of the man that even slight notes were kept and cherished. Is it too much to hope that one day a substantial addition may still be made—for instance, the letters to his early associate, the dearly loved William Haslam, his "oak friend" who, though in 1847 he could not put his hand on them, wrote to Lord Houghton, "They were probably so well, or intended to be so well taken care of, that every endeavour to lay my hand upon them has proved unavailing"; suggesting they were mislaid rather than destroyed?

The Oxford Press, surmounting the present difficulties, has given us a fine edition: altogether, in form and content, this new publication is an excellent guinea's worth. Editor and publisher have further paid tribute to Keats by enclosing a leaflet sent out by the Keats-Shelley Memorial Association appealing for funds to put its Memorial House in Rome on a sound financial basis after the disaster of war.

DOROTHY HEWLETT

Indian Flamingo. By CHARLES FABRI. (Victor Gollancz, Ltd., London. 8*s.* 6*d.*); *So Many Hungers!* By BHABANI BHATTACHARYA. (Hind Kitabs, Ltd. Bombay. Rs. 7/8)

Dr. Fabri's interesting, if unconvincing, story is an essay on India's reactions to the impact of Western civilization. Sophisticated, Anglicized, frustrated India is no doubt an absorbing theme, but it doesn't lend itself to facile generalizations. This singular new Indian "caste" has a fissured soul, one part still obscurely sucking nourishment from the mother India; the other pathetically, deliberately exiling itself to the adopted fatherland, the West. There are enacted, in consequence, many a tragedy and tragi-comedy, and even many a farce. This fissure in the soul is a more wide-spread and more damaging phenomenon than the occasional, unusual mixed marriages and emotional entanglements on which Dr. Fabri builds his plot. A Hindu, Kishen Lal Mitra, married to an Englishwoman; his sister, Padma, in love with and loved in return by John Fawcett, a self-proclaimed "highbrow"; Saidullah, the Muslim scholar, and George Lindhurst, both John's friends, and both also in love with Padma: here we have a little too much loading of the dice! A set of nice people, no doubt, "highbrows" and all that sort of thing; and if there were really such a group of emancipated intellectuals, we might pass on with the Arnoldian exclamation, "What a set!" But somehow tragedy is forced into this Brave New World: Saidullah, brooding over his wife's infidelity and also over his hopeless passion for Padma, commits suicide; Padma's mother hits her savagely with her shoe (an altogether improbable occurrence); George, realizing that Padma is not for him, as good as commits suicide; and the way is at last clear for John, and he marries Padma, and so East meets West and never the twain shall part. Well, well, it's an interesting and ingenuous yarn, but let us claim nothing more for it.

Dr. Bhattacharya's theme, if anything, is even more ambitious than Dr. Fabri's. India during the war years —commencing with Neville Chamberlain's broadcast announcing England's entry into the war, careering through the mounting frustration of the next two or three years, and culminating in the cataclysmic "Quit India" and the Bengal agony of "so many hungers"— is indeed an epic theme, compounded of heroism and cowardice, sacrifice and selfishness; the stage is Bengal—India —the world itself; the actors are sundry individuals—resurgent India trying to shake off her fetters—Good and Evil struggling for mastery against a cosmic background. The story has thus to be patterned in divers planes and yet it has to be endowed with form and an integral unity. Dr. Bhattacharya's novel contains many vivid, excruciating scenes and also many familiar types—the war profiteer, the ruthless blacketeer, the fearless underground worker, the faded destitute heroine, the sex-starved white soldier. It suggests too the suffering, the heroism, the frustration, the hopes and despairs, of the harrowing war years. It is the human beings that fail to convince—as human beings.

K. R. SRINIVASA IYENGAR

The Three Crosses, A Study in Esoteric Christianity; Novalis, Pioneer of the Spirit; The Spirit of Literature. By POWELL SPRING. (The Orange Press, Winter Park, Florida; The Mitre Press, London).

These three volumes are Numbers II, III and IV in the "Human Science Series," and, the author being a follower of the late Dr. Rudolph Steiner, we take it that "Human Science" means Anthroposophy. In any event it is defined by the author in the introduction to *The Three Crosses* as dealing with the interrelationship of physical and spiritual factors in human life, and his thesis is that "the historical moment has arrived for us to consider man himself in connection with his physical environment." The Sacrifice of Calvary is, of course, treated properly as historical fact, but the symbolism of the two crosses of the two thieves is explained as representing the opposing "Luciferic" and "Ahrimanic" forces, respectively disintegrating and petrifying, which constantly seek to deflect man from the middle way to individual perfection. These forces are not to be regarded as unmitigated evil, or as forces having set themselves up in defiance of God, for from the former we derive the spiritual and creative faculy which enables us to surpass ourselves; while from the latter comes that force that prevents a premature spreading of the mental and spiritual wings of man, as it were, and directs our attention to the laws of nature and our relationship to the material.

The triune nature of man as body, soul and spirit (often called mind, soul and spirit by our author) is emphasised throughout, but the startling statement is made that "before the advent of Christ mankind could not be aware of the reality of the soul as a strong creative agent in possession of both freedom and responsibility for its acts." Again, Mr. Spring stresses all through his book the fact that Jesus and Christ are not the same, but that the latter took over the body of the former at the Baptism. Yet he quotes a passage from Steiner which says that "the event which has given the earth its meaning...consists in the passing of a God through the human destiny of birth and death."

Novalis, Pioneer of the Spirit, deals with the work of a German poet of the late eighteenth and early nineteenth century, the friend of Hegel, Fichte, Schelling and Goethe. A good section of the book is devoted to an outline of the theory developed in *The Three Crosses*, Novalis' work being interpreted in the light of that theory, but Mr. Spring includes some representative writings, both prose and verse, translated by himself.

The Spirit of Literature, not unnaturally, develops the same theme on a wider basis. While we should be among the last in any way to detract from the immense value of literature, we are left with the feeling that our author is inclined to over-emphasise when he says that it "furnishes us with the only key to the wisdom of the ages," "can alone supply us with a yardstick for truth and error in human thinking" and "alone furnishes the key to both science and religion."

E. J. LANGFORD GARSTIN

CORRESPONDENCE

"REVOLUTION—EAST AND WEST"

I have reread Mr. Gordon Clough's article "Revolution—East and West" in the light of his note in the February issue of THE ARYAN PATH. I regret that, perhaps owing to my imperfect understanding of the English language, I had failed to understand correctly some of his observations. I fully accept the necessity of "individual aspiration" as explained in his note. Perhaps I have expressed the same idea in saying that the revolutionary must be "endowed with...a stern purpose in life." I also agree that the refusal to accept defeat is essential in a revolutionary.

Regarding "organizations" it seems that Mr. Gordon Clough and I have discussed the subject from different angles. Perhaps Mr. Clough would agree if I put it thus: A continuous revolution presupposes that the members of an organization formed with that in view must be prepared to carry out without hesitation radical changes in their personal life and in the structure of their institutions as soon as it is perceived that the old practice and structure do not accord with the fundamental purpose and principles. The new orientation might take the shape of the dissolution of the old organization and the formation of a new one, or of the evolution of the old one in a new form. Gandhiji himself founded several large-scale organizations but did not hesitate to change their structure radically or even to dissolve them as soon as he considered such a step to be essential.

I thank Mr. Gordon Clough for his explanatory note and would like to assure him that even if I misunderstood his language I did not misunderstand his purpose. I would also like to repeat, as stated in the editorial note to my article, that in writing it I was expressing my personal views only and not attempting to interpret Gandhiji. There need be, therefore, no hesitation in arguing the matter frankly even with one "closely associated with Gandhiji for years." There is hardly any expert on this subject, and I, for one, am not such—my reputation notwithstanding.

Both on my previous reading of Mr. Clough's article as well as now, however, an impression is left on my mind that there is something missing in Mr. Clough's presentment. I tried to trace it in my remarks, but it seems unsuccessfully. Apart from the linguistic difficulty, it is a subject which I can perhaps develop better in full personal discussions and when there is some concrete problem to be tackled.

K. G. MASHRUWALA

Bajajwadi, Wardha.

ENDS AND SAYINGS

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

The fact that so many of the country's leaders gathered at Wardha in mid-March, under the presidency of Dr. Rajendra Prasad, to discuss how Gandhiji's principles could be implemented is most encouraging and is in line with the suggestion in the March ARYAN PATH that Gandhiji's views ought to be studied, by those in power particularly, and the necessary action taken. Gandhiji could say with truth that his life was his message; and there was no more practical aspect of that living message than the obligation of applying truth perceived. Besides his example, however, Gandhiji has left a rich legacy in precepts, by which those who call themselves his followers ought to guide their steps. They are unfilial heirs who try to set aside a parent's will. We can fancy him saying, if time had been given him before he left us, such words for our consolation and our energisation as are recorded in the parting counsel of Gautama the Buddha, India's greatest son :—

Murmur not because I leave you....The truth remains, the doctrine remains ...ye must walk as I have commanded.

So far, with notable exceptions such as the stand against communalism, the governmental policy had not run altogether parallel to his teachings, as, for instance, in its encouragement of industrialisation. Gandhiji had said "Cottage industries." The Government had been saying also "Factories." He had said "Villages." The Government had been saying, in effect, "Cities." This, however, is not intended as an adverse criticism of the National Government under the leadership of Pandit Nehru, who is carrying the burden of an Atlas with commendable zeal and devotion. He sounded the right note *en route* to Wardha, when he told a Nagpur audience on March 12th that the choice before India was between the path of truth and honesty, which Gandhiji had set before us, and the path of deceit and treachery, which had brought successive disasters on the world. There were evils in the world, fraud, treachery and power politics, and India had great problems. The inspiration of Gandhiji's presence was no longer there, but by following his teachings India could be a great country in the councils of the world. The great need today was of unity and strength, and Pandit Nehru said that he had come to the conclusion that if Indians wanted to make their nation strong they must walk along the path chalked out by Mahatma Gandhi —the path of truth and honesty.

How many times has Gandhiji's judgment proved sound! India's bloodless attainment of her freedom is itself an instance. The wisdom of his insistence on the de-control of cloth is beginning to appear in some quarters, in the greater availability of fabrics and at lower prices. But there are other aspects of his teaching that need to be heeded for India to become the India

of his dreams.

We write before the results of the Wardha deliberations have been made known but we hope that among the steps which it has been or will soon be decided to take are medical, penal and educational reforms.

The growing threat of medical orthodoxy to individual rights needs to be met. Compulsory vaccination, for example, ought to be abolished and those glamoured by that dangerous and cruel fetish of modern medicine allowed to resort to it only unurged and at their own risk. (Strong representations on this point, we understand, were made by the National Anti-Vaccination League London, in a letter of November 25th, 1947, to the Indian Minister of Health, Rajkumari Amrit Kaur.) Gandhiji's Nature Cure project ought to be developed on a wide scale and what be well called "the diabolical vivisection practised in European Schools of Medicine," which truly "no religion sanctions" ought to be made illegal in the country of the great apostle of *ahimsa*.

We should do away with capital punishment, that flagrant denial of Gandhiji's fundamental tenets, treat prisoners as human beings and make reformatories of our prisons. Needless litigation ought to be discouraged and peaceful compromise promoted in every possible way.

The villages need to be brought the opportunity of a broad culture related to life, and among all classes of our people there is need of fostering sympathy and tolerance.

There are other applications of Gandhiji's teachings that study of his many writings brings out, and which we hope have been decided on at Wardha.

The architect has gone, but he has left behind his blue prints. The materials too are ready, but will the builders prove faithful to the plans of Gandhiji?

The folly of India's patterning her institutions and her policies on Western models should be apparent to any reader of a striking article by W. G. Cove, M P., "Whither Western Civilisation?" in *The Bharat-Jyoti* of March 14th It is a gloomy picture that he paints, of wide-spread uncertainty, fear and anxiety, with war and the preparation for war still dominating individual and social life.

> And, let it be said without reservation, that the disease of moral and spiritual decay seems to be rampant in those nations whose technical efficiency is the highest....

Never in the world's history, Mr. Cove writes, has there been "such a calculated mass of cruelty as Western civilisation has witnessed"; sensibilities have been blunted by the horrors inflicted upon mankind, so that men have become inured to cruelty and the moral and emotional response to it is hopelessly inadequate. He quotes a telling statement by Dr. Fosdick on the present crisis:—

> Our enemies are not Alaric and his Goths pouring over the frontiers of the North. The enemies that threaten us are of our own creation, they are the techniques which we have ourselves perfected and which we have allowed to be perverted to unworthy ends.

The West has devoted itself largely to material ends and, man in his essential nature being something more than a material being, has inevitably failed to find permanent satisfaction in gadgets, which can never meet the wants of his higher nature. India, in her spiritual

eritage, has the preventive for herself f such a state as that to which the Vest has come and also the remedy to vhich the West is already beginning to urn. Shall she, ignoring that prescrip-ion, so recently brought again prom-nently to attention by Gandhiji, forfeit he chance for an integrated and well-)alanced life for all her people by :aking the very course that has brought he West to the brink of a precipice ?

Mr. Cove rightly thinks that educa-ion can make a powerful contribution :o the bettering of conditions in the West, but it will not be sufficient to ree teachers from the domination of Church and State bureaucracy, as he suggests. They must, as he writes, be 'free to eschew the arrogant nation-alisms of the modern world and both to imbibe and impart the international outlook that the technical achieve-ments of the modern world demand for their fruitful application." But where is that true international outlook to be found but in a system of thought which presents the true nature of man and his relation to his fellows, that sets duties ahead of rights and that makes *being* rather than mere *doing* the criterion of human achievement ?

Among the countless memorial meetings since the assassination of Gandhiji, few can have been more im-pressive in their sincerity than was that held on February 10th at the Indian Institute of Culture at Basavan-gudi, Bangalore. As Rajadharma-prasakta T. Singaravelu Mudaliar, who presided, pointed out, that Institute is working to realise Gandhiji's vision of unity by "encouraging communion among minds," by giving ordinary, fairly educated minds a breadth of outlook resting solidly on the foundation of eternal verities, which do not belong exclusively to any age or clime, nation or creed; abiding principles only the ap-plication of which changes with time and circumstances.

An Englishman, a Muslim and two Hindus, one of Maharashtra, one of Karnatak, paid their tributes to Gandhiji who, as Shri D. V. Gundappa declared, represented the very soul of India's culture, had translated into practical life its highest philosophy and had demonstrated the art of finding peace in a life of intense activity.

He had proclaimed and demonstrat-ed the supremacy of spiritual and moral values, the failure to realise which lay at the bottom of the frustration of our generation. It was the divisions made among men in the name of religion, that had put an end to the life of Gandhiji. This hatred and the failure to recognise the essential brotherhood of our common humanity had to be fought.

Prof. N. A. Nikam said that the Power that was in Gandhiji had brought us together as never before. That Power had descended upon those who loved him, laying upon them a Duty, which Prof. Marcus Ward defined as the transmuting of the great grief and shock which each had felt into a higher dedication and a more determined purpose. Gandhiji was, Professor Ward declared, among those who from time to time had saved humanity by relating life to new values and transforming it. They "took a dark day and used it as a telescope to the shining stars." Just before Gandhiji was slain, Pandit Nehru had proclaimed his faith that there was something godlike in man, and that in the end the godlike and the good would prevail. It is for us to

justify that supreme spiritual principle for which Gandhiji himself had lived and died.

Mr. K. Habibullah Khan said that it was a potent symbol that the Jumna and the Ganges, representing, the one, the grandeur of the departed Mogul Empire, and the other, the spirit of Hinduism, were to receive the major portion of the ashes of his bodily remains.

Shri Mudaliar pointed out the hopeful change already evident since Gandhiji's death in the attitude towards religious organisations. If we built up a nation without communal barriers we should have helped to justify our belonging to his generation.

In the Resolution passed the meeting

expresses its profound grief and sense of incalculable loss, suffered by India in common with the whole world, at the passing of Mahatma Gandhi, the most authentic voice in our time of the rich moral and spiritual culture of this ancient land, and the noblest exponent of the message of the universal humanism. The meeting feels no doubt that the world will ever cherish his inspiring memory with gratitude in its heart, and translate his great teachings into terms of pure Dharma in individual and social life, and of fellow-feeling in inter-class, inter-communal, inter-racial and international relationships.

Dr. L. P. Jacks, world-known educational, religious and social reformer and our valued contributor, who has retired after forty-five years' editorship of the *Hibbert Journal*, is paid deservedly high tributes in its January issue. He has, in the words of an address from the Hibbert Trustees and others, "pursued fearlessly a way of thought which, while never flinching from rational and scientific criticism, has never lost hold of the duty of reverence for that which deserves reverence and of awe in the presence of the ultimate mystery."

The Very Rev. W. R. Inge mentions in his tribute Dr. Jacks's ideal "that all who love God with sincerity should come together in an invisible Church" and adds:—

Of late years he has recognised that this community must include the mystics and religious philosophers of India, from whom we have something to learn, as they have something to learn from us.

This is perhaps not unrelated to Dr. Jacks's generous sympathy with the efforts of THE ARYAN PATH, to which he has contributed a number of valuable articles and reviews. In our first volume he expressed his faith in the presence in every normal human being of a latent power which, once awakened, could "accomplish the most astonishing results." This latent power he called "the passion for excellence" and he regarded its awakening as the primary object of education at all stages.

One of Dr. Jacks's most stimulating articles, "Training the Hand: Creativeness in Education," in which he stressed the soul's craving to create beauty alongside its need for goodness and for truth, appeared in THE ARYAN PATH for May 1938.

In "The World Is One: Politics and an Alternative," in our May 1936 issue, he wrote that "the change of mind and heart needed to establish universal brotherhood" could only come about through moral regeneration. Hence the necessity for

steady, patient and long-continued effort to improve the quality of the human material, of the men and women, who form the living substance of society.

That end his *Hibbert Journal* and his books—*The Alchemy of Thought, A Living Universe, The Education of the Whole Man* and many more—have served and his labours have indeed, as Mr. J. W. Robertson Scott writes in his tribute, "left their mark on the times"

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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GREAT IDEAS

[During the month of May all who love Wisdom will honour the memory of the Buddha, the Great One, whose Triple Festival falls during this month. Appropriately we print part of a sublime canto on the Self from the *Dhammapada*, a small but priceless book of the Higher Life. H. P. Blavatsky, whose anniversary, White Lotus Day, also falls in May, on the 8th, has written about the Holy One thus:—

"Without any claim to divinity, allowing his followers to fall into atheism, rather than into the degrading superstition of deva or idol-worship, his walk in life is from the beginning to the end, holy and divine."—ED.]

Let each man direct himself first to a suitable calling in life, and then let him instruct others. Thus a wise man will be free from worry.

Self is the Lord of self; what higher Lord could there be? When a man subdues well his self, he will have found a Lord very difficult to find.

The evil done by oneself, begotten of oneself, sprung from oneself, crushes the wicked man as a diamond crushes a hard precious stone.

He, whose very evil nature has completely entangled him as a Maluva creeper entwines a sala tree, makes of himself that which his enemy would have him.

Very easy is it to do that which is not good, and which is hurtful to oneself; exceedingly hard it is to do that which is beneficial and good.

Evil is done by self alone, by self alone is one stained; by self alone is evil left undone, by self alone one is purified. Purity and impurity depend on one's own self. No man can purify another.

Let no one overlook and abandon his own good practice attracted by the doing of good to another, however great. Once a man has discerned what is good let him be diligently intent upon it.

RELIGIOUS EDUCATION IN INDIA

[The views of **Mr. K. G. Saiyidain,** long Director of Public Instruction in Jammu and Kashmir State and now Educational Adviser to the Government of Bombay, are entitled to respectful hearing. His stimulating and constructive speeches and articles have made a valuable contribution to educational thought in India.

With all that he says of the spirit of religion in this thoughtful essay, we are in full accord. It contains most valuable suggestions and we hope that our esteemed contributor will at least outline in another article the method of imparting religious education to children and youths of different denominations. Text-books written by persons sympathetic to all creeds will be almost the very first need. A graded series of text-books will have to be planned if education in Religion and Religions is to be imparted in the schools and colleges of the India of tomorrow.

This subject is important and we hope some at least among our readers will discuss it. We invite a full and free discussion.—ED.]

The future of Religious Education in India is one of the most contested and complicated of the educational issues in the country. The Central Advisory Board of Education has appointed, during the last few years, at least two committees consisting of distinguished public men and educationists who deliberated on this issue over and over again but could not come to any agreed conclusions, with the result that they could formulate no scheme or recommendations and the matter was shelved—a proof more of discretion than of courage! Recently, our Education Minister in the Central Government, Maulana Abul Kalam Azad, himself a great Muslim divine and a scholar of comparative religion, has re-started the controversy by expressing the opinion that religious education, in the proper sense of the word, should find a place in our educational system. Of course, that phrase "proper sense of the word" raises many difficult issues but before one can face them one has to deal with the position of those who are entirely opposed to religious education in *any* sense—proper or improper!—being imparted in schools. I can here refer briefly only to my own views in this behalf, more with the object of initiating discussion and elucidating the issues than of laying down any dicta that all may accept or working out the details of a practical scheme.

People object to religious education for a variety of reasons. There are those who are not prepared to accept Religion at all as one of the great values of life and to whom Religion is but an exploded myth, an old superstition that has out-

lived its day. With such people there is *no* common ground for argument so far as *religious education* is concerned. Then there are those who are not satisfied that, in a multi-religious country like India, it is possible—or desirable—to provide religious education in schools. They would rather leave it to the parents to look after this aspect of the child's education. Theirs is not an objection of principle but one of practical expediency, A third class sees no place for religious education in a secular state and is obsessed with what has been happening in India in recent years when communalism ran amuck and almost cost the country its freedom. A recent article by Dr. Paranjpe partly takes this attitude.

Perhaps it may be useful to try to clear away one or two of the misunderstandings implicit in this point of view. When we speak of a State as a "Secular State," what is really meant is that, in all public and political matters, the State will *not* ally itself to any particular religion and will not give preference to any group or individual on religious grounds. It does *not* mean that it is anti-religious or that it frowns upon the religious affiliations of its citizens. There is an obvious difference between a secular State as the Indian Constitution envisages it, and the *anti-religious* complexion, say, of the Soviet State in its early stages. So there is nothing intrinsically *wrong or illogical* in a secular State's making arrangements for the religious education of its children. Whether it is *possible* or *desirable* is a question that I shall examine a little later. So far as the argument based on the recent communal frenzy is concerned, it is a significant fact, worth remembering, that the political leaders and others who fanned this flame were *not* predominantly persons who had received religious education in their schools but those who were often quite indifferent to the religion that they formally professed. In the case of Muslims in particular, it may be said that some of the most influential organizations which always stood for communal peace and harmony were religious organizations like the Jamiatul Ulama-i-Hind! Nor is it a matter of accident that Mahatma Gandhi, the greatest apostle of communal harmony, was a deeply religious man who derived the inspiration for all his great and manifold work from his deepest religious impulses and beliefs. So it is a superficial view which would dismiss religious education on the apprehension that it would necessarily accentuate communal bitterness.

It is true that great crimes have been committed *in the name of religions* throughout human history—that in their name there have been intolerance, fanaticism, persecution, denial of intellectual and spiritual freedom, even destruction and death. But so have there been in the name of Patriotism and Culture and Science and it would be wrong to suggest that men and women should

eschew them on this account. What *is* reasonable is to demand that the distortions and misinterpretations which have come to cluster round these concepts should be swept away and that they should become valuable agencies for the enrichment, rather than the impoverishment, of human life. Just as education in history or geography or literature can be a repressive as well as a liberalizing influence (depending on how these subjects are tackled, and it is the business of the teacher and the Education Department to improve and reform the methods of teaching so as to get the most out of them), so it depends on *how* religious education is imparted whether it is to be a force for good or for evil. It would be unwise to suggest that these subjects should be dropped because they are often taught poorly. Similarly we cannot refuse to countenance religious education on the ground that there are special difficulties in tackling it satisfactorily or that it has been badly taught in the past.

Is it necessary, however, to insist that Religion be given a place of importance in this age of Science and the domination of Intelligence, when the common attitude is one of doubt and questioning rather than of faith? Will it not be enough if we concentrate all our efforts on the releasing and cultivation of the human intelligence which might provide the requisite guidance to man in his everyday life? Is it not true that the attitude of modern youth is one of scepticism rather than of faith? To take up the last question first, it *is* true that modern youth is predominantly sceptical in its attitude. But we should go below the surface and try to find out the causes of this phenomenon. I can see two factors operating in the creation of this mentality. Our world has become much more complex and its urgent new problems—of democracy, capitalism, communism, slums and social injustices—confront our youth at every step. In this situation the simple dogmas of an earlier age offer no solution. Thus the sheet-anchors of the past, as presented to the youth formally, have ceased to convey any meaning to him. Again, he is consciously or unconsciously repelled by the dualism and the hypocrisy that he finds rampant amongst both the religious and the secular-minded people. While they profess to believe in "Thou shalt not kill" they organize mass slaughter on a world scale and men of religion are found supporting and justifying this criminal madness! They pay lip service to the creed of "treating our neighbours as ourselves" and profess to believe that "all human beings are members of the family of God." But they have entirely different codes of conduct in personal, business, political and international life! Honesty, fairness, compassion, lauded in private life (at least in theory) are often regarded as foolish in business and politics and criminally dangerous in international relations! I have no

doubt that if great religious teachers like Buddha, Christ or Mohammad, with their message of love and peace, happened to visit this world, they would be regarded as dangerous anachronisms in this age! Little wonder then that the inexperienced youth is bewildered and loses his faith in the basic values of life—which all uphold in theory but flout in practice.

Will it then be right to banish Religion, either from life or from education, altogether? Or must it be recognized as one of the supreme values in life? Now, it is obviously impossible to give to this question an answer which can be proved logically or scientifically. But, speaking for myself, I am convinced that Religion is something which responds to certain fundamental urges of human nature. Man seeks for a firm anchorage of faith in this world of doubts and dangers and confusion of loyalties; he needs the conviction that life has a meaning and a purpose and is not the result of mere chance or "idle sport," that the pursuit of wealth and pleasure are not its highest objectives. Some people may not, of course, hear the call—many do not actually do so—but the best minds have done so throughout the ages and spirit has gone questing for the "Eternal Values." I am also prepared to concede that some people *have* been able to find their life inspiration in sources which are not normally regarded as religious. But such cases are rare and not typical. If we are thinking of human beings in general, we must come to terms with Religion as a valuable part of the permanent and ennobling experience of the individual and the race, and we must do what we can to make it work in harmony with our general life objectives.

If we fail to exploit the educative possibilities of religion, we shall be ignoring a very powerful force for good. The advice to abjure religion because it has been misused is, as I have already hinted, a counsel of despair. We cannot and should not reject any great treasure of the human heritage because ignorant or unscrupulous people have used it for unworthy purposes; we cannot reject Religion as such because it has often allied itself with reactionary forces or produced discord. No one has seriously made a demand for the rejection of Science because it has been used as a weapon of destruction! Again, the modern problem is not, to my mind, a search for an *entirely new* set of values and principles for life, for the world is not richer today in wisdom or charity or goodness than it was in the days of Buddha or Plato or Christ or Mohammad. It demands a reinterpretation and the presentation of values, including religious values, in modern terms and in relationship to modern problems so that they may help to solve the difficulties with which youth is faced, here and now.

There is undoubtedly a place for dogma and ritual also at certain

stages but, so far as school education is concerned, we are not thinking primarily of instruction in dogma which, in any case, offers great difficulties in mixed schools where children belonging to all religions are being educated. We should rather concentrate on bringing home to the children *the spirit of their religion* which is universal and stresses certain attitudes and values which are common to all good men and true, and which are their greatest spiritual treasure.

What, one may ask, are the characteristics of this *religious spirit?* In the first place, it is not something that relates to a particular aspect of our life and conduct but covers the entire domain—not business on six days and religion on the seventh and keeping the two from inconvenient contact! It is wrong to imagine that life is essentially a secular business with religion as a decorative afterthought. As the Prophet of Islam puts it strikingly, one should conduct oneself in such a manner as if one were really "living in a mosque" every moment of one's life!

This implies that religion should reject the dualism, the antithesis between the "world of matter" and "the world of spirit." The man of religion is not called upon to renounce the world and to retire into seclusion but to use all its great resources for the creation of "the good life" and the enrichment of the spirit. He should take an active and dynamic view of the place of religion in life—not a timid and apologetic view—and try to live nobly and adventurously in the name of the Lord for the good of his fellow-men and himself. The most considerable criticism against religion traditionally has been due to a pseudo-other-worldliness which failed to wage the good fight against the evils and injustices rampant in this world. But I see no justification for the adoption of such an attitude at all. The real protest of religion is against the identification of the *whole* of life with its material aspect.

Again, all religions, at their best, offer a revolutionary criterion for measuring the worth of an individual. A man is to be measured *not* in terms of wealth or position or family or race, not even in terms of knowledge or culture or artistic gifts, but in terms of *personal* merit, character and goodness—a criterion that cuts right across tribal, national, racial and class barriers and puts snobbery in its proper place. "And the most respectable amongst you in God's eye is he who is most pious" is the Quranic phrasing of this great religious truth.

And, finally, the basic attitude of a truly religious person is respect for human individuality and love for all mankind, because he realizes that all men and women are the repositories of the divine spark, however dim it may be. They have to be treated as *Ends* in themselves and not merely as *means* for achieving certain extraneous purposes. In showing our respect and affection for them and

our readiness to help them, we are really honouring ourselves and our God. We may certainly condemn the *crime* but we must have genuine compassion for the *criminal*. When the spirit of Religion permeates a person fully, he develops an all-embracing charity to which nothing that is human can be repellent. The practical side of this attitude of charity is the readiness for social service which does not ask : "What can I *get* out of life ?" but "What can I give or put into life ?" This attitude of charity is the source of all true, abiding and creative happiness, which Religion offers as the highest objective in life. Mahatma Gandhi offered, in his life and in his person, a very good example of this truth.

If my interpretation of the religious spirit is accepted, it follows that religion is not a matter of verbal profession—one *calls* oneself a Hindu or a Muslim or a Sikh and thereby becomes, *ipso facto*, a standing indictment of Hinduism, of Islam or of the faith that Guru Nanak of blessed memory preached ! It is a special kind of life to be lived—*not* a life of ease or comfort or of feeling superior to others but an exacting and strenuous life which grapples with the sorrows and sufferings and trials all round, without being embittered or losing one's compassion, idealism and faith in the eventual triumph of Truth, Justice and Goodness—a faith which even the Atom Bomb cannot crush and which can only be crushed if it degenerates into lip service and is not backed up by a life of noble endeavour. Does this seem like asking for a miracle ? It undoubtedly is, but it is a miracle which sincerity and faith can achieve and for which we can all work within our respective spheres and with our limited resources. And one can always entertain the cheering thought that God judges not the size but the *quality* of our offerings !

This is what Religion at its best stands for and what it has to offer, and the question is : Shall we be justified in constructing our educational mansion of many chambers without the illumination which Religion can provide ? The obvious retort to the question would be : Religious teaching does *not* provide all this—what is the good of asking for the impossible ? But does not that line of criticism apply almost equally to many other things we teach in schools—literature, history, art...? When I ask for a place for literature in the school curriculum, I am not advocating the cause of the "penny dreadfuls" but that of the most gracious and humanizing fruit of the human mind and imagination. When I ask that history be taught in schools, I do not want children to learn the stupid details of battles and the dynastic and personal squabbles of rulers but the fascinating story of how man has developed in many directions during the ages. Similarly, when I advocate religious instruction, I want to utilize the child's religion for humanizing him and initiating him into the

world of spiritual values. No doubt other subjects and activities will also help in this process but religion is directly concerned with the study of this field of experience and offers welcome aid which should not be rejected.

I am conscious of the many practical difficulties involved, even as I am of those which any other educational reform has to face. I realize, for example, that good teachers will be difficult to get—as they are for all other subjects! I also concede that instruction in certain religious practices, which differ from sect to sect, may offer special difficulties and that that part might perhaps better be left to parents or religious organizations. But that does not mean that mere "moral instruction" divorced from religion and its fervent appeal, will serve the purpose. While it is largely true that all religions stress certain basic truths and moral values, each has its own approach and its special appeal for its followers. It would not be right to leave them out and, if, for practical reasons, the State finds itself obliged to do so, facilities should be given to enlightened religious organizations to cater for this side of the child's education.

One word more! I find that, in the laudable attempt to eradicate communalism in politics, the curious idea is growing up that anything with which the name of any particular community or religion is associated is to be eschewed, that tolerance means that there should be no social or cultural or even religious associations or institutions specially connected with Hindus or Muslims or Sikhs or Christians. I doubt the soundness of that attitude. There can be no tolerance in a vacuum; for there is no virtue in tolerating "nothing"! One always tolerates *differences*. My conception of a genuine and strong tolerance implies a state of affairs in which differences of religious, cultural or political views will be allowed and tolerated with good humour, where clash of ideas will lead not to a clash of arms but to a clarification and a progressive development of thought and action—which is the essence of democracy—where, in schools as well as outside, Hindus, Muslims and Sikhs can be good Hindus, good Muslims and good Sikhs, appreciative of one another's cultural heritage as well as of their common Indian legacy, all proud of being Indians but not ashamed of professing their own faiths. To my mind any other kind of tolerance is weak and blind and obsessed with its own inner contradictions!

K. G. SAIYIDAIN

THE MEETING OF THE WATERS

AN ENQUIRY INTO THE INTERRELATIONSHIPS OF EAST AND WEST IN THE MYSTERY OF THE GRAIL

[A symbol was well defined by Madame H. P. Blavatsky as " an embodied idea, combining the conception of the Divine Invisible with the earthly visible." The search for the deeper meaning of the Grail symbol, upon which so much of Western poetic, musical and artistic genius has spent itself down the years, has intrigued many. Believing that " there is a logos in every mythos, or a groundwork of truth in every fiction, " we welcome the attempt made in this article, which we are publishing in two instalments, to trace the Grail symbol to its origins, thereby establishing another link in the chain binding East and West together.

Mrs. Hannah M. M. Closs is the author of several works of distinction, including *Art and Life, Tristan,* and *High Are the Mountains,* reviewed by Mr. Hugh I'Anson Fausset in our pages in May 1946. A sequel *And Sombre the Valleys* is to appear soon.—ED.]

I

Do not suddenly break the branch, or
Hope to find
The white hart behind the white well.
Glance aside, nor for lance, do not spell
Old enchantments. Let them sleep.
' Gently dip, but not too deep. '
Lift your eyes
Where the roads dip and where the roads rise
Seek only there
Where the grey light meets the green air
The hermit's chapel, the pilgrim's prayer.

—T. S ELIOT

Short as is the above poem, and few as are the images it invokes, they conjure up an infinite world—whether it be the green valleys of Usk which gives the lines their title, or the dim forests of Broceliande—a world in which we may expect to encounter, at any turn of the path, the magic fountain of Owain's adventure, or catch between the trees a glimpse of Guigemer pursuing the fateful hart. Endless is the quest through the perilous wood. Dare we hope that, faint and doubting, we may reach at last, where the thicket lightens, the cell of Trevrizent, though the clouds still shroud the horizon that promised sight of the Grail ?

The quest is still unfulfilled—even for scholars.

Amongst those who have contributed most to the elucidation of problems relating to the Grail was the late Jessie Weston to whom Mr. T. S. Eliot acknowledges a profound debt in the notes to his *Waste Land.* In the book he particularly quotes, *From Ritual to Romance,*[1] as in other

[1] (Cambridge University Press, 1920)

of her works, she set herself the task of proving the actual existence of a definite Grail Mystery. It was her belief that an ancient fertility cult still discernible in folk ceremonies the world over, but having an esoteric spiritual meaning traceable in Hellenistic-Oriental mystery religions ultimately sublimated to a Christian gnosis, was transported by the foreign legionaries to the furthest bounds of the Roman Empire. Finding a congenial soil in the realm of Druidical lore, it was adopted by the Britons, though sooner or later its practice, on account of the violation of one of the "Grail" maidens, was relegated to the secrecy of the mountain fastnesses.

As in the East, this search for the ultimate Secrets of Life involved initiation and a test on different planes of existence. The text which Jessie Weston considers to reflect the earliest existing version of the Grail story[1] gives the description of such an actual test. The hero or rather the would-be initiate (he fails on the higher plane) is Gawaine. Gradually, however, what was originally the account of an actual happening was converted through the influence of Christian relics (Glastonbury and Fescamp) into a romance of which Perceval, whom she considers as a folk-tale character, originally unconnected with the Grail, becomes the hero. With Chrétien de Troyes and Wolfram von Eschenbach, the ritual myth, according to her, becomes purely literary.

In tilting against the adherents of the purely Celtic school Jessie Weston rightly warns us that visits to the Otherworld are not always derivations from Celtic fairy lore. Nevertheless, obsessed with the fertility aspect suggested by the dead king on the bier, the waste land, the sexual symbolism of lance and spear, she has hardly done justice to the divergence of certain versions from her accepted scheme. Their dismissal to a realm of literary fantasy and confusion remains unsatisfying. Is there really not a fundamental connection, for instance, between the seemingly conflicting versions which see the Grail now as a vessel, now as a jewel or a precious stone, and a deeper reason for the "introduction" of Perceval? Jessie Weston refused, as she herself admits, to be sidetracked down a bypath that can but lead into mists of a Celtic Twilight. It is possible that we shall have to venture into a realm of far deeper shadows to achieve the quest and explain the perpetual re-occurrence of images that seem to combine two distinct patterns, which, in spite of local and periodic divergencies ultimately reveal an underlying affinity. Then we shall learn too that the repetition of such symbols may not depend only on conscious borrowings and factual transmission but on a repeated upwelling from the unconscious of a forgotten herit-

[1] Wauchier in his continuation of *Perceval or Le Conte del Graal*, she maintains is here drawing from a version anterior to Chretien's.

age, whether in the individual or in the group.

What follow are but a few suggestions in that direction. For the purpose of our own enquiry it will be necessary to consult not only literature but the products of fine and applied art. Ideally, of course, such a study would have to embrace also the province of music.

One of the chief recurrent images of Celtic myth and legend appears to be that of a visit to or from the Otherworld. It is significant that the landscape thus conjured up so often bears the same or similar features which, though they appear in different combinations and not always all together, enjoy one basic peculiarity—that of a realm somehow detached from this present world. It may be described as at most times, or to all but a chosen few, invisible. It may be visibly cut off by ocean, river and lake, by mountain rock or by mist, or hidden within the mountain itself. Sometimes it can only be entered by the overcoming of a test or through the sustaining of a mortal wound. But always it is cut off by some barrier from the world of daily existence. Thus Tristan and Guigemer, wounded beyond hope of healing, are borne in a rudderless or fairy boat across unknown seas; thus in the lay of Ivonek, the lady following in the track of her elfin lover's blood, has to venture into the very bowels of the mountain to reach the fairy world on the other side. Owain has to perform the magic rite at the well and overcome its consequences. The castle of the Grail itself lies in a mountain fastness, beyond the ocean, on the bank of an impassable river, or by a mysterious lake. It is impossible in this short space to enter into all the variations, even of the Grail landscape. Enough to point out that from concepts as widely divergent as the barbaric raid to secure the magic cauldron in the "Harrowing of Annwn" in which the magic land is conceived now as an island fortress, now as a dim subterranean land, lighted by lamps, now as hell, to the Christianised mysticism of the *Perlesvaus*, the image is retained. It occurs most clearly in a reference in the *Book of Taliessin*[1]:—

Perfect is my seat in Kaer Siddi
Nor plague nor age harms him who dwells therein.
Manawyd and Pryderi know it.
Three utterances around the fire will he sing before it.
And around its corners are ocean's currents
And the fruitful (*i. e.* wonder-working) spring is above it
Sweeter than wine the drink in it.

The resemblance to *Perlesvaus* is striking:—

La nef a tant coru e par jor e par nuit, issue com a Deu plot, que il virent un chastel en une isle de mer... Il esgarde desouz un molt bel arbre....e voit la plus bele fontaine....

We must consider now whether this land of youth, this magic realm

[1] *The Spoil of Annwn.* By R. S. Loomis. (*Proceedings of the Modern Language Association of America*, December 1941)

of plenty or spiritual bliss is after all so essentially Celtic.

If we turn to the field of art, we shall discover in Asiatic art countless examples, often in symbolic or conventionalized form, of mountainous peaks embraced by heaving waters. To this theme we shall return presently. For the moment let us limit ourselves to the representation, on so-called Byzantine reliefs, of a spring or a fountain entwined with foliage amongst whose fruits and tendrils perch birds, or from whose waters beast and bird may drink. Or again we have, as on a Sassanian metal dish, the tree itself flanked by two antelopes. At their feet is water that in many cases gushes from the tree's roots.

We are obviously confronted with the tree or fountain of Life. It is due to the research of the late Josef Strzygowski and Heinrich Glück[1] that we have been able to get a clear picture of the perpetuation of the Iranian Paradise, the Otherworld landscape which early Christendom borrowed (and adapted to its own purpose) from Mazdaism—that ancient religion in which nature expressed itself in symbols. It may long before have travelled with Celtic migrations to the West. Its roots lie buried deep in the Indo-European tradition. Is it surprising that the imagery is continually reborn in medieval legend both in West and East?

Franz Kampers,[2] in tracing the story of the Grail to Oriental myth and Arab legends surrounding the fabled figure of Solomon, points to numerous references and elaborate descriptions of the tree of life in the Garden of Paradise so frequently associated with stories of the Eastern Kingdom of Prester John. The tree which appears now heavy with luscious fruits, now sparkling with jewels, is even described as illuminated. As such it has strayed into the legend of the Grail itself, for instance, into a curious anecdote in Gautier de Doulens' *Continuation of the Grail*, where we hear how Perceval comes to a tree in which he sees a child who gives him no answer to his question concerning the Fisher King. Later he sees a tree illumined with candles which changes to a chapel. Kampers goes on to say:—

> Both trees are probably identical. The given explanation that the child climbed up and down the tree because it wanted to show Perceval how vast is the world, was scarcely needed to prove that we have here lit on the sun tree...whose boughs spread over the whole world.

The identification is proved by a passage in Robert de Borron's version in which Perceval again meets with a similar tree with two children at the crossing of the ways—or from

[1] *Spuren indogermanischen Glaubens in der bildenden Kunst.* By JOSEF STRZYGOWSKI; *Die Christliche Kunst des Ostens.* By HEINRICH GLUCK. (Cassirer, Berlin. 1923). Both books contain numerous examples of the "Paradise" symbols.

[2] *Das Lichtland der Seelen und der Heilige Gral.* By FRANZ KAMPERS (COLOGNE. 1916)

which issue forth the four streams of Paradise.

But the imagery seems to lead us further back. I could not but be struck by the strange resemblance that the incident bears to a legend from the *Bhāgavata Purāna*[1] in which the hermit Mārkandeya

> beheld on a peak of the earth a young fig-tree bright with fruit and leaves. On a branch thereof that looked to the North-East he saw a babe lying in the hollow of a leaf, consuming the gloom with his own radiance....Then the child drew a breath and Mārkandeya like a gnat passed into his body. And he beheld lying therein the universe in its fullness....As he gazed upon the universe, the child's breath cast him out...and he fell into the ocean of the dissolving world.

That the Paradise in which the Tree stands is often thought to be situated on the Cosmic "Mountain of the World" is proved by legend and art alike. Indian myth may have seemed remote enough and by many it may be considered a still farther cry to Buddhist Japan. Yet it is precisely here that we find several striking visual expressions of the Mountain, which, curiously enough, may throw some light on the Grail. For the moment we will consider only the Tamamushi shrine in the Horijushi monastery at Nara, on one side of which is depicted a most fantastic representation of the mystic mountain Meru. Encircled by coiling dragons which revolve it at its base, and rising in four tiers like a branching conifer, the mountain shoots into the heavens where, between two discs evidently representing sun and moon, fly winged creatures and genii mounted on the backs of birds. Beneath the lowest of the tiers or rocky continents, from each of which sprout shrubs and pavilions, appears a small temple in which the Buddha sits enthroned between two attendants or Bodhisatthvas. On either side of this subterranean temple stands a bird with sweeping plumage—perhaps a phœnix—surrounded by a flickering line. Surely the ancient Aryan image of the revolving universe has here been translated into the language of Buddhism. But if we recall the prototype—Vishnu's own mountain Meru around which sun and moon revolve, may we not also be reminded of Celtic lore—of Malduin's revolving island and the fortress of the solar hero Curoi; above all of the turning castles in *diu Krone*[2] and *Perlesvaus*, whilst in the Grail Temple described with such fantastic elaboration by Albrecht von Scharfenberg in the *Jüngere Titurel*, the dome was covered with blue sapphire and strewn with gleaming carbuncles, amidst which appeared the sun and moon, moved on their course by a hidden mechanism. But we are reminded no less of the magic column in Orgeluse's enchanted

[1] J. STRZYGOWSKI, *op. cit.*, Plate 127. Quoted by L. D. BARNETT, in *The Heart of India*, (John Murray, London. 1924. P. 65 f.)

[2] A curious compilation of Arthurian and Grail romances by the thirteenth-century German poet Heinrich von dem Turlin of which Gawaine is the hero.

castle in Wolfram's *Parzival* which he himself maintains was brought by Klingsor from India—Feirefiz's land.

It is significant that the legend of Prester John once more provides a similar image. The turning palace and chapel which in the latter crown the terrace structure like the firmament are hence not absolutely dependent on Babylonian astrological monuments. As in the case of Arthur's Round Table, which, according to F. Kampers,[1] also revolved, Arab and Babylonian cosmogony and Semitic legend centring round the fabled treasure of Solomon may well have played a part in the development of the Grail romance, but the more we become conversant with the evolution of northern and Iranian art, the clearer will become the hidden Indo-European root, and possibly *roots even deeper*, from which that imagery has sprung. It was perhaps no mere stroke of artistic ingenuity that made Scharfenberg conceive his Grail Temple as a circular and radiating building.[2] The influence of Templar architecture may have played its part, but even so we are led back to the centralized form of the Armenian churches and thence to the Iranian Fire Temple. How this latter was conceived standing in the midst of the holy garden or Paradise may very likely be seen in the ornamentation of Sassanian dishes.[3] It is possible that the very concept of encircling the ritualistic procession around the venerated symbol ultimately derives from a primal stage in man's religious consciousness, whilst it has been suggested that this rotating movement in Aryan ritual, added to references in the Veda to the thirty days' dawn, points to the arctic origin of the northern peoples in the interglacial period.[4] (But it should be made clear that the term northern is here used without political perversion and not merely in regard to Indo-European tribes. Actually it embraces also the "Amer-Asiatic" and "Atlantic" races who may have migrated southward before them. Hence certain "northern" tendencies, for instance,[5] in the art and culture of Egypt.)

In the far north where the sun does not rise high in the heavens but actually wanders *round* the earth[6] and is, moreover, for six months wrapped in darkness, dawn is not a daily phenomenon, but denotes the advent of a whole season. There the sun's rising may well be a source of physical and spiritual rebirth. Perhaps some such unconscious

[1] FRANZ KAMPERS, *op. cit.*

[2] J. STRZYGOWSKI, *op. cit.* Plates 205-207 reproduce S. Boisseree's architectural reconstructions.

[3] *Ibid.*, Plate 19.

[4] *The Arctic Home of the Vedas.* By B. G TILAK. 1903; *Der Nordpol als Volkerheimat* By BIEDENKAMP. 1906.

[5] Strzygowski believes that the ambulatory and semi-radiating form of the fully developed Gothic apse may be attributed to the unconscious persistence of those original concepts.

memory is really reflected in the Veda where we read:—

She, the daughter of the sky, has appeared after, the young maiden in white robes....She follows the course of the Dawns that have passed away, the first of the endless dawns to come. ...Rise up. Living Life has come to us. The dark has passed away. The light comes. She has abandoned the path for the sun to go. We have come where men prolong their life.[1]

Incidentally it may be noted that the old English goddess of Spring, Eostre, has been identified by some with the Aryan goddess of the dawn.

Be that as it may, it is certain that long after any migration southward and the change to a diurnal phenomenon, the image of the rising sun persisted with such intensity that it was taken over from Iran by Christianity itself.

At the flaming of the dawn, when the gates of heaven are thrown wide... the Saviour rises out of the far East, the fount and habitation of Light.

The sun, therefore, the Light, the Radiance, may well have been conceived as the fount of Life itself.

At first such ideas may have been visualized only in abstract symbolism. In the course of time, however, the process of anthropomorphisation takes place. The sun becomes a deity, Sūrya Mitra, Vishnu. But the primal concepts linger on. The light, the sun, is now a tangible object of a raid, a heroic feat, whether it be Indra's theft of the food-providing broth-pot or the expedition of Arthur and his warriors to Annwn, to the land of youth, to secure the pearl-rimmed cauldron which also possesses amongst other properties the reputation of being a vessel of plenty. Thus in the Veda we read how Indra transpierced the Gandharva in the limitless skies to provide nurture for his worshippers. "Out of the mountains he shot, held fast the ready-cooked broth. Indra let loose the unfailing shaft."

The springs of the Celtic land of youth abound, as we saw at the beginning of this essay, in wine and mead. In the Vedic Sun-realm we likewise find not only milk and broth but mead. The last, however, is often identified with the Soma—the draught of the immortals.

On the highest step of Vishnu lies the fount of mead. May I attain to this dear place, where men, devoted to the Gods, regale (inebriate) themselves; they the boon-companions of the wide-stepper.

This "third stride" of Vishnu—so often reiterated in the Veda—has given rise to much speculation. It is more than likely that the three strides refer rather to cosmic regions than to the time of day. The following Vedic hymn may offer suggestions (Indu, incidentally, is a frequent epithet for Soma.)

Where light is perpetual, in that realm where the sun is placed, to that immortal world bring me, Pavamána; flow, Indu for Indra.

[1] *Translations from Vedic Hymns.* By E. THOMAS (John Murray, London. 1923)

Where Vivasvat's son is king, where the inner chamber of the sun (is), where the eternal waters (are), there make me immortal; flow, Indu for Indra.

Where in the third heaven, the third sphere, the sun wanders at will, where the regions are filled with light, there make me immortal; flow, Indu for Indra.

Where yearning and desire (are satisfied), there where the region of the sun (is), where delight and sustenance are found, there make me immortal; flow, Indu for Indra.

Where joy and pleasure dwell, and mirth and happiness, where the wishes of the wisher are fulfilled, there make me immortal; flow, Indu for Indra.

We are certainly in the "land of youth" but we may also call to mind Wolfram von Eschenbach's description of the Grail as "*der Wunsch von Paradis,...Erden Wunsches überval.*"

The Soma has often been related to the Moon (apart from which there seems no Moon-worship in the Veda). But we have already read of the Soma in Vishnu the Sun-God's highest step and the imagery here clearly points to the *sun's inner realm*. Thus Vishnu's highest step seems best to apply to the immortal realm of Light—is in fact a land of the immortal dead.[1] This is borne out by the fact that the Soma is guarded by the Gandharvas,[2] those strange creatures who can adopt bird or animal form, and who have at the same time been identified with the host of the spirits of the dead.

HANNAH M. M. CLOSS

(*To Be Concluded*)

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[1] It may be noted here that in Heinrich von dem Turlin's *diu Krone* the Castle of the Grail is actually described as a realm of the dead.

[2] *Die Wurzeln der Sage vom heiligen Gral.* By LEOPOLD VON SCHROEDER. (Vienna. 1910.)

PLANTS AND PERSONALITY

[**Patrick M. Synge, M.A., F.R.G.S., F.L.S.,** Editor of the Royal Horticultural Society's *Journal* and publications, was a member of the Oxford University Sarawak Expedition and also of the British Museum Expedition to the East African Mountains. He is part author of *Borneo Jungle* and the author of *Plants with Personality* and of *Mountains of the Moon*, a Travel Book Club, choice of the American Scientific Book Club. He gives us here a fascinating glimpse into the world of plants, so varied and all so beautifully adapted to their particular environment, but he does not tell us how such adaptations have been brought about. How far natural selection, the usual formula of science, may be assumed to account for them is examined in the Note which follows this article, to which the reader's attention is invited.—ED.]

Many plants seem to me to possess a Personality of their own, although we must be careful to refrain from attributing to them an anthropomorphic character, from reading into their appearance or adaptation, the thoughts and desires of our human minds. Nevertheless the Personality of plants lies for me in their marvellous adaptations to their environment, the strange and bizarre characters which at first seem to us merely odd, but which fall naturally into place as we know more about them. I would like here to deal first with the character which is derived from the plant's adaptation to its environment and its methods of survival and then to turn to the feelings which the Personality of the plant may induce in ourselves, for there is no doubt that our whole life is influenced by the plants around us. We are completely dependent on them for the synthesis of energy from the sunlight and gases from the air and salts from the soil into complicated materials which we can eat. That is a never-ending miracle and one which even now scientists do not completely understand. Then there is the soothing and the peace which a garden of flowers can bring to a troubled spirit. This for me is probably unrivalled by the effect of any other external agency. I write external intentionally since I do not want to contrast the effect of an external occurrence with the internal peace or exaltation of the mind which may come from other mystical experiences.

I write here, high up in the mountains of the Alps, with the mists swirling around and yet as each gleam of sun comes through the clouds and lights up the meadows and the screes I never cease to wonder at the prodigality of the flowers which cover the ground in a carpet of brilliant colour and seem to live and flower more abundantly for their environment. Their adaptation to their environment is as extreme as

in any other range of plants. The characteristics with which they have to contend are the strong wind against which no big tree could stand and the very short growing and flowering season during which the ground is free from snow. During the long winter they rest dormant below the snow and little harm comes to them. The buds are ready formed before the snow melts and then in a few days from the melting of the snow they come into flower as the warmth unfreezes the ground and the melting snow provides moisture. Often the flowers come up through the snow, melting by the warmth of their own growth a hole through which the flower appears. This is especially true of the Crocuses in the very early spring and the delicate little Soldanellas. Many Alpine plants have been found to possess an extra strong concentration of sugars in their cell sap and this assists them both to survive the low temperature of winter and then to exert an extra strong osmotic tension through which water is drawn into the cells. Perhaps this is their most important physiological adaptation. Their anatomical adaptations are just as important. Their plant body is reduced to a minimum, sometimes no more than a tussock cushion clinging to the sides of the rocks while the root is very long and tough, creeping between the crevices of the rock, sometimes even enlarging and cracking the rocks as the name Saxifrage bears witness. Saxifrage in Latin means rock-breaker. Often a plant under an inch in height will have a root system several feet in length. The minimum of resistance is presented to the wind by the plant body while the maximum of anchorage is given by the root. Then the wind is used by the plants in their distribution of seed. A very large proportion of alpine plants have seeds that are adapted for distribution by wind. They may have long feather-like appendages like the Anemone or little miniature parachutes like the Dandelion and other Composites and these may travel long distances. Then a very large number of seeds are produced in one seed head so that a few at any rate may find suitable resting-places as opposed to the many which may settle on bare rock or other places where they cannot germinate. Every species of alpine plant is adapted to its own particular little micro-habitat and plant association and it is very rare indeed to find a plant growing out of its environment, be it meadow or scree or rock crevice.

The intensity of colouring among Alpine plants is noticeable to every visitor. There is no blue so shattering in its brightness and suddenness, so indescribable in its brilliance, as that of the little vernal Gentian. It is stronger than any man-made colour, while the blue of the rare little Eritrichium, the King of the Alps, is the very quintessence of the bluest of all skies, the sky of a summer evening when the sun is fast setting. They cannot but excite a wonder and an awe in us and the

more one knows about them the more wonderful do they seem. To me, in this mechanical age the qualities of invoking wonder and awe make a return to the plants of the mountains among my most valued experiences. The mountains, with their solitude from man and machines and their prodigality of flowers, bring an annual refreshment after a year's life spent in the cities, an experience which is the same, be the mountains Alps or Himalayas, Andes or Rocky Mountains.

At the opposite extreme lies the tropical jungle in which the prevailing tone is green and in which there is a prodigality of leaf and growth but in which one may walk for a day and see few flowers. Such tropical jungle, especially primary forest where the great trees leave less light beneath for the undergrowth, have also a majesty and a personality of their own, although in this case it is hard to distinguish the effect of any one plant. It is the effect of the whole and in the tropical forests I have never felt alone. Always there seems watching life around me, although this feeling of watching life conveys nothing of hostility. It is hard to describe in words. These jungle plants also have their adaptations to their environment, this time adaptations to an atmosphere saturated with moisture. The Orchids have aerial roots and an epiphytic habit so that each inch of space in the light is used. They literally perch like a bird on the branches of the trees, often a hundred feet or more above the ground.

Then it is noticeable that many of the leaves in the forest, particularly the young leaves, droop and have a finely developed and pointed tip from which drops of water fall at intervals. This may be considered as an adaptation which helps the plant to get rid of surplus moisture.

Then as we ascend in the tropics we come to that curious growth known as the moss forest in which the trees are dwarfed and everything is clothed in a thick carpet of soft damp mosses, an endless green sponge covering not only the earth but the branches as well, but not monotonous, as many of the mosses become orange and even crimson in their season while among them nestle many orchids and other exotic plants. This is the habitat of the giant Senecios and Lobelias of the East African equatorial mountains and also of the insectivorous pitcher-plants of Borneo and Malaya. I have been most fortunate in having seen both and there are few kinds of plants I have met which seemed to me to have more Personality, to seem more individual in their adaptations and appearance. Yet how marvellously fashioned they are! Here is the description of the first giant Senecio I met.

There he stood at a twist of the path, where it descended into a dip to cross a small stream by a rickety bridge; a veritable tree over twenty feet high, branched, gaunt, and with a certain pathetic, bizarre and indescribable look

of unreality as of an old man transported from another planet or age and set down to confront the present world. "Senex," indeed, means an old man, and these trees are veritable "Old men of the Mountains."

Later, as we ascended:

The trunks are twisted and contorted often into all manner of weird shapes, so that some become almost more animal than vegetable; they are surmounted by mops of foliage, like great lax cabbages. The leaves are very large, sometimes three feet in length, and of a rather fierce shade of metallic green. The old leaves do not fall, but remain attached to the tree, dangling as a dead, slowly-decaying mass around the trunk below the rosette. Sometimes they are so numerous that the whole trunk becomes a pillar of dead leaves with a central core.

Higher up in the Alpine moorland zone we found the giant groundsels flowering frantically. From the centre of the cabbage crown would emerge a vast spike, sometimes three or four feet high and branched repeatedly. The flowers of the higher species were very similar to those of the common English groundsel, except for size and number, but those of the lower species were always much more ornamental, having long rap florets (petals to the non-botanist) like the ragwort or yellow garden daisy. Some of these flowers would be an inch and a half in diameter, and one spike would bear a hundred or more, so that the effect was very striking.

Then the pitcher-plants of Borneo; here is a description of one of them. What marvellous workmanship have they developed!

Nestling against the tussocks of moss were the pitchers of the Nepenthes—Nepenthe, the old goddess of sleep and oblivion—and certainly it is oblivion for the many insects which find their way into the pitchers and are drowned there and slowly digested. The pitchers are beautiful; they are streaked and painted with a theatrical brilliance, their form designed by a Cellini endowed with a Machiavellian and wholly diabolical cunning.

The pitchers of *Nepenthes Veitchii* are large and resemble both in shape and colour the popular hybrid often seen in cultivation, and named after Sir W. Thistleton Dyer. It is a magnificent plant, a flamboyant beauty.

The pitchers are covered thickly with a down of pale pink hairs, while the lip of the mouth is prolonged upwards into a fan-like structure of extreme slipperiness, coloured with brilliant diagonal stripes of green and scarlet. They are often ten inches to a foot in height and four to five inches in breadth. Down the front from the mouth to the base are two fringed wings of pink or crimson hairs. The pitchers are borne on rigid stems which adpress them closely to the tree trunk. The stiff leaves also clasp closely round the trunk, as a man might clasp it with his arms.

Finally I would like to call to mind and leave with you the vision of the Magnolias, for they are perhaps my favourite genus, the flowers so beautiful in their purity and so thrilling in their size that one can never forget the sight of a fine tree of *Magnolia Campbelli*, the fine pink species of the Himalayas, or of *Magnolia conspicua*, the white flower-

ing species from the Chinese temples, and neither of these have I yet seen in their native habitats, but only growing in English gardens, where some of them have attained a great size.

PATRICK M. SYNGE

A NOTE ON THE ABOVE

Mr. Synge's approach in the above article is that of the true scientist, entering the temple of Nature with reverence, responding to the beauty and the mysteries of the plant world with wonder and with awe. His stimulating study does not go far, however, into the causes of the observed differences in character of genera and species.

"Natural selection," the popular formula of science since Darwin's day, describes fairly well the process by which the unfit are perpetually weeded out in the struggle for the means of subsistence and for security from environmental threats. Useful variations are obviously perpetuated by the surviving *élite* handing down to their descendants their organic characteristics. To explain many of the secondary aspects of organic evolution, moreover, physical causes, climatic, dietary, etc., may properly be adduced, but to explain the *origination* of the variations in the organisms themselves a deeper Cause, working in combination with those secondary causes, must be sought.

Can natural selection explain how the original modifications in composition and structure of the Alpine plants came about?—leaving aside the difficulties of accounting by it for the development of those flamboyant traps for insects which Mr. Synge describes, the pitcher-plants of Borneo.

The two chief rival schools of modern biology, Mechanism and Vitalism, are both partly and conditionally true, no doubt, but both are founded on false or incomplete premises. Mechanism posits soulless matter and nothing else, holding life to be an activity of a purely physical, chemical and materially analysable nature. It can account for highly complex neural and psychological responses, but it falls short of explaining the acts and motives of self-conscious man.

The Vitalist view, which has gained favour in recent decades, postulates a mysterious vital force *outside* of matter and controlling it, manifesting purpose, for example, through the power of regeneration possessed by plants and the lower forms of animal life.

Emergent Evolution, a third theory, is an advance on both Mechanism and Vitalism, while tending to do away with the contradictions between them. It rules out both soulless matter and superimposed intelligence, holding instead that, "as evolution proceeds, absolutely new possibilities arise from the com-

bination and permutations of originally existing potencies."

That our whole life is influenced by the plants around us, as Mr. Synge truly declares, becomes more comprehensible in the light of the ancient teaching of fertile and barren periods, when there is harmony or discord, respectively, prevailing between man and the lower kingdoms. When, it is said, the currents in the universal ether, in which every element is contained, "circulate in harmony with the divine spirit," our earth enjoys a fertile period.

The occult powers of plants, animals and minerals magically sympathise with the "superior natures," and the divine soul of man is in perfect intelligence with these "inferior" ones. But during the barren periods, the latter lose their magic sympathy, and the spiritual sight of the majority of mankind is so blinded as to lose every notion of the superior powers of its own divine spirit.

The nineteenth century with its predominantly materialistic science was such a barren period. It is encouraging that there has been in recent years a distinct trend away from materialism in modern scientific thought. The Panthêistic concept of a Universal Mind seems less impossible of acceptance as a hypothesis by the followers of science than it did at the beginning of this century. And it is in that concept, we believe, that the clue to the variation of species can alone successfully be sought.

Scientists like Sir Jagadis Chunder Bose, who demonstrated the existence of a "nervous system" in plants and an electrical rhythm corresponding to the heart-beat, have helped to bring nearer the wide-spread recognition of the truth which, as he said in his address before the Royal Institute in London in 1902, his ancestors had proclaimed on the banks of the Ganges thirty centuries ago:—

> Those who see but one in all the changing manifoldness of the Universe, unto them belongs eternal truth, unto none else, unto none else.

The ancient doctrine of the universality of life and consciousness, restated by Madame H. P. Blavatsky in modern Theosophy, is that there is One indivisible Intelligence which thrills through every atom. It is to this impersonal Intelligence, reflected in the subconscious intelligences pervading matter, that the variations can be traced. Madame Blavatsky writes:—

> The whole order of nature evinces a progressive march towards *a higher life*. There is design in the action of the seemingly blindest forces.

The very fact that adaptations do occur, that the fittest do survive in the struggle for existence shows, surely, that what is called "unconscious Nature" is in reality an aggregate of forces guided by intelligences of various grades. Under this doctrine, every plant has its own intelligence and purpose, feels and has a consciousness of its own. Every plant, moreover, has an elemental being of which it is the outward clothing.

To say that the plant possesses intelligence is not to claim that it has *human* intelligence or, indeed, a consciousness that man can comprehend, but only that limited phases of mental powers and functions as manifest in man are present in the plant—as they are foreshadowed even in the mineral kingdom. It is only to claim for the plant what one of the ablest zoologists in Great Britain, Prof. E. W. McBride, has claimed for the animal, that it "is not a mere piece of clockwork, but a centre of active striving. It rises up to meet the environment, and its effort alters its growth in every character."

But besides the force *in* matter, there is also a force acting *on* matter. The "patterning" habits of Nature cannot be explained without the concepts of archetypal forms and of impersonal guiding intelligences, agents of the Divine Mind, which in their turn direct the lesser "builders" or forces by which the design is carried out. As *The Secret Doctrine* puts it:—

> It is the "many" that proceed from the ONE—the living spiritual germs *or centres of forces*—each in a septenary form, which first generate, and then give the PRIMARY IMPULSE to the law of evolution and gradual slow development.
>
> Limiting the teaching strictly to this, our earth...there are centres of creative power for every ROOT or parent species of the host of forms of vegetable and animal life. This is...no "special creation," nor is there any "Design," except in the general "ground-plan" worked out by the universal law. But there are certainly "designers," though these are neither omnipotent nor omniscient in the absolute sense of the term. They are simply *Builders*, or Masons, working under the impulse given them by the ever-to-be-unknown (on our plane) Master Mason—the ONE LIFE and Law....That they work in cycles and on a strictly geometrical and mathematical scale of progression is what the extinct animal species amply demonstrate; that they act by *design* in the details of minor lives (of side animal issues, etc.) is what natural history has sufficient evidence for. In the *creation* of new species, departing sometimes very widely from the Parent stock...it is the "designers" who direct the new evolution by adding to or depriving the species of certain appendages either needed or becoming useless in the new environments.

The process is not always perfect; it shows gaps and flaws and even results oftentimes in evident failures, even sometimes in ludicrous manifestations, since those terrestrial spirits of Nature, who form the aggregated Nature, are differentiated, hence conditioned and imperfect. But the marvels which the processes of Nature so often achieve amply justify the reverence with which Mr. Synge approaches them.

A STUDENT OF THEOSOPHY

THE NATURE OF CREATIVE ART

[The article by **Shri K. S. Venkataramani** which we publish here, formed the major portion of the lecture that he delivered on January 22nd, 1948, at the Indian Institute of Culture, Bangalore, on "The Nature of Creative Art and the Function of Criticism." We omit here that portion which has already appeared in THE ARYAN PATH for January 1938, under the title "Criticism and Creative Art." Shri Venkataramani, besides editing the Tamil journal *Bharata Mani*, is well-known as a writer of English essays and fiction. Among his several books are *Paper Boats; Kandan, the Patriot* and *Murugan, the Tiller*.—ED.]

What is Life? What is Art? What is Criticism? These are questions that go to the roots of Life and Art. A careful and detached exploration of these processes will give us the very mystery of life, the pearl-like drop of dew that a blade of grass gives us in the morning sun. We know not how. None-the-less it is there to reflect in prismatic splendour the glory of the sun and the universe and the life that it bedecks.

If Life be the play called forth by the primal urge of evolution, Art is the great mirror that reflects this play of life and imprisons for joy and study the evanescent flow of life in its immortal mood. Art helps you in the same way in which a mirror helps you—enabling you to see yourself truly and well till you see All. Art and Criticism make the mirror to each other so that Life and Truth may be truly reflected and the Soul of Man led on proper flights to the footstool of God. So some of our greatest queries are centred round this grand inquiry into what Life, Art and Criticism are.

Let us first see what Art is, to know what Life is. Art, like Life, has one common messenger of God: Sound or Rhythm, the spoken or the written word. Even where the word is not the medium, Rhythm, the Soul of Sound, is the medium of all Arts. This Rhythm lies imbedded in Architecture, Sculpture, Painting, Music as well as Literature—as the Soul of Beauty. So Rhythm serves as the universal voice of all Arts and of Life.

Every Art has its own peculiar instruments of expression, through which the Rhythm is assembled and created. Architecture and sculpture work out the universal soul through hard and unyielding stones; painting, through fastidious colours; music through flimsy instruments or the difficult and taxing human voice; and literature through half-baked or hard-baked, overloaded and overused words. Literature has always to earn its life by the alchemic touch of the artist's own personality, changing the copper into gold and re-minting the words. Words either spoken or printed ultimately rely on the quality of sound and associative

ideas for their suggestive appeal to the mind and their literary quality. Sound, Vibration, is the original value as the source of creation, and the master craftsman in letters seeks to capture this rhythm through the sound value of words and the allusive enrichment they bring forth. The noblest passages of Shakespeare or Valmiki derive their vitality and suggestion of infinity mainly through the intricate or simple rhythm. The pure meaning of words in their individual or collective capacity plays but a very subordinate part.

Words, by birth, ancestry and tradition, are as hard as marble, and become smooth and shining only in the hands of a master craftsman. It is the problem of the personality of the creative artist to render this opaque material glowing and transparent by the transmuting touch of his own sincerity. Then only he liberates the imprisoned soul of the word and the soul of humanity. But what is sincerity? Feeling is its mother and its transmutation into another form at higher levels is thought. But, by a strange irony of fate, every time such conversion and storage take place in the intricate economy of human nature, the less powerful becomes the original impulse and the capacity to convert, in equal measure and with the same purity, feeling into thought. You become either a hardened cynic or a weakened sentimentalist. The creative artist, by his inborn *yogic* power, advanced still further no doubt by his own *tapas*, gains this magic power which is creative Art, to keep the feeling for ever fresh and unimpaired. Sublime thought is vision, like the flame that bursts from the fuel, and it gives one a glimpse of the rhythmic beats of cosmic life, the ultimate nature of reality, a glimpse of *Satyam* or God, the feeling of utter advaitic kinship with all life, the sense of perfect oneness. Pray remember that through all this intricate process of ascent of consciousness feeling is never extinguished. Once feeling is extinguished, the movement deadens, art languishes, words lose their magic touch and significance.

Let us then enquire why to man alone this strange gift of speech is given, why this choice blessing of words. Without it the animal kingdom lives a satisfied life, expressing in faultless style, though within a limited range, its own aims, passions and appetites. It is in order that man may lead a higher life. That he may widen the range as well as the quality of his consciousness, keep alive his receptivity, receive every kind of message in sunshine and in storm and, by sublimating his mode of experience, extend his consciousness till he knows the nature of reality. The gift of speech is an august step in evolution towards self-realization. The whole of life, from amœba to man, has been striving for this joy, craving for a perfect voice. For in its inmost heart it knows that vibration is life, that sound is *Brahmam*. To realize and to communicate however faintly that *Ananda* there can

be no apter instrument than the human voice. For words widen the range of *Swa-ani-bhava* and experience, create and involve the mind in a greater knowledge of itself. Hence it surrenders to the churning mind a subtler rhythm, a deeper vision of the *Atman*, of what is *Satyam* and imperishable. Feeling and sincerity carry this healing, renovating touch.

Let us now explore "words" from the point of view of authentic literary critics of the West. Sir Walter Raleigh in his famed essay on "Style" says: "A word is an operative symbol of a relation between two minds." This is hardly a complete definition, as it expresses only the objective relationship of the personality to the environment, and, as I will tell you later on, a great creative artist thinks of no audience; his Self, his inner Self, is the sole audience, and he writes for its joy and satisfaction. A word is as much a symbol of relationship between the Artist and his *Atman*.

How does this symbol operate? By associative memory, no doubt. But associative memory relies on conjuring up the reality behind a word only through the medium of sound vibration. Strictly speaking, every word suffers a kind of death every time it is used. And it is the problem of personality of the creative writer, or the literary artist, to change this ancient load of inheritance and uses into a golden symbol of something new, fresh and originating. That is possible only when there is some authentic experience in which the creative artist rejoices; he has to express that joy by charging this power into, and reissuing the old word with, a new stamp like a new king who has just ascended the throne.

Let us next explore what "Style" is. Just as a wall emerges out of bricks, style is the result of words. Buffon's definition, "that the style is the man" has all the merits which suggestive brevity always carries with it, especially when it is the nearest approach to Truth. It destroys the dual conception that is so fatal to a proper understanding of style, and reveals the mode of critical approach to it, emphasising the oneness of style with its matter. This definition keeps words in immediate touch with reality. Thoreau says:—

> Literary gentlemen, editors and critics think that they know how to write, because they have studied grammar and rhetoric; but they are egregiously mistaken. The art of composition is as simple as the discharge of a bullet from a rifle and its masterpieces imply an infinitely greater force behind them.

To Thoreau, style is an indivisible whole. Walter Pater says the same thing: "As a quality of style, soul is the fact" and truly the old idea that "Soul is form" is the key to the solution of the problem of style.

Sir Walter Raleigh says: "It is not what a word means but what it means to you that is of the deepest import." That is true. Surely the

vitality of a word depends on the degree of strength which you are able to project into it by your own personality. For purposes of trade and commerce and the inanities of daily life every word has no doubt a meaning attached to it almost as if it were by a statute. But it is really dead weight in the atmosphere of art unless the creative artist by his magic touch raises the dead and makes the word live by reflecting his soul.

Middleton Murry says that "a strong and decisive original emotion is the source of style." This would be true if not applied to the mode in which a writer assimilates his experience and returns it in art productions, but confined only to his choice of subjects. A decisive original emotion is valuable in selecting a particular subject and laying the plot and the foundations as best suits his experience. The decisive original emotion really decides only the choice of a subject and the birth of an idea in the vaguest forms of ecstasy like a racing cloud in the monsoon sky. It will not yield us the secrets of creative art.

Gustave Flaubert says: "It is impossible to detach the form from the idea for the idea only exists by virtue of the form." This is testimony indeed from one of the greatest and most fastidious and conscientious of artists. To a particular mode of experience as sensed and revealed by a creative artist every idea has only one word to convey it correctly and that is the unique word of Flaubert. It is not that the word is the same for all artists for all time. But to that personality, for every idea there is only one word, the unique word, to reveal the idea in its ultimate reality. So perfect is the fusion then between idea and form that it results in a perfect rhythm.

It is clear to my mind that the search for the word, the unique word of Flaubert, understood as above, is in essence the search for the vision of Truth. It is a search for reality, for *Satyam*. So sincerity eventually equates with Truth.

Creative art and Criticism are *one*.

To sum up finally: In any true view of great art, there is no audience except the artist himself. A master craftsman in his infinite absorption in his work, in his highest and loneliest hours of communion, never thinks of the audience. There is a complete annihilation of duality in the transcendental joy of *Swa-anubhava*, or self-experience and self-expression. The artist's soul is the audience as well as the auditor. Auditor and audience merge into one in the God-intoxicated, inspired artist. Matter and form become one. Sound and sense become one, as Kalidasa formulates the basic rule of literature and art in the opening stanza of *Raghuvamsa*. If these great conditions of art are not satisfied, the result is not creative art or literature, but mere commercial production, coming at its best under De Quincey's classification of

"literature of knowledge" and not of *power*.

Literary composition, all great art indeed, is one of the authentic modes of self-realization, releasing the flow of mind energy in rhythmic patterns, thus infusing greater tranquillity in human affairs. Art needs no ritual or ceremony but a profound sincerity of thought and feeling that detaches the gross body at the golden end of the pen and liberates the inner spirit of man to survey and comprehend to the full, and to compose the endless diversities and conflicts of life in this mysterious universe.

The great South Indian Sanskrit poet and statesman and Advaiti, Neelakanta Deekshatar's definition of the functions of art is the best to my mind and is quite in keeping with our own authentic traditions of Art and Life, always inseparable.

He says that "*Kavithai* itself is conceived as a *yoga-sadhana*." Self-expression in art is an authentic mode of self-realization—a yoga that transforms the mind energy into its higher forms till *ananda* is realized, a state where work is still dynamic but rhythmic, where the mind loses its lower accents and tones and acquires the higher. The restless, the predatory, the acquisitive and the selfish instincts of the mind are transformed into the peaceful, the non-predatory, non-acquisitive and selfless spontaneities of the soul and usher in a state and a society where the policeman is the individual.

Art conceived and executed as *yoga-sadhana* and not as shapely products for the gains of commerce, kills the *asura* qualities in man and liberates the imprisoned *Atma gunas* as outlined in the *Bhagavat-Gita*, thus slowly transforming the human into the divine in the ever-ascending spiral of human consciousness.

Art as *yoga* destroys the duality that erects the conflicting barriers and limitations of life and enables you to see the unity in diversity, the oneness of all life from amœba to man. This "vision splendid" is reached only when the restless and unsteady mind is slowly sublimated through rhythm, through the immersion of the mind in *Nadha-Brahmam* or rhythmic sound.

What is rhythm? Rhythm is the basic wand of creation. Rhythm is as creative as an atom bomb is destructive. The quest of all artists, the architect, the sculptor, the painter, the poet and the composer-musician is to contact on bended knees this goddess of Rhythm and have a glimpse through her of the nature of Reality or of God. For rhythm is vital to perception and vision. Rhythm gives the yogic mind, the mind without attachment, but still active in the wake of its duties; the mind which works but still desires not the fruits of action, the mind which does *nishkamya karma* spontaneously.

Pray, remember that Sound is the first-born of creation and Rhythm the first-born of Sound. Rhythm is the corner-stone of cosmic life. It is the root source of all construc-

tive energy which, in the *leela* or play of creation, interlocks itself into the rhythmic pattern and the till now impregnable fortress of the atom and the molecule, the vivid crystallization of energy into matter. Science, in the innocence of its ignorance of the true cosmic process, is seeking light and knowledge by the back staircase, knowledge of creation through destruction. But we are releasing this imprisoned energy in the atom through the wrong way.

Flood water, if canalized, irrigates; otherwise it inundates and destroys. Atomic energy as released through science is destructive; released through art as a *yoga-sadhana* it divinizes the ascent of man and the whole of life.

In conclusion—Rhythm is as creative as the atom bomb is destructive. It is an enrichment of the totality of consciousness and not a mere accumulation of cyclopedic knowledge. Creative art is a *yoga-sadhana* whose highest fulfilment is in the Path that it shows towards self-realization. Self-expression based on rhythm and *Swa-anubhava* gently takes you on to self-realization, like the river to the sea, for all her lazy windings. That is why rhythmic activity based on self-experience is so vital to the individual. It never destroys, but integrates. So truly *Kavithai* is a *yoga-sadhana* and the test is, it should take you to the footstool of God—give you *Brahma-Gnayanam*, self-realization, the Highest Knowledge. Otherwise it is not creative art.

Art and Criticism, under this selective conception of a great ideal, become the noblest striving of man, work that is worship at the most exalted level, seeking Divine Grace and Joy in a dynamic daily surrender.

I already see the faint streaks of the day struggling against the heavier darkness of early dawn. I feel sure that we will soon learn to release the atomic energy in rhythmic patterns of love, spreading over the diverse races of the world now in conflict, chaos, sorrow and suffering—but not without the help of a free India, the cradle-land of religions and civilizations. The world will learn the way to true peace and love only when India takes her rightful place among the nations and assumes once again her cultural and spiritual leadership in human affairs. Atomic energy released by the poet and the yogi and not by the scientist will save the world.

K. S. VENKATARAMANI

THE LOGIC OF THE LOIN-CLOTH

[**Shri Gurdial Mallik,** long connected with the Visva-Bharati at Santiniketan, is a frequent and valued contributor to our pages. Contentment with little, the voluntary renunciation of the non-essential, has long been recognised as helpful to aspirants to the spiritual life. It is, however all the spirit, the inner attitude, with which possessions are renounced or held that counts. Saint Francis's "Lady Poverty" and the benevolent Lakshmi are not opposed. Renunciation is, indeed, sometimes an easier course for a man than holding in trust and administering wisely the wealth which under Karma is his. Simplification of life is good but, as the Buddha wrote: "Even though a man be richly attired, if he develops tranquillity, is quiet, subdued and restrained, leading a holy life and abstaining from injury to all living beings—he is a Brahman, he is an ascetic, he is a Bhikkhu." This article was written before the tragic death of Gandhiji.—ED.]

Every nation has its own logic of life and not seldom it is summed up in a symbol. Thus, there is a series of such systems of thought: the logic of the Fire, the logic of the Flute, the logic of the Lotus, the logic of the Lyre, the logic of the Cross and the logic of the Crescent.

There is, however, one particular point of view which is common to all these various philosophies. It is the stress on "circular" simplicity. And it is this aspect of the logic of life to which the writer of the present short essay would like to give the name of "Logic of the Loin-cloth."

In the modern age Gandhiji is the principal exponent and example of this special school of logic. He has taken to it chiefly under the compulsion of the complexities and confusions of the times in which he lives, though today he is *en rapport* with it; nay, in raptures over it, it having become the very breath of his being. What does the loin-cloth stand for? The best way to answer the question would be first of all to eliminate what it does not signify. What is farthest from its connotation is the concept of the *pseudo*-logic of the loin-cloth, illustrated in the life of the ascetic who, to save his loin-cloth from the ravages of rats went in for a cat to kill the rats, then for a cow to supply milk for the cat and finally for a plot of land in order to grow grass for the cow. The result was a concatenation which changed overnight his so-called independence of the world and its ways into a slave-like dependence on it. For, as the conclusion of the story in question has it, the ascetic was not content only with the growing of grass for the cow; before long he became a cattle-holder as well as a cash hoarder!

The *real* loin-cloth represents a certain set of values. First, the

acquiring or owning of only such possessions as are indispensable to the fulfilment of one's own *dharma;* secondly, some honest labour with one's own hands for morally earning one's bread by the sweat of one's brow, irrespective of other avenues of income; thirdly, intellectual integrity; fourthly, synthetic spirituality; and fifthly, an undying faith in the perfect justice of the Divine Law in its million-faceted, manifest working, despite the apparent contradictions thereof in the outer world.

Now, Gandhiji's life is an unending effort to express these ideals. He has no wardrobe, and no bank balance. He has his spinning-wheel. His honesty of purpose is proverbial, though often people do him grievous wrong by mistaking his "inconsistency" (as they call it) between what he said or did yesterday in the light of truth as he knew it then and what he says or does today, having come upon some additional data during the intervening twenty-four hours for carrying on his continuous experiment in the laboratory of Truth. His Rama is no longer the Ramachandra of Ayodhya and of the Hindus; his Rama is of all, for all and in all. Notwithstanding the presence and performance of what is not good in the world around him, his faith in the goodness of the Good Law persists almost to the point of his proclaiming, "Vasudeva is everywhere."

Once India's present Premier, Pandit Jawaharlal Nehru, in a flash of ideological inspiration, characterized *khadi*—the hand- and home-spun cloth,—as "our livery of freedom," though it is a matter of shame and sorrow that today that livery has been stained with blood shed by brothers. In the same way, the loin-cloth may be described as the livery of simple, sincere, severe, strenuous, spiritual and synthetic living in the service of humanity—in short, the loin-cloth is the livery of Life (with a capital L).

Our artificial and artifice-loving civilization, atomized and egoistic, machine-made and money-mad, must sooner or later turn the corner. Then the hour will strike for humanity's taking earnestly and intelligently to the logic of the loin-cloth in solving the problems and perplexities of individual as well as of collective existence.

For the logic of the loin-cloth is the logic of Life, lived *alfresco*, open to the four winds of Heaven, informed with the fragrance, the freedom and the fullness of the soul, and in the perpetual presence of the ever-awake Eternal.

GURDIAL MALLIK

NEW BOOKS AND OLD

THE RUSSIAN MESSIANIC IDEA *

This is a luminous and illuminating book which will add to the great international reputation of its author, not in this case as the interpreter of history, but rather as the spiritual diagnostician of the Slav soul. And as it is apparent that we have to share this terrestrial globe with some hundred millions of Slavs, it is important that we should strive to understand the forces which animate and shape the Soviet lands to-day.

Russia, says M. Berdyaev, took in the eighteenth century a rehash of Voltaire, and he ends a brilliant historical sketch with these words of St. Alexander Nevsky: "God is not in power but in truth," adding, "The tragedy of the Russian people lies in the fact that the Russian authorities were not true to those words."

The central thought that preoccupies this philosopher as he contemplates his own people is their messianic character, their innate religiosity. "Messianism," he writes, "is almost as characteristic of the Russian people as it is of the Jews." He stresses, too, the contradictions of the Russian character, its savageness and gentleness; its simplicity, its complexity. And he finds in some part the explanation in the situation of Russia between East and West at the confluence of two streams of world history, observing:

> The Russian people is not purely European, and it is not purely Asiatic. Russia is a complete section of the world—a colossal East-West It unites two worlds, and within the Russian soul two principles are always engaged in strife—the Eastern and the Western.

He sees the quality of the Russian soul as the reflection of the immensity and amorphousness of the Russian land —the absence of categories, the blurred social outline from which elements rise and burst like bubbles that are the resolution of spiritual distresses, of an abiding *weltschmerz*.

This examination of the "Russian Idea" is localised in time in the nineteenth century, "the century that achieved interior freedom," the century that "was a period of intense activity in spiritual and social enquiry." And, again, quoting Chaadaev, the first Russian philosopher of history:—

> We do not belong to one of the great families of the human race; we do not belong either to the West or to the East, and we have no tradition either of the one or of the other. Standing, as it were, outside time, we have been untouched by the world-wide upbringing of the human race.

Thus Russia, it seems, offers an unknown potential, since her future can not be predicated by a reading of her past. We cannot say that her source is Athens or Rome, or ancient Cathay. She is, as it were, *sui generis*.

Contemporary with Chaadaev was that remarkable Russian, Pechovin, who became a Roman Catholic monk and who foretold, with prophetic insight, the trend of the world, namely,

* *The Russian Idea*. By NICOLAS BERDYAEV. (Geoffrey Bles, London 18*s*.)

that mankind moves towards a tyranny over the human spirit from which there will be no shelter anywhere. "Pechovin believed that Russia, together with the United States, will inaugurate a new cycle of history" which is a thought for Messrs. Stalin, Vyshinski and Molotov.

Those chapters of this book which deal with the great literary figures of the last century that arose in the Russia of the Czars are about as fascinating as may be imagined. And often it is by the little anecdote that this author throws the bright light upon his subject which illuminates character as no detailed analysis can do. For example, that which he tells of Belinsky, as Turgeniev told it, of the all-night session after which some one talks of food and Belinsky cries, outraged: "We have not yet decided the question of the existence of God, and you want to eat!"

M. Berdyaev places Belinsky among the first of those who shaped the soul of nineteenth-century Russia; Belinsky, who asked why it should be more absurd to believe in the Kingdom of God than in man's power to achieve an earthly Utopia. No Western cultural influence, writes M. Berdyaev, transcends that of Hegel, whose philosophy receives still the imprimatur of the contemporary godless U. S. S. R. State's approval; which is curious, since Hegel's notion of philosophy was the idea of God.

Space precludes any detailed references to the analyses of the characters of the great literary figures of the nineteenth-century Russian scene, of Tolstoi, Turgeniev and the rest. They personify that which most distinguishes the Slav soul from the rest of humanity, namely, its preoccupation with sin and salvation, its capacity to suffer, its will to aspire. All these were, fundamentally, profoundly religious men.

In particular, Dostoyevsky, who emerges as the prototype of the contradictoriness of the Russian character, swinging from the extreme Left to the extreme Right, and emerging in the end as a theocrat. These analyses are not literary valuations so much as estimates of the reactions of great literary men to their social environment. It is interesting to learn that Dostoyevsky foretold the coming of Communism; that he linked the metaphysical depths of the Russian conception of social justice with Russian messianism. It is indeed strange that a people so saturated in religious feeling should have erected the first Godless State on earth.

Of the Soviet of today, M. Berdyaev has this to say:—

> This messianic idea of Marxism which was connected with the mission of the proletariat, was combined and identified with the Russian messianic idea. In the Russian communist revolution it was not the actual proletariat of experience which was in control but the idea of the proletariat, the myth of the proletariat But the communist revolution which was also the actual Russian revolution was a universal messianism, it aimed at bringing happiness and liberation from oppression to the whole world. It is true that it established the greatest oppression and annihilated every trace of freedom, but it did this under the sincere impression that this was a temporary means which was necessary in order to give effect to its highest purposes.

Because it denies the worth of the individual man this system stands condemned, in the view of this great thinker, as in the opinions of millions of lesser men.

GEORGE GODWIN

Albert Schweitzer: The Man and his Mind. By GEORGE SEAVER. (Adam and Charles Black, Ltd., London.)

There are several biographies of Dr. Albert Schweitzer, who is probably the world's greatest many-sided genius of the present day. Last year alone there were three books published and this one is one of the best I have read. The first part deals with Dr. Schweitzer the man and his work in various fields and the second part is a searching analysis of his philosophy as revealed in his writings. The first paragraph more or less summarises the book:

Albert Schweitzer is probably the most gifted genius of our age, as well as its most prophetic thinker. A Doctor four times over—in philosophy, in theology, in music, and in medicine—he was earning three of these distinctions while in his twenties, at an age when most men are still serving their apprenticeship in one, and for him they are but incidental to the classic contributions which he has made to each of these subjects. What is rarer still, his practical achievements and manual skill have kept pace with his scholarship: a surgeon, a self-taught architect and builder, an agriculturist, an organist and a consultant in organ-craft, he has further proved his ability as an administrator in founding, organizing, and maintaining a hospital in the tropics. As an independent thinker, he foresaw the collapse of Western civilization at a time when sociologists were confidently heralding its advance, and at the same time he was proposing a deeply-considered remedy for its eventual restoration.

Dr. Schweitzer has compressed into his life the achievements of four or five lives. He had unbounded energy. Like Napoleon, he could go on for days with the minimum of sleep. He was thorough in whatever he undertook. As a theologian, in addition to holding a doctorate degree, being pastor of a church and principal of a theological college at Strasbourg, his *Alma Mater*, and writing books, he found time for music, in which he was one of the top-notch men and one of the finest interpreters of Bach. He was invited all over Europe to give demonstrations in music. He was so thoroughgoing that he would not play on an organ unless he had spent hours in getting acquainted with the instrument. He loved the fine old organs of Europe and it was a labour of love for him to clean, dust and repair those on which he was to play and he brought out the best that the organ was capable of producing.

As a philosopher, he is one of the best interpreters of Immanuel Kant. His books, such as *The Quest of the Historical Jesus, Paul and his Interpreters* and *Civilization and Ethics* prove to us his catholicity of taste in philosophy. In his later years, amidst pressing hospital work and hospital building, he found time to delve into Indian philosophy and to write *Indian Thought and Its Development*. Dr. Radhakrishnan devotes a whole chapter to refuting Dr. Schweitzer's ideas but George Seaver says that Radhakrishnan's criticism of Dr. Schweitzer's appraisal of Indian thought is based on a misunderstanding:—

This is not by any means to claim that Schweitzer is always right, he would be the first to admit that his ideas are open to correction. When his friend Father Andrews, acknowledging the fairness of his conclusions as derived from a study of Indian sacred texts, urged that personal contact with India itself might modify them, Schweitzer answered: "You have lived with the Indians, I have only read about them; your judgment is perhaps the truer."

When Dr. Schweitzer determined to go out as a missionary to Lambarne in Africa, most of his friends thought that he would be burying his talent in Africa. But subsequent events have

proved that Africa gave this great man the opportunity to bring out latent qualities.

His work in Africa was uphill work. His mission-board did not fully back him up. He had to fight the native superstition against Western medicine. He had to build his own hospital. The people among whom he worked, somewhat like us in India, considered all manual work *infra dig*. Seaver quotes his own words:—

> In the middle of September we get the first rains, and the cry is to bring all the building timber under cover. As we have in the hospital hardly a man capable of work, I begin, assisted by two loyal helpers, to haul beams and planks about myself. Suddenly I catch sight of a Negro in a white suit sitting by a patient whom he has come to visit. "Hullo! friend," I call out, "won't you lend us a hand?"
>
> "I am 'an intellectual' and don't drag wood about," came the answer
>
> "You're lucky," I reply; "I too wanted to become 'an intellectual,' but I didn't succeed."

He had to find his helpers, both doctors and nurses. Some of them, though enthusiastic, did not have the robust frame of Dr. Schweitzer to stand the rigours of the African climate.

His interpretation of Christ at Ogowe had to be different from what he had learnt in Germany. He taught that Jesus was a man of his time with a limited mind and understanding. He preached Jesus as a new influence who prepared men for an ethical interim period to anticipate the future. Schweitzer preached and practised a new "reverence for life." This reverence he showed not only to birds, monkeys and deer but also to trees.

Dr. Schweitzer is a truly great man and George Seaver's book gives us a further insight into his life. The book is well worth reading by every one.

K. APPASAMY

Mass Man and Religion. By E. G. LEE. (Hutchinson and Co. (Publishers), Ltd., London. 16*s*.)

This is not an easy book to read. Again and again the reader finds himself compelled to reread whole passages to get a clear idea of what the author is trying to say. This is partly due to a certain lack of lucidity in the style, partly to occasional misleading punctuation, but probably most of all to the fact that the author is still struggling to clarify his thesis to his own mind. One feels as one reads that one is listening to a mind thinking aloud rather than presenting clear-cut conclusions. This, though it makes the reading difficult, detracts not one whit from the worth of the book. Indeed, it rather enhances it and any reader who genuinely makes the effort to read and understand will not go unrewarded. On the contrary, he may well feel, with this reviewer, that he is reading the most important and significant book that he has read for a very long time.

Put briefly, the central thesis of the book is this: Mankind, not for the first time, has reached a major crisis in its history; old, long-satisfying myths have become untenable and the old ethical sanctions have lost their binding force; men, restless and unhappy, missing they know not what, either turn to the invention of new myths in their endeavour to conserve the truth behind the myth; or, shutting their

eyes to the truths which have caused the crisis, they cling blindly and stubbornly to the old myths which have become unintelligible and incredible to the majority. The latter is what organised religion, always the conservator and custodian of old things, tends to do. This is what organised Christianity is doing, for the most part, in the Western world. But these old myths and formulations no longer have significance for the average man today, and so the churches get steadily emptier and men in their thousands, seeking for something to take the place of the old myths, invent new ones. And since the outstanding characteristic of modern man, as compared with his forebears, is his consciousness of himself as part of a community, or a cog in a great machine, rather than as an individual, inevitably the new myths take the form of community and State. But religions with these myths as their centre are self-destructive, like all idolatrous religion. For idolatry means the worship of the symbol instead of the thing symbolised. The State or the community, as an object of worship, is as horrible and devouring a monster as any of the "false gods" of old It demands the utmost heroism and sacrifice from its worshippers, not in the interest of some absolute value which it symbolises, but in the interest of its own life and being.

It is this loss of the sense of something ultimate and absolute behind the myth, that is the prevailing spiritual disease of the modern age. Man has lost touch with the intangible and the infinite and it is this which has led to the wide-spread feeling of "dis-ease" and uncertainty "as if, somehow, with all his mighty powers, modern man has lost his way." He tries to get rid of the feeling of uncertainty by plunging deeper into community life, seeking more and more to identify himself with the mass and to believe that only the simple factual things are real. But without success, for "life's essential problems lie beneath personal relationships," and are not simple and factual but complex and intangible. Only in the depths of the individual spirit can a real understanding of the mystery of life be obtained. And there, in the lonely grandeur of the individual spirit, must contact be made with the Absolute which is behind all myths.

It is impossible in a short review to do justice to this book—its surging pressure of thought, its heroic refusal either to turn back to the old securities or to admit defeat, the forceful and reasoned logic of its arguments, and above all the mystical insight which sees through and beyond the problems of the present—all these things will carry their own message to the reader.

Perhaps the following paragraph may be allowed to summarise the author's thesis in his own words:

> The occasion of crisis cries for the triumph of faith, and faith within crisis must always construct the utterly new There is no way back, for what existed in the past has been destroyed in its historic form, there is only a way forward to the future where a new historic form with a new range of spirit must be created to possess the new vision of the Absolute.

MARGARET BARR

Science Today and Tomorrow (Second Series). By WALDEMAR KAEMPFFERT. (Dennis Dobson, Ltd., London. 12*s.* 6*d.*)

Living under the shadow of future atomic warfare men today frequently decry the impact of science on their lives and assign the blame, for what is really due to their own shortcomings, where it in no way belongs.

Only the ignorant deny the debt that modern civilization owes to scientific invention. Without the blessings of technical and industrial development we should still be living in the literal "darkness" of the Middle Ages. It is only because of what science has accomplished that the ordinary working-man's home of 1948 possesses many luxuries that a century ago were denied to Kings.

The impetus of war has, undeniably, always brought about an amazing speed-up of invention. Ideas that in peace time lie dormant for lack of capital are, during war, financed and exploited by Governments which never suffer from shortage of money when instruments of death are needed.

At the same time it would be wrong to believe that it is only war that causes inventions to be made. There is ample proof that scientists, international in their outlook, are determined that they will resist the pressure of war-mongers, and are already uniting to try to prevent attempted misuse of their discoveries.

In this book Waldemar Kaempffert has outlined the influence of war on research, industrial and social life. Not only does he review the past scientific discoveries which gave us our great industries, many of which originated during the stress of war, but he has also looked to the future and from the inventions of today forecast some of the developments of tomorrow.

Science has made us *blasé* in that we take so many of the wonders of life for granted. But we are savages in comparison with the man of the future. Kaempffert paints a delightful picture of the home of 2050 when the magic wand of "synthesis" has transformed our lives. House-cleaning by hose indoors and out, suits of synthetic material pasted together with waterproof cement and fireproof fabrics of every kind offer the housewife a care-free life.

It is a favourite pastime of popular scientific writers to predict the life of the future and this book is a useful addition to former works. The chapter on "Science and World Unity," however, seems the most thought-provoking, formulating as it does the design of a World Scientific Commission with the "deliberate purpose of raising all countries to a single high economic level, of giving all peoples a common outlook and preparing them for the acceptance of a single political order."

Kaempffert's ideas are worth closer study. His scheme might well be the only logical outcome of an association of scientists driven by governmental demands to unite in refusing to prostitute their talents. The possibility of abolishing war by law is surely fantastically remote!

A. M. Low

The Personality of Man: New Facts and Their Significance. By G. N M. TYRRELL. (Pelican Books, Harmondsworth, Middlesex, England. 1*s.*)

"Normal consciousness" might well be substituted for "consciousness" in

defining psychical research as "the scientific study of human personality beyond the threshold of consciousness." The value here claimed for psychical research as an antidote to materialism is incontestible, challenging as it does through its discoveries in the paranormal not only the uniqueness but even the centrality of the material universe.

Something apparently transcending space and time is found working in man's personality, of which genius and mystic realisation are among the higher expressions.

Mr. Tyrrell's compendious survey includes the laboratory experiments with their evidence for extra-sensory perception and non-inferential foreknowledge, but he also recognises that non-metrical experiments, if the type of inquiry demands them, can be no less scientific. Nature may be questioned but not coerced and "we can have the customary type of scientific control only at the price of paddling in the shallows."

He is quite open-minded but so fully convinced of telepathy that he tends to overwork it as the explanation of extra-sensory perception and foreknowledge, sensory hallucination and mediumistic communications. He is, moreover, predisposed towards communications from the dead to explain the last-named, while conceding the possibility of other explanations. He cites cross-correspondences in automatic writing that seem indeed to point to a directive intelligence behind the scenes, but to its nature the investigators are without a clue.

Mr. Tyrrell castigates the general scientific resistance to facts that will not fit into the existing scheme:—

> One might have expected that, to a man endowed with true scientific curiosity, the merest hint of telepathy would act like the scent of battle to a war-horse. But the scientist does not behave in the least like a war-horse. He behaves much more like a mule: neither pushing nor pulling will move him.

But if the scientist is blinded by his preconceptions, is not also the psychical researcher who denies any serious flaw in his group's records? Dr. Hodgson as a young man made a complete fiasco of his *ex parte* examination of the phenomena deliberately produced by Mme. H. P. Blavatsky. Underwriting by his blanket endorsement Dr. Hodgson's prejudiced report, Mr. Tyrrell is logically forced to omit Mme. Blavatsky's writings from his extensive bibliography and to forgo the clues to his puzzles which they offer. Among those clues may be mentioned:—

(1) The Astral Light, a supersensuous medium surrounding and interpenetrating the earth, the medium for telepathic interchange and the register of past and present—and even future in so far as the causes of future effects are already determined—a factor necessary for the explanation of foreknowledge as also of psychometry.

(2) The astral body of man, interpenetrating the living physical body and surviving it for a time as the shell, in turn cast off by the real man but retaining a record of his life which can be tapped by mediums and sensitives.

(3) The dual nature of man, mortal and immortal, many mediumistic communications of the higher type being ascribable to the medium's higher nature.

(4) A dual set of senses, physical and superphysical.

(5) The inaccessibility of the immortal man, in a subjective state between his lives on earth.

(6) The possibility of deliberate direction of occult forces by the trained will.

(7) The grave dangers of physical mediumship especially and of forcing the development of paranormal powers, as by inducing, as Mr. Tyrrell proposes, "the right psychological conditions in the most promising types of individual" : Mr. Tyrrell is wrong in blaming sensitives for their reluctance to submit their powers to test.

On the whole, however, this book of nearly 300 pages is outstanding for instructiveness and clarity and for the author's open-minded attitude—up to a point.

E. M. HOUGH

The Secrets of the Heart; Selected Works. By KAHLIL GIBRAN; translated from the Arabic by ANTHONY RIZCALLAH FERRIS and edited by MARTIN L. WOLF. (The Philosophical Library, Inc. New York. $4 75)

Who can reveal the secrets of the heart? Perhaps, Love. But it is the very nature of Love to express itself through self-effacement! The throbbing heart, Kahlil Gibran writes, is like a "bird flying in the spacious sky of love....It is like a vase replenished with the wine of the ages that has been pressed for the sipping souls."

And, finally, there is the inexhaustibility of affection akin to that of the apparel of Draupadi—that symbol of the spirit and sanctity of Love.

But, Kahli Gibran says also:

> The secret of the heart is encased
> In sorrow, and only in sorrow is
> Found our joy, while happiness serves
> But to conceal the deep mystery of life.

In the poems and meditations of which this book is made up—and these belong to the earlier period of his life —Gibran sings in the main of the sorrow of Love and the love of sorrow.

> ...he
> Who is scared and cleansed once with his
> Own tears will remain pure forevermore.

His attitude is always: "I can no longer act as barrier to genuine and eternal love, embraced by the enfolded arms of God." Hence he feels a stranger in the world, in which people are the "slaves of life," burning incense before the idol which is "naught but earth fashioned by Satan and erected upon a knoll of skulls."

And who is this Satan? The creator, sustainer and saviour of the church and the clergy, who trample upon the ignorant by keeping them away from the love of light. As Satan here says sarcastically to the Reverend Father, "Do you not realize that you will starve to death if I were to die?" And the mystic-poet reminds the priest that

> Jesus was not a bird with broken wings;
> He was a raging tempest who broke all
> crooked wings....
> He came to make the human heart a
> temple and the soul an altar, and the
> mind a priest.

There is an atmosphere of all time about his penetrating insight into, and exposition of, the mystery of existence. His idiom has the irony and edge of Truth. And as one lays aside the book one seems to hearken to the echo of the teaching of the ancients in the words of Amena Divine, "...he who sees his real self sees the truth of real life for himself, for all humanity, and for all things."

G. M.

Hindu Psychology. By SWAMI AKHILANANDA. (Harper and Bros., New York and London. $2.50); *Cross-Roads of Science and Philosophy*. By ATINDRANATH BOSE (D. M. Library, Calcutta. Rs. 4/-)

No two books could be more unlike than these to all outward appearance yet in their depths so completely at one in regard to their ultimate aim. The former probes the inner self to discover therein the secret of all existence, human as well as a-human; the latter subjects the achievements of the human mind in the fields of science, philosophy and sociology to unsparing critical analysis. The former is psychologically motivated; the latter is inspired by sociological considerations. But both find in the loftiest spiritual attainments of India the only safe and trustworthy bedrock for anchoring the hopes and aspirations of bewildered humanity in the present crisis.

Swami Akhilananda subjects Western psychology to searching analysis, and reveals its defects in aims as well as in methods. Objective study of bodily behaviour and of the structure and function of the mind has its legitimate rôle, no doubt, in modern science. But man's whole nature is not exhausted by such a study. Beyond the body, and beyond the mind, too—there is the SELF, the unchangeable reality. The approach to this *self* is through the superconscious, unknown to Western psychology. The goal of this pursuit is the realisation of the oneness of self and all other selves with the Universal Self. To one who has attained this goal the secrets of matter, mind, life and society stand revealed completely, and only he is competent to be a leader in the modern world. Every other leader is an apt example of the blind leading the blind. *Hindu Psychology* should be studied by those who believe that psychological knowledge is the monopoly of the West.

Dr. Atindranath Bose is in search of safeguards and direction for "power" which has "the dangerous propensity to kill its master." Can the safeguards be found in ethics, values and religion? Can religion be rationalised into a safe guide for knowledge and power towards supreme good? It can, and the means thereof are found by Dr. Bose in a surprisingly novel and vigorous re-interpretation of Hindu thought.

Dr. Bose surveys first the vast panorama of European philosophy, and finds that none of the *'isms* open "the sweeping vision to encompass the manifold truth or reality of existence. They also lack practical value." The author then turns to Dialectical Materialism, and gives a penetrating and devastating scientific analysis of this semi-mystical political dogma which wears the guise of a ravishing siren, but is a hollow shell emitting poison.

Finally Dr. Bose seeks refuge in Indian thought. His vigorous mind excavates the "lost heritage." He holds that the worst tragedy that has overtaken Indian culture is the loss of "the huge mass of positive, pragmatic knowledge embedded in the Vedas and Upanishads" Their rational, empirical, social doctrines should be resuscitated. In them lies hope for the world today.

A challenging work, this, meriting careful study by scholars and those longing to become leaders.

P. S. NAIDU

The Huang Po Doctrine of Universal Mind. Translated by CHU CH'AN. (The Buddhist Society, London. W. C. 1. 2*s.* 6*d.*)

The origin of the Dhyāna sect is obscure, but its tenets may have been first formulated by Bodhidharma, the last of the twenty-eight Indian patriarchs, who came to China about 520 A.D. He declared that religion was not to be learnt from books, but that man must seek and find the Buddha in his own heart; that real merit lay not in works, but solely in purity and wisdom duly combined. The well-known scholar Hu Shih is inclined to discredit the Bodhidharma tradition, and thinks that the writings of his successors are forgeries of a later date. Chu Ch'an, the editor and translator of the present treatise, takes a middle view: his opinion is that dhyāna, "meditation" or "concentration," was always held to be essential by Buddhists, but that in course of time such activities as good works, the reading of sūtras, and other observances, came to be regarded as of equal or even greater importance. The teaching of the early Taoist sages, however, predisposed many Chinese thinkers in favour of dhyāna pure and simple, and hence this form of Buddhism found ready acceptance throughout the country.

The aim of all Buddhism is to attain enlightenment by coming to realize the falsity of distinctions and the identity of opposites in the Absolute (or Universal Mind), and the followers of most Buddhist sects are trained to progress slowly towards this end, through a multitude of reincarnations. The peculiarity of the Dhyāna sect is that it provides a short cut for those who are capable of taking it. 'Since we are already one with the Absolute, all that is necessary is to become suddenly aware of that oneness. This, it is held, will immediately put an end to the chain of cause and effect which is responsible for our continued rebirths.

That is a very brief summary of Chu Ch'an's preliminary remarks on the teaching of Hsi Yün, who lived on the Huang Po mountain in Kiangsi during the ninth century. How different this teaching was from the popular Buddhism of his time soon becomes apparent. Acts of charity, he says, may be performed on occasion, but only for their own sake, without any idea of reward, or even enlightenment, accruing therefrom. Now, any colophon to a Buddhist sūtra such as we find in the manuscripts recovered from Tunhuang will show that the whole purpose of copying these sūtras is the acquisition of merit (which may be transferred to others), leading to rebirth in a higher plane than the present.

The translator has not only acquitted himself well of a difficult task but has also supplied much illuminating commentary of his own.

LIONEL GILES

The Great Fog, and Other Weird Tales. By GERALD HEARD. (Cassell and Co., Ltd., London. 8*s.* 6*d.*)

Mr. Gerald Heard is an expert story-teller. His sense of atmosphere is uncanny, he has a flair for the eerie and the bizarre, and he has quite a few choice instruments in his technical armoury. The murderer in 'The Cray-fish' is one of the most ingenious of criminals; the feline hero of 'The Cat, I AM' is a queer Mephistophelean con-

coction; 'The Swap' and 'The Rousing of Mr. Bradegear' are disturbing blends of fact and fantasy; and 'Vindicae Flammae' is somewhat of a macabre foot-note to Dostoevsky's 'The Grand Inquisitor.' The remaining four pieces, for all their weirdness, have a core of serious purpose which leaves the reader wistful, and more than wistful—hopeful! 'Dromenon' is an attempt to describe the world-stair, the higher rungs of consciousness, what Sri Aurobindo has called 'the kingdoms and godheads of the greater life.' Sylvester Shelbourne has an extraordinary experience in a Gothic cathedral, and he is made to realize that Gothic is 'more a rite than an architecture,' that it is indeed 'a therapy in stone.' In the three brilliant futuristic studies—'The Great Fog,' 'Wingless Victory' and 'Eclipse'—Mr. Heard seems to be preoccupied with the fate of Homo Sapiens. Thanks to the atomic bomb and the other marvels of this Age of Technology, we are veritably heading straight towards Annihilation. Is there no hope for the future, then? The Penguins' "Shangrila" in 'Wingless Victory' is a Utopia —where man has failed, the Penguins would appear to have succeeded! In 'The Great Fog," Nature obligingly takes away Man's present unlimited freedom of movement; in 'Eclipse,' Nature strikes mankind partially blind; and either way, Homo Sapiens learns a lesson in humility. The 'fog' relieves him of his present fever and fret, and the 'eclipse,' by blinding him, makes way for a rich social life, and even the blind, seeing inwardly, become 'seers' like the bard-poets of earth's nonage. Certainly these four stories grip the reader as stories; but they do something more, they articulate as well a pertinent message for our fear-haunted times. Power without vision has been our ruin; and when we have learned our lesson in humility, once more the Great Ordainer, giving us back movement and sight, may tell us: "Try again. The Second Flood is over. Go forth and replenish the earth, and this time remember that you are all one." Do we need another 'Flood' than Hitler's war to reinforce the penance or reiterate the message?

K. R. SRINIVASA IYENGAR

The Story of Jawaharlal as told to Kum Kum. By SHAKUNTALA MASANI. Illustrated. (Geoffrey Cumberlege, Oxford University Press, Indian Branch, Bombay. Rs 3/8)

A more delightfully written biography for the child reader than this would be hard to find. The author's spirited and clever drawings are not the smallest factor in its charm. Children in India, where Jawaharlal is a household word, will have an initial advantage in approach, but any child will be fascinated by the story and must unconsciously absorb, along with the hero's boyish pranks and the fanciful adventures of the animal friends of his prison years, something of the inspiration of quiet courage in the self-forgetful service of a noble cause.

It must, however, be regretted that Mrs. Masani implies that the youthful Jawahar's ardour for Theosophy had made him for a time "a self-conscious little prig." What Jawaharlal contacted was a somewhat narrow expression of neo-theosophy, and it was not surprising that he soon parted company with it. We feel certain that genuine Theosophy could have given much of light and of steadying strength for the walking of the difficult and often lonely path which he has trodden and has still to tread.

E. M. H.

Ātmabodha or Self-Knowledge. Edited by SWAMI NIKHILANANDA. (Sri Rāmakrishna Math. Mylapore, Madras 4. Rs. 4/-)

The *Ātmabodha*, a short but highly important text of the Kevalādvaita school of Vedānta, is ascribed to Śankarācārya. As this treatise gives the fundamental teaching of the Vedānta in sixty-eight easy and melodious verses, it became very popular and several editions of it appeared in India and Europe. The oldest (1852) was by Fitzedward Hall. The present edition by Swami Nikhilānanda of the New York Rāmakrishna-Vivekananda Centre contains the original Sanskrit text with a literal English translation and copious notes, based on the traditional interpretation of the Vedānta. Contemplation on a verse of this Self-Knowledge every day will surely bring the much-needed spiritual solace and peace to an individual troubled by the worries of this too materialistic world.

The Appendix contains sixteen popular hymns to Śiva, Viśṇu, Bhavāni and other Hindu gods and goddesses, also ascribed to Śankarācārya, and truly remarkable for their lucidity, their melodious diction and their devotional fervour. The accompanying metrical English translations, though not always literal, have faithfully preserved the spirit of the original.

The 150-page Introduction is a feature which greatly enhances the value of this edition. It gives in an easy style an exhaustive exposition of the doctrine of Absolute Monism or Kevalādvaita Vedānta as taught by Śankarācārya and his learned followers. It can be recommended as a suitable handbook to any one seeking an easy but authoritative introduction to the great Vedāntic philosophy.

The book ends with a glossary of Vedāntic technical terms with clear and concise explanations.

N. A. GORE

The Holy Heretics. By EDMOND HOLMES. (Thinker's Library, Watts and Co., Ltd., London. 2*s.* 6*d*)

Nothing becomes so quickly tedious as records of atrocities, a generalization that will be confronted at once by the curious vitality of such books as Fox's *Book of Martyrs*, which is composed of little else.

The heretical sect which flourished over a long period of time in the Middle Ages, and spread from the Balkans to Languedoc, was subjected to a wholesale massacre by the Church during the Papacy of Pope Innocent III, a fanatical and ignorant pontiff rather than a sadistic criminal, but the late Mr. Holmes, in his balanced, objective survey of this strange movement, does not expatiate upon this aspect of his story as too many who have written upon it have done. He prefers to present the reader with all any one but a specialist needs to know of these people who were, in fact, far better Christians than the professors of the orthodox faith who fell upon and slaughtered them.

The massacres by those who were incited by the Church against the Cathars, or Albigensians, annihilated these sectaries, but slaughter is no remedy against undesirable or undesired ideas, and the cult of these fanatics —and they were fanatics—had an influence upon European civilization and upon the doctrines of the Church that has been glossed and put out of sight by those who preferred to forget its origin.

What was the central doctrine of this Church? It was that of dualism, not unlike the teaching of Mani in many respects, and in its acceptance of metempsychosis, bearing some resemblance to that theology which Socrates is reported by Phædo as having set out in the short hours before his death. The Cathars believed in transmigration —a link with Buddhism.

Not one God but two, a God of goodness, and a God of evil, that was the doctrine. And two worlds, separate and divided: The world of the Evil One's creation, the world of men and beasts and vegetation; and that other, immaterial and of the spirit. Neither God being omnipotent, creation was envisaged as pursuing the path of endemic war. That is a crude presentation of the creed of Cathars, but it must suffice here.

Though they were accused of every imaginable abomination, there would appear to be plentiful historical evidence that they imposed a rigid moral code upon their adherents, a code in striking contrast with the profligacy of the orthodox priesthood and of society during the centuries when the cult flourished.

The Cathars were exterminated, but their teaching has left upon Christianity a mark that must remain so long as such rites as extreme unction are deemed to possess supernatural power.

For many readers this small book will open up a very wide vista of that blood-stained story which is the history of the Roman Catholic Church.

GEORGE GODWIN

Letters of Sri Aurobindo. (Sri Aurobindo Circle, Nair Hospital Compound, Bombay. Rs. 6/-).

Sri Aurobindo's approach to, and his ethics and "economy" of, Yoga are often briefly described as "divinisation":—

> This yoga is not a rejection of life or of closeness and intimacy between the Divine and the Sadhakas Its ideal aims at the greatest closeness and unity on the physical as well as the other planes, at the most divine largeness and fullness and joy of life

And the Divine has three aspects: (*a*) It is the Cosmic Self or Spirit that is in and behind all things and beings; (*b*) It is the Spirit and Master of our own being within us; and (*c*) the Divine is transcendent Being and Spirit, all bliss and light and divine knowledge and power.

Man's contact with this Divine in its three aspects is through absolute self-surrender, which means opening one's own consciousness, through the cultivated quiescence of the physical, vital, mental and psychic parts of his nature, to the superconscient. But the path is uncharted and the progress to this outpost, within the individual himself, of the All-Knowing Spirit is beset with dangers and difficulties. The teacher, in the *Letters* under review, has given not only the *raison d'être* of the latter and pointed the way to their removal, but has also given a map of the meandering region of the Spirit as well.

The letters have been classified under eight headings. The followers of the Path will therefore find in these *Letters* the requisite direction at every turning, ascent or descent or digression in their journey and, taking heart, continue their quest. For from them they will know the why and wherefore of the ways and wonders of the Spirit.

G. M.

ENDS AND SAYINGS

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

The first Resolution passed at the postponed Constructive Workers' Conference, held at Wardha from March 13th to 15th, over which Gandhiji was to have presided, rightly placed the blame for his assassination on " wrong education and narrow communal ideas which foster hostility and discrimination between man and man. " The eradication of the communal poison from India's social life was recognised as the most pressing problem.

The most important outcome of the Conference was the setting up of the Sarvodaya Samaj, a unique organisation, tenuous on the organisational side and yet committed to a concrete aim :

To strive towards a society based on truth and non-violence, in which there will be no distinction of caste or creed, no opportunity for exploitation and full scope for development... for individuals as well as groups

A strong point of the Samaj is its freedom from a rigid frame-work. It is a purely advisory body, maintaining a register of server members It is not designed as an executive body because its founders recognise the danger taught by the history of previous reforms in which the spirit of the teacher has been smothered in the dogmatism of his surviving followers. The Samaj specifically disclaims the rôle of interpreter of what Gandhiji's teachings meant, while encouraging their study and practical adoption. Wisely, the only bond between the members is to be their common faith in his teachings and the effort to apply them.

A committee was set up to co-ordinate the constructive organisations working along the lines of Gandhiji's programme, in consultation with them. They are not isolated lines of effort. The promotion of inter-communal friendship, the removal of untouchability, the promotion of cottage industries, of basic education and of village sanitation, and relief work for refugees, tie in with each other and with the numerous other lines mentioned in a Resolution of the Conference. The way is left open for the indefinite expansion of the lines of effort as the constructive programme expands and deepens.

At the Conference Shri Vinoba Bhave raised the issue of pure and non-violent means to secure even a lofty end, which Gandhiji had so often stressed. Pandit Jawaharlal Nehru agreed in principle, but pointed to the statesman's difficulties in applying the principle strictly in practice. As a Minister, he said, though he did not want war, he had to talk about preparations for war. Maulana Abul Kalam Azad probably expressed the mind of the Conference when he declared

that the mind of India was ill and the only remedy to remove that illness was the one prescribed by Gandhiji, in trying to administer which he had laid down his life.

The wide-spread unrest and intransigeance of Indian youth, the legacy doubtless of the excitement of the Freedom struggle, was recognised at the Conference as a danger. Pandit

Nehru wondered what had come over youth. "Do they think they can snatch power by drills and dandas?" If we believed in these methods, he warned, our freedom might not last long. That menace should be met to a great extent by the decision of the Conference to organise a "Shanti Sena" or Peace Service and "Shanti Seva Dals," to create peace and good-will so that communal disturbances might not arise. If communal riots occurred the duty of the members of the Shanti Seva Dal would be to throw themselves unarmed between the fighting forces, thus reducing the intensity of the clashes. This programme should appeal especially to the gallantry and courage of youth and should go far to bring about the necessary atmosphere of peace.

We hope that by the first Annual Mela of the Sarvodaya Samaj, to be held on the anniversary of Gandhiji's martyrdom, the concerted moves against the communal menace will already have shown tangible results.

The Indian Parliament adopted on April 3rd a significant resolution denying to any communal organisation the right to engage in any activities other than those essential for the *bona fide* religious, cultural, social and educational needs of the community, excepting by an amendment educational and social activities for outsiders.

In accepting this resolution which should effectively ban communal politics, Pandit Nehru said that, while the combination of ethics with politics had been adopted in principle, there could be no doubt that "the combination of politics and of religion in the narrowest sense," was "a most dangerous combination and must be put an end to."

He mentioned forcefully in his speech the larger and deeper democracy in terms of which people were thinking today. It was the accepted policy of the Government, for example, to lessen the big hiatus between those at the top and those at the bottom of the ladder.

People, I suppose, will differ to some extent always—all human beings are not equal in the sense of ability or capacity—but the whole point is that people should have equality of opportunity and that they should be able to go as far as they can go.

He thought that external props, like the reservation of seats in the Legislature, would permanently help the unfortunate less than would "real educational, cultural and economic advance, which gives them inner strength to face any difficulty or any opponent." He felt that the less reservation of seats was provided in the Indian Constitution the better. He was convinced that in an independent State, a minority which sought to isolate itself injured not only the State but, even more, its own interests.

The mover of the resolution, Shri Anantasayanam Iyengar, brought out in his speech that the divorce of politics from religion was in the interest of the religion itself.

All great prophets had preached the brotherhood of man But once a political complexion was given to religion, there was an end to all progress in that religion.

Pandit Nehru's broadcast from Delhi on April 4th in connection with the Chicago University's round-table radio programme aptly came a few days after Shri Vinoba Bhave had emphasised in a speech at Rajghat the wholesome influence that a peaceful nonviolent India could have over the nations heading for catastrophe.

Of the many crises that faced humanity today, Pandit Nehru said, perhaps the greatest was that of the human spirit, but it could be resolved by trying to rid ourselves of fear—that ignoble emotion leading to blind strife, —and basing thoughts and actions on what was essentially right and moral.

He summarised Gandhiji's contribution to world peace. He had taught the positive efficacy of non-violence for the peaceful solution of international differences. "He showed us that the human spirit is more powerful than the mightiest of armaments." He had applied moral values to political action and insisted on the inseparability of ends and means. Impractical? Other methods had failed repeatedly and "nothing can be less practical than to pursue a method that has failed again and again."

It was the essence of the ancient teaching of Karma that Pandit Nehru gave when, after referring to the terrible destiny which, it almost seemed, drove humanity to ever-recurring disaster, he added: "We are all entangled in the mesh of past history and cannot escape the consequences of past evil."

There was no remedy for the world's sickness other than World Government. He had no doubt that it must and would come. But he felt that there was something essentially lacking in our approach. It might not be possible today to ignore human limitations or even to rule out war altogether, but, he said:—

I have become more and more convinced that so long as we do not recognise the supremacy of the moral law in our national and international relations, we shall have no enduring peace. So long as we do not adhere to right means, the end will not be right and fresh evil will flow from it. That was the essence of Gandhiji's message and mankind will have to appreciate it in order to see and act clearly.

It is encouraging to find a paper of the standing of *The Hindu* coming out strongly against the death penalty for murder. Its leader of March 29th, based on the Criminal Justice Bill before the British Parliament, reviews the general provisions of that penal reform bill and its amendment which proposes to suspend capital punishment experimentally for five years.

"The case for abolition, as it has been presented in the Commons, is an extremely strong one," remarks the editor, who mentions the statistical evidence for a decline in the murder rate where the death penalty has been given up, the encouragement which a sensational trial may give to unstable people to commit murder, and the fact that people later proved innocent have been executed. There are many more which might be adduced, including the brutalising of those concerned in the execution, the denial of a chance to reform and the untoward effect upon society of the release of an active and often malevolent potency or influence which is none-the-less real for being mental and emotional in character. The leader concludes:—

The whole debate has attracted great public interest in Britain and should be carefully studied by those in this country who are anxious that the death penalty here should not be imposed for murder but only for treason against the State.

We deplore this exception as opening the door to Fascist tyranny. The blood-baths of Germany and of Russia should have taught us all that "Off with his head!" is not the right solution for our differences. It is all too easy to see a traitor in a political opponent. The India of Gandhiji cannot too soon

discard capital punishment altogether —and also its only less degrading and hideous congener, whipping, which sets at naught the dignity of man as man.

Dr. Arthur Blakeslee, well-known plant geneticist, was an American Delegate to the Indian Science Congress which met at Delhi early last year and later lectured in several cities. He sums up his "Impressions of India" in *The Scientific Monthly* for February 1948. More people are eager for others' frank opinion of them than altogether relish it when given. It is gratifying that Dr. Blakeslee generously felt that he got more here than he gave in adult education. It comes, however, as something of a shock to read that he became convinced that Indians were not mentally inferior as he had been led to believe. It puts us, nevertheless, in a suitably chastened mood for the constructive criticism which Dr. Blakeslee offers. The greatest fault he could find with Indian scientists, he writes, was "a certain disinclination to use their hands." He found in their "lack of appreciation of the dignity of manual labour as well as [in] the caste system ...a great handicap to their technological advancement."

Perhaps as valuable a thing as any that I held Indian scientists with whom I had conversations was that I helped my wife wipe the dishes in our own household The willingness to do—even at times the necessity of doing—things with one's own hands would be one of the best lessons, I feel, that could be learned by Indians who visit our country.

Americans have, no doubt, an advantage in that respect, thanks to their pioneer and democratic tradition and the scarcity of servants in their country, but respect for any honest toil is not peculiar to Americans. Tolstoy was convinced of the importance of manual labour to mental peace—a view which subsequent psychologists confirm—and laboured on the land and as a bootmaker. Mediæval India had her tradition of the dignity of work. Was not Kabir a weaver, and Namdeo a tailor? And have we not had in our day the teaching and example of Gandhiji? We must repudiate the distorted standards that judge the dignity of a man by his work, and set up false distinctions between hand labour and white-collar posts.

Happily Dr. Blakeslee returned to America "with a great enthusiasm for our Indian friends and a strong feeling that India is a land of great potential power."

We welcome the decision of those responsible for resuming the publication of *Harijan*. Its suspension was understandable but its resumption assures us that a sincere and steadfast endeavour is to be made to sustain the great work of Gandhiji. Shri Vallabhbhai Patel on behalf of the Trustees opens the first new number, of 4th April 1948, announcing that the serious responsibilities of the Editor are to be borne by that tried servant of the country—K. G. Mashruwala. As a close and intimate friend, follower and co-worker of Gandhiji, we doubt not that Shri Mashruwala will discharge his onerous duties with the fearless intellectual honesty mellowed by sympathy, insight and brotherliness which is characteristic of him. His editorial in this issue, "With Trust in God," strikes the note of his policy: it is to bring the country to God—"We have run away from Him." Readers of THE ARYAN PATH are familiar with Shri Mashruwala, whose contributions have graced its pages; the latest of these was in our April issue. We greet our esteemed old friend on his assuming the grave responsibility of the editorship of Gandhiji's *Harijan*.

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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GREAT IDEAS

[Gandhiji's assassination has naturally taken people's minds to the heroic death of Socrates, who was given the hemlock in 399 B.C. Between the teachings on non-violence of the two Martyrs, there is a resemblance. The scholarly world is generally agreed that Socrates was born in this month of June. It is appropriate, therefore, to reprint here the following from Plato's great dialogue entitled "Crito."—ED.]

Socrates: Again, Crito, may we do evil?

Crito: Surely not, Socrates.

Soc.: And what of doing evil in return for evil, which is the morality of the many—is that just or not?

Cr.: Not just.

Soc.: For doing evil to another is the same as injuring him?

Cr.: Very true.

Soc.: Then we ought not to retaliate or render evil for evil to any one, whatever evil we may have suffered from him. But I would have you consider, Crito, whether you really mean what you are saying. For this opinion has never been held, and never will be held, by any considerable number of persons; and those who are agreed and those who are not agreed upon this point have no common ground, and can only despise one another, when they see how widely they differ. Tell me, then, whether you agree with and assent to my first principle, that neither injury nor retaliation nor warding off evil by evil is ever right. And shall that be the premiss of our argument? Or do you decline and dissent from this? For this has been of old and is still my opinion; but, if you are of another opinion, let me hear what you have to say. If, however, you remain of the same mind as formerly, I will proceed to the next step.

Cr.: You may proceed, for I have not changed my mind.

Soc.: Then I will proceed to the next step, which may be put in the form of a question: Ought a man to do what he admits to be right, or ought he to betray the right?

Cr.: He ought to do what he thinks right.

THE CASE FOR THE PHILOSOPHICAL APPROACH

[**Prof. H. D. Bhattacharya,** who makes out here a strong case for the modern world's need for philosophy, has for many years headed the Department of Philosophy at Dacca University, where he is Dean of the Faculty of Arts and Provost of Jagannath Hall. He presided over the Lucknow Session of the Indian Philosophical Congress in 1944 and has been President (1945-1947) of the Indian Psychological Association. He is undertaking editing work for a new and revised edition of *The Cultural Heritage of India* for the Ramakrishna Mission.—ED.]

It would be idle to deny that Philosophy is still regarded in many quarters as equivalent to obscurantism, undue optimism or else calm resignation, flight from reality, unpracticality (sometimes to a ludicrous extent) and indifference to worldly happenings. Coupled with these in the popular concept are the ungainly features of intellectual conceit, social aloofness or shyness, excessive introversion and incapacity to understand and appreciate the beauties of nature and the values of social existence. With his head always in the clouds and dabbling in things unseen, the philosopher has no eye for the events that constitute the process of the universe or the elements that go to the making of nature and its variegated show. Unnecessarily sceptical about matters of fact and unduly dogmatic about things supersensible, cautious and critical to a degree, raising a dust and then complaining that he cannot see, a philosopher is an object of pity, if not of scorn. Where a robust faith would have been a blessing and enabled him to adjust himself to his physical and social environment, the canker of doubt and disbelief saps his strength of mind and makes him hesitant and ineffective.

All these limitations follow, it is urged, from a mistaken sense of personal capacity. A wholesome conviction that there are limits to human knowledge and even to human presumption would have curbed much useless thinking and needless speculation. If philosophers had possessed the humility of Socrates and taken pride not in their ability to know all things, but in their knowledge that they did not know, they would have been spared much futile thought and they would have concentrated more on the practical side of human existence and devoted themselves to social good. To be an *ignoramus* does not mean to be an *ignorabimus*—to try to gain the utmost knowledge within permissible limits may involve a tacit belief that certain spheres are beyond the boundaries of knowledge but it does

not necessarily betoken an attitude of despair regarding the possibility of knowing anything at all. Just as a child knows much less than an adult and yet knows something, so also we may gain greater insight into the nature of things as we advance in civilisation; but to this we must tag on a proviso that human capacity has its limits and omniscience is for ever denied to man. When, therefore, the philosopher claims to be the spectator of all times and places and arrogates to himself absolute knowledge, he is forgetting his own finitude—with that initial ignorance he is attempting to pose as omniscient. A salutary sense of human limitation is the only corrective of that supercilious attitude which is responsible for the contempt into which philosophy has been brought by its professors.

It is indeed true that a distinction can be drawn in this regard between those who make extravagant claims on behalf of human capacity and those who acknowledge its limitations. Those that thought that men were only a little lower than the angels and were made in the image of God naturally extolled their reasoning capacity and believed that the gate of all knowledge was open to the persistent knocker. According to them, mysteries existed only to be solved. The classic taste refused to admit that Reality was not rationally articulated or that human reason was not governed by the principles that ruled the articulations of Reality. Once, therefore, we got an insight into the nature of the operation of our own reason we should know the nature of things absolutely, for both were identical in their essential character. Man was himself a sample of reality—he could find within himself all the information he wanted regarding the nature of reality. No wonder, therefore, that some philosophers should have built up a world-system by a close analysis of their own thought-system. Ignoring Bacon's warning that Nature was to be interpreted and not anticipated, they laid down certain *a priori* rules which they were confident Reality would follow in its evolution and articulation. They thus went to the length of enunciating a philosophy of nature based on *a priori* speculations in the fond hope that since Reality was governed by rational principles it was bound to conform to the laws of human thinking. Unfortunately for them, Reality refused to follow their neat scheme, the contingent and the irrational claimed equal share with the necessary and the rational in its operation, and the obvious limitations of human knowledge were forcibly brought to the cognisance of philosophers. Poetry has its own place in the scheme of human learning, but it cannot take the place of science which deals with hard facts. So also the philosophies of Plato and Spinoza, Śankara and Hegel are delightful in their daring characterisation of the nature of the Ultimate; but to hope that they would tally with facts as observed by us or en-

able us to guide our lives in this stern world of facts would be fatuous.

The other class of philosophers, therefore, attempt to keep closer to facts and start with the assumption that men are a little above the beasts and that, just as in animals the element of reason is very much at a discount, so also in men sense is far more important than reason in determining the nature of things. Woe unto him who forsakes the sensible in favour of the supersensible! There would have been much less bickering and much less bootless quest of truth if philosophers had been more modest and recognised their affinity with the beasts which live by their senses and are guided by their instincts and impulses. Let us confess that the only essences of things are their character-complexes—the groups of qualities revealed to our senses, and let us not pry into the hidden nature of things which is for ever beyond our gaze. Plato complained of worldly people as only playing with shadows —let us confess that these shadows are the only substances that we can know. Let us take pride in the fact that, starting as animals, we are able to look before and after, to conserve our past and to anticipate our future. That we have been able to go beyond biological heredity and establish a social heritage is an achievement of which we, as human beings, can be legitimately proud.

By discovering laws, forming concepts and planning ideals man has outstripped the entire animal creation and in a way conquered the ravages of time.[1] But in this he has not pretended to go beyond experience in any true sense, nor has he claimed to have reached the stage of finality or necessity in any of his conclusions. Probability is still the guide of his conduct and harmonious living the ideal of his existence. The adjustment of internal relations to external ones is, as Spencer pointed out long ago, the objective of all knowledge and action. It is obvious that there is scope for relativity in this procedure, for the environment may change and the animal may evolve new powers—in both cases a reorientation would be needed to regain the lost harmony. Life has to be run on pragmatic considerations though the instrument of adjustment will naturally vary according to the stage of evolution and the kind of environment to which adjustment is desired.

The Philosopher's case is that this admission is to be pushed relentlessly to its end. Even admitting that things sensible form the touchstone of reality, scientists themselves, who have slavishly followed the empirical or experiential method of enquiry, have been impelled by the necessities of their own logical thinking to transcend the sensible and to discuss things supersensible. Our

[1] See the writer's presidential address before the Indian Philosophical Congress, Lucknow, 1944, on "Conquering Time." (*The Philosophical Quarterly*, Vol. XX, No. 3, October, 1946)

astronomical beliefs are not in line with our sense-experiences—the size, position and date of the luminaries of heaven are astronomically, not visibly, fixed. Things in the gross seldom give an accurate idea of the ultimate constitution of the universe; in any case they are not self-explanatory. Mathematics is playing an increasingly important rôle in the determination of the nature of things, even though it has meant a jettisoning of much in them that is of great human value. Sound, colour, taste, smell, temperature and all the other secondary qualities that make up the enjoyable aspects of nature disappear in the process of mathematical treatment, and even touch has no meaning in the subatomic, or even the atomic, world, though extension is supposed to persist somehow as an assumption or a presupposition.

What space is in itself science is not interested in, or capable of, discussing—that also leaves a case for philosophy. Time that makes process possible and similarity of configuration, without which no comparison or generalisation could have been made and no laws of any being established, are taken for granted, or as a matter of course, by the scientist. The *why* of these things is beyond the scope of his enquiry. Similarly, the *whence* and the *whither* of things do not interest him—he is interested merely in the *how* of the world process. As for the *what*, he takes the seeming of things at their face value until forced by the necessities of thought to enquire into their being: to him appearances and essences are identical and substantiality can be reduced without remainder into its qualities, and qualities are dependent upon relations, *e.g.*, the rose appearing as red to the eye, soft to the touch, fragrant to the nose, etc., of a being endowed with sense-organs similar to those of men.

What relations are in themselves; how and why things get related or whether they were always related and, if so, why; whether being related they become something other than themselves are rather recondite questions. Similarly difficult is the problem of the constant grouping of qualities which leads us to postulate an underlying substance holding them together. As usual, the scientist quietly assumes these facts without caring to explain them. The fact of knowledge, for instance, causes no headache to him although philosophers have been sorely exercised over the problem as to how mind can know matter, and what exactly is revealed of matter when we have a sensation. They have even gone to the length of suggesting that perhaps in the last analysis mind and matter are not two opposed substances facing each other but opposite poles into which an aboriginal experience, which is neither mental nor physical, breaks itself. The philosopher has attempted to establish an organic connection between different types and orders of experience and to explain their

etiology.

The philosopher has done something more. Seeing that in every field the sensible fails to be self-explanatory, the philosopher has been obliged to assume the existence of the supersensible, not in the sense in which scientists understand the term but in the sense of some ultimate principle which gives the sensible its meaning and existence. If the botanist or the zoologist feels that the physico-chemical forces do not sufficiently explain the phenomena of life, he has to assume that life is a different category from matter. If he finds later that life at its higher stages begins to be accompanied by mind, he admits the independent character of mind. But why matter should be transcended by life and life by mind and whether matter without an impulse towards life and mind ever existed in reality or whether an immanent or pervasive presence is pushing things towards a better organised and more valuable system the scientist, if he restricts himself to the domain of science, does not feel impelled to ask. Is the world process an aimless wandering of material elements in the course of which integrations and disintegrations take place but no end is aimed at or achieved? Or do all changes and movements imply an imperfection in the world-order to be remedied in time by better organisation, surer guidance, and pursuit of an ultimate objective?

It is obvious that these philosophic quests supervene upon scientific endeavours and light upon unexpected problems. Why being rather than non-being? Why becoming rather than mere being? Why evolution rather than mere becoming or change? Who will answer all these obstinate questionings of the soul? It is not claimed that the answers that the philosophers have given to many of the problems raised by them have been either uniform or satisfactory; but in philosophy the raising of a problem where none seemed possible or necessary is a greater achievement than the finding of an answer. Whether the world could be reduced to mere ideas or even to illusions, or whether space, time, causality, substance, etc., could be regarded as impositions of the human mind upon the manifold of sensibility, or whether Space and Time could be hyphenated into a single Space-Time, or whether the world could be claimed to be necessary in the life of God as God in that of the world—these and kindred speculations certainly challenge the complacent attitude of the ordinary man, and the scientist is similarly startled to learn that "conservation of energy" is an *a priori* category of thought depending upon the inability of the mind to bring being and non-being into agreement by supposing that being could cease to be and that non-being could pass into being, or that no transmission of energy is possible from one object to another, as that would involve keeping energy without a support for an infinitesimal point of time as

it jumps from one object to another, which is impossible, or that the ultimates of science are only fictions or postulates of the mind, and not realities at all.

But there is not only an intellectual but also an emotional significance in the philosophic approach to a problem. We are more interested in individuals than in groups, more in groups than in communities, more in communities than in humanity at large and more in mankind than in animal creation. The greater the range of our sympathy the more dispassionate do we become in our valuations of the immediate and the individual. Things get valued against the background of the whole and against the whole of space and time, and thus a revaluation or even a transvaluation of all values takes place in the philosophic mind. As the emotional entropy reaches its maximum and all things become equal to the philosopher, he becomes detached; thus he gains equanimity and detachment through sameness of attitude to all things. He is not elated by success or depressed by failure; to him misery in one part of the world is equivalent to that in any other part, including his immediate neighbourhood. The renunciation that the Yatis (wandering mendicants) practised was born of detachment from localities and personalities. The stoical indifference to personal pleasure and pain, the endeavour to go beyond good and evil and extreme sensitiveness to the misery of any creature both proceed from the spirit of detachment from and sameness with all creatures, including oneself. The first person singular number has been the greatest obstacle in the way of realising impartiality and indifference—to know this self and its failings, to cultivate the art of self-discipline, to practise self-expansion on a cosmic scale through sympathy and service, and to make others, with whom the self is identified, understand themselves through precept are some of the objectives of a philosophic mind. To discover and disseminate life's meaning and life's ideals in the context of the whole and to present a blue print of reality on which men might plan their lives may be said to sum up the philosophic approach to the universe.

H. D. BHATTACHARYA

A NATURALIST LOOKS AT SIN AND REDEMPTION

[The plea for harmlessness which the American naturalist **Dr. Alexander F. Skutch** makes is in line with the best thought in India, ancient and modern. The Buddha put succinctly the thesis here presented, some 2500 years ago. In the " Canto of Flowers " in the *Dhammapada* we read : " Just as a bee, having collected honey, flies away, in no wise injuring the colour or the fragrance of the flower, so let a Muni (Sage) dwell in his village. "

This essay throws new light upon the cryptic saying in the *Book of Job :* " For thou shalt be in league with the stones of the field ; and the beasts of the field shall be at peace with thee. " Right use but not abuse of Nature's bounty must be the way to harmony and sympathy between man and his younger brothers in the lower kingdoms. The abjuring of cruelty in our dealings with them, ending the blood-sports which rightly our author strongly condemns, would not only betoken greater reverence for life, it would also be a step towards greater justice and mercy towards our fellow-men.—ED.]

The sense of sin, or the feeling of inherent guilt in living, has troubled many of the most devout and pious of men. The Hebrew theologians invented a myth to explain the origin of sin, but to the student of Nature it seems sufficiently obvious without any myth. It is simply that no creature can exist without doing harm to other living creatures. This is the essence of sin, and so long as we continue to live we cannot escape it.

Daily we destroy living beings to serve as the food without which we must perish. We do least evil in this direction when we eat fruits, which are made to be eaten ; they are the plant's enticement or reward to those who disseminate its seeds, and fail of their purpose unless they are eaten. But even if we could limit our diet strictly to fruits, the world is so full of hungry mouths that in eating fruits we deprive other creatures that need them, thereby doing harm to living beings —which is sin. And when we kill to eat, our sin is so much the greater.

Not only in filling our insatiable stomachs do we sin. The warmer parts of the earth so teem with life that we can hardly take a step without crushing or maiming the ant and the worm—the devout of certain religious sects of India always carry a broom and sweep the way before themselves, to avoid trampling the humble beings that swarm in the dust. The lamp by whose light I write attracts many a small winged being that foolishly quenches its tiny life in the flame. The land that I occupy, the fields that I sow, were taken away from wild creatures that as prior occupants had a better right

to them. And, since competition is always keenest between the members of the same species, each of us occupies a place in the world that but for us would be taken by some other man, who might well make better use of it than ourselves.

In the sense in which we now use the term, even plants are sinners. Hardly one of them attains any considerable stature without crowding out, overshadowing and starving for light or water other seedlings which had started hopefully to grow up beside it, and might have displayed their blossoms in the sunlight if the ruthless competitor had been absent. Each larger tree must count by hundreds or thousands the poor victims of its spreading boughs, which have deprived them of the light that is the life of green things. Perhaps the only plants which exist without sin are those of extreme hardihood which grow high up in the mountains on the edge of the eternal snows, where nothing else can survive. Yet even here it is likely that a number of seeds fell into the same crevice in the rock, where there was room for only one or two to reach their full development; and the hardier ones crowded out their weaker neighbours.

Thus neither we nor any other creature can exist without daily and hourly committing the kind of sins that all our best moral teachings and all our laws are directed against—injury to our neighbours, which in the larger sense are all other living things. This is the original and ineluctable sin. Is there no redemption from it?

To a naturalist, it seems that the only redemption from the sin inherent in living is through becoming something more noble, more worthy to exist, than those other beings which we must deprive of life in order to continue to live ourselves. Unfortunately we have only our own human and fallible standards of what is worthy and noble; yet we must make use of the best we have, with the faith that these standards spring from the depths of Life itself.

Consider a great tree with massive trunk and wide-spreading boughs, which imparts majesty to the whole landscape, seeming to gladden the earth with its presence; which offers a grateful shade for men and beasts and birds, and safe concealment for their nests amidst its foliage; which at the due season brightens all the surrounding area with its blossoms, and later satisfies many a hungry mouth with the largess of its fruitage; whose massive limbs provide firm support for many a graceful fern and many a bright-flowered orchid plant. We know that as it grew up and spread out its branches the great tree unavoidably overshadowed and suppressed neighbouring saplings and plants of other kinds, yet we feel that, in being the kind of tree it is, it has in large measure expiated the crimes inherent in its manner of growth and development.

Consider a bird brilliant in plumage and melodious in song, that delights the eye and soothes the ear, that brings life and joyous movement into the the woodland which without it would be solitary, and gloomy. We know that to sustain life the bird must each day devour a great number of hapless insects and other small creatures; yet we feel that the bird is so much more beautiful, so much nobler than its victims, that by being such a bird it redeems itself of the sins which it must continue to commit so long as it lives.

Men, with their extensive and varied requirements of food, raiment, housing, transportation and entertainment, must come into competition with a great variety of other living beings as well as with each other. The most considerate and the gentlest of them can hardly avoid being great sinners against their fellow creatures. Even the hermit in his lonely cell can scarcely live free of sin. We cannot hope to become majestic in stature and fruitful like a tree, or so beautiful and songful as a bird. To redeem ourselves from sin we must strive first for intellectual and moral nobility, "to become beautiful in the inner man," as Socrates expressed it. We must pass through life diffusing good-will and kindness to all creatures rather than hate and destruction. So in a measure we can compensate for the evils inseparable from our mode of life. The redeemed soul of man is as a beacon of truth and gentleness and intellectual light amidst the rude unheeding forces of the universe.

From a more material aspect, there is much that we can do to mitigate the injustices we must commit against other living creatures in order to survive ourselves. If we would eat, we can hardly avoid clearing the land, destroying the original vegetation, and driving out, for eventual destruction, the animals that long dwelt upon this land. We can in part expiate this sin against Nature by so treating our land that we conserve and even augment its fertility, so that it may support more living beings than previously; but if we abuse and wear out good soil, our sin is unmitigated and beyond redemption.

We need lumber for our dwellings and public edifices and sin against the forest to obtain it. If we ruin and destroy the forest in our lumbering operations our crime is past all pardon; but if we cut with moderation and good judgment, so that the woodland may continue to produce timber and perhaps even produce it at a rate greater than in its natural state, we atone for our sin against Nature.

Where we set our houses we make a little desert of an area where formerly wild creatures dwelt happily; but we can compensate for our misdeed by surrounding our dwellings with trees and shrubbery that provide food and shelter for the birds. Although we cannot live without committing misdeeds, we

can do much to compensate for them and to relieve ourselves of their oppressive weight.

To participate in any sport or amusement which inevitably causes pain and suffering is a sin for which I see no redemption. A recent report estimates that during the past hunting season in the United States of America five million water-fowl were left crippled—in addition to about four times that number killed. Is it not pathetic to know that in a country which enjoys greater resources of food, and amusements more extensive and varied than any other people has ever known, multitudes of men spend their leisure in a way that causes so stupendous a total of misery and suffering? One wonders that the hunter can enjoy his supper and his sleep for thinking of the creatures which must pass through many days of agony to pay for his few hours of rough pleasure. The truth is that he does not think. No thoroughly cultured man has ever hunted for sport. Many whom the world accounts wise and good have been hunters, but there have been great deficiencies in their education and tremendous blind areas in their spiritual horizon.

To live justly calls for cultivation of both the head and the heart—for exact knowledge as well as right feeling. To manage our agricultural lands, our forests and our waters so that they will yield us the things indispensable for life, without becoming impoverished, requires a vast amount of scientific investigation. To deal fairly with our non-human neighbours we must understand their habits and their feelings a great deal better than we do, and such understanding can be won only through patient observation and clear thinking.

But it is not enough to pile up scientific data. We need at the same time to train ourselves and our children in just and wholesome attitudes. We must have high ideals and liberality of spirit and the wisdom to value things of the spirit above material wealth. Without the correct attitude, increase in scientific knowledge may increase rather than diminish our sin—as in our own times we have seen happen on a tremendous scale. Although our need for more extensive and exact scientific information in many fields is great, our present need for cultivation of the spirit is far more pressing.

The doctrine which we here expound is, like so many others, capable of being "twisted by rogues to make a trap for fools." Let no man set forth on a career of aggrandizement, of exploitation of his neighbours or ruthless destruction of Nature, in the delusion that he is making of himself something so great and noble, or so useful to his fellowmen, that he thereby redeems himself from the sins he is committing on so vast a scale. The probability is that such a man, far from having a noble, generous and lovable spirit, is of a mean and selfish character

which, if successful in his sordid schemes, he will attempt to conceal beneath spectacular acts of charity. Living as humbly and unobtrusively as we can, we shall find it sufficiently difficult to balance our accounts with Life.

ALEXANDER F. SKUTCH

SPORT AND NEW INDIA

Cricket fares ill at the hands of Shri J. C. Kumarappa in *Gram Udyog Patrika* for April. He calls it one of the trappings of imperialism and objects to its expense, to the claims it makes on time and effort and to the restriction of its benefits in exercise to the few. The desirability of encouraging indigenous recreations, rural sports, folk dances and periodical festivals, is as obvious as is the superiority of such wholesome types of entertainment over racing, gambling and even cinemas, in whose more or less demoralising company cricket finds itself in Shri Kumarappa's objection to the waste of scarce newsprint on pastimes.

We are in sympathy with his desire that India build up anew its requirements in amusements, but we would not out of hand reject a game because it is of foreign origin or even because some of its devotees have failed to practise moderation in it. Anything, however good, becomes objectionable if overdone. We would have the criterion in the choice of games not only that which will provide the greatest exercise to the most people, but that which will best subserve, as every human activity should subserve, the aim of the building of character and the elevation and strengthening of moral standards.

If cricket has done nothing else it has contributed a great deal to the moral tone of the race in its conception of Fair Play. A dishonest or underhanded action "isn't Cricket." That unrelenting moral standard needs only to be applied in all directions to raise the tone of human conduct generally. Galsworthy, for example, wrote in 1923 that the greatest way in which the writer could ease the future was simply stated in the words "Fair Play."

At present, with, of course, many and distinguished exceptions, the Press in every country plays the game according to rules of its own which have too little acquaintance with those of Sport

"We need," he wrote elsewhere, "a sort of universal sportsmanship," as the basis of a mood that, while competing keenly in things of the spirit as well as in sports, would put the material welfare of mankind first and of self second, "and we need that such a mood should be beyond and above all narrow national prejudice and partisanship."

Business men have as much as journalists to learn from organised sport, and every individual can make a nobler showing not only by following Fair Play in all his dealings but also by accepting defeat, if it comes, in a magnanimous spirit that turns it into moral victory; not whining excuses but congratulating—and meaning it—the opponent who played fair and won. Being "a good sport" means something praiseworthy in the West. It must do so in India as well.

ENDS AND MEANS

[It is an issue of the highest importance which **Shri G. R. Malkani**, Director of the Indian Institute of Philosophy at Amalner, raises here. We agree with him in seeing an organic relation between ends and means in individual conduct. But that relation surely must subsist no less in the political and social fields. The greatest need today in world affairs, it seems to us, is to apply the highest ethical insights of individuals not only to relations between man and man but also to relations between nations and groups and between each and its constituent units. The Karma of collective action is no less a fact than what all recognise as action and reaction in individual life, and lasting harmony can rest only on justice and fair-dealing between groups as well as between individuals.—ED.]

Mahatma Gandhi had a philosophy of life which is widely accepted. One important principle of this philosophy is that if the end is good, the means also must be good. You cannot achieve a good end through means which are morally objectionable. After all, no end is good which involves for its achievement any violence to our higher moral nature. Internal freedom is more important than external freedom. If we are only particular about the means, the end will take care of itself. Good can never come out of evil, even as nectar cannot come out of poison.

This is a noble principle for the life of the individual. Virtue is its own reward. There is no end higher than virtue. But it is one thing to set up virtue as the only worthy end of life; it is another to suppose that a virtuous or good end cannot lend its character to the means employed to achieve it. It is possible to make no distinction between ends and means. Every action that we do, stands on its own ground, and must be morally justifiable. One so acting can do no wrong, simply because *each action for him is an end in itself*. There is for him no question of any means to an end. But once we make the distinction, we cannot escape its implications.

What is an "end," and what are "means"? An end is that future state of being which we regard as intrinsically good, and which accordingly can inspire our action. The "means" are not regarded as intrinsically good, and they do not therefore inspire action. We do not act to achieve the means. We act only to achieve the end. In fact there can be different means to the same end, even as there can be different paths to the same goal. The paths may be longer or shorter, easier or more difficult; but when you have traversed them and reached the same end, the different paths make no difference to it. It is merely a matter of historical detail how you have got to the end. But the goal is the same. Even so for

the means you employ to an end.

But is the analogy quite correct? Is it not a fact that in human affairs it is the means that determine the character of the end, and that the means are not unimportant? If you proceed about your business in a non-violent manner, you achieve one kind of end, which is morally pure and noble. But if you proceed about your business in a violent manner, you achieve quite a different end, which is morally inferior and perhaps unworthy. Independence may be achieved through violence or through non-violence; but it is a morally different kind of independence that we achieve in each case.

In so far as this argument is correct, all that we have proved is that different ends are achieved through different means. If our end is A, we must employ the means X; if our end is B, we must employ the means Y,—which once again reduces itself to the problem of whether our end itself is good. It is the difference of ends that determines our means. If our end is good, the means must be likewise, for the simple reason that they are the means to *that end*. But if our end is bad, the means too must be, for the same reason. There is an organic relation between the end and the means. It is, however, the end that is all-important, not the means. It is the end that determines the means, not *vice-versa*. If our end is good, the means will take care of themselves.

But it may be argued that it is the means that come first. The end is a later product. If, therefore, we are careful about the means, the end will take care of itself and is bound to be good. "Take care of the pence and the pound will take care of itself." We definitely differ from this view. Morally and logically speaking, *the end precedes the means*. What elicits action or inspires it is the end, not the means. The means follow the end, and are determined by it. All depends upon the kind of end we have in view. The provision of the necessities of life may be an end for all human beings. But it is not an end unconditionally. To the thief, the end is providing the necessities of life "through stealing or by any means whatsoever." To the honest man, it is providing the same necessities "through honest labour." *The end itself bears the imprint of the moral character of the person who works for it.* It is not open to the honest man to snatch or to grab. His end is already characterised by a certain moral quality.

If our argument is correct, all that we need choose carefully is our end. The means take care of themselves. They are subordinate to the end. This issue, however, does not arise in a pointed manner in the private life of a person. A person judges himself and is judged by others by the ends he sets himself to achieve, and those ends are hardly distinguishable from the means employed. There is a moral continuity in the whole process, and no moral judg-

ment takes either the one or the other exclusively into account.

It is in the political and social field that the issue becomes more pointed, and has given rise to some confusion. The ends of political life are not strictly moral ends, and a politician who would judge his actions by the standards of morality employed in his private life would be a disillusioned politician in the long run. For he does not know his business. He is a misfit. Society is a moral entity only in a transferred sense, *i. e.*, in as far as it is composed of moral individuals. The politician is not called upon to lead a moral life, in its narrow sense, in his public actions. He is simply called upon to provide certain *conditions* of moral life for the citizens of the State. The calculus which he employs is not *total good*, but *predominant good*. For this, he employs all the means which are appropriate in the circumstances. A politician must have a policy, a moral individual has no policy. A politician must be calculating, a moral individual is not calculating. A politician must know what to suppress and where to suppress. He must not blurt out everything that may be in his mind.

Political morality is in a different category altogether from private morality. If a person like Mazzini, for example, is seeking refuge with a countryman of his, is not the latter morally correct if he speaks a falsehood to the enemies of his country, to put them off the track, and save the leader of his people? Politics is not an unmixed good. It is a question of compromise, and the acceptance of the lesser evil for the greater. There can be no politics in the Kingdom of Heaven.

The virtues of truth and non-violence are noble in the private life of an individual. But in the life of the nation what matters is the *end*, and the perception of the proper and the right means to achieve the end. Falsehoods may have to be countered by falsehoods, and violence by violence; and if a person, like Mahatma Gandhi, thinks that political life cannot be divorced from the standards of private life, the net result can only be the ruin of the nation. There is no politician but needs to calculate the amount of good against the amount of evil, and to have a policy which will achieve the greater amount of good for his country even if he has to adopt means which would appear morally undesirable if directed to private gain. *It is the end that justifies the means.*

G. R. MALKANI

ASIA AND WORLD PEACE

AN INTERVIEW WITH DR. ARTHUR UPHAM POPE

[**Dr. Arthur Upham Pope,** world-known authority on Persian Art and Chancellor of the Asia Institute at New York, an outgrowth of the American Institute for Persian Art and Archæology, visited India in behalf of his Institute and of cultural co-operation between India and America, early in 1948, lecturing in several cities. On February 29th, on the eve of flying back to America, he gave the representative of THE ARYAN PATH the interview which is reported here.—ED.]

Dr. Pope, tall, blue-eyed and white-haired American of distinguished scholarship and the bearing that goes naturally with it, had spoken in one of his lectures at Bombay on "World Unity and Cultural Individuality." "Would not the attempt to unite nations under a world government be foredoomed to failure unless individuals became world citizens?" he was asked.

People did have to become citizens of the world, he said, but they were inclined to that already. The difficulty came from Governments that thought that they had very different special interests to serve at the expense of somebody else. Such conflicts of interest precipitated the world into war. The one interest which the whole world had in common, Dr. Pope declared, was Peace. No smaller interest like commercial advantage or prestige should weigh for a moment against the necessity of world peace. And Asia had an important part to play in relation to it.

The Asia Institute, he said, was interested in trying to reveal to America the richness, the beauty and the nobility—and also, where necessary, the deficiencies—of the whole of Asian cultural history. Asia was more than half the world in terms of population, and in terms of resources was destined possibly to be the most powerful part of the world. It was also the oldest. It was from Asia that the West had derived the essential elements of civilisation.

Knowing his views on the desirability of strengthening the cultural unity of Asia, Dr. Pope's caller asked whether the formation of an Asian bloc might not constitute a hindrance to world unity. He replied that the formation of a bloc would be unfortunate, perhaps, but closer union among the Asian countries was potentially more of a service to world unity. The counsel for peace which the countries of Asia would give in the United Nations would be a great contribution. United Asia was not against any one, he said, even potentially. True, Japan had been aggressive in the last war, but she

had learned aggression from the West, primarily from Germany, where their officers had gone in such numbers to study.

"United Asia means the development of sympathy, of tolerance and of co-operation. It means a strengthening of the basic principles of Asian life, which are all pacific and capable of application to more than immediate causes or interests. A united Asia may mean a reaffirmation in the world of the great principles of Buddhism, Christianity and Confucianism, all wise and beneficent philosophies which an antipathetic and quarrelsome world certainly needs.

"The more one knows of Asia, particularly of its artistic and other cultural achievements, the more one has to respect it and be profoundly grateful for it. Our spiritual traditions in the West are painfully meagre. They concern a few persons and a few incidents elaborated very largely, with an over-meticulous fidelity, whereas in India, China and Iran, the great religious traditions are exemplified in magnificent poetry, far surpassing in bulk and variety our religious poetry, in a greater variety of monuments and a far greater variety of legends and of myths, and various popular envisagements of the basic truths."

There had been, Dr. Pope admitted, plenty of wicked, cruel people in Asia, plenty of massacres, etc., but by and large the dominant thinking of Asia and the vocations of its people were in behalf of right doing and right thinking. "Asia knows that the ethical standard is indispensable to any good life, personal or national."

Dr. Pope said that he was trying to raise money in this country to get some Indian professors sent to America to explain Indian art, philosophy, religion, history and languages with the authority possible only to great scholars born to the tradition. Indians in the last century had been led to look down upon their culture, by the Western attitude of superiority and complacency which the Westerners had even imposed upon the people of Asia, discouraging them, depriving them of their sense of dignity and worth, and depressing their morale. That, he said, was a dreadful kind of cultural dominance; it was the kind of thing that had to be corrected.

Asked his impression of India, Dr. Pope said, "Everything is better and more hopeful than I had thought. I strongly disapprove of people who sentimentalise about India without any understanding of its problems or its difficulties and who come to India expecting a Vedic Paradise. They are not very helpful. And in their disappointment they are apt to turn resentful. I found less of misery and more of happiness here than I had expected.

"Since I have been here, too, there has been a definite diminution of the artificial, useless and cruel tension." This he thought due not only to Gandhiji but also to the basically ethical character of Indian

civilisation. "Gandhi could have appealed to Hitler, and what good would it have done? It would not have had the least effect. He would have been laughed at and spat upon. India responds to a great ethical and noble appeal. Therein lies the superiority of India, from which the world has much to learn."

On what basis could individuals unite for permanency, Dr. Pope was asked. Was culture enough? "Culture is a beginning, because it means mutual respect and admiration. It cultivates a sense of fraternity. It shows that our finest ideals are really held in common. And it is the enrichment and happiness that come from culture that we really want. Those are much more satisfactory values than money or power, and the more genuine the culture which people have, the wiser they ought to be. It does not always follow. There are cultivated people who are rascals and profligates and there are cultivated nations that are cynical and selfish, but we have to think in terms of the large trends."

And culture, he said, could be co-operative. The great problems in science and in history were best solved by people working together. Co-operation was always a great healer of divisions, as well as a great force for fraternisation. On the *Survey of Persian Art* in several mammoth volumes which he had edited (and to which, it may also be mentioned, he was the chief contributor), no less than seventy scholars of fourteen different countries had collaborated. Beside the co-operation among scientists in making instruments of destruction we had to set the constructive co-operation in which the scientists of one country who had perfected some special technique or skill helped solve the problems put them by the scientists of other countries.

The truths common to all the different religions, he said, offered a great basis for union. "There is no essential conflict between any of the great religions. They all teach compassion, fraternity, discipline, devotion. None are free from superstition, and none are free from the basic error of misunderstanding what the essentials are. They will quarrel over the phrasing of a dogma or a ritual act which means nothing. They quarrel to the death over trivialities, whereas if they kept their eyes on the essentials there could be no quarrels."

Dr. Pope wanted support from Indians for the important work of his Asia Institute. From nothing, nineteen years ago, it had grown so that it now had property worth nearly a million dollars. And from 20 students it had grown in nineteen years to a large enrolment of students and a teaching staff of forty. The Asia Institute now had a chance to acquire the fourth largest library on Chinese culture in the world, one of 220,000 volumes, of which 35,000 were in European languages. They might, he hoped they would, be able to do it; the Asia Institute had been, he agreed, an adventure of faith

from the beginning. But the rapid growth had multiplied its problems. An increase of 50 per cent. in the enrollment, for example, meant an increase of 150 per cent. in the deficit.

The Asia Institute gave free public lectures, he said, and its Museum of Oriental Art, which covered four floors and had nearly twenty galleries, was open to the public. The Institute was building up a Lecture Bureau to enable it to send lecturers on Asian culture all over the country. It had exhibitions of the work of contemporary Indian artists for circulation throughout the United States; and an Information Bureau for the press, for institutions and for individuals was planned. Another new project, a co-operative one in which Indians were to collaborate, was a magazine on India, with articles by both Americans and Indians.

Asked whether he felt that his visit to India had been worth while from the point of view of the time and energy it had cost, he admitted that it had been rather costly in energy. "Whether I have contributed anything to Indian thinking, Indians will have to say, but I have got a great deal from it." He said that he had even found time to make some discoveries in regard to the influence which had been exerted upon Indian culture by the culture of Persia. His caller mentioned that in ancient times Persia had been called Western India. He said that he knew it. Sind, he said, had been actually occupied by Persia off and on, for a period that had totalled nearly three hundred years.

Apropos of the work of the Indian Institute of Culture at Bangalore, mentioned by his caller but of which he had heard, that work being to try to bring the best in world culture to ordinary, fairly educated minds, he said that that Institute had a very interesting programme. He was sorry that limitations of time and energy had prevented his visiting it and making what contribution to it he could. It would not be surprising if its work expanded as time went on. Cultural work had to begin on every level. "I got a great thrill," he said, "out of seeing hundreds and hundreds of illiterate peasants from the villages flocking eagerly through the Museum at Baroda, and getting a sense of splendour that illumined their lives. In the Asia Institute we are trying to prepare scholars so that they can teach the people. Our task is to supply leaders and teachers.

"Perhaps we can correct the deformities and the distractions of Western civilisation by renewing filial respect and devotion to Asia, from which we came."

THE MEETING OF THE WATERS

AN ENQUIRY INTO THE INTERRELATIONSHIPS OF EAST AND WEST IN THE MYSTERY OF THE GRAIL

[A symbol was well defined by Madame H. P. Blavatsky as "an embodied idea, combining the conception of the Divine Invisible with the earthly visible." The search for the deeper meaning of the Grail symbol, upon which so much of Western poetic, musical and artistic genius has spent itself down the years, has intrigued many. Believing that "there is a logos in every mythos, or a groundwork of truth in every fiction," we welcome the attempt made in this article, which we are publishing in two instalments, to trace the Grail symbol to its origins, thereby establishing another link in the chain binding East and West together.

Mrs. Hannah M. M. Closs is the author of several works of distinction, including *Art and Life, Tristan*, and *High Are the Mountains*, reviewed by Mr. Hugh I'Anson Fausset in our pages in May 1946. A sequel *And Sombre the Valleys* is to appear soon.—ED.]

II

Step by step, the affinities between ancient Indo-European concepts and the Grail spring into sharper focus. The land of immortality where every wish finds fulfilment, where the Gandharvas (one recalls the "bird" father of Ivonek and more particularly in this case Lohengrin) are in charge of the holy vessel—the sun, but perhaps also the moon (even as two vessels often appear in the Grail legend itself).

But the lance too finds its place, for Indra, who loots both sun and Soma, is described as wielding not only the thunder-bolt and the arrow but also the spear. He is accompanied by the Maruts, a swift-footed host of youths in gleaming armour who are often interpreted as the storm winds, but also like the Gandharvas as the spirits of the dead.

It is natural that Jessie Weston refers to them with gusto as helpers of Indra who, freeing the waters, brought fertility on the land. In their traditional dance (represented in ritual mime by the priests) she sees indeed a germ of the folklore sword-dance and even prototypes of the Knighthood of the Grail. Certainly the rain-making capacity of Indra must have been of primary importance to the dwellers of the plains and it may be justifiable to build up, step by step, a theory of the Grail romance which centres round the Waste Land, though that aspect does not seem to exhaust the problem. As she herself admitted, in some versions of the Grail legend the theme of the Waste Land has lost its point, or, as in Wolfram

von Eschenbach's *Parzival* plays practically no part at all. But in the latter case, there appears, it is true, what may be the remnant of an original substitute. First, as she herself states, the very nature of Amfortas' wound whose sexual symbolism Wolfram in no way euphemizes, suggests a fertility motif which supports her theory. At the same time another point in Wolfram's description, and one that has caused great perplexity to scholars, namely, the treatment of the wound, may perhaps cast a yet clearer light on the subject.

The agony of Amfortas' wound was rendered most unendurable through frost. Now it appears that no less an authority than Hillebrandt held that at the time when the Vedic peoples inhabited a colder region, Indra must have been a Sun-God who *melted the frost* on the approach of Spring. Hence the strange idea of laying the spear (Indra's weapon) on Amfortas' wound to alleviate the agony attains some sort of sense, as the residue of ancient beliefs mingled with medieval alchemy and folk customs, a fact borne out by the allegations of Suhtschek (to whose theories we shall be referring later) to the effect that a similar ritual is practised by the natives of Sistan today in treating the plague.

Another image that has given rise to much peculation is that of the Fisher King. Admitting the possible influence of Babylonian, Semitic, Christian and Hellenistic legend, it seems that striking affinities may nevertheless be drawn between the Grail Fisher and Indo-Aryan and Buddhist imagery. The golden fish is for instance a symbol of the first avatar (incarnation) of Vishṇu. Transferred to the Mahāyana Buddhism of Tibet, the fish, being golden, is regarded as symbolising the preciousness of Samsaric beings who are to be freed from ignorance; immersed in the ocean of Samsara they are drawn by the Fisherman to the Light of Liberation. It was, however, once again through one of the treasures of Buddhist Japan[1] that a deeper significance was revealed to me. Here, drifting on the ocean which, like some vast lake girt by rocky tree-clad continents, surrounds the central boss figuring the mountain Meru, we find the actual figure of the Fisherman himself. As in the imagery of the Grail, the Otherworld landscape and the Fisherman appear united.

We have, then, an ever recurrent group of images surrounding the central idea of the *life-giving Light*; the sun-vessel (cauldron or pot), and the weapon used in its recovery; the secret landscape with cosmic mountain and tree where the light withdraws and where is likewise the fount of immortality. Desire and yearning for a happier or higher state of existence necessitate a quest

[1] A bronze mirror from the treasure of Shosoui in the Todajdshi monastery at Nara illustrated in *Durer und der nordische Schicksalsbaum* By J. Strzygowski (Heidelberg, 1937). Plate 47.

for that secret realm easily associated with the immortal dead. The imagery lingers on in Nonnos' description of the Argonauts in which a bowl (the heavens or heavens with the sun) hovers over the illuminated tree on the cosmic mountain. Sometimes the sun-vessel is actually a boat.

Doubtless the fertility, the sex aspect, forms an integral part but may one not also perhaps divine from the first a latent hankering for the transcendental which is borne out by the tendency of "northern" art (from the Celtic West to the Asiatic East) towards abstraction, infinity and a symbolic conception of landscape? Already in a silver bowl from Maikop, Kurgan, South Russia[1] dating from between the third and second milleniums B.C. we have an instance of beasts moving in the ritualistic circumambulatory manner we have noted, in a symbolic landscape of mountain, tree and water. Perhaps such conceptions are really likely to be rooted in the nature of peoples who spent half their year in darkness, though not in the extreme cold that characterises the Polar regions since the second Ice Age. When climatic conditions and other factors urged them in repeated migrations to drift southward, such ideas may gradually have found expression in vegetable and animal form (though still abstract or symbolic), the process of personification becoming ever stronger as they intermingled with races who, unlike themselves, held anthropomorphic ideals in religion and art. But behind the consequent evolution of systematized religions and the practice of varying fertility cults, the yearning for the light remains—the imagery persists—now, as in Indo-Aryan or Celtic Myth, in the rape of the sun-vessel and the quest for a paradisal "land of youth"; now, after an assimilation of Syro-Phœnician mysteries and identification with sexual symbolism and the dying God in an ultimate gnosis that ultimately embraced Christianity. Thus expressed as a Mystery of the Holy Grail it could even invoke Christian relics through identification of Cup and Spear with the instruments of Passion.

It cannot, however, be denied that Wolfram's Grail differs from the latter imagery. His Grail is a precious stone—a radiant jewel. But is the jewel not also a solar emblem? We meet with it on the tree of Life—the illuminated Sun-tree. We find it in the three jewels of Vishṇu's helmet and above all in the Buddhist *padma mani*—the jewel in the heart of the lotus which is itself of solar origin. It too leads to a gnosis and to liberation. It appears to be the Indo-Iranian concept. But it suggests perhaps, too, that the essence of the Grail is to be found in more than an original fertility aspect; that the latter, though an integral part of the mystery, is subordinate to the

[1] *Spuren indogermanischen Glaubens in der bildenden Kunst.* By J. STRZYGOWSKI. Plates II and 123.

concept of the radiance, the Light. But how was it that a German knight at the commencement of the thirteenth century should have chosen the Iranian in place of the usual Western form ?

Friedrich von Suhtschek[1] challenged the whole academic tradition of Western literary history when he maintained the Arthurian cycle to be of Iranian origin and Wolfram's *Parzival* and Gawain's romance a free translation from the Persian. His view is extreme. Is it not more likely (as it has indeed been the purpose of this essay to prove) that there may well be various developments of a Grail concept deriving, part consciously, part unconsciously, from a long forgotten source ? The poet responds to every vital influence from outside, apprehends an analogy, grasps without knowing it the archetypal image. In Wolfram's case, however, there may be reason to suppose a greater degree of contact with the Eastern stream. Connections with the East, through the Crusades, the Arabs and even long before them were far stronger than most of us suspect.

There may not have been, as Suhtschek would insist, an actual Parzivalnama. Enough perhaps that there certainly existed not only the curiously similar Manichæan tale of the " Pearl "—the story of a quest and an initiation on the part of a fatherless and poorly clad youth—but that there were sufficient tales of Iranian chivalry to fire the imagination of a European knight. Nonethe-less the affinities are so remarkable that it almost seems as though Wolfram were describing the setting of such a Manichæan citadel as Kuh (Mount) i-Sal-Chwâdcha (his Munsalvalsche seems a perfect echo of the name) on the lake of Hamun in Sistan, whilst Gawaine's adventure in Klingsor's magic castle gives the most astoundingly accurate picture of the Buddhist monasteries of Kabulistan and above all the palace in Kapisa, with its fantastic throne on wheels (the rolling bed), gigantic stupa and all. Particularly important for us is that this very corner of the globe, the borders of Persia and Afghanistan, was the melting-pot not only of various religions but also of influences in art, and that it is in Iran that we find, as already noted, the perpetuation of Mazdaian concepts of that Holy or Secret Landscape which afforded a starting-point for our enquiry. In Iran, indeed, that Paradise, through the grace of God's spirits— the radiance of the Chwarna—is made manifest on earth. Thus in the Awesta it is written of the Chwarna—

> It appears now as bird, now as a creature swimming or diving, as a ram or in the form of some other beast or it passes over into the milk of a cow. Chwarna causes the streams to gush from the springs, plants to sprout from the earth, winds to blow the clouds, men to be born ; it guides the moon

[1] Wolfram von Eschenbach's *Reimbearbeitung des Parzivalnama* (Klio No. 25); and his *Parzivalnamauebersetzung* (*Forschung und Fortschritte*, 10)

and stars on their path.[1]

Nature becomes a symbol, continually reborn through the spiritual fount of all life—"for ever spending, never spent." But the crux of the whole matter in regard to Wolfram's Grail is that, like the Manichæan Jewel, it possesses the qualities of the Chwarna itself. Moreover, upon that Manichæan stone alights a dove, to set upon it the Hanma Seed, just as Wolfram's dove brings a sacramental wafer to the Grail. It is on Good Friday (significantly on the advent of Spring—the northern sun's rebirth) that the power of the Grail or the Manichæan stone is thus renewed. Wolfram's Grail likewise possesses the qualities of the Buddhist *cintamani*—the wish jewel—Wolfram's "*Wunsch von Paradis.*" There are Buddhist paintings of the divine maiden bearing the joy-spending jewel. She might well be an Asiatic sister to Wolfram's Repanse del Schoye. It is significant that the latter married, in the end, the paragon of Eastern chivalry—Feirifiz.

Above all the Manichæan jewel or Pearl is the symbol of compassion. In Wolfram's version, does not the very significance of Parzival's initial failure lie in the fact that he does not ask "King, what ails thee?" It takes him years to redeem that youthful lack of understanding, and significantly—though he is able to regain eligibility to the Grail kingship only through bitter experience, through inner growth and self-realisation—understanding must ultimately come through the guru—the hermit Trevrizent. How important a part is assigned to the hermit's teaching in Wolfram's version! I would here quote an analogy with a passage I discovered quite independently of any Grail research in a book on Tibetan Yoga. "This accepted conviction or truth hath not been arrived at merely by the processes of deduction and induction, but essentially because of the Guru's teachings which have made one to see the Priceless Gem lying unnoticed within one's reach."[2] In Mr. T. S. Eliot's words in *Little Gidding*,

> And the end of all our exploring
> Will be to arrive where we stand
> And know the place for the first time.

What is it that the Guru teaches Parzival? The need of "*demut*," *i. e.*, humility, and self-recognition —"*Datta*" (Give), "*Dayadhvam*" (Sympathize), "*Damyata*" (Control)—the doctrine of Mr. T. S. Eliot's *Waste Land*.

It is precisely that quality which the great emperor in the Alexander romance lacked, and which there too was symbolised in a stone sent from Paradise—the landscape with which we are by now so familiar.

"Go and say to Alexander that it is in vain he seeks Paradise; his efforts will be perfectly fruitless for the way of

[1] *Asien's Miniaturenmalerei*. By J. Strzygowski in collaboration with Heinrich Gluck, Stella Kramrisch and Emmy Wellerz. (Klagenfurt, 1933).

[2] *Tibetan Yoga*. By W. Y. Evans Wentz.

Paradise is the way of humility, a way of which he knows nothing."

Influences from the East were doubtless transmitted through the Arabs and the Crusades, but the direct key to Wolfram's Grail probably lies in the riddle surrounding the much-disputed Kyot, whom Wolfram claims as his source. The very existence of this mysterious personage has been denied by many who would see in him only a mask for Wolfram's originality and, according to medieval standards, unforgivable adulteration of the source. But is not the true test of creative imagination the vitality and poetic power with which he has obviously rendered both story and symbolism so that even if its source be Eastern it has become with him a fervent expression of the ideals of Western chivalry?[1] Who was Kyot? An Armenian, as Suhtschek suggests? Or, as Wolfram himself maintains, a Provençal —a terrain that can certainly embrace Languedoc? Surely it is more than likely that there, in the land of the Albigenses, a territory imbued with Manichæan beliefs and Arab-Sufi influences from across the Pyrenees, legends would find not only access but the most fruitful soil in which to develop, not only as literature but possibly even as a cult. If Jessie Weston is right in believing that an Attis-Mithra Grail cult flourished in Roman Britain, then a Manichæan mystery, originally deriving as we have seen from similar sources, may still more easily have found a home in the citadels and vast fortified grottos of the Ariège.

The Cathar citadel Montségur has been regarded by Otto Rahn[2] as the Castle of the Grail. However, any cult centring in the castle of Montségur must have been subsequent rather than antecedent to Kyot's story, for we know that it was only in the years immediately preceding the threatened Albigensian Crusade that the ancient ruin was refortified as a Cathar citadel. If it was conceived as a Grail Castle it was most likely as the expression of a wish-fantasy in which grim necessity and fashionable æsthetic snobbery mingled with the craving of a hyper-civilised people for spiritual rebirth. But the intermingling of ambition, of human frailty and passion does not cancel the power of the spirit's yearning. The quest remains. Still the Grail-bearer of Montségur haunts the imagination of the Pyrenean peasants—in the shape of Esclarmonde, a synthesis perhaps of the two Esclarmondes, one of whom—the great Cathar abbess—dedicated Montségur to the Cathar faith whilst the other died as a martyr at the stake.

Is it mere chance that the legendary Esclarmonde did not die but was actually transported to the mountains of Asia? She makes one

[1] A heartfelt appreciation of Wolfram as a poet is to be found in Dr. Margaret Richey's *The Story of Parzival and the Grail*. (Oxford, 1935).

[2] *Kreuzzug gegen den Gral*. By Otto Rahn. (Freiburg, 1933).

think, moreover, of one of those reincarnations of Repanse del Schoye's spirit as conceived by a modern German poet Albrecht von Schaeffer in his own poem on the Grail.[1]

Die is Titurels, des Alten, Tochter ;
Tragerin des Grales, lebt in ewiger
Jugend durch den Duft in dem Gemache
bis die Tochter eines neuen Konigs
ihr die Burde abnimmt und die Wurde,
stirbt am Ende schmerzlos, wird geboren
augenblicks an andrer Erdenstelle,
heisst Beate oder auch Renate [2]
lebt mit Menschenlos, zu lieben, leiden,
ohne Wissen eingedenk der Heimat
und des Einhorns und des reinen Dienstes
kensch wie keine, endlich stirbt sie
ganzlich.

There are nevertheless numerous points of analogy between Montségur Manichæism[3] and Wolfram's Grail, amongst them the discovery in the Pyrenean citadel of earthenware doves. The dove as we have seen was closely connected with both Wolfram's Grail and the Manichæan pearl. It was, moreover, the badge of Wolfram's Templeisen—the name he gave to his knighthood of the Grail. This warrior caste, by the way, which stands in seeming opposition to Cathar pacificism, almost recalls the ideas on militarism expressed in the *Bhagavat-gita*. There is moreover the question of the Manisola—the secret feast of the Cathars—which still awaits further elucidation. Was it perhaps a mystic meal such as Jessie Weston associated with her Attis-Mithra cults? In any case it would involve an enquiry into the festivals of the dim past—the Aryan feasts of the dead. So once again the circle would close, leading back to the Land of Light, the realm of youth, of departed spirits.

We should also have to enquire into the report that the skeletons of the Cathars have been found arranged in a radiating circle, which suggests analogies not only with the circumambulatory and radiating formal arrangements in art referred to so often above, but also with the Tantric designs in which Jung has discovered the magic power of the archetype. Indeed it is perhaps ultimately only through the study of the ever-recurring Grail images that we shall understand the extraordinary creative power of a symbolism that has continued to have a hold over us for thousands of years, and which if rightly comprehended might lead us to a recognition of the hidden unity between East and West.

For the way of the Grail is the way of self-recognition, of acceptance of the Shadow. In the dualism of the world of appearances, the darkness apprehended perhaps by primitive northern man in the

[1] *Parsival* By ALBRECHT SCHAEFFER. (Leipsig, 1922).

[2] The heroine of A Schaeffer's novel *Helianth* (Insel Verlag, Leipsig. 1922), who incidentally is brought into relationship with Akhnaton, the heretic sun-king of Egypt.

[3] Samuel Singer has pointed to Manichæan heretical influence in regard to Wolfram's "neutral angels" in *Wolfram und der Gral : Neue Parsival Studien* (Herbert Lang, Berlin· 1939) whilst Rolf Schroder in *Die Parsivalfrage* (Munich, 1928), considers the Manichæan problem at length.

nightly, or half-yearly, disappearance of the sun, cannot be denied, but it can be transcended. The path, whether it lead through the death-simulating gloom of a Celtic-Hellenistic mystery ritual;[1] through occult alchemical searchings for the divine essence sleeping in the heart of matter (an aspect presented by Flegetanis in Wolfram's poem) or along the purifying paths of a Manichæan gnosis, has ultimately the same goal—the liberation from darkness into a realm of light, of higher consciousness, where the radiance of the spirit is no longer obscured but burns more eternally even than the never-dying sun of the cosmic heavens or the mystic jewel crowning the mountain of the world; where man, breaking the bounds of all otherness enters at last into the holy landscape to recognize his true self in the likeness of God.

A deeper elucidation of the story of the Grail might indeed help in bringing about an understanding of that unity between East and West which Wolfram von Eschenbach and many of his contemporaries apprehended and which he embodied so fervently in a figure from India's Westereiche—Parzival's half-brother, Fierifiz. Had their spirit not been obscured in the centuries that followed, the world might never have been led to its present pass.

HANNAH M. M. CLOSS

BEAUTY IN THE HOME

We have every sympathy with the efforts which "Silpi Publications" (Madras) are making to bridge the gap between ancient Indian creative spontaneity and modern Indian imitativeness. *Furniture and Other Designs* by Shri V. R. Chitra, a beautifully got-up illustrated brochure, is the fourth in their series designed to "bring out the present day talent and also give a fleeting picture of our heritage in the development of the various crafts, for which we are rightly famous." The charming and practical designs of Shri Chitra, so admirably suited to the Indian setting, should carry on the revolution in modern Indian taste which the Tagores began. We share the hope expressed by Shri O. C. Gangoly in his Foreword that the designer's talent for beautiful designs for furniture will be taken advantage of "by cultured Indians who believe in giving an Indian atmosphere to an Indian home instead of disfiguring and denationalising their native domesticity by importing fifth-rate Chippendales or sixth-rate Louis Sixteenths."

[1] Celtic concepts related to an ideal Byzantium are reflected in the recent poems of Charles Williams, *Taliessin through Logres* (Oxford University Press, 1938) and *The Region of the Summer Stars* (Editions Poetry, London, 1944)

NEW BOOKS AND OLD

ANCIENT EUROPEAN PHILOSOPHY *

[This review by Prof. **N. A. Nikam**, M.A., of the Maharani's College, Bangalore, was presented at the Discussion Group of the Indian Institute of Culture in that city on February 12th, 1948.—ED.]

It would have been better had the title of this book been: "An Introduction to Ancient *European* Philosophy," because there is a philosophy which is really ancient, which is not European, and which is far earlier than 624 B.C., with which date this book begins. It deals with the history of European thought from that year to 529 A.D., and includes some forty philosophers before the birth of Christ and twenty-eight after his death. Part of the survey includes what are called philosophies of Asia Minor, which are really minor philosophies of Asia. I propose to deal with the subject in my own way, and the survey may be divided into three periods: Before Socrates; from Socrates to Aristotle; and the Post-Aristotelian period, ending with Plotinus.

The early Greek philosophers were called "cosmologers" because their primary interest was in cosmological questions and their "philosophy" was really "physics." The two questions in which they were interested were: What is the constitution of Matter; or, what is that of which all things are made? Secondly: What is the cause or origin of Motion? For, said the Greeks, everything is in constant change. Various answers were given to the first question; some said it was Water; others, Air; some, Fire; and others, *all* the elements—earth, water, air and fire, but in proportions. Some, like Heraclitus, said: "*All is change*"; others, like the Eleatics said: "*Nothing changes*," and denied the reality of change by very subtle arguments, such as the one of Zeno: The flying arrow is always at rest.

Greek thought took a different line with the Pythagoreans; their speculation introduced the germ of the two fundamental concepts which dominated all Greek thought afterwards, *viz.*, Form and Matter, which concepts had their origin in the Pythagorean conception of the Limit and the Unlimited.

It is the Principle of "Limit" that "creates" all things; I believe it is the ancient Pythagorean conception of "Limit" that survives in Whitehead's notion of God as the Principle of Limitation, in Chapter XII of his *Science and the Modern World*.

These speculations were good as far as they went, but they did not go far. For the question of questions is: What is man who thinks about these? What is *his* nature? What is his *End?* These questions needed an answer. The new orientation to philosophy was given by Socrates, who brought philosophy from the heavens to the market-place, after all. And he came to the question

* *An Introduction to Ancient Philosophy*. By A. H. ARMSTRONG. (Methuen and Co., Ltd., London. 15s.)

which is a link between Ancient and Modern Philosophy—the nature of *Universals*, which is the universal problem of all philosophies. Expressed in an "ancient" language it is: *Kasmin vijnāte sarvamidam vijnātam bhavati* (*Mundaka Upanishad*): "By knowing what, does all this become known?" To know whether this or that act is just or not, one must know "Justice"; likewise Courage and Temperance and Wisdom. "Virtue is knowledge"; it is knowledge of the Good.

"That, by knowing which" all particulars become known, is called in Socratic-Platonic language, a "Form." And the Soul has knowledge of these "Forms" because it has lived in their company. In its embodied state the Soul makes an effort to "recollect" them, but unsuccessfully, for, to have true knowledge of Forms, we must get rid of this body. Universals or Forms, the doctrine of Immortality and Transcendental Recollection, these were the contributions of Socrates to the development of Ancient Thought.

The philosophy of Socrates made the distinction between a universal and a sense-particular, between *knowing* the universal and "sensing" the sense-particular. This distinction is the foundation of Plato's metaphysics: The Doctrine of Ideas. An "idea" is known only; the many (particulars) are *seen*. And what is seen is a plurality. It comes into being, suffers growth and change and goes out of existence. Thus it is in space and time, and is an effect, a phenomenon. But the "idea" is known only; it is a unity; it does not come into being or pass away; it is not in Space or Time; it is the cause of things. Thus we have two worlds: of Being and of Becoming; the former *is*; the latter is *in* Space and *in* Time. The world of Becoming is neither pure Being nor pure non-Being but is intermediate. The world of Being is an organic unity, and Plato probably thought that it was hierarchical, *i. e.*, that one universal or idea was inclusive of the other, as, for example, Justice is a more inclusive virtue than Temperance; and the Idea of the Good, as the most inclusive of all Ideas, is therefore, at the top of the hierarchy of Ideas.

So far, so good; but what is the relation between the two worlds? Is the world of Becoming "like" the world of Being? If so, in what sense of "like"? This was the crux of the whole problem. Plato said that the world of Becoming was a "copy" of the world of Being. Supposing it is a copy, we have to ask: Where is the original? It seems as if Plato's theory puts the world of Ideas far away and beyond the phenomenal world, so far away and beyond, so safe and secure in itself, that it is "outside," and so cannot possibly have a relation to the world of Particulars. It is not a world within another world, but a world beside another world; not a solution but the heritage of a problem. A Dualism indeed.

Aristotle, Plato's greatest pupil, but very unlike him in temperament, was dissatisfied with Plato's doctrine of Ideas. He said that the Platonic theory was not a scientific explanation. A scientific explanation according to Aristotle meant, if I may say so, a four-dimensional notion of "Cause," and all answers to the question as to the "why" of things. The causes were material, efficient, formal and Final. I do not suppose that Final Causes now are a part of what is called "scientific

explanation." Therefore it is, I suppose, that modern scientific explanation has nothing "Final" in it, but is content to proceed from one probability to another; this being the "kindly light" that leads science on and on, whither one does not know yet.

But all the four causes could be reduced to two: Form and Matter. There is nothing which is not a "mixture" of the two; mere Matter is a mere potentiality, if not non-being, yet being-to-be; whereas Pure Form, *i.e.*, a realisation of all that is yet to be, is nowhere except in God. So God to Aristotle is Pure Form. And the phenomenal world is an *evolution* of Form-in-matter; and the evolution is a "struggle," but a "struggle" of a different sort than the "struggle for existence" of Darwin. The struggle of Form and Matter in Aristotle's philosophy is more like the struggle of *Purusha* and *Prakriti* in the *Sāṃkhya* philosophy: Form wanting always to escape from its imprisonment in Matter, and Matter always resisting the influence of Form. According to Aristotle, Form is *in* Matter, even as the tree is in the seed. So, in one sense, Form is the End of Matter, as the liberation of *Purusha* is the end of *Prakriti's* evolution in the *Sāṃkhya*; while, in another sense, Form is quite unlike matter. Form is *in* matter, true, but Form thinks that it is a "grievous mistake" that it is in! So, is it Evolution or Dissolution that is the End of the whole Process?

The philosophies of Plato and of Aristotle, comprehensive and imposing though they were and having about them the characteristic of eternity, were philosophies that grew in and were nourished by the civilization of Greece and therefore were inseparable from the Greek national life. When Greek national life declined, when the Ancient world expanded into the world round the Mediterranean and foreign influences began to be felt, the old Academies of Plato and of Aristotle lost for a time their hold on the individual. The individual became a "citizen of the world," with no attachments as before to national custom and tradition, and what he gained in breadth of outlook he lost in inner certainty. And so the philosopher became a "quack"; he acquired the vanity and pride of the quack, and like quacks the philosophers of this period, called the Hellenic Period, were many; they were read and forgotten. I shall, therefore, omit the Cynics, the Cyrenaics, the Stoics, the Epicureans, and deal only with Plotinus.

Plato had a vision: this seems to me to explain the unity of his philosophy. Aristotle never confused categories which were distinct; this explains his lucidity of thought and style and his scientific genius. But neither of them, I suppose, had a mystical experience such as Plotinus seems to have had; nor did they come into contact with the mystical philosophies of the East as Plotinus did. In Plotinus the best intellectual tradition of the West and the mystical experience of the East meet, for Plotinus had travelled into Persia and was learned in Sufi Mysticism. In the philosophy of Plotinus the mystic rationalises and "explains" the relation of the phenomenal to the Absolute.

The mystic-philosopher's starting-point is the Absolute; his problem is to explain its "descent," not the "why" of it but the stages of the descent,

The Universe is to Plotinus an organic unity and a hierarchy as it was to Plato. The Idea of the Good was to Plato the highest reality and the source of everything else. The Highest Reality is to Plotinus *The All*, the Unity-Absolute; it gives itself out of itself by an act of "emanation"; there are two sets of series of emanations. The All, the Unity-Absolute, gives "itself out of itself," I said, but it gives a Part of itself only, remaining in other respects transcendent. So a Part of it "descends" or is an "emanation", this Part is Absolute Mind. Plotinus describes the Absolute's giving from out of itself of a Part of itself in language of its ethical significance. He describes it as "unciminished giving"; like that of the Sun, for example. In the act of giving, it creates its own receptacle, and thus we have in one act three movements: The Unity-Absolute (rather a Part of it) becoming the Absolute Mind, and a Part (so I should think) of the Absolute Mind becoming or emanating as *The World-Soul*. This is the receptacle for the Absolute Mind. If this movement is repeated, we get another set of categories in Plotinus: The Logos, The World of Forms and the World of Nature. But the activity of Descent is simultaneous with the activity of Ascent, for, everything is wanting to reach that from which it has descended. The effort at Ascent takes two forms: Contemplation and Production; the former is higher than the latter but even this can take us only up to the stage of the Absolute Mind. Thus all our efforts at self-realisation and *Sādhana* are, in a sense, failures. Complete success in *Sādhana* comes, if Plotinus and the Mystics are right, from above; by Grace. (This is not denied but is promised; man has only to make the right effort at "ascent." And so the *Gita* says: "Surely I will deliver thee from all sins; grieve not": *aham tvām sarva pāpebhyo mokṣyeṣyāmi mā śucha*).

I have no space here to deal with the philosophy of St. Augustine, with which this book concludes.

N. A. NIKAM

AN ANTHROPOLOGICAL MONOGRAPH*

At a time when intolerance and communal hatred have poisoned the atmosphere in large parts of India, Verrier Elwin's great work on the Muria and their youth-dormitories comes as a refreshing and most appropriate appeal for a broad-minded and liberal attitude towards customs and a way of life different from our own. His vivid picture, rich in details and glowing colours, of an aboriginal society in the forest-clad hills of Bastar should convince the most sceptical reader that every civilization, whether primitive or advanced, must be judged on its own merits and that the test of a social system lies in the happiness and freedom of self-expression which the individual man and woman can find within its limits.

The Muria are a branch of the Gond race and inhabit the northern part of Bastar State. They number roughly 100,000, and they have retained a

* *The Muria and Their Ghotul*. By VERRIER ELWIN Illustrated (Oxford University Press, Bombay. Rs 25/-).

distinct culture which sets them apart not only from neighbouring Hindu populations but also from the other aboriginals of Bastar. The most characteristic feature of this culture is the *ghotul*, the club-house of the unmarried, where boys and girls spend their evenings and nights. In one or another form such "clubs" for the unmarried are found among many peoples, both inside and outside India, and in one chapter Verrier Elwin traces the world-wide distribution of this ancient institution. But there are few places where the youth-dormitory is so much the focal point of the cultural life as among the Muria.

The general reader will be most interested in the character of the *ghotul* as a school for life, where boys and girls learn discipline, co-operation, loyalty and hard work for the public good as well as the appreciation and practice of music, dancing and games. The *ghotul* forms, indeed, a little republic, with the older boys and girls as office-bearers and a strictly maintained code of rights and duties. The classless society of the aboriginals is no doubt the oldest stronghold of democracy in India, and it is difficult to imagine a better training for a truly democratic outlook than that provided by the *ghotul*.

But the *ghotul* is in yet another sense a school for life. Boys and girls start at an early age to form attachments and are free to have sexual relations within the rules of *ghotul* discipline. The results of this pre-marital freedom are remarkable. Not only are Muria youngsters happy, cheerful, disciplined and free from self-consciousness and furtive vices, but the adult Muria evinces a stronger sense of domestic morality and conjugal fidelity than most other populations. Statistical figures based on a detailed investigation of 2,000 marriages make this very clear. The incidence of divorce in Bastar is under three per cent. and adultery is extremely rare and severely condemned by public opinion.

It thus seems that the *ghotul* cannot be judged by pre-conceived ideas on sexual morality. The message of the *ghotul* is, in the author's words, "that youth must be served, that freedom and happiness are more to be treasured than any material gain; that friendliness and sympathy, hospitality and unity are of first importance, and above all that human love,—and its physical expression—is beautiful, clean and precious."

But this book is more than an appraisal of the Murias' youth-dormitories. It is one of the best anthropological monographs ever written in this country, and its scientific value is matched by its excellent production and wealth of attractive illustrations.

C. VON FURER-HAIMENDORF

HINDU PSYCHO-PHILOSOPHY*

Swami Pavitrananda has discussed certain fundamental questions touching religion and religious attitudes. In the opening chapter, Swamiji asks "Has

* *Modern Man in Search of Religion* By SWAMI PAVITRANANDA. (Advaita Ashrama, Mayavati. Re 1/8); *Ancient Indian History and Culture*. By S. R SHARMA (Hind Kitabs, Ltd., Bombay. Rs 3/-); *Hindu Philosophy*. By THEOS BERNARD, PH.D (Philosophical Library, New York $3.75)

the world grown irreligious?" His answer is that there is no need to take a pessimistic view about the dynamic influence of religion. Laboratory science and politics seem antagonistic to religion, but after a critical examination in Chapters II and III of the relation between religion on the one hand and politics and science on the other, Swamiji concludes that "real science will never obstruct the progress of religion" and that "religion will supply the right type of persons to politics." The approach to religion made by psychology and psychoanalysis is examined in the fourth chapter. In the fifth, Swamiji answers the question "What is religion?" by defining religion as the outer "manifestation of the great hunger for the Infinite." In the concluding chapter Swamiji has endeavoured to envisage as far as possible speculatively what the future of religion is likely to be.

From this necessarily brief epitome of Swamiji's main thesis, it will be apparent that he has done a splendid service to religion's rational vindication within a small compass. But, while commending Swami Pavitrananda's work to the earnest attention of the public, I desire to point out that in the familiar attempt to detect a "common formula" in religion and politics, there lurks an obvious logical fallacy. To put the argument in syllogistic form, Religion aims at the service of the people: Politics, likewise, aims at service of the people: Therefore, politics is religion. Quite apart from the formal fallacy known as the *undistributed middle term*, the benefits of politics in all civilized countries are confined to security of person and property in return for taxes paid, though some modern governments have interfered with religious institutions. The benefits of religions, on the other hand, relate to freeing the individual from the fetters of finite existence. Politics binds, while religion frees. You cannot have a common formula between the two. I congratulate Swami Pavitrananda on his fine portraiture of modern man's search for a religion that would confer genuine freedom from the ills of existence.

Mr. S. R. Sharma's volume is not directly concerned with religion and philosophy, as his main aim has been to narrate the history of India from the dim dawn of 3,000 B. C. to the radiant noon represented by 1,000 A. D. In a journal like THE ARYAN PATH, a mere historical narration, however interesting, of events, of the rise and fall of dynasties *et hoc genus omne*, need not receive elaborate notice. Nevertheless, I should like to draw special attention to the fourth chapter in which the "cultural history" of the period is told with reference to the multilateral ramifications of classical Sanskritic literature.

There are certain minor inaccuracies to which attention may be drawn. On page 127, *Kadambari* is mentioned as a "category of literature." It is the name of a well-known tale by the celebrated Bana. The category of literature is known as *Gadya*. Again, the author observes that "nearly 200 Upanishads have come down to us." I am afraid that this is rather an exaggerated estimate. On page 136, the English rendering of a familiar stanza is cited in which the opening of the second half is wrongly given. Reference should be to *Dandin*, and not to *Naishadha*. ("...*Dandinah-pada-*

Lalityam." But on the whole, Mr. Sharma's work will be found useful to university students

Theos Bernard (as explained in his *Hatha-Yoga*) has had ample opportunities of studying the original Sanskrit texts relating to the different systems of Indian philosophy and in his *Hindu Philosophy* he has attempted to expound the essential elements of the Six Systems of Philosophy (*Shad-Darsanas*) and in addition has pushed into prominence the Kashmir school of Saivism. He is carrying coals to Newcastle as far as Indian students acquainted with the original works are concerned, but others eager to learn the truths of the Indian systems will find this book useful. Dr. Bernard, however, has chosen his bibliography arbitrarily. He has failed to mention original contributions and has included trivial works. His two outstanding guides were Dr. Radhakrishnan's *Indian Philosophy* and Dr. Das Gupta's *History of Indian Philosophy*, which were critically examined by the present reviewer in a series in THE ARYAN PATH, January to April 1934, the introductory article bearing the title "Indian Misrepresentations of Indian Philosophy." Taking the most lenient and charitable view of the work, it strikingly illustrates the truth that, even with the best of good-will, foreigners still find it difficult to grasp Indian philosophical truths and traditions.

Thus, Dr. Bernard describes Sankara as "the great logician" and Ramanuja as "the great intuitionalist." The fact is, both were logicians and intuitionalists. He has utterly failed to understand Madhva rightly. Madhva does *not* deny Causality of the Ultimate Principle, as alleged. But the amazing phenomenon is the distinction he claims for Kashmir Saivism. Dr. Bernard observes that, while "Vedanta is tainted with the suggestion of dualism," "Kashmir Saivism meets the problem by constructing a pure monism." Here he falls into the common error of identifying Vedanta with Advaita. Dualism never philosophically taints. Kashmir Saivism is just a theological variant of Advaita. Its metaphysical merger with Advaita is inevitable.

Further, in the "Glossary," *Jijnasa* is wrongly identified with *pratijna*. *Nigrahasthana* is given as "disagreement in principle," whereas it is simply a ground or a logical ground for refutation of a given thesis. *Visishtadvaita* is wrongly described as "Qualified monism." It is not monism at all. Ramanuja admits three distinct *real* entities—the animate (*Chit*), the inanimate (*A-chit*) and the Supreme (Isvara). I must in conclusion note a serious error. "Kapila," writes Dr. Bernard, "learned the rudiments of philosophy from his mother." On the contrary, Kapila taught the secrets of philosophy to his mother, who secured ultimate freedom from the ills of existence. The discussion between the Divine Son and Mother is enchantingly given in *Bhagavatha*, Canto 3, Chaps. 25 to 33.

These comments do not affect the undoubted value of Dr. Bernard's work as a student's manual intended for the benefit of foreigners not able to manage the original Sanskrit texts. I have not listed typographical errors, but "monastic" on p. 130 is glaring.

R. NAGA RAJA SARMA

Drama in Sanskrit Literature By R. V. JAGIRDAR. (Popular Book Depot, Bombay 7. Rs. 8/4)

This book of outstanding value is by one who is both an artist and a critic. But Professor Jagirdar goes too far when he rejects the well-attested traditional view about the origin of Indian drama. Dr. A. B. Keith is a great scholar and he says: "The Vedic religion contained within itself the germs of drama." The traditional view is that the *Gandharva Veda* is an *Upaveda*. The great epics also gave an impetus to the emergence of the drama. For Greek drama and English drama also we find a religious origin.

The author's attempt to connect the *Suta* and the *Vrittis* with the drama is laboured and unconvincing. Bharata's *Natya Sastra* begins with a charming account of the origin of the drama as the god-given means of charming our minds and hearts, lightening the burdens of life and fascinating us into righteousness and holiness. The author calls Bharata "the Prometheus of the drama world." Kalidasa's *Vikramorvasiya* refers to him as a *Muni* (a sage). But the author tries to make Bharata the name of a clan or a family or to connect Bharata with Nahusha and to make Nahusha a non-Aryan adventurer! All this is fanciful to a degree. The Indian drama was neither secular nor non-Aryan in origin.

The most valuable chapters are those in which are traced the evolution of Sanskrit drama, dealing first with Bhasa's plays. But neither the treatment of that dramatist nor the discussion of the authenticity of the plays ascribed to him is full or convincing. Kalidasa in *Malavikagnimitra* refers to Bhasa as a great older playwright. That play refers to Agnimitra as a contemporary King. Kalidasa thus belonged to the first century B. C. and was Court Poet of King Vikramaditya.

The author's treatment of Kalidasa also is neither full nor adequate. His translation of the great *Bharata Vahya* verse in *Sakuntala* does not do justice to its sonorous style or to its sublime thought. His treatment of Sudraka's *Mrichchakatika* is interesting but we cannot say the same of his treatment of Sri Harsha's plays. He says: "The real trouble with Harsha was that he was least qualified to be a dramatist." The poet Harsha's *Naganada* is one of the high peaks of dramatic achievement. The author deals well with Visakhadatta and Bhavabhuti. His treatment of the later dramatists is, however, scrappy and inadequate.

The author promises a fuller work hereafter. It is to be hoped that in it he will re-examine the theories adumbrated in this volume.

K. S. RAMASWAMI SASTRI

Doctor Mesmer: An Historical Study. By NORA WYDENBRUCK. (John Westhouse (Publishers), Ltd., London, W. C. 2. 8*s.* 6*d.*)

This is a charmingly written and sympathetic, if superficial, account of the great Viennese physician, Friedrich (or Franz) Anton Mesmer, who, with his demonstration and exposition of some of the hidden forces in nature and the powers latent in man, and his *Société de l'Harmonie*, played a rôle in the eighteenth century comparable to that of Madame H. P. Blavatsky and the Theosophical Movement of the present era. The author errs by under-

statement of Mesmer's antecedents and by overstatement in fathering upon him the dangerous subsequent developments of hypnotism and suggestion, psycho-analysis, etc , but one must be grateful for her apparent faithfulness to the results of her historical research in the outer course of his life. She not only has resisted the temptation to dramatise her hero; she has also emphatically cleared him of the charge of showmanship or of having played upon the people's love of the marvellous, a slander against Mesmer which had survived by many years the long-exploded calumny of charlatanry.

Mesmer's natural bent and inner affiliations can be traced from hints given here. He was acquainted with the writings of his great predecessor Paracelsus, who also had believed in magnetism, natural and human, and in correspondences. Mesmer's graduating thesis at the University of Vienna was on "The Influence of the Planets on the Human Body," through what he called the "Universal Fluid." He recognised, the author makes him say, but one disease—the lack of harmony—and but one cure—its re-establishment. Many moral causes—pride, envy, avarice, ambition—he tells a patient here, may throw the system out of harmony, a lesson which psychosomatic medicine is now proclaiming.

Mesmer, "aware that the magical effect of the healing touch was derived from a source of power of such magnitude that it was dangerous to toy with it," refused to impart his secrets except to qualified individuals. And he said little of the supernormal powers sometimes manifested by mesmerised subjects.

"Nobody could say with certainty," Miss Wydenbruck writes, whether Mesmer "was actually a member of one of the secret societies" in his Vienna days, but of his *Société de l'Harmonie*, founded at Paris in 1783, its members bound to secrecy by most solemn oaths, she writes that "its rules were laid down, modelled on those followed by the branch of Freemasonry known as the Order of the Strict Observance." She seems not to suspect that many occult sciences besides that of the "animal magnetism" transmitted in mesmeric healing were taught in that Society, though she tells us of the Mason, George Washington's ardent support of Mesmer's principles.

How far ahead of the science of his day but how consonant with immemorial truth are these from Mesmer's fundamental tenets:—

There is one uncreated fundamental principle—God.

In the universe there are two fundamental principles. matter and movement.

All matter is one

Movement causes the development of all possibilities in nature.

Truly, as Miss Wydenbruck concludes:

...seen from the vantage-point of history, when the tangled threads of human destiny appear co ordinated in the pattern of the whole great web, Mesmer's life seems like a strand of shining gold

E. M. HOUGH

Creation's Heir. By HAROLD DEARDEN. (Andrew Melrose, Ltd., London. 12*s.* 6*d.*)

Most of us are clumsy thinkers and this, more often than not, is due to lack of adequate observation which, in its turn, is usually caused by our looking for something already subcon-

sciously impressed upon our mind or memory or imagined by us, instead of dispassionately looking at the person or the problem confronting us. But the author recognises that man is

> a mysterious entity whose fate it is to make manifest a psycho-physical Inner State made up of and continuously modified by countless subtle and widely differing ingredients, among which the accumulated experience of past life is not the least important and effective.

Hence, human thinking is as liable to "the weather in the soul," as the physical frame is to the vagaries of the weather.

The author's prescription for the malady of muddled thinking is, first, the cultivation of the capacity for calm and comprehensive observation; and, secondly, the cultivation of spiritual sensitiveness. The modern man being self-centred, his awareness of the soul is anæmic, if not atrophied. True religion, however, will help the moderns to overcome this insensibility. For such religion both satisfies their "spiritual hunger and is in harmony with their adult knowledge and intelligence." With the aid of examples and analogies and a style which at once makes the reader feel *en rapport* with him, the author has brought home once again the imperative necessity of clear, critical and cogent thinking in our daily life, honeycombed as it is with hustle-bustle and half-baked, half-digested knowledge.

G. M.

Shuttle: An Autobiographical Sequence. By HERMON OULD. (Andrew Dakers, Ltd., London. 15s)

All the more attractive for its reticences the shuttle of memory weaves the irregular pattern of an unusual career—professional singer at the age of ten, poet, playwright, International Secretary of the P. E. N. since 1926—against a vivid background ranging from London in the nineties to an apprehensive Europe in 1938.

It is an eager, warmly sympathetic personality that emerges, idealistic but unorthodox, patriotic but accepting "blood-brotherhood with all mankind," loving music and unattracted by politics but eluded by the one and pursued by the other because never able "to sit back when disaster came" and to persuade himself that it was no concern of his.

Few can have had more friends among justly famous men; none could boast of them less. G. Lowes Dickinson and Carel Kapek share honours with the blind foreign peasant in the Milan Station with his long unheeded, plaintive cry of his destination, so movingly presented as a symbol of mankind.

Mr. Ould's implication that from a modest P. E. N. post he drifted into prominence contradicts his conviction that "there is no such thing as chance." Just as his then 100 per cent. pacifism brought his two-year sentence in 1917, so his persisting "dream of a world really co-operative and at peace" doubtless brought him his unusual opportunities for human service during the recent war, scarcely hinted here.

One welcomes eagerly the closing admission that the shuttle has resumed activity.

E. M. H.

The Transmission of the Faith. By GODFREY E. PHILLIPS. (Lutterworth Press, London. 10*s.* 6*d.*)

This is a disappointing book for the general reader. Christian missionaries and those who share their belief that the one task of any value in the world is the Christianising of mankind will doubtless find in it much that is interesting and encouraging. But those who do not share that belief will find little to interest and a good deal to irritate. The tacit assumption, for instance, that God has only once revealed Himself to man and that the study of Christian doctrine is therefore the only part that matters in anybody's education, strikes a jarring note, as also does the author's bland acceptance of schools and the opportunity they afford for indoctrinating the minds of the young, as one of the Church's most powerful weapons for transmitting the faith. He even goes so far in one place as to appear to approve of the fact that there are very few books for African children to read, since that means that they read the Bible with much greater assiduity than do English children.

As a historical study of the means by which the early Christian Church transmitted its faith both to new converts and to second and subsequent generations of Christians, the book is not without interest and value, though it is doubtful how far such methods either can or should be reverted to in the modern world. It is significant also that the author's idea of what is meant by Christian teaching and a specifically Christian way of life, is based much more on the Old Testament and the writings of Paul and the early Fathers than on anything in the teaching of Christ.

A further point of interest is the indications which the book gives of a new spirit of unity abroad on the Mission Field, combating the narrow sectarianism of the past. This cannot but rejoice the heart of everyone who cares about the things of the Spirit and wants to see the spiritual life of every religious community deepened and strengthened. But for the most part it is a specialists' book and one which will have little to say to anyone except the missionaries for whom it was written.

MARGARET BARR

The Co-operative Movement at Home and Abroad. By HEBE SPAULL and D. H. KAY. Macmillan and Co., Ltd., London. 4*s.*)

This is a survey, attractively illustrated with photographs, of the co-operative movement from its humble beginnings in Rochdale in 1841 down to the present day. It is world-wide in its scope and apparently designed for young people but the mature reader who does not scorn its simple presentation as unworthy of his intellectual steel will find in it a wealth of information.

There is much of the picturesque in the account: the transformation which co-operation wrought in the lives of the "liveyeres," settlers of Grenfell's bleak Labrador, the co-operative settlements of Palestine, the cocoa co-operatives of the Ashantis in West Africa and the spectacular success of China's "work-togethers."

The treatment is popular and necessarily superficial; the full achieve-

ments of co-operation in so many countries could hardly be set down in 191 pages! But the soundness of the Rochdale weavers' principles comes out clearly, as does the affinity between co-operation and democracy which makes understandable the banning of co-operatives in Nazi Germany. Such, however, is the interlinking of the movement that even in the Nazi period the banking systems of two Germans, Raffeisen and Schulze-Delitzsch, were continuing to serve co-operators in other countries.

This interlinking of ideas and interests, wisely demonstrated in the co-operation of co-operatives, in the same country and internationally, and the fact that the co-operator sets "public advantage before private gain" are two of the co-operative movement's chief claims to a position among the forces working for world unity. The example of such men as J. T. W. Mitchell, who devoted his rare business talents to the English Co-operative Wholesale Society with its ten million pounds' worth of annual trade, as its Chairman for twenty-one years, lived simply and died worth only £350, renews one's hope for the race.

E. M. HOUGH

Jivanandanam of ANANDARAYA MAKHIN. Edited by PANDIT M. D. AIYENGAR with his own commentary *Nandini*. (Adyar Library Series No. 59, Adyar, Madras. Rs. 20/-.)

This is an allegorical Sanskrit play in which the author tries to expound the course of *Jiva* or Soul through the triple agency of Medical Science, Dramatic Literature, and the methods of the Advaita Philosophy. The author is a great devotee of Śiva. He therefore upholds *Śiva-bhakti*. In his other work *Vidyaparinayam* also he tries to establish the supremacy of Śiva.

Anandaraya has delved deep in *Ayurvedic* literature. In the present play he brings out the principles of this science in the new form of a drama and thus does an immense service to *Ayurveda* by propagating its principles to one and all. This is, therefore, a medico-literary drama in which *Jivatman*, the hero of the play, tries to protect his bodily health and thus further his activities towards the realization of peace and happiness in material and spiritual existence.

Anandaraya was not only a poet but also a great politician and a soldier. He was Minister and General to the Tanjore Kings Sarfoji I (A. D. 1711-1720) and Tukaji I (1729-1735). He composed the present play during the reign of King Shahaji (1684-1710). All these kings were themselves poets, besides being great patrons of learning.

We congratulate the Adyar authorities in choosing Pandit Aiyangar for editing the text, which requires on the part of the editor a thorough knowledge of *Ayurveda* and other branches of Sanskrit learning. The learned editor has completely identified himself with Anandaraya Makhin, the author of this delightful play, a fact vouched for by the English and Sanskrit critical Introductions, the Appendices and the very learned and exhaustive Commentary *Nandini*. We are sure that the present play will find numerous readers in a free India, in which the suppressed *Ayurveda* (science of life) will rise up with new life and new vigour and thus contribute its quota to the national health and happiness.

P. K. GODE

Science versus Idealism. By MAURICE CORNFORTH. (Lawrence and Wishart, Ltd., London. 12*s*. 6*d*.)

This book, most of which seems to have been written just before the announcement of the atomic bomb, constitutes a scholarly review of some materialist and idealist trends of modern philosophy. The author's own stand-point is that of Dialectical Materialism, which according to him contains a very definite criterion by which one may attempt to judge the value of any philosophy.

Every reader of this book must be impressed by its dominant note that philosophy cannot be divorced from science, and that the basis, methodology and interpretation of science should have a direct bearing on life and its practical problems.

Some of the chapters are of outstanding value. Under "Logical Analysis," the author says that logic has a purely speculative character. He warns those who feel drawn to Wittgenstein's Principle of Verification, because it seems to uphold science, to "remember that it also demolishes materialism—and thereby leaves theology and idealism exactly where they were, by demolishing their only real opponent." It leads us straight back to the subjective idealism of Berkeley and others, nay, to solipsism, which eventually brought about its downfall.

By a process of elimination of the various theories propounded by the Berkeley-Jeans school of thought the author emerges to discuss the "Interpretation of Science" in the light of philosophical materialism. This chapter should make enjoyable reading for philosopher-scientists and narrow specialists alike. The nature of scientific theory and the process of scientific progress are described and, theoretically, one can see no limit to the latter. The method of scientific progress is to put questions to nature, and to remain ingeniously on terms of personal friendship with nature.

The principal mark of scientific genius is the ability to advance a bold and fruitful working hypothesis combined with the technical ability to carry out the investigations and experiments indicated by that hypothesis.

How hypothesis grows into knowledge is illustrated by taking examples from the physical and also the biological sciences. If the interpretary rôle of science is understood—and this is a very important point—then we can understand the whole front of advancing knowledge in its right relation to the common welfare and progress of mankind.

G. T. KALE

The Active Life: What It Is and What It Is Not: An Essay. By MARCO PALLIS. (John M. Watkins, London, W. C. 2. 4*s*. 6*d*.)

These forty-four pages are packed with the mellow wisdom of a doctrine on the nature and use of action which, the author writes, "has been common to all traditional civilizations, whether ancient or modern, Eastern or Western." The growing tendency to restrict the concept of reality to the natural world has meant the obscuration of the Contemplative Life's pre-eminence over the Active Life. So long as the resulting mental habit of attending more to applications than to principles prevails, Mr. Pallis warns,

" we shall be condemned to remain the dreamers that we are, instead of the men of awareness that we might be."

The denial of the supremacy of Knowledge over Action, he explains, empties the Active Life of the superior principle which should order it from within. The residue is the " Life of Pleasure " which, for all its convulsive movement, is essentially passive. In the fully integrated Active Life, Mr. Pallis writes, all acts are ritual in character and the distinction between sacred and secular disappears.

The key to Knowledge is given as the finding of the reality of which each act or fact is an appearance, Knowledge in the full sense being " not *about* things but *of* That on which our very being depends. "

. .the act in its symbolical capacity is able to serve a purpose far exceeding the possibilities of the same act considered in itself.

The competently conceived and executed act must be necessary, skilfully ordered for its purpose, excluding all irrelevancy and

it must throughout the whole cycle of its manifestation be referred to its principle, through a full use of its symbolical or ritual possibilities.

An Islamic formula, Mr. Pallis writes, contains the most complete and concise theory of Action conceivable: "It must be all that it should be and nothing else besides."

E. M. H.

India in Kalidasa. By B. S. UPADHYAYA. (Kitabistan, Allahabad. Rs. 25/-)

This is a very ambitious work by a young scholar. Here the works of Kalidasa, the greatest Indian poet and one among the greatest of the poets of the world, have been exhaustively studied for the light they throw upon geography, polity, art, sociology, etc. There are innumerable volumes dealing with Shakespeare's dramas while we do not have even a decent critical edition of any of the works of Kalidasa. One can realise, therefore, the value of this undertaking. We do not have an index of words in Kalidasa; we do not have even an index of the lines in his political works.

In reading this work one must bear in mind that we find in Kalidasa not India at any particular age, but India as it was known to Kalidasa by tradition kept up in Puranas and other literature available to him. The material collected here is therefore of little help for determining the age of Kalidasa. There is no proof that it was the Gupta Period, as the author seems to assume.

As a survey, the work is commendable. But as an exhaustive collection and presentation of facts it leaves much to be desired. Just as Kalidasa depended on tradition for his facts, the author has depended upon previous researches for many of the opinions he presents. Cocoanut wine (*Narikelasava*), for instance, is called a wine by the commentator and so accepted here; but there is reason to believe that it is only the water in tender cocoanuts. In the section dealing with " Purdah," Shri Upadhyaya does not refer to the most important term, *Avarodha*, but is satisfied with a general statement that there are many terms suggesting the institution of " Purdah." But among whom ? Is it in the whole of India or only among certain communities ? There is no reply. Among the musical instruments *Vamsakritya* is named. The word really means " the function

of a flute," namely, to keep the tune. The instrument itself is *Vamsa*, the flute. It is not a misprint or an inadvertence, since the author adds in brackets, "incidentally referring to the flute." What is *Murcchana?* What is *Tana?* What were the *Srutis* known to Kalidasa? There is no information in the book on these points. The citations in the foot-notes contain many mistakes.

While I commend the author's patient labour, I wish he had been a little more thorough and careful in scientific analysis. The book is too full of details for a general survey meant for the ordinary cultured reader; and it is deficient as a reference book for the research scholar. Nevertheless, as a new approach, it certainly gives the right lead to the study of our classics. What has been attempted is admirable, though in what has been achieved there is much scope for improvement.

C. KUNHAN RAJA

Selections from the First Book of Kural. Translation and Notes by C. RAJAGOPALACHARI. (Rochouse and Sons, Ltd, Madras. Re. 1/4)

Readers of these gems of ethical philosophy will not question the verdict published in the *Journal Asiatique* in 1848 that this "masterpiece of Tamil literature" is "one of the highest and purest expressions of human thought." Shri C. Rajagopalachari has rendered a great service by this effective prose translation. The universally valid precepts here rendered so beautifully into English are both practical and inspiring, free from any hint of sectarian bias and most admirably suited for moral instruction anywhere in the world.

But a few suggestions must be offered for future editions. Surely such a book deserves an introduction! Indian publishers must begin to bear in mind the foreign public's needs. The author is known to every Tamil as "Tiruvalluvar," which, while not his name, describes his traditional status as a devotee or a teacher of pariah caste. But even this does not appear upon the title-page. And no attempt is made to place the work in time or in space. It has elsewhere been tentatively ascribed to nine and a half centuries or more ago and Tiruvalluvar is known to have lived near the sea in "the town of peacocks," now a suburb of Madras; tradition makes him a weaver. So much of background, surely, ought to be vouchsafed the non-Tamil reader! A minor suggestion is that the notes should be set off from the translation by being in a different type or in parentheses.

Space permits offering only a few of these verses, as an appetiser for the feast that awaits the reader:—

Is not the arrow smooth and straight but cruel, and the harp curved but makes sweet music? So must our judgment depend not on appearance but on conduct.

If your thoughts show signs of turning from the path of rectitude, know that misfortune awaits you.

Various are the teachings of the religions of the world, but in all you find that compassion is that which gives men spiritual deliverance. Hold on to it.

E. M. H.

China's Destiny and Chinese Economic Theory. By CHIANG KAI-SHEK; with Notes and Commentary by PHILIP JAFFE. (Dennis Dobson, Ltd., London. 15s.)

The present volume contains the Generalissimo's two books, *China's Destiny* and *Chinese Economic Theory*, here made available for the first time in English. In them he reveals his hopes and aspirations for China, based on his reading of Chinese history and culture. What makes *China's Destiny* vitally important for India, Asia and the world is not only that it represents the views of China's First Leader, but that all the resources of the Government and the Kuomintang Party are behind it and are being used to imbue the youth of the land, as well as the Civil Service and the military with its teachings.

In *China's Destiny* the author writes bitterly of the havoc played with China's economic, social and cultural life by the unequal treaties imposed on her by foreign Powers. He is inclined to throw practically all the blame for China's poverty and cultural degradation on these Powers. It is perhaps for this reason that the book was not previously published in the United States. Chiang Kai-shek believes that China's salvation does not lie in imitating Western nations, but in building on the secure basis of her own cultural past.

In *Chinese Economic Theory* he outlines the self-sufficient village economic organisation of the past and the priniples which underlay it. He tells us that farmers were trained as soldiers and were organised in groups for defence. He believes that even today the same economic pattern should be kept in mind. So far as industrialisation goes, he holds that money should not be allowed to have unhampered sway over economic enterprise but that it should be controlled by the State in the interests of promoting the people's livelihood.

Philip Jaffe, an American student of Far Eastern affairs, writes an Introduction on "The Secret of 'China's Destiny,'" and notes and comments on this work. He is inclined to be hostile to the outlook of the author. He thinks that the Generalissimo's reading of Chinese history is highly coloured and romanticised, and that his attitude to the West and its institutions is mistaken. He believes that Chiang Kai-shek, in the interests of his own political party, is wanting through this book to stem the modern forces of democracy, most vocal today in the form of Communism. It is useful to have his critical observations, questions and doubts, for they keep the reader on his guard and give him pause. Nevertheless, it must be stated that, rightly or wrongly, the Generalissimo's views are apt to find sympathetic response in India and the rest of Asia which also, like China, have suffered under the heel of Western imperialism, and which in disillusionment are turning to their own cultural past for guidance in reconstructing their national life. Indians reading this book will find that the problems of China and India are similar, and so will feel drawn closer to China.

BHARATAN KUMARAPPA

ENDS AND SAYINGS

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

The death in his eightieth year of Shri Kamakshi Natarajan at Bandra, Bombay, on April 29th, terminates an exceptionally useful life. He began his professional career as a head master; and an educationist he continued throughout his long journalistic career. The influence of his *Indian Social Reformer*, which he started and edited for several decades, until his formal retirement in 1940 in favour of his son, has far outrun its circulation, because his views were so well worth quoting by other journals. And even since his retirement "Recluse's" "Bandra Diary" columns have kept open the channel for the expression of his instructive thinking and balanced judgment. Reformers as a group are commonly undervalued by those who cling to the well-worn grooves of custom, but without them we should stagnate and continue in our follies. One definition of the wise man in the *Dhammapada* is 'one who reveals the shortcomings in others and administers reproof." But, critical as Shri Natarajan always was of the defects in Indian society, he was never a fanatic, as his replying to Katherine Mayo's libel proves.

His outlook was not provincial. He travelled as far afield as America, where he went in 1937 to deliver the Haskell Lectures at the Chicago University. But he insisted that India should evolve on the lines of her own spiritual ideals, a lesson which we need to remember in these days of wholesale turning to the fading West for Light. The late distinguished editor's combination of quiet detachment and courage deserves wide emulation by his countrymen.

Mankind has been trying for centuries to progress towards a co-operative society, declared Bombay's Prime Minister, Shri B. G. Kher, in inaugurating the Nineteenth Bombay Provincial Co-operative Conference on April 11th. There has truly, as he said, never been greater need than today for spreading the co-operative doctrine, not only in India but also in the world. Without it, India could not fulfill the dream conceived by Gandhiji and by those others who gave their lives to bring the free nation into existence. There is no place in the co-operative movement for distinctions of caste, creed or politics. The co-operative platform ought, here as elsewhere, to be a meeting-place for every section of society.

Shri Kher, as well as Rajkumari Amrit Kaur, Health Minister to the Government of India, who inaugurated the Women's Section of the Conference on April 12th, stressed the great and increasing need of workers imbued with the spirit of co-operation, the principles of which, she urged, should form an integral part of the adult-education programme.

That is very necessary for the arousing of the zeal of the people for the

improvement of their condition, the awakening of what Sir V. T. Krishnamachari, Dewan of Jaipur, referred to in his Presidential Address on April 11th as "a passionate desire to 'live better': a consuming urge to improve their standards of life."

We would not see material values overweighted in this land of traditional aspiration towards the spiritual, or have the pendulum swing too far in the direction of the Western restless ambition which too often exalts standards of living, in the technical sense, above standards of life. But the physical condition of the Indian masses is so deplorable, so indefensible, that every friend of the race must welcome any constructive effort to bring about the dynamic psychological change for which Sir Krishnamachari called. He said:—

A revolution like this can come only if the whole population is set to work on its own betterment: if it makes its plans and implements them under the democratic processes of the co-operative movement. Only in this way can we have long-term permanent results.

He said emphatically that collectivisation, as in the U. S. S. R., was totally unsuited to India, where conditions were entirely dissimilar. India could not stand a shock of this character to her economic system.

Co-operation is the natural basis for development of all sides of rural life and the movement should be the recognised agency for the execution of all projects for raising the standard of living of the people of India.

The need for the greater participation of women in the Co-operative Movement was brought out by Rajkumari Amrit Kaur in inaugurating the Women's Section of the Conference on April 12th. Co-operation began in the family but if India was to rise to her full stature it must also extend to the larger family unit which was the country as a whole, she said. She felt that women could play a particularly useful and important rôle in the fields of education and health, in helping women in the rural areas as well as in the cities to become economically independent by training in handicrafts and societies for sale and purchase, in promoting community kitchens, mid-day meals for workers and school-children of the poorer classes, etc.

Co-operation, she said, bred trust. It could help the people to rise above fissiparous tendencies. Women, the custodians of tradition and custom, had been to a great extent excluded, by their own ignorance or by neglect, from many movements.

It is absolutely essential that women, who form half the population of the country, should be harnessed within an activity which is fraught with immense possibilities for the general good as also for the benefit of their own sex.

The needs were legion and the educated women of the country were a handful, but she had great faith in her own sex and also full conviction that the necessary funds would be available for the movement when its possibilities were realised. Trained workers were the great and pressing need.

An impressive "Preliminary Draft of a World Constitution" has emerged from the protracted labours of a distinguished American Committee headed by Robert M. Hutchins. It is dedicated to Gandhiji who it is confidently asserted would have been the first World President if an election had been held before the 30th of January last.

The scope of his conquest exceeded whatever had been achieved in any other's lifetime ...right emerged in him as might, meekness as inheritor of the earth....Whoever will deserve to be World President will be an heir to Gandhi, a Maha-ma, which means the magnanimous, august. It is fit that a preliminary draft of a world constitution be dedicated to the Precursor.

The Preamble, appropriately in the form of poetry, reads thus, in a prose set-up to save space:—

The people of the earth having agreed that the advancement of man in spiritual excellence and physical welfare is the common goal of mankind; that universal peace is the prerequisite for the pursuit of that goal; that justice in turn is the prerequisite of peace, and peace and justice stand or fall together; that iniquity and war inseparably spring from the competitive anarchy of the national states, that therefore the age of nations must end, and the era of humanity begin;

The governments of the nations have decided to order their separate sovereignties in one government of justice, to which they surrender their arms; and to establish, as they do establish, this Constitution as the covenant and fundamental law of the Federal Republic of the World.

Space limitations preclude analysis of the many excellent provisions of the Draft Constitution, which is available from *Common Cause*, 975 East 60th Street, Chicago 37. The framers' recognition of the limitations of any constitution, even an accepted one, is pertinent for India today. They emphasise that no constitution is "salvation and safety by itself."

A constitution is a descriptive summary of possible good works which cannot possibly operate outside the frame of a saving will.... If mankind has made up its mind for self-destruction, any written Law, and were it descended from heaven, will leave it lawless.

How much of this thoughtful draft will find its way into the final formulation of a world constitution is unpredictable. The difficulties in the way of the acceptance of and effective functioning under any world constitution are great, but the Committee are hopeful. Coming developments, they suggest, need not be measured on the tempo of the previous process. "Emergencies become emergences; century plants flower overnight."

Several articles of general permanent value are among the many interesting articles contributed to the mammoth *Commemoration Volume* (The United Press, Ltd., Patna. Rs. 10/-) in honour of the versatile Indian publicist, educationist, writer and humanitarian, Dr. Sachchidananda Sinha, on whose seventy-fifth birthday it was presented. One of the most striking of these is the article by the Hon. Dr. Kailash Nath Katju on "Gautama Buddha and Bihar."

The connection of India's greatest son with that part of the country has hallowed its soil. But Gautama the Buddha's message was above geographical considerations. It was a tragic mistake that Buddhism was banished from the land of its inception, to spread its beneficence chiefly under foreign skies. Its peaceful penetration, eastward to Japan, south to Ceylon, west to Palestine, is only part of the story of its influence. To be sure, the Buddha's teachings have been largely misunderstood in the West, thanks to the unenlightened labours of the Orientalists, but wherever the story of his life and teachings, as retold by Sir Edwin Arnold, has gone, hearts have been quickened. Gandhiji testified how deeply *The Light of Asia*, read in his student years in London, had appealed to him, whose later preaching of *ahimsa* echoed the teaching of his great Pre-

decessor. And that the missionary impulse of Buddhism is not spent is proved by the arrival in Hamburg this April of Great Abbot Uthu Nanda, yellow-robed representative of the Buddhist Grand Council of Burma, seeking permission to stay three years in Germany for the purpose of propagating Buddhism there.

Dr. Katju repudiates the notion that the Buddhist doctrines make men timid. The Buddha was a stranger to fear and, though he taught men to return hatred with love, he ever emphasised the need of fearlessness. We echo Dr. Katju's sentiment when he writes:—

In the interest of humanity at large, I wish that the teaching of Buddha...should become a living and effective force in the guidance of our life, individual as well as national and collective. Let us, in India, make an effort to bring back the Buddha to his native land.

Wars are not due to simple human instincts, declares Prof. T. H. Pear, Professor of Psychology in the University of Manchester, in his article "Peace, War and Culture-Patterns" in the January *Bulletin of the John Rylands Library, Manchester*. Nothing, he suggests, could be much less instinctive than the behaviour of the atomic scientists. War, he says, is the expression of a culture pattern, but the latter can be changed. Professor Pear quotes effectively from Emery Reves's *Anatomy of Peace*, which gives a clue to a major modern difficulty:—

Nothing can distort the true picture of conditions and events in this world more than to regard one's own country as the centre of the universe, and to view all things solely in their relationship to this fixed point...our inherited method of observation in political and social matters is childishly primitive, hopelessly inadequate and thoroughly wrong.

Each nation from its own point of view seems indisputably right, but a pieced together mosaic, Mr. Reves maintains, has no relation to reality.

It is an unfortunate reflection on the prevailing culture pattern that "war is rapidly ceasing to have rules." Professor Pear remarks:—

It is relevant to mention that the chief argument put forward for its use [that of the atomic bomb] was that it would shorten the war against Japan, not that it was allowable by the rules of warfare. Matters had already got past even that stage of mental tidiness.

But new culture patterns can be built up out of the old ones, he maintains, and happily, "the films and radio have made the phrase 'the inevitability of gradualness' almost obsolete."

Enquiry, a new monthly magazine of psychical research and paranormal psychology, numbers well-known names among the contributors to its April issue. The Foreword is by Prof. C. D. Broad of Cambridge. G. N. M. Tyrrell in "A New Task for Science" remonstrates with science for its disinclination even to consider the evidence for phenomena painstakingly gathered by psychic researchers—an amusing attitude in view of the dismissal by modern psychic research of the work already done and the explanations given by Oriental psychologists and students of Occultism in the same field. J. W. Dunne presents a picture of the various observer-selves in the individual, each with its own range of perception and time. Dr. William Brown and the Dean of St. Paul's deal with the impact of the paranormal upon their own fields of activity.

Olaf Stapledon begins a series on "Data for a World View." He, too, considers psychic researchers pioneer

explorers of the dark continent of "Paranormal Psychology." This attitude tends to make the searcher blind to any knowledge already available. One might gain more from the methods of Occultism which take the traditions and the teachings of the past, and check, test and verify them, so that the results stand as independent evidence—a procedure possible in proportion as the verifier perfects and integrates his own nature. This, because his physical, mental, psychic and spiritual organisation affords the very instruments by which he must work, observe, interpret and apply. Ignoring to a large extent existing "traditions" and Eastern psychological science, because the terms of reference are unfamiliar, gives even the most learned of modern investigations the effect of a mountain travailing to give birth to a mouse.

The Indian Parliament, published from Bombay and now in its third volume, is filling a very useful rôle in educating Indian political thought on broad and constructive lines. Its articles by qualified writers cover a wide range of interests; its editorials are frank, trenchant, thought-provoking. Especially noteworthy was its combined February and March Special Issue in memory of "The Glory of His Age." This contained many valuable articles, by J. C. Kumarappa, R. R. Diwakar, K. G. Mashruwala, Arthur Moore, Horace Alexander and others and accounts of Gandhiji's part in the freedom struggle and in the restoration of peace to Noakhali.

Shri K. Srinivasan wrote in his editorial in that issue of the three great rôles Gandhiji had played and in each of which he had set new standards. They were the rôles of "the sensitiser of the human conscience, the purifier of politics and the emancipator of the fettered and the oppressed." He had given a new direction to political power by translating authority into a call to service. The translation of his transcendental idealism into twentieth-century realities had not been easy. His dressing of politics in religious garb had opened a fresh pasture to the insincere, but a vigilant electorate could meet the danger.

He wanted a courageous, self-reliant Voter and a self-restrained dutiful Minister. Between them will be born the Parliament of Service.

In the trenchant editorial, "No Freedom to Kill Order," in the issue which appeared at the end of April, the appeal to civil liberties put forward on behalf of those who had been seeking to promote civil disorder—something quite distinct from peaceful civil disobedience—is thrown out of court. Civil liberty is well defined by Shri K. Srinivasan as "the acceptance of Democratic Sovereignty and the Rule of Law."

When the bunds of order give way, the waters of freedom disappear into the wasteful flood.

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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GREAT IDEAS

[The month of July calls to mind the birth of the United States. As it happens, Thomas Jefferson, the author of the Declaration of American Independence, died on the fiftieth anniversary of that Declaration, on July 4th, 1826. It is therefore appropriate to give below some sayings of Jefferson, a great apostle of democracy, a true liberal and a freethinker looking upon creeds as "the bane and ruin of the Christian church." As one of the moulders of the American Union, his example and his precepts can yield practical guidance in the shaping of the Indian Union.—ED.]

I am a Christian in the only sense in which he (Jesus) wished any one to be; sincerely attached to his doctrines in preference to all others; ascribing to himself every human excellence and believing he never claimed any other.

If it be possible to be certainly conscious of anything, I am conscious of feeling no difference between writing to the highest and lowest being on earth.

I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man.

When a man assumes a public trust, he should consider himself as public property.

Whenever a man has cast a longing eye on them (offices), a rottenness begins in his conduct.

To seek out the best through the whole Union, we must resort to other information, which, from the best of men, acting disinterestedly and with the purest motives, is sometimes incorrect.

No duty the Executive had to perform was so trying as to put the right man in the right place.

Peace, commerce, and honest friendship with all nations—entangling alliances with none.

THE AMERICAN WAY OF LIFE

[**Dr. Scott Nearing,** the author of many books in his fields of economics and of education, has been well known in the U.S.A. for many years for his fearless stand for principle. His attacks upon child labour, upon political corruption and upon big business, and his avowed interest in the Russian experiment have made him more than once the target of reactionary attack. He does well in this outspoken article to write in such a way as to startle his complacent compatriots, to arouse them to the implications of their apparent choice. If Dr. Nearing's reading is correct, it would seem that wealthy America might as justly be addressed as was the church of the Laodiceans, in the solemn words of Revelation :—

> "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."—Ed.]

United States political leaders and publicists often refer to the defence and preservation of "the American way of life" and advocate its extension to other parts of the world. Before Columbus sailed the Atlantic, the Americas were inhabited by red men. During the past five centuries millions of white Europeans have crossed the Atlantic and established the pattern of living to which United States political leaders and publicists so frequently refer.

South of the Rio Grande (the northern border of Mexico) the European culture pattern has become generally dominant. North of the Rio Grande, in the United States and Canada, it has replaced and all but obliterated the culture pattern of the American Indians. This article aims to describe some of the prominent features of the life pattern that is accepted, followed and boasted about in North America.

An American Indian described the migration of Europeans to his country in three sentences. "White man come to America. Indian have all the land; white man have Bible. Now white man have all the land; Indian have Bible."

Through four and a half centuries, millions of Europeans and thousands of Africans and Asians have moved into the Americas. The Africans were brought as chattel slaves. Many of the Asians were contract labourers. The Europeans came as conquerors: Bible in one hand, gun in the other, and a whisky flask in the hip pocket. The early Spanish and French adventurers were accompanied by priests. The first Dutch

and British settlers in North America were ardent Christians. The Puritans went to New England, and the Quakers to Pennsylvania in order to set up communities where they might worship as they chose. To build and maintain homes, they needed land. Some land they bought. Most of it they seized. In the United States alone, since the foundation of the present government in 1789, 110 wars have been fought against the Indians,—most of these wars arising out of the struggle over land.

Europeans brought more than Bibles, guns and fire-water to North America. They brought European culture. Crafts, techniques, language, customs, political and social institutions all crossed the Atlantic with the European migrants, and occupied a continent rich in natural resources. Wild life filled the waters and roamed the forests and plains. Much of the country was heavily timbered. The soil was fertile. The climate was well adapted to European agriculture. Almost all the important minerals were available. With minor exceptions these resources were untouched. The Indians, who lived mostly on the wild life, had used little of the land and few of the minerals. After killing or driving off the Indians, the Europeans found themselves masters of a richly endowed, virgin continent.

The new occupants of North America began living on their capital,—killing off the wild life, cutting down the forests, cropping the land until its productiveness was exhausted, abandoning the exhausted soil and moving to new farms, extracting the irreplaceable coal, oil and metals. In the early years this rape of the continent was conducted with hand-tools. During the past century, machines have replaced the cruder implements, and resource exhaustion has been steadily accelerated.

Four factors were evolving the new America: (1) Technology and (2) a matured, skilled labour force, both imported from Europe; (3) a great quantity and variety of natural resources, and (4) a medley of ideas and ideals which comprised the objectives and practices of the life pattern transplanted from Europe to North America. These factors resulted in rapid and far-reaching changes in the American way of life.

1 Animal power was replaced by wind, water, steam and electricity, and the volume of energy at the disposal of the population was greatly increased.

2 Hand craft and the domestic workshop gave way to division of labour; automatic machinery; mass production; mass marketing; the factory; the trust or cartel; the department store; chain merchandising; railway, telephone and radio net-works and other forms of co-ordinated technology and management.

3 Small businesses were swallowed up by big business as the local, individual, competitive economy evolved into centralised, corporate, monopoly economy.

4 Frontier, village and town, with their basis in hunting and fishing, pastoral and agricultural occupations, developed into commercial and industrial cities with their bases in manufacturing mining, transportation, banking, insurance, merchandising, diversion, amusement, education. In this process the self-employing hunter, herder, farmer, craftsman and merchant dwindled from majority to minority. In their places were the wage and salary workers in factories and offices, the expanded professional groups and the new technological intelligentsia.

5 Wealth and income increased in quantity and were concentrated, first in the hands of rich individuals and later in business corporations.

6 The owners and managers of this new concentrated wealth were able to buy whatever was for sale, at home and abroad. At home, in addition to new businesses, they bought newspapers and radio chains and dominated public schools, universities and churches. Abroad they bought resources, utilities and industries and dominated the governments of weaker countries.

7 Through the years from 1870 to the present moment, the control of United States political and social institutions passed into the hands of the same self-perpetuating oligarchy which operated mines, factories, railroads and banks. Big business men and their satellites, whose lives were dedicated to the competitive struggle to monopolize wealth and concentrate power, thus became the makers of United States policy.

Thirteen independent British colonies scattered along the Atlantic sea-board, with their population of some four millions, which had organized the United States of America in 1789, have become a federation of forty-eight States, spanning the continent, with a population of 145 million, with an advanced technology, a vast productive capacity, the world's largest navy, a stock-pile of atom bombs and a desire stirring in the breasts of an ambitious profit-power-seeking oligarchy to control, exploit and police the world.

The United States has come to its maturity. The country of President Truman and Secretary of State Marshall is as different from the country of Washington and Jefferson as a mature man is from the schoolboy.

It is impossible to speak of the American way of life as though it were unalterable. Like every other social pattern, the life of the United States is undergoing ceaseless changes which have been greatly accelerated by the inventions and discoveries of the past hundred years.

The American Way of Life, in 1948, is the way developed by social evolution and determined in part by those who now make public policy and shape the patterns of private living,—the business men, their handy-men in technology, advertising, journalism and the learned

professions, the leading politicians, the top-ranking militarists. These masters of America have recently been at considerable pains to define what they mean by the American Way of Life.

The National Association of Manufacturers issued a pamphlet on *The Free Enterprise System* in 1944. Here are its opening sentences :—

The success of an economic system must be measured by the amount of income it enables a people to produce, and by the way that income is shared. The American free enterprise system made this country the most productive and most prosperous nation in history.

Earl O. Reeve, President of the United States Chamber of Commerce, wrote in *Liberty* magazine, January 1948 :—

Modern business, in America especially, has made almost a fetish of change and progress....It refuses to be fenced in by theory or formula in its search for a greater level of production and sales.

The Cities Service Company, operator of public utilities, inserted an advertisement in *The New York Times* of January 2, 1948, in which it specified the characteristics of the American Way of Life :—

What country has virtually all other countries knocking at its lunch boxes and safety deposit boxes? What country is expected to help feed most of Europe—and still maintains the world's highest standard of living at home? What country out-produced all other economic systems in World War II, not to mention World War I? What country's monetary system is recognized throughout the globe as the only real yardstick of value today? What economic system has produced for its everyday citizens more automobiles, more bathtubs, more telephones, more hospitals, more schools—more proteins, more fats, more starches—than almost the rest of the world combined? What economic system provides freedom of speech, freedom of the press, freedom of assembly, freedom from undue search and seizure, freedom to travel, freedom to vote, freedom to worship? "

Burlington Mills, a large textile manufacturing concern, advertised in the January 2, 1948, *New York Times*:

America has more passenger cars than the rest of the world put together—far more bathtubs, and many more radios. It's that way with clothes or food or almost any comfort, convenience or necessity you can mention.

These descriptions of the American way of life have certain characteristics in common: (1) They emphasise bigness and "manyness," (2) mainly of commodities, (3) and measure success in terms of the quantity and variety of material possessions, (4) with passing mention of freedom,—particularly freedom of business enterprise.

One must raise two questions about this description of the American way of life. First, is it true for all Americans? Second, is it peculiar to America? Obviously, the low-income group in the United States, poorly housed and badly fed, and the racial minorities, subject to segregation and discrimination, are

not among its beneficiaries. As for its uniqueness, the competitive struggle for wealth and power has been carried on in every commercial culture. It might with equal justification be called the Venetian Way, the Dutch Way, the French Way or the British Way of Life.

White Europeans have taken over the land of North America and have converted its resources into a flood of commodities. The United States is fabulously rich. It also spends more on military preparations than any other nation. Its citizens are surrounded by public enterprises such as highways, schools and hospitals and by privately owned gadgets—automobiles, telephones, radios, electric refrigerators. But are bigness and manyness a sound measure of success? What will happen to a nation whose public policy is being made by big business men for whom the main aim is self-enrichment?

There is an old saying that men cannot serve God and Mammon. Production and sales, automobiles, telephones and radio sets, economic ascendancy, social convenience and political dominance are all of the tribe of Mammon. The American way of life, as described by its noisiest advocates, is a mammon-way.

Descendants of the early white settlers have made their choice. They journeyed, with their social ideals, to a rich continent. Their ideals have been smothered under the flood of commodities which a mass-production technology has poured over the United States. Godliness met mammon front to front on the North American continent. Mammon has won the first round of the contest. There is no longer a serious question as to whether the American way of life is a way in the service of God or of mammon. *The issue which confronts the American people today is a simple one: Can man serve Mammon and survive?*

The problem has several aspects: (1) Can an economy based on a competitive struggle for profit avoid periodic depressions which become longer and deeper, until occasional and partial economic paralysis gives way to chronic and complete paralysis? (2) Can a nation whose policy makers are dedicated to a competitive struggle for profit and power avoid recurring wars which become progressively more total until they develop into permanent war? (3) Can permanent war, waged with the products of the laboratory and the assembly-line, avoid self-liquidation? (4) Can a people living under the shadow of chronic depression and permanent war avoid escapism and cynicism? (5) Can human beings devote the major part of their time, energy and attention to production, sales and a multiplicity of things except at a price of frustration, despair and ultimate self-destruction?

The American way of life, measured in terms of wealth and power, is a flamboyant success. Measured in terms of human unfold-

ment, growth and fulfilment, it is a tragic failure. In reality it is a way, not of life, but of death: the death of creativity, of aspiration, and, finally, of hope.

The reason? Man cannot live by automobiles and radio sets alone. When he sets out to serve Mammon he writes his own death-warrant, and with it the death-warrant of a social pattern built around a competitive struggle for wealth and power. The life-death process may extend over many centuries or it may be compressed into a few generations, but it is as inexorable as any other cause-effect sequence.

SCOTT NEARING

A MESSAGE TO INDIA

An article by Louis Fischer, the friend of Gandhiji and of India, has been brought out by the International Book House, Bombay, as an effectively illustrated brochure, *I Lived with Gandhi*. All the profits from its sale at Re. 1/8 will go to the Mahatma Gandhi Memorial Fund, and we wish it very wide dissemination. It contains a message which the world in general and Indians in especial need to have reiterated, lest the tremendously costly lesson shall have been taught in vain.

In bringing out this brochure the International Book House has rendered no less of a service to the country than when it brought out at the risk of Government displeasure its provocative books on freedom when freedom for India was still a dream.

For Mr. Fischer brings out not only the genuine and unassuming greatness of Gandhiji, but also his sympathy with all men and with every creed. He had declared on November 21st, 1947, at his New Delhi prayer meeting:—

> I can detect no inconsistency in declaring that I can, without impairing the dignity of Hinduism, pay equal homage to the best in Islam, Christianity, Zoroastrianism and Judaism.

Mr. Fisher drives the point home, the point that Indians at the present day need to recognise and to keep in mind:—

> Gandhi taught that all men are brothers. Then surely religious men should be brothers, and a religion or church which nurtures hatred for members of other churches defeats its purpose and might just as well not exist.

He suggests that the prayer meeting of January 30th may teach the followers of Gandhiji "the greatest lesson that he would have wished to leave with them: Violence and hate of fellow countrymen who are different spell death for all that is good." And he adds that if that lesson is learned it will prove India's salvation and set an example the world will never forget.

UNTO THE TRUTH

[**Shrimati Lila Ray's** striking article "According to His Work: What Is Implicit in the Spinning-Wheel?" which we published in October 1944 and her moving tribute to Gandhiji in our March 1948 issue, "A Father Who Lived True," will have prepared many of our readers for the stimulus to heart and mind from this cogent analysis of his lifelong experiment with Truth and of its implications, more drastic perhaps than a spent and harried world will want to face.—ED.]

To this end was I born,
And for this cause came I into the world
That I should bear witness unto the truth.

JESUS

I simply want to tell the story of my numerous experiments with truth, and, as my life consists of nothing but those experiments, it is true the story will take the shape of an autobiography.

GANDHI

"What is truth?" asked Pilate when Jesus had made his statement. "Truth," answers the nineteenth-century pragmatist, William James, "is only the expedient in our way of thinking, just as right is only the expedient in the way of our behaving." True ideas, he says, are those we can assimilate, validate, corroborate and verify. False ideas are those we cannot. Full truth is for him the truth that energizes and does battle. Kant found truth only in experience. To Croce the truth is absolute and at the same time relative, more relative than absolute, and there is a necessity for continuous criticism and self-criticism to increase and renew it with the life that grows and is renewed. St. Thomas Aquinas thought truth must be the last end of the whole universe, the last end of each thing being that which is intended by the first author or mover of that thing. Bertrand Russell writes in his *History of Western Philosophy*:—

> Truth, as conceived by most professional philosophers, is static and final, perfect and eternal; in religious terminology it may be identified with God's thoughts and those thoughts which, as rational beings, we share with God. The perfect model of truth is the multiplication table, which is precise and certain and free from all dross.

The knowledge of that truth which is the source of all truth, which relates to the first principle of being of all things, was considered by Aristotle to be the First Philosophy. Confucius was a cheerful agnostic empiricist and there is a Chinese saying which declares that human reason is incapable of comprehending the truth in its entirety. The

school of thought which stems from Heraclitus through Hobbes and Schopenhauer to Nietzsche, Fichte and Hume concludes that, since human reason is incapable of discovering the truth, truth as an objective, impersonal reality does not exist. We invent a "truth" to satisfy the needs of our nature and to add to our efficiency in practical life. No philosophy, in their opinion, is completely disinterested and our need to know disinterested and absolute truth is illusory and artificial, for the love of truth is always mingled to some extent with the need, consciously or unconsciously felt even by the noblest and the most intelligent, to justify a given form of personal or social conduct.

Indian philosophy agrees that the untrained reason is incapable of comprehending truth in its entirety but regards the truth as the foundation of reality. The Indian seeker of truth therefore has to enter upon a course of rigorous training, even as the modern athlete, in imitation of the Greek, trains for the Olympian games. The truth-seeker's period of training comes to an end only when he achieves the fitness and skill that win him a full knowledge of the truth and a mastery over his intellect comparable to the mastery of the champion athlete over his muscles, an event which brings with it full freedom and ease of spiritual movement, *moksha*. Gandhi, being an Indian, was brought up in this belief. Many of his acts and habits which to foreigners may have appeared eccentric or sensation-mongering, in the nature of political stunts, were in fact nothing of the sort, being intimately connected with this self-imposed training.

Gandhi's interest in truth was intensely realistic and as practical as the pragmatist's. Like James, he felt it should energize and do battle. Not only that, he thought that battles could be won by means of it far more effectively than by means of falsehood. And Gandhi aspired to win those battles and to set right the wrongs of the world. "What imparts truth to the known and the power of knowing to the knower is what I would have you term the idea of good," wrote Plato. In order to implement this good, Gandhi knew that it was necessary that he should not segregate his thought from his life. Putting into practice the relativist theory of Croce, he sought to keep his thought squared with the truth and his life squared with his thought by the continuous and stern criticism and self-criticism of which his autobiography is the evidence.

Truth was also a social activity to Gandhi, a force that grew greatly in actual struggle with the concrete problems of living, social, political, economic and individual. In this he was akin to the Leftist thinkers of the present century; it was the secret of the attraction which many Leftists felt for him. He differed from them in one important detail —in the means permissible. Having set out to follow truth wherever it

might lead him he often embarked upon courses of action the results of which it was impossible to know in advance. His experiences led him to believe that the results, however unpredictable, were most likely to be satisfactory if the means employed to achieve them were satisfactory. Out of evil good may or may not come; out of good can come only good.

What first made truth good in the eyes of men, writes Bertrand Russell, was the manner of its practical working. Gandhi knew that truth should be of the greatest practical utility in all worldly as well as spiritual affairs. His experiments were directed to finding methods of making it so. When an experiment failed, as in Rajkot, he did not, in the manner of some of the modern European philosophers, rush to the conclusion that his hypothesis was false. He blamed the experiment itself, scrapped it, and in due course started another. All his life he strove to make a precise and exact connection between abstract, perfect truth and practical, experimental truth. The planet Pluto was known to exist for many years before scientists actually located it with their telescopes. Just so Gandhi knew the forces of truth to be present in human nature and to be of enormous, almost incalculable, potency. His experimenting was one long, unremitting endeavour to split the atom of human indifference and so to release those forces. *Ahimsa* and *satyagraha* were means to this end.

As we have seen, Gandhi worked in a genuinely scientific and philosophic spirit. He refused to distort the truth to justify any personal or social conduct, took irrevocable decisions time and again, and never shrank from the obloquy of public exposure or set up specious theories to justify or to conceal his failures. "Truth," he said, "has nothing to hide." Whenever he discovered himself to be on the wrong track, as in 1919 when the Rowlatt Act agitation was started or when, after the Bombay riots, he stopped the Civil Disobedience due to begin at Bardoli, and again in 1922 after Chauri Chaura, he never hesitated to retrace his steps, to confess and to do penance for his error, and to start all over again, to the delight of his enemies and the consternation of his friends. Herein lies the basis for the charges of inconsistency, baffling unpredictability and even political unreliability that have at various times been made against him. He consciously and deliberately took up a disinterested attitude to truth and never began any action that might be construed to be to his own exclusive advantage. Hinduism has had no severer critic and how exacting were his demands on himself many who lived near him testify.

Gandhi's experiments were experiences in the Kantian sense, for his life was his laboratory. With modern thoroughness he set about fitting it to his work. First, he threw away all the bric-à-brac of

prejudice, sentiment and habit which tend to adhere to a human being, encrusting and encumbering him. Cleansed and opened, his life became airy, sunny and spacious. Next, like a runner at the starting tape, he stripped his living down to bare, stream-lined essentials. Then he tested and retested, observed, corroborated and verified, continually referring his tenets to the visible, material world for proof or disproof. By using the technique of simplification and abstraction the scientist has succeeded to an astonishing degree in understanding and dominating the physical world. Gandhi, by the same technique, strove to understand and act upon the whole environment of man, including the moral and spiritual parts which have been deliberately excluded from the realm of science. His was not so much experimental thinking as experimental living. What was Gandhi's life but a truth process completed?

Gandhi's absorption in concrete problems of living left him little leisure to devote to the intricacies of theological and philosophical discussion. He pursued the modern tendency to emancipate the problem of truth from all such entanglements and to give it logical independence. His philosophy was not so much his life-work as a by-product, a sort of running commentary on the many causes he successively championed. It has to be extracted from his voluminous writings on these causes or inferred from the courses of action he chose in particular instances. He was, like Jesus, most unorthodox in his beliefs and in his methods, and he preferred, as Jesus preferred before him, to deal with concrete solutions to concrete problems rather than to indulge in the vagaries of theoretical controversy. Jesus did not argue; he healed. Gandhi likewise did not argue; he took curative measures and taught us preventive ones. "My religion is to serve," he said to one importunate questioner who sought to pin him down to a creed. "I do not worry about the future." Endowed with an all-embracing sympathy he was broad-minded and tolerant but not indulgent or lenient to licence. For his prayers he chose verses as universal in their ethical significance as he could find, verses from Hindu, Mohammedan, Christian and Zoroastrian scriptures. Aldous Huxley describes this sort of ethic in his *Ends and Means*:—

> The ethical doctrines taught in the *Tao Te Ching*, by Gautama Buddha and his followers on the Lesser and above all on the Greater Vehicle, in the Sermon on the Mount and by the best of the Christian saints, are not dissimilar....Among human beings who have reached a certain level of civilisation and personal freedom from passion and social prejudice there exists a real *consensus gentium* in regard to ethical first principles.

It was upon this ethical basis that Gandhi built his practices. Yet truth was for him, as it was for St. Thomas Aquinas, literally God.

"Truth is God," he said, "and the way to find him is Non-Violence.... I tell you if all the world denied God, I should be His sole witness." He could go farther, however, and he would have agreed with John the Scot when the latter wrote:—

Dionysius is right in saying that no name can be truly asserted of God. There is an affirmative theology, in which he is said to be truth, goodness, essence, etc., but such affirmations are only symbolically true, for all such predicates have an opposite, but God has no opposite.

John the Scot's realism approaches the realism of the Upanishads.

Gandhi found no reason, experimental or theoretical, to reject the concept of a truth dependent on facts outside human control or to think the truth should not be true, absolutely, in advance of and apart from, its utility. Philosophy was for him, as it was for Plato, a kind of vision, a vision of the truth. For Gandhi, truth was also a matter of experienced knowledge, not of speculation. His simplicity, his clarity and his humility not only repel the woolly-headed romantic but confound the hair-splitting philosopher. With simple directness he cuts the Gordian knot of the tortuous apologia of theologians. In a world where thought has largely become nodalized round two basic conceptions, the idea of the superiority of the few with its accompanying contempt for individuals *en masse* and the idea of the ultimate sanctity of the human personality, man's innate human goodness, Gandhi unhesitatingly chose the latter, like Marx and Rousseau before him. With Neitzsche and his superman, Fichte and his self-seekers, Gandhi had no sympathy.

Lost in the labyrinths of our modern philosopher-Dædaluses, we have all but been devoured by the Minotaur of Unreason. Gandhi has given us the guiding thread by means of which we can slay the monster and safely extricate ourselves. He has fused the Indian certitude of spiritual knowledge with the Western spirit of scientific inquiry, achieving universality of appeal. There is something in him for the pragmatist, the agnostic, the theist, the relativist, the mathematical philosopher and the Leftist; each can accept him though their reasons may differ. Through his life Gandhi reunited the abstract and the practical, the objective and the subjective, the theoretical and the experimental, and in doing so he reunited the conscience and the heart. He has given us what Bertrand Russell declares to be the most pressing need of our time, a philosophy "capable of coping with men intoxicated with the prospect of almost unlimited power and also with the apathy of the powerless." Who in history has been more apathetic and powerless than the Indian peasant, listless, half-fed, ignorant chattel of the ages? Who in history has been more intoxicated with power than Britain at the height of her Empire's glory? Gandhi successfully coped with both.

In him we have the synthesis of saint and revolutionary for whom Koestler calls in his book, *The Yogi and the Commissar.*

The world now has an ideology and a method of warfare capable of dealing with its problems more effectively than chemical warfare, for its chemistry is the chemistry of the human heart. In giving it to us Gandhi has forced upon us an option. We must either accept or reject it. The decision cannot be avoided or put off, being based upon a complete logical disjunction of two ideologies, the ideology of unreason and the meaninglessness of human life, and the idea of the essential sanctity of all life. If we accept, we redeem the twentieth century from ignominy and make it remembered as the century which at last succeeded in bringing peace on earth. If we reject it we leave that honour to another time and another people.

LILA RAY

SANITATION, NOT IMMUNISATION

The announcement by the Director-General of Health Services, Dr. Jivraj Mehta, Prime Minister-Designate of Baroda, that he would be appointing a Committee on Environmental Hygiene to examine the question of health in India, and to suggest ways and means to improve it, was most welcome. Health is basic to any country's prosperity, and India's health debit columns are depressingly long. Dr. Mehta's proposal gets at the root of the matter and his terms of reference should ensure against the side-tracking of this investigation into special pleading for the fallacies of immunology. Dr. Jivraj Mehta pointed out the necessity for marshalling an army of trained workers for all-round uplift of the village from the point of view of health and sanitation. A good water supply must be provided, and also drainage for the town and for near-by swamps. Houses must be built on hygienic lines, streets and parks provided, etc. But when the village has been made a model in all these respects, the stage will only have been set for the real effort, which is to make the people sanitation-minded. Western experience has proved that carrying the slum mentality into the model tenement results in the reproduction of slum conditions. The principles of hygienic living have to be imparted by sympathetic demonstrators living in the people's midst, and by the physicians whom any plan for health improvement must try to distribute more widely throughout the country.

Hygiene and sanitation form one of the important approaches to the public health problem, and, though the latter will be adequately solved only when economic rehabilitation has made possible also a disease-resistant diet for India's millions, we have great hopes of the diagnosis and the recommendations of Dr. Jivraj Mehta's Committee on Environmental Hygiene.

THE HISTORICAL VALUE OF THE PURANAS

[The value of the Puranas in the making of history, of which **Dr. D. R. Patil,** Director of Archæology in Gwalior State, writes here, is a topic on which much could be written from different points of view. We invite our readers' attention to the Note which follows this interesting article.—ED.].

The love of the past is the most deeply rooted sentiment of mankind. There is a peculiar fascination in thinking of the days that are no more, a fascination displayed even by the most primitive peoples who have preserved the history of their illustrious ancestors through folk-tales and folk-songs. In more developed societies there came into existence a separate profession of bards and minstrels with whom revival of past memories was a practical calling. It is largely to them that we in India owe the existence of a mass of traditional literature comprising the great epics and the Puranas, which have been rightly regarded as great heritages from our ancient culture.

The conception generally held about the Puranas is that they are religious and mythological works full of myths and legends entwined with a good deal of sectarian propaganda. It is true that the contents of all of them are, on their face value, repellent to the historical mind; but it has now been fairly recognised by the scholarly world that they do contain germs of certain historical facts which are not available from any other sources known to us. It must also be remembered that the word *purana* means *ancient;* the orthodox belief is that what is said in them refers to what had actually happened; thus they are regarded as authentic works on ancient history. How far this is true it is intended to discuss here very briefly.

Now in the Vedic literature we get references to *Gathas, Narasamsis, Itihasas, Puranas* and *Akhyanas, i. e.,* ancient tales and songs, implying thereby that *puranas* in some form (not to be confused with the extant works) did exist even in Vedic times. In the *ashvamedha* or horse sacrifice described in the Vedic texts, there used to be a regular programme of recitation of ancient ballads and songs by the minstrels or bards at the royal courts. There is an interesting statement by the great Vedic king Janamejaya that "never could he feel satisfied unless he heard about the deeds of his great ancestors" (*na hi tripyami sarvesham shrinvanash charitam mahat*). It might be mentioned here that some of the admittedly ancient Puranas relate their beginnings to an *ashvamedha* sacrifice. Thus there is no doubt that even in Vedic times attempts were made to

preserve historical traditions, mainly through the institution of bards and minstrels, though there probably did not then exist any definite work or works bearing the name of a particular Purana, as in later times.

In the subsequent period of the Sutra literature, however, it appears that the Puranas had come to be known as a species of literature. Not only does the *Gautama-Dharma-Sutra* refer to "the *Purana*" but the *Apastamba-Dharma-Sutra* actually quotes from a text known as the *Bhavishyat Purana* which undoubtedly was not the same as the Purana of that name handed down to us. Thus by the fifth century B. C. there existed some Purana texts, but in what actual form it cannot be stated for certain, as the contents of the existing Puranas do not seem to have been covered by the references in the Sutras.

According to Dr. D. R. Bhandarkar, there had already sprung up a school of history known as the Aitihasikas in the time of Yaska and it had become both extensive and compact in the days of Kautilya (300 B. C.). In his famous work, the *Arthasastra*, while referring to the education of a prince, Kautilya enjoins upon him to listen to lectures on Itihasa every afternoon. This Itihasa included six topics, *Purana*, *Itivritta*, *Akhyayika*, *Udaharana*, *Dharma-shastra*, and *Artha-shastra*. At one place he recommends that a Minister by quoting from a Purana and Itivritta should bring the misguided king to the right paths. Thus it appears the Puranas known to Kautilya were more historical than mythological and sectarian as they are now.

There is, however, a theory propounded by the English scholar Pargiter that the original historical literature of ancient India developed out of the traditions handed down by the royal bards through their ballads and songs which in course of time got into the hands of the Brahmins who, in his opinion, had little regard for historical facts. When and how this transition took place has not been definitely ascertained as yet, but it is certain that in the days of Kautilya the Puranas were still largely historical. There is, however, unassailable evidence that in the golden age of the Guptas, *i. e.*, in about the fourth century A. D., some of the ancient Puranas which then existed had come to be in the form in which they now exist. At the hands of the Brahmin redactors these texts appear to have suffered a great deal; for they were now harnessed to do propaganda for the various sects to which they were individually attached. It is this fact in the history of this traditional literature that is responsible for the contents of many of the Puranas as they are now extant.

It appears that, before these ancient texts passed into the hands of the redactors, their contents largely conformed to the well-known five characteristics or the *Panchalakshanas*, the themes or contents of

a Purana, properly so called. These *lakshanas* are: *Sarga* (creation), *Prati-Sarga* (secondary creation), *Vamsha* (genealogies), *Manvantara* (the various periodical divisions), and *Vamshanucharita* (narrations incidental to the genealogies). The Puranas known to Yaska, the Sutras and Kautilya very probably dealt with these only. It should be noted that none of the existing Puranas strictly conform to these characteristics. A few of them, such as the *Vayu*, the *Vishnu*, the *Markandeya*, the *Brahmanda* and the *Matsya Puranas* certainly deal with these but at the same time they also contain extraneous material not properly concerning the *lakshanas*. In the orthodox estimation there are eighteen *Maha-Puranas*, besides a large number of *Upa-Puranas* which deal entirely with mythological and religious subjects having not even the slightest connection with the *Pancha-lakshanas*. Now the question arises, how far are we to rely on these texts for the unfolding of our ancient history?

The history of the development of these texts itself offers the surest clue to the reliability of their evidence. A close study of the important Puranas mentioned above will show that broadly their material can be divided into three distinct categories, *viz.*, the archaic survivals, the ancient material, and the later accretions. The archaic survivals are noticed mainly in the chapters dealing with the genealogical lists corresponding to the *Vamsha* sections of the *Pancha-lakshanas*. Though these lists have also suffered at the hands of the redactors, there is no doubt that for the political history of pre-Mauryan India, with regard to which no other satisfactory evidence is forthcoming, they supply very valuable information. A pioneer attempt has already been made in this direction by Pargiter in his well-known work, *Ancient Indian Historical Tradition*. Unfortunately archæological data have not so far been made available to supplement the information given in this tradition as in the case of the traditions embodied in the Homeric and Biblical accounts.

These archaic survivals will be generally found to be coeval with the similar material of the Vedic literature and they largely relate to some aspects of political and social history and to certain facts of material culture. For example, the references to the primitive custom of *Niyoga* or levirate are found in some of the ancient Puranas in such a form that even the earliest of the *Dharma-Sutras* of the sixth to the seventh century B.C. would not have viewed them with favour. It is, indeed, significant that only such facts of material culture as are reflected in the Vedas, *e.g.*, the overwhelming predominance of the use of war-chariots and the bow, or the most favoured plants and animals of the Vedas, should be found in the genealogical lists where alone the archaic survivals are noticed.

"The ancient material" of the

Puranas is contained in some of the legends which have developed round the historical figures, mainly through the efforts of the bards and partly in the portions dealing with the theories of creation and the various Manvantaras. Though these portions of the texts have also undergone many modifications, still from the point of view of cultural history they are very valuable in giving us some idea about the ancient beliefs and practices. It has been found that for the history and development of social, political and religious institutions they supply very valuable and reliable data. For example, on matters such as political institutions like the Sabha, the Samiti, and the Paura-Janapada, and the various theories of kingship, this material gives very interesting information.

"The later accretions" make up the real bulk of the individual Puranas. It is here that the redactors have made their influence felt. These accretions or additions were made from time to time and though, in the case of the Puranas which we have termed above "ancient," the process had stopped in about the fifth or the sixth century A. D., it still continued with regard to the others, some of which had been amassing material right up to the sixteenth century A. D. A substantial portion of these accretions pertains to the various sects of Shaivism and Vaishnavism and the religious practices connected with them. They give the individual Puranas their distinctive characteristics and religious importance. To a historian they are of great importance for tracing the history and development of the particular sects on which much of modern Hinduism is based. A thorough and critical study of them is certainly very important for the proper understanding of modern Hindu culture.

D. R. PATIL

A NOTE ON THE ABOVE

Such an attempt as Dr. Patil makes in the above article to evaluate the Purânas as historical sources is to be welcomed, pointing the way as it does to more intensive search for the groundwork of truth which it cannot be doubted the great Purânas still contain, however mutilated they may have become.

It may be questioned whether the genealogies exhaust the "archaic survivals" in the eighteen *Maha-Purânas*, and even the genealogies themselves hold many secrets, according to Madame H. P. Blavatsky, a most careful student of the Purânic lore.

In their dead letter, the Purânas, she concedes, read as "an absurd tissue of fairy tales," but can that be their only sense? As she writes in *The Secret Doctrine* (II. 253):—

> Were the highly philosophical and metaphysical Aryans—the authors of the most perfect philosophical systems of transcendental psychology, of Codes of Ethics, and such a grammar as Pânini's, of the Sankhya and Vedânta systems, and a moral code

[Buddhism], proclaimed by Max Müller the most perfect on earth—such fools, or children, as to lose their time in writing *fairy tales;* such tales as the Purânas now seem to be in the eyes of those who have not the remotest idea of their secret meaning?

Is it not far more likely on every count that, as she says, there is not a statement in them which does not have several meanings and does not apply to both the physical and the metaphysical worlds? None of them, she declared, any more than the many other sacred records which have the same origin, are

meaningless and baseless stories, invented to entrap the unwary profane: all are allegories intended to convey, under a more or less fantastic veil, the great truths gathered in the same field of pre-historic tradition. (*The Secret Doctrine*, II. 410)

When the Purânas were written, she declares, "the true meaning was clear only to the Initiated Brahmins who wrote those works allegorically and would not give the *whole* truth to the masses."

All this is very puzzling to one who is unable to read and understand the Purânas except in their dead letter sense. Yet this sense, if once mastered, will turn out to be the secure casket which holds the keys to the Secret Wisdom. True, a casket so profusely ornamented that its fancy work hides and conceals entirely any spring for opening it, and thus makes the unintuitional believe it has not, and cannot have, any opening in it. Still the Keys are there, deeply buried, yet ever present to him who searches for them. (*Ibid.*, II. 585)

To quote a few more passages from the same author's works which throw light on the nature of the treasure of knowledge that lies concealed in the purposely garbled account in the Purânas.

There is more wisdom concealed under the exoteric *fables* of Purânas and Bible than in all the exoteric *facts* and science in the literature of the world, and more OCCULT true Science, than there is of exact knowledge in all the academies. (*Ibid.*, I. 336)

...the Purânic writers have ingeniously interwoven allegory with Cosmic facts and human events....The great "Wars in Heaven," in the Purânas...relate to Heaven and Earth, and have a double and often even a triple meaning, and esoteric application to things above as to things below. They relate severally to astronomical, theogonical and human struggles; to the adjustment of orbs, and the supremacy among nations and tribes. (*Ibid.*, I. 202)

...the ancients knew as well, and better, perhaps, than the moderns do, astronomy, geognosy and cosmography in general. (*Ibid.*, II. 534-5)

The Purânas on the one hand, and the Jewish Scriptures on the other, are based on the same scheme of evolution, which, read esoterically—and expressed in modern language, would be found to be quite as scientific as much of what now passes current as the final word of recent discovery. The only difference between the two schemes is, that the Purânas, giving as much, and perhaps more attention to the causes than to the effects, allude to the pre-Cosmic and pre-Genetic periods rather than to those of so-called Creation.... (*Ibid.*, II. 251-2)

...he who reads the Hindu Purânas—its allegorical exaggerations notwithstanding—will find them quite in accordance with physical Science....in the *Purânas* one may find the most scientific and philosophical "dawn of creation," which, if impartially analyzed and rendered into plain language from its fairy tale-like allegories, would show that modern zoology, geology, astronomy, and nearly all the branches of modern knowledge, have been anticipated in the ancient Science, and were known to the philosophers in their general features, if not in such detail as at present!

Purânic astronomy, with all its deliberate concealment and confusion for the purpose of leading the profane off the real track, was shown even by Bentley to be a real science; and those who are versed in the mysteries of Hindu astronomical treatises, will prove that the modern theories of the progressive condensation of nebulæ, nebulous stars and suns, with the most minute details about the cyclic

progress of asterisms—far more correct than Europeans have even now—for chronological and other purposes, were known in India to perfection.

If we turn to geology and zoology we find the same. What are all the myths and endless genealogies of the seven Prajâpati, and their sons, the seven Rishis or Manus, and of their wives, sons and progeny, but a vast detailed account of the progressive development and evolution of animal creation, one species after the other? (*Ibid.*, II. 252-3)

In this diagram of avatars we see traced the gradual evolution and transformation of all species out of the ante-Silurian mud of Darwin and the *ilus* of Sanchoniathon and Berosus. Beginning with the Azoic time... we pass through the Palæozoic and Mesozoic times, covered by the first and second incarnations as the fish and tortoise; and the Cenozoic, which is embraced by the incarnations in the animal and semi-human forms of the boar and man-lion; and we come to the fifth and crowning geological period, designated as the "era of mind, or age of man," whose symbol in the Hindu mythology is the dwarf—the first attempt of nature at the creation of man. (*Isis Unveiled*, II. 275)

...Just as in old alchemical works the real meaning of the substances and elements meant are concealed under the most ridiculous metaphors, so are the physical, psychic, and spiritual natures of the Elements (say of fire) concealed in the Vedas, and especially in the Purânas, under allegories comprehensible only to the Initiates....Science has no speculations to offer upon fire *per se*; Occultism and ancient religious science have. This is shown even in the meagre and purposely veiled phraseology of the Purânas, where (as in the *Vâyu Purâna*) many of the qualities of the *personified* fires are explained.... Now all this shows that the writers of the Purânas were perfectly conversant with the "Forces" of Science and their correlations; moreover, with the various qualities of the latter in their bearing upon those psychic and physical phenomena which receive no credit and are unknown to physical science now. (*The Secret Doctrine*, I 520-1)

The more intensive study of the Purânas, then, to which Dr. Patil's essay points the way, the correlation of the varying accounts and the attempt to discover their hidden meaning with such keys to universal symbolism as Madame Blavatsky has given in her works is a most promising and hopeful line of investigation.

A STUDENT OF THEOSOPHY

ART—THE UNIFIER

By way of perpetuating the good results in increased tolerance in viewing strange manifestations of human genius, which might be anticipated from the International Exhibition of Indian Art at Burlington House, Dr. Mulk Raj Anand puts forward a constructive suggestion in his beautifully got-up *Mārg*, Vol. 2, No. 2. He proposes in a signed "Letter to an Englishman" (Lord Listowel) that a Central Museum for Oriental Art be established in London and an equivalent Museum for Western Art at Delhi. The value of such Museums for the presentation of the best artistic achievements of East and West, respectively, would be tremendous, not only for the broadening of popular appreciation but for the fecundating of the creative urge. Such fecundation is very far from sterile imitation, and an enriched art expression in both West and East should be favoured by such permanent collections.

We agree with Dr. Anand as to the desirability of "a self-conscious synthesis of values" for a united world. He writes that

> we would like to integrate our age-old tolerance with democracy as it is really believed in and practised by the best minds of Europe. We would take the machine from the West but we want to control it by emphasising the dignity of man and his precedence over the tools which he uses....We would, in fact, wish to relate the humanisms of the European renaissance, which burgeoned in the arts, literatures and sciences and are the real content of Western civilisation, with our own older and newer humanisms.

THE MYSTIC ELEMENT IN POETRY

[It is an interesting analysis of a fascinating subject that we are given here by **Mr. Francis Berry** of the Department of English Literature in the University of Sheffield, himself a poet with several volumes to his credit. His *Murdock and Other Poems* was recently published. The relation between genuine mysticism and immortal poetry is close indeed. The heart quality is common to both. The ability to express in words what the mystic experiences of Reality produces poetry that has a perennial appeal and that uplifts as well as purifies.—ED.]

Poets explore. They "voyage through strange seas of thought, alone" or rather, not so much seas of "thought" as a compact of thought, imagination, desire and ambition; and not always "alone" —at least not at the outset of their careers.

Poets explore. They venture into fields of sensation and speculation untrodden previously, and—because untrodden—unpossessed by the human mind. The human mind has its own safe frontiers within which it is comfortable and with which it is familiar. The poet may at first drive and chart his individual paths within the public ground, but, since he is avid for the forbidden and the precarious; since objects within the public frontiers are approached, considered, and finally possessed in the complete possession of articulation owned in and through poems; he later abandons the common possessions. For him "what's won is done, joy's soul lies in the doing" and he—impatient with his stale property lying within the known circumference—makes breaches and goes out—and on—alone. There he finds the necessary novelty, winsome and a challenge, until that in turn is expressed. In the act of expression novelty has served its purpose, becomes no longer such, is useless, is to be thrust behind him with the rest of the past. But he was a pioneer, and what for him is a tedious tract in the rearward remains for the rest of us out of bounds or, at best, a province scarcely annexed and of doubtful virtue. The bulletins concerning the nature of this province are sent back by the single pioneer in the form of poems and we regard them with suspicion. To many it seems outrageous that a man should ask them to travel with him—vicariously, in the poem; it seems to them outrageous that they should be compelled to enlarge their own bourn which also is the public one, to accommodate new provinces, especially since their natural features, besides being strange or aggressive in themselves, modify the known landscape by their contiguity; the new enormous mountains, lifted over a familiar blank horizon,

cast shadows on the homely valleys, inflict a new play of light within previous unspoilt and secure preserves. Thus poets distend the circumference of the common human mind. They go first, record their findings and with slow, indignant acquiescence the common mind expands to receive the new lands within its embrace.

But it may be said that philosophers are likewise responsible for the enlargement of mind; that they singly, and at intervals through history, have created new views, new illuminations of life, which the mass, coming after, has made its own. Yet, in so far as they are pure philosophers, this is scarcely so. Rational speculations, like new geometrical theorems, may be demonstrably sound and still the mind, the whole mind, will be unsatisfied. Everything except intellect—instincts, intuition, imagination—will be sceptical. The intellect, working by itself, may be convinced by philosophic or scientific theories, but the rest of each man is inclined to say "I agree, so what?" The new possession is so partial in its appeal as to be hardly a possession or any advance.

This is not so with poetry. This, beyond all other activities, engages all the parts of man, the most aboriginal promptings as well as the top stratum of intellect. But it not only engages all the parts severally; it integrates those parts: integrates parts which normally live separately, one or other sporadically assuming harmony and subjugating the rest. A successful poem integrates the warring parts of man and, in reading, undergoing the poem, the reader ceases to be an aggregate of parts but becomes, for the moment, a *whole* as the poet became a whole in the act of writing the poem. *Poems both enlarge consciousness and make men whole.*

But the poet, travelling thus outward continually from the known centre, comes in time to his own limits, and perhaps the circumference of those limits is in proportion to his genius. Arriving there, what does he do? He can turn round and re-traverse known land, go back to the centre of his childhood terrain and see home afresh in the light of extraordinary travel; see it again, thus ponderous with experience, with distaste and disappointment, or find in it a second meaning which will sustain enough for new work built on that primitive centre that is both individual and public: thus Traherne.

But, instead of thus re-traversing, he can do otherwise. Having come to the limits of lateral exploration he can abjure it,—disdain earth, and make a vertical attempt.

Now the concluding work of various poets seems to have been created out of one or other of these ways of release from the exhaustion of lateral exploration. Shakespeare's final plays appear to be the work of a man who, having travelled to the furthest lateral limits of any; who having forded the most menacing

rivers; having crossed the saturnine ranges and gulfs, has turned back, crossed again the old landscape, possessed by all of us, and used it once more: but, in so using it, not repeating the former possession of his early work, but seeing it as strange, and as satisfyingly strange, as anything undergone in solitary journey; seeing it indeed in the light of that journey. He thereby made a second and different possession—through his poetry—of the known. He was enabled to do this through the privilege of a journey that was unique and this unique quality of his previous journey is responsible for the new and singularly esoteric overtones in those last plays, which the rest of us can share only by travelling with the poet, step by step, through every play, outwards and thence back. "Home is where one starts from."

The alternative solution is undertaken by W. B. Yeats (and perhaps by Crashaw) in his latest work. Yeats having come to the utmost bounds of his exploration of the natural world saves himself from an impossible repetition by surmounting the natural, by an ascent into his private "artifice of eternity." He reaches Byzantium through 'turning and turning in the widening gyre." The natural world of young love-makers, of "birds in the trees" and all other mortal beings, is no "country for old men," and he therefore climbs up out of it to reach, at the head of that tower, his splendid, artificial, unageing and brilliant Byzantium of gold mosaics and artifacts. His heart, "fastened to a dying animal," rids itself of it and attains to a paradise of "learned Italian things." Yeats, in short, "makes a superhuman mirror-resembling dream."

We are not concerned here with declaring which method is the better, or which yields better results in poetry (each must go the way he must go) but both obtain a privilege claimed by the mystic. Yeats, having reached saturation point in worldly sensation, strains above it, is gathered into a supra-natural state where only art abides. This region of "hammered birds and gold enamelling," is one—for Yeats—with the focal-point of all men's and all ages' aspirations to excellence, a fabricated excellence which derides the vision of which it is born by still continuing with unabated glitter of faience after the human propagators of that vision have surrendered to death. But this focal point, where men's highest intuitions of excellence intersect in the guise of mosaic art, is also the extreme point to which God reaches down. This point is the meeting place of man's aspiration and divine unbending. Yeats, in occupying that point, resolutely, and with justice, places himself with the one unchanging principle.

It was fortunate for Yeats's poetry that, in his climb to "eternity," he found the Byzantine "artifice" to symbolise it. Crashaw similarly found in pictorial art and

music the exemplification of his intuition of eternity. Keats found his intuition of eternity in a Grecian urn. "Thou silent form," he says, "dost tease us out of thought as doth eternity." These poets have found in plastic or graphic art their best equivalents for their perception of the ultimate and unchanging principle behind transient phenomena.

But what of Blake in his prophetic books? They are certainly mystical, but are they really successful as poetry? And the poems of San Juan del Cruz?

Indeed, poetry and mysticism are, in a sense, mutually hostile to each other. Even Catholic mystics, bred in a faith which provides more concrete symbols, images, than any other, have attempted to reach beyond image-thinking and arrive at union with the First Cause—a state where images are really not only unnecessary but represent the mundane ballast left behind to promote levitation. It is true that, from their position of union with the Godhead, they speak and have to describe what is indescribable, have to utter a state for which there is no language, and fall back on, therefore, the only terms left them—the images of this world of the most radiant kind, and invested by them with a yet greater, a paradisal, radiance. Yet their literary success can be seriously questioned. Mysticism, forcing itself to speak, perforce looks down and uses images drawn from the world, though it knows them inept for its purpose. They are in fact inept for the purpose for which they are recruited, and that is where written mysticism fails. Wordsworth surely had the frequent exaltation of communion with the First Cause operative behind rocks and streams, yet when he wrote of

> sensations sweet,
> Felt in the blood, and felt along the heart,

and of that blessed mood,

> In which the brethren of the mystery,
> In which the heavy and the weary weight
> Of all this unintelligible world
> Is lightened,

when he wrote this he was confessing his mysticism but he was not writing poetry, nor even using the ineffective image of the professional mystic. His statement remains a prose statement using the abstract terms of prose or philosophy.

The opposition between allegory and symbolism may be instanced to illustrate the mystic's use of images, which may be compared to that of the writer of allegory. The allegorist, aware of his ultimates, proceeded to select worldly images to represent the vices or virtues or qualities of which he was conscious: that (roughly), is the method of the mystic in his use of language. The poet, *qua* poet, on the other hand, works, since modern times, the opposite way. To Wordsworth, when most successful as a poet, a rock or an old, bent man were so impressive that they invaded his being with an *unguessed* significance, so powerful as to set him writing.

Then, as with the symbols of other poets, they grew—in the poems—to be more potent, important and real than their actual prototypes. The old, bent man ceases, in Wordsworth's poems, to be only an old, bent man—though he remains that—but becomes the pitiable, convincing and eternised symbol of aged humanity —of all humanity indeed, since all humanity is conditioned to become like him if left alone by unnatural accident. Here the result is opposite to mysticism. The poet begins with a particular which grows till it assumes universal significance: the mystic begins with a universal and uses a particular to convey his sensation of it. At least, he must do that if he is to describe not merely his feelings in response to the impact of the universal but the universal itself.

Poetry is the most physical of arts. It deals with feelings, but with feelings that are obliged to be embodied if they are to be active in the service of a poem. In the main, the more thoroughly physical the poem, the more compulsive the embodiment, the better. A poem seeks those very ponderable and measurable things that mysticism must strain away from. Poetry is inimical in its essence to generality, vagueness or obscurity; it is a compound of the most rarefied with the most dense and marmoreal. In arriving at such a compound it commences with visible and tangible objects which grow, under the pressure of art, to imply abstract principles—to mean them—usually —without even the consent of the poet. The poet gives "to airy nothing a local habitation and a name" writes Shakespeare, but it is rather the thing named and given a habitat by the poet that grows to imply not "airy nothing" but an abstract, though limited, principle.

FRANCIS BERRY

GYPSIES

A note by Rupert Croft-Cooke on 'Gypsy Origins" in the April *Fortnightly* brings out the mystery that surrounds the history of the Gypsies who spread over Europe in the fourteenth century, though the first undoubted reference to them in England is said to bear the date of 1505.

It is the philologists who speak with most authority. A study of all that remains in England of the Romani tongue and on the Continent of its variously corrupted forms, has established one positive fact—that this language owes its origin to India.

Not only is it a language of Sanskrit origin. "It is in fact an Indian language with a still evident likeness to Hindustani." There is no positive evidence as to the race or caste from which the Gypsies came. The theories include a connection with the nomadic tent-dwellers of twentieth century India, whom the modern Gypsies certainly resemble in their silver ornaments and bright clothes, and even in their tent construction; and their being identifiable with the 10,000 musicians who, according to Firdusi, were imported into Persia in the fifth century.

A STRATEGY FOR THE SOLUTION OF THE COMMUNAL PROBLEM

SUGGESTIONS FROM PSYCHOLOGY

[The importance of this subject in the present context needs no brief. **Shri M. A. Venkata Rao, M.A.**, formerly of the University of Mysore, brings together in this article a number of constructive hints for supplementing the current efforts to solve the problem of bringing about communal unity. The point of view which he presents may be described as one of "indirect approach." Plenty of contemporary material could be brought forward to illustrate the value of his practical suggestions, but for the sake of brevity and intelligibility our valued contributor has, he writes, refrained from appeal to recent movements, including those in Italy and Germany, as also from excessive technicality. His article was written just a week before the tragic death of Gandhiji.—ED.]

The procedure of the Government, of the Congress leaders and of Mahatma Gandhi in attacking the communal problem has so far been of a *direct* nature. It consists of a frontal assault on the intellectual and emotional fronts. It is sought to mobilise reason and feeling by straightforward appeal. I believe that students of psychology should be able to make a valuable contribution to this all-important question. I wish to indicate what may be called in military parlance the "strategy of the indirect approach" as a constructive suggestion for the solution of the communal difficulty.

The insight expressed in the precept of the teachers of religion that hatred cannot be driven out by hatred is borne out by psychological science. Even concentration of attention and feeling on the attitude to be changed tends to fix the undesirable complex more firmly in the mind. The more we preach that we should not harbour inimical feelings to members of the other community, Muslim or Hindu as the case may be, the more deeply will the associations with Muslim or Hindu be stirred in the mind. The more often the associations appear above the surface, the stronger will be the tendency for them to recur. The larger the number of contexts, historical or social, in which the appeal is enshrined, the larger the number of irrelevant memories aroused. The task of canalisation in the desired direction becomes more difficult. The mind functions by mirroring the object (as the philosophers say) or by reacting to the stimulus (as the psychologists say). To change the content of the mind, therefore, it is necessary to change the object or the stimulus. Then only will the complex begin to dissolve. This is the one effective way to bring about a

lasting "change of heart." Otherwise the "storm within the breast," in the recent Gandhian phrase, is only driven underground and becomes a complex, *i.e.*, a diseased knot.

Attention should be diverted from the subject to the object, from the plane of community to the plane of common interest and common work. Otherwise, in trying to fight the fanaticism of the communalist, we are likely to develop the opposite fanaticism of the anti-communalist. On the contrary, we should escape from the plane of communalism altogether. I suggest therefore that in addition to the usual methods of appeal by mass meetings, processions and slogans, we provide a series of activities in which the members of all communities can participate and forget their animosities. To forgive we must forget and to forget there is nothing like shared work and experience. Also, to achieve unity, we must cease to remain conscious of the need of doing so as a problem. The mind must be thrown outside of itself. It should lose itself in work and play. This is the only specific that can cure the "mind diseased."

It is not difficult to think of appropriate work and play and adventure. There is, first of all, the great and urgent work of providing shelter for the displaced families and persons. It should be possible for voluntary bodies of all communities to offer their services free, or at a nominal rate of pay for the building of homes. Tens of thousands of voluntary workers of all communities and all strata of society may be organised into a building federation. If both Hindu and Muslim volunteers work together to house the displaced persons, the better mood engendered by Mahatma Gandhi's Fast may be canalised into solid achievement. The actual sight and experience of the hostile communities working together and for each other in nation-building activities will fix good-will and render it permanent. The amount of work that each person shall give for the cause is a detail that will have to be settled in the course of the work. The Government should maintain a skeleton staff, provide the finance and sanction the priorities needed in the matter of building materials.

Another activity is the actual growing of food. It should be possible to establish large farms near Delhi and elsewhere. The Government Agricultural Department should run the farms. Volunteers by the thousand may be mobilised to give a few months of free work in the service of the nation. They may be maintained in State hostelries during their stay on the National farms. They will live together in groups composed of the members of all communities. Such fellowship will weaken the tendency to brood over their own grievances. They will work in the open air, engaging in farm operations. They will grow the golden grain not for wages, not for a landlord, but for the Motherland.

It is a mistake to think that the fear motive is all-powerful under all conditions. It is not wise to appeal overmuch to fear, as by the argument that if we do not banish distrust of other communities, we shall lose our freedom and be involved in war and shall be ruined in every way. These disasters may all be highly probable. But the emotions at this basic level are so deeply entwined with the instinct to live that a direct appeal to them will only stir the powerful reaction of defence. The defence-reaction is not easily responsive to reason. It is more charged with pugnacity. The result may be the opposite of what we expect. The admonition "Don't" usually arouses the contrariant reaction—"I will and the devil take you!" Adventure has a great appeal to the primordial instincts of man. Professor William James of America had this in mind when he suggested moral equivalents for war. Voluntary service in peace, engaging in hazardous enterprises like exploring expeditions, mountain climbing or deep-sea diving should be organised to furnish outlets to the zest for adventures.

Another way of instilling an imaginative appreciation of one's land and making it an unconscious foundation of social solidarity is to encourage travelling. Let young and old wander over the entire length and breadth of the country. Let them be led by historians and archæologists. Let brief illustrated booklets about the principal spots of cultural or scenic interest be prepared by the hundred thousand and broadcast. Let a Freedom Train carrying scenic and historical representations with a group of lecturers and writers and film-makers tour the country. And let the organisers be careful to draw talent from all the communal groups in the country.

Camps of a few weeks' duration can be held all over the country. Pictures, photographs, lectures, songs and recitations, games and dramatic performances can all be provided in such a way as to give a bird's-eye view of history and of culture as well as of the position of India in the world in respect of resources and political alignment. Perhaps it is best to keep politics out for the time being. Leaders should visit these camps while they are in session. The Karnatak may organise such a camp and invite the rest of India and other provinces should respond in kind. The idea should release the cultural pride of the provinces and harness it in the service of the country as a whole. The fraternisation thus achieved should be followed up by a system of sending children of one part of the country and one community to stay for a few months in other provinces, with families of differing communities. The appeal to treat the members of other communities as if they were your own people is quite laudable but too abstract. The feeling that does not find practical expression soon vanishes. And several experiences of such vanishing will breed a deadly

cynicism. If, on the other hand, Hindu families in large numbers undertake to play the host to a few Muslim children and large numbers of Muslim families take a few Hindu children under their care for a few months, the abstraction and the futility will disappear. The relation will become human. It is not for nothing that Mahatma Gandhi brought up a Harijan girl as his daughter.

Finally I want to propose a congress or an association for "Indianisation." A special institution may be founded for the purpose of carrying out such a constructive programme on an unofficial basis, though with Government aid and patronage. Once the larger purpose obtains an institutional character, a substantial amount of work will be turned out every year. And the work of nation-building will pass from the phase of passing emotion to that of fruitful work.

M. A. VENKATA RAO

ASOKA AND INDIAN VILLAGES

Asoka : Emperor of India : An Appreciation, by Hilda Seligman, is an attractive recent brochure most appropriate today.

Religious fanaticism was rampant in Asoka's day as it is now and his prescription of Dharma and mutual tolerance cannot be improved upon. Asoka stressed that

> a man must not do reverence to his own sect, while disparaging that of another man, without reason.... By acting contrariwise, a man is doing disservice to the sects of others and hurts his own sect

He preached through his envoys, and on rock columns still eloquent today, the moral qualities which do not differ between creed and creed and which make for the "security, self-control, peace of mind and joyousness" which be desired for "all animate beings."

The brochure is available from Arthur Probsthain, 41, Great Russell Street, London, W. C. 1, at 2*s*. All the proceeds from its sale are to go to the Skippo Fund for providing mobile health vans for the isolated Indian villages, "in memory of Asoka the Great and the great Mogul Emperor, Akbar," a generous and noble gesture.

As Miss Seligman writes :—

> ...his recognition of moral obligations, not only to human beings but to animals as well, make Asoka's words come with a clarion call to the ears of the twentieth century.

His lofty views, as Madame H. P. Blavatsky once wrote, "might be followed with great success in the present age of cruel wars and barbarous vivisection." We only hope that the health vans being sent on their errands of mercy in his memory will not be dispensing vaccines and sera and other products of the vivisection laboratories to India's village people. That would be an irony indeed.

NEW BOOKS AND OLD

EXPERIENCE: FIRST AND FINAL*

The purpose of this book is to determine the relation between two forms of experience—the æsthetic and the religious, often regarded as hostile to each other. But, as the views commonly held about their nature are widely divergent, it is necessary to state in what way they are to be understood here.

To take up æsthetic experience first: The author begins with a brief sketch of the history of æsthetic theories from the earliest times; but he sets nearly all of them aside as of little help in rightly understanding the character of this experience. Its secret, he thinks, was discovered only by the Italian philosopher, Benedetto Croce, in the beginning of the present century. There is no doubt that Croce's view of art is unique, and shows several novel and striking features. This has been recognised by competent authorities ever since it was put forward. But our author goes much farther and (though, as we shall see, he finds it necessary to modify the view in some respects) claims that Croce has said the last word on what is distinctive in æsthetic activity. However that may be, we should know Croce's view, before we can follow the argument of this book. It cannot be made quite clear apart from his philosophy, but we shall try to state it with as little reference as possible to his general philosophical position.

Croce speaks of two forms of knowledge or the *theoretical* activity of the mind, which he respectively terms "intuition" and "logical knowledge." The former produces images; and the latter, concepts or universals. Of these, logical knowledge invariably involves intuition and is dependent upon it; intuitive knowledge, on the other hand, is fundamental and independent. Similarly, he divides the *practical* activity of the mind or will into the economic and the ethical, which bear a relation to each other, analogous to that between intuition and logical knowledge. Further, this practical activity, as a whole, presupposes the theoretical and is dependent upon it; but the reverse does not hold good. There are thus altogether four, and only four, grades of experience of which intuition, being the lowest, is the ground of all the rest; and the ethical, being the highest, is the most dependent.

It is intuition, in this sense, that Croce identifies with æsthetic experience. Even an idle mood in which we relax our mind and allow free play to our imagination is not, according to him, free from reflective elements, such as judgments and suppositions, comparisons and contrasts. To get to the true intuitive stage, we have to go mentally a step lower, abstracting all such elements from it. It is this first mode of consciousness, when the image-forming activity goes on without any

* *Æsthetic Experience in Religion.* By GEDDES MACGREGOR (Macmillan and Co., Ltd., London. 15s.)

admixture of reflection, that is intuition. It is said to present things in their immediacy and to give us a knowledge of them in their concreteness and individuality, as distinguished from their general features; but it is a knowledge which, being detached from all logical considerations, is necessarily indifferent to the question of truth and falsity. Examples of intuition are "this river," "this raindrop," as contrasted with the concept of "water." Only we should remember that the particulars meant here are simpler and more fundamental than the corresponding percepts because they do not, like the latter, involve the distinction of real and unreal. From what has been stated, it will appear that this basic form of experience cannot be for us more than a moment's glimmer; but Croce holds that true artists and, with their aid, those who appreciate their works, have the power to capture that momentary experience and, keeping it pure from reflective intrusions, persist in it longer than others can.

Now as regards religious experience: Its varieties, according to Dr. MacGregor, are almost inexhaustible; and he dismisses, as altogether unconvincing, views like that of the late Dr. Otto which maintain that all religions, without exception, contain a unique element and are, so far, one. It being impossible to discuss the problem of the present book with reference to this infinite variety of religious views, some specific form of it has to be chosen for the purpose; and the choice of Dr. MacGregor falls on Roman Catholic mysticism. Its essential features are expounded in the course of a learned and very interesting survey of mediæval literature, going back to the Augustinian tradition; but we can refer only to a few of them. Before doing so, however, we may draw attention to one of the changes which Dr. MacGregor, as already indicated, makes in the Crocean view. Religion, according to Croce, does not stand for a separate form of experience. It is for him a "hybrid activity of the mind, in part art and in part philosophy." Here it is reckoned as distinct, and also as the highest kind of activity in the development of man's spiritual life.

Some forms of theism take mystical experience to mean the attainment of absolute unity with God. But here the unity is such as preserves the distinction between God and the aspirant. It is described as an "I—thou" relation. That is, the individual does not then lose himself in God but only finds there the fulfilment of his life's purpose. This experience is non-sensory and immediate. It is also radically incommunicable. It obviously cannot be reached without long training in acquiring a knowledge of God and in loving contemplation of Him. The former is twofold—one, knowing, in faith, the truth about God; and the other, rational reflection upon it. Both these forms of knowledge, owing to the ineffable nature of God, necessarily involve analogies drawn from ordinary life, such as thinking of Him, say, as our "father." It is this knowledge that should eventually grow into mystic experience; but it cannot have any place in that experience which, by hypothesis, is immediate, until the analogical images it involves, which externalise God, are rejected. Before explaining what this rejection means, it is necessary to refer to two other changes which Dr. MacGregor makes

in the Crocean view.

First, Croce, as we have seen, holds intuition to be the ground of all the higher grades of experience. Only, being mingled in each with its characteristic determinations, it has to be isolated from them before we can get at it. But he does not accept in it any differences corresponding to those grades. All intuition for him is alike perfect. But here such a gradation is postulated, with the result that intuition comes to be viewed not only as basic to all other forms of experience but also as growing richer and fuller as those forms rise higher in the scale.

Secondly, Croce denies that we apprehend any *external* reality at any level of experience since, according to him, mind is the sole reality and there is nothing transcendent to it. But our author argues at great length to show (without committing himself to any specific epistemological theory) that such a reality must be accepted in the case of every mode of experience. The significance of these changes to the present question is that our ideas of God are not without their own objective reference and that we can therefore also have an intuitive knowledge of Him which, as these ideas advance and become enriched, reveals to us His nature more and more clearly.

With this significance in mind, we shall be able to see the place of æsthetic experience in religion. We have spoken of the need for rejecting the imagery of the earlier stages in knowing God, before mystic experience can be attained. After an examination of the statements of typical mystics in this respect, Dr. MacGregor concludes that the rejection is at first only of the analogical "pictures," and that the corresponding æsthetic intuitions, especially those based upon theological propositions and therefore particularly relevant to divine nature, continue till the aspirant actually enters upon mystical union. They too are renounced then, but only temporarily; when a mystic elects to describe his experience, he reverts to that very imagery. This shows that æsthetic experience is essential to the mystic state, viewed as a whole and distinguished from the act of mystic union. But, we should add, it is not sufficient, because there is also need, as already pointed out, for the activity of love. If mystic experience is incommunicable, it is so only in so far as it depends upon that element in the discipline, and not upon æsthetic experience.

The reader of this book cannot help feeling that the solution it offers is incomplete for, though the problem raised is general, it is discussed only in reference to what, after all, is a particular view of æsthetic experience and is a particular type of religion. But there is no question that the book makes a substantial contribution towards a general and final solution of the problem. The treatment is clear and methodical. The discussions are throughout on a high level; and the exposition is full of suggestions which students of art as well as those of religion will greatly value.

The relation between art experience and religion is considered by Indian thinkers also, and we may close this review with a brief reference to their conclusion. To those familiar with Indian thought, it is clear from the above account of the approach to mystic experience, that there is a striking resemblance between it and the three

ascending steps of spiritual discipline prescribed in Indian works—*śravaṇa*, *manana* and *dhyāna*, which respectively stand for knowledge of God, by faith; reflection upon it; and meditation with a view to transforming it into direct experience. Since *rasa* or æsthetic experience also, like this final one of *jīvanmukti*, is characterised by complete detachment and is accompanied by a unique form of delight, the two are described as similar.

But there is one vital difference between them. It is the lack in the former of the knowledge of ultimate reality, which is essential to the latter (a deficiency made good here by assuming grades of æsthetic intuition that progressively reveal reality). To this, Indian thinkers trace the lapse from art experience which takes place sooner or later when, to speak generally, all the tensions of ordinary life return. There is a reversion to common life from the experience of *jīvanmukti* also; but it can by no means be regarded as a "lapse," since the philosophic conviction endures, with all its expected influence upon life's conduct. In other words, there is, according to the Indian view, no direct connection between æsthetic and absolute experience, as seems to be supposed here. The discipline of the fine arts, particularly of music, is not excluded from religion, but it is explained as only a useful aid to success in meditation upon the Highest (*cf. Yājñavalkya Smṛti*, iii. 115).

M. HIRIYANNA

An Experiment in Friendship. By DAVID HINSHAW. (Ernest Benn, Ltd., London. 8*s*. 6*d*.).

As remarked by the author in this study of Quaker relief work in war-ravaged Finland—"peculiarly spiritual antennæ appear to enable many Quakers to discover, long before such situations become generally known, suffering and human need." When the American Friends Service commenced their philanthropic operations, the Finns "were shattered economically, depressed spiritually, and confused socially." With their help, therefore, the members also gave themselves. And so, only eight months after their arrival the Director of the Finnish Red Cross in Lapland was constrained to declare: "Our memories of this aid which we are receiving in the days of our great distress will last from generation to generation." The pivotal principle on which the Quakers render relief is, to work *with* the community and not *for* it, so they are always keen on the community's co-operation. They keep in view the following basic requirements when selecting a project: (*a*) An area of great need which other relief agencies have neglected; (*b*) adverse conditions which make operations difficult; (*c*) a people who need friendship as much as they need food, clothing and medicine; and (*d*) strong ideological cross-currents which challenge the Quaker determination to project their service above creed, colour, nationality and ideology.

The value of the good work done by the Quakers is obvious. Would that our social service organisations might take a leaf from the book of the Quakers, so rich in truth and in technique and above all in "the milk of human kindness!"

G. M.

WILLIAM MORRIS
SOCIALIST, CRAFTSMAN, POET

I.*

The Chiltern Library (John Lehmann) deserved well of the general reader when it issued a reprint of the Essays and Lectures of William Morris and left the selection and the introduction to Mr. Holbrook Jackson. *On Art and Socialism* is a book worth a place on the shelves of any student of the Victorian social scene and of all who wish to understand how well and wisely William Morris directed national discontent. He left none in doubt about what he wanted and if his views were slow to win acceptance it was because prosperity ignored and poverty could not realise them. His plea was for a full life for all, in a world divided into two main classes, the superlatively rich who ruled and the downtrodden poor who suffered; he pleaded for national education, then nearly as far away as when Wordsworth wrote "The Excursion." He urged Victorian England to put its house in order before neglect and tyranny led to destruction; he called for the abolition of private property in the means of production; he pleaded for art as man's expression of his natural joy in labour; and his vision of art was so comprehensive that it ranged from household ornament to town planning. He derided the superstition that man was made for commerce, seeing clearly that commerce is made for man, and he held that every pioneer who had a cause at heart was bound to act as if it depended on him alone, however well he knew his own unworthiness.

There is, as was inevitable, much repetition in these essays and addresses, but the language throughout is that of a master of the *mot juste*, a selfless crusader.

William Morris, poet, craftsman and seer, deserves to be remembered and honoured and this book is a valuable contribution to the desired end. He was one of the greatest of our nineteenth-century reformers and his work was founded on love for his fellow-men. Seventy years have not taken the glow and colour from his message.

S. L. BENSUSAN

II.†

A later biographer has the advantage over the writer of an "official" Life and Letters by his greater freedom. There is nothing that he *must* record, and, using the original Life as a source, he flits like a bee from plant to plant, accepting here and rejecting there. In the present case the advantage is not so great because the official Life is also a great work of art; for Dr.

* *On Art and Socialism: Essays and Lectures.* By WILLIAM MORRIS. Selected with an introduction by HOLBROOK JACKSON. (John Lehmann, London. 8*s.* 6*d.*)

† *Warrior Bard: The Life of William Morris.* By EDWARD AND STEPHANI GODWIN. George G. Harrap and Co., Ltd., London. 8*s.* 6*d*)

Mackail achieved the difficult feat of recording everything and yet presenting something eminently readable. The authors of *Warrior Bard* (not altogether a happily chosen title) have used Mackail and supplemented his tale with anecdotes told them by May Morris. By adding conversations founded on fact they have succeeded in giving something that reads like a novel and is yet the authentic tale of the craftsman-poet

Morris has suffered a little from the fact that those who have written about him, with the exception of Mackail, have been disciples—almost fanatical disciples. The result has been a certain reaction and the inevitable failure to distinguish what is lasting in Morris's work, whether as writer or craftsman. It is absurd hyperbole to speak of *The Earthly Paradise* as setting him among "the great epic poets of all time"—even above Virgil, of whose *Æneid* he made a good verse translation.

"Sigurd" is perhaps the best of his narrative poems, for it has vigour of movement and variation of rhythm such as are not to be found in the rather spineless tales of *The Earthly Paradise* or *Jason*. But best of all are some of the shorter poems and lyrics, *The Defence of Guinevere*, most of *Poems by the Way*, and the socialist songs.

As for the textiles, when one encounters them today, they seem too imitative, though beautiful of their kind and always perfect in colour and workmanship Even Ruskin admitted that the Byzantine artists succeeded by giving the characteristic pattern rather than a copy of the real thing.

As socialist—well, it may be that it is in that guise that he will go down to later ages; but it is true that you can never separate the social reformer from the artist in Morris. The Godwins have achieved a significant epigram when, after quoting Mr. Guy's remark, "Morris, you should be an artist, not a pastor of souls," they add that it was truer than either of them knew, and it "only made William angrier, because of the unspoken feeling in his heart that they were both the same thing."

It remains to observe that the printing is worthy of its subject, though even so short and artistic a book should not omit giving us an index.

GUY KENDALL

The Poetic Genius of Sri Aurobindo. By K. D. SETHNA. (Sri Aurobindo Circle, Bombay. Rs. 4/4)

Sri Aurobindo's achievement is an inspiration. It is frivolous to discuss whether he is greater as a poet or as a philosopher. His genius is indivisible —though it has expressed itself through different channels. Since the publication of the complete poems and plays of Sri Aurobindo, his admirers have been attempting to assess his poetic genius. Among such attempts this is easily the best so far. A resident of the Pondicherry Ashram for many years and a keen student of Sri Aurobindo and his writings, Mr. Sethna is not merely an objective admirer or a literary critic, but a close kinsman of Aurobindo's in spirit and in thought. As such, he has been able to produce a reliable guide to the understanding of the thought and technique of Sri Aurobindo's poetry. His estimate of Sri Aurobindo as expressed in the "Prologue" and in "Sri Aurobindo—A New Age of Mystical Poetry"—is discriminating and just. There is no doubt that Sri Aurobindo's poetry opens a magnificent chapter in the history of poetry in general and of Indo-English poetry in particular. And Mr. Sethna, with his gift of clear interpretation of subtle thought, has rendered a distinct literary service through this volume.

V. N. BHUSHAN

The Royal Art of Astrology. By ROBERT EISLER. (Herbert Joseph Ltd., London. 18s.)

In this book Robert Eisler offers us a very good study of non-Indian Astrology. According to him it was developed by the seafarers and fishermen on the coast of Mekran and in Baluchistan, who carried it to Mesopotamia and Egypt. Out of this, Babylonia and Assyria evolved a fatalistic belief and handed it on to the Greeks who developed it into a system of foretelling individual character and fate, which they spread throughout the world. Dr. Eisler repeats "that astrology is a fraud, a superstition," the "stale remains of the grandiose mythological and cosmological background of a contemplative pantheistic religion of star-worship."

He states that the astrologers speak only of imaginary divisions of imaginary circles. The names given to the signs by the Hindus are neither arbitrary nor imaginary. The observations and intuitions of the seers led to the discovery of the Zodiac of 360°, in which the solar system moves. In so moving there arises diffusion and conservation of sidereal energy as presupposed in the theory of gravitation. It is on this conservation and diffusion of energy that the houses and the planetary aspects have been formulated by our seers.

Energy, whether sidereal or other, is not purely physical. The gravitational pull of the planets influences everything on the earth. Then how can we escape the influence of the stellar bodies? The signs of the Zodiac, therefore, are objective configurations where energy is conserved and diffused as the planets move.

The next attack on astrology is based on the precession of the equinoxes. Since we in India do not believe in the changing or "Sayana" Zodiac, we have little quarrel with Dr. Eisler on this score.

The argument that astrology is fatalistic ignores the very stand-point of astrology. The planets do not determine our life. They only indicate possibilities.

Dr. Eisler argues that, observing some correspondence between the changes in the sky and on the earth, people began to argue that the stellar phenomena were the cause of the changes on earth. But is it simply correspondence? The universe in which we live is a coherent system. The law of uniformity of Nature proves that the things which seem to correspond are organically related. The denial of coherence is the denial of a systematic universe and of a systematic interpretation of it.

The attribution of sex to the planets was not the ancients' whim but the expression of the energy which they conserve and diffuse. The division into malefic and benefic planets too is based on the same principle.

The book is in thirty-four chapters, with seventeen plates and forty-eight figures. The last two chapters explain the illustrations and give the bibliography, which, however, ignore the contributions of India. Overburdened as it is with irrelevant data, the presentation is a little clumsy and it ignores much relevant material. It constitutes, at best, a condemnation of Non-Indian Astrology. The author has failed to disprove the validity of astrology *per se*.

B. V. RAMAN

High Horse Riderless. By L. T. C. ROLT. (Geo. Allen and Unwin, Ltd., London. 10s. 6d.); *The Philosophy of Courage.* By PHILIP LEON. Third Edition. (Blandford Press, Ltd., London. 6s.)

Independent India is launching a big programme of industrialization. But, though science and technology have made material progress possible and have made immense additions to the comforts of life, thinking minds, including Mahatma Gandhi, have always thought the Industrial Revolution a curse rather than a boon to mankind. Mr. Rolt expresses his conviction that modern Western Civilization is a high horse riderless. He has lived through the revolutionary changes witnessed by the Valleys of Wye, where, in place of

> farms worked by horse-plough and sickle, there sprawled tall stalks of the new mills and the housing estate sprawled witlessly, and the local windmill was replaced by the centralized power stations.

Scientific industrialism, he points out, not only kills individual skill and the artistic urge, but also leads to the most destructive wars, to ideological strife, and thus ultimately brings mankind more misery than happiness. The modern economic man works feverishly in an essentially competitive society and seeks relaxation in cinema or pleasure-resort.

To save society from the technocratic state, our author suggests a programme for creating real wealth by making the fullest use of human ability and natural resources: a self-sufficient society based upon a prosperous agricultural community: scientific and technical knowledge employed only to eliminate drudgery, with industry the servant of society and not its master. Such a society will give the fullest scope for the development of art, reaffirm the validity of religion and recover moral and spiritual values.

While Rolt's reformist zeal is the outcome of disappointment at the moral bankruptcy of industrialism, Philip Leon would reform the world from a deeper religious motive. It is in the "Quiet Time," says Leon, that the Self gets direction from God. The changed individual sets about to change society. Our author condemns present-day educational, social, economic and political doctrines and programmes in the "Kingdom of Fear." The new economics will substitute productivity and creativity for consumptiveness and inertia; and the new politics, far from being the art of manupilating fears, will become a healthy activity of collective guidance of the Holy Spirit. The book breathes a rare earnestness and urgency of manner and vibrates with an extraordinary vitality of style.

D. G. LONDHEY

A Survey of Indian History. By K. M. PANIKKAR. (The National Information and Publications, Ltd., Bombay. Rs. 7/8)

It is no easy task to reduce History into a packet of tabloids, labelled "A Survey." The most successful brand of such condensation was provided, years back, by Mr. H. G. Wells in his *Outline of History*, covering the entire time and space of the development of man. Mr. Wells slipped into errors of fact and interpretation, but the "know-how" he provided has been of the greatest value to other historical surveyors.

The surveyors of India's past, however, have often failed to handle their theme in the Wellsian (or post-Wellsian) manner. For the problem is to pick out the essentials and ignore all trappings even if they glitter and attract. It is the truths that matter, not mere facts. Perspective, balance, insight, selectivity—those are the qualities needed to achieve right effect.

It is a pleasure to say that all these qualities have gone into the making of this volume. Here is a revelation of the 5,000-year life of India (prehistory must be ignored) with the complexity of its varied cultural strains, with the values and traditions, thoughts and experiences composing themselves into a pattern. And the pattern, one of amazing inward unity in the depths of diversity, gives the work its perspective. The idea is crystallised in these words: "The Buddha born today will recognise the people of India as his own."

Shri K. M. Panikkar believes that

> the history of a country has little value unless it deals with the conscious effort of a people to achieve a civilisation, to reach better standards, to live a happier and nobler life."

Indian history from its very beginnings in the twilight of Mohenjo-Daro forms the "record of such an endeavour." The reader of this Survey will surely share his belief. For the picture he has made with firm outlines and sombre colours is a vivid rendering of that "continuous purpose."

Apart from its illuminating quality, the condensation of factual material in this work is an astounding performance. The author has handled every epoch with equal mastery and ease. In his reckoning kings have yielded their crowns to intellectual leaders and battles are less vital than the great social and religious movements that have given Indian life a background and a rich heritage. The one complaint I have is that economic history forms no part of this Survey.

The writing is restrained and effective. Once in a while it attains a measure of brilliance. Dull patches are hard to find (high praise, this, for a book on Indian history) and, all through, interest is sustained. There is an Index and also a Glossary for readers unacquainted with Indian terms.

This book should have wide circulation in India and overseas.

BHABANI BHATTACHARYA

Sociology: A Comparative Outline. By KEWAL MOTWANI. (New Book Company, Ltd., Bombay. Rs. 5/12)

The author is a lover of Humanity and of India. He analyses the various pragmatic sciences of the West and shows their deficiencies, due to their excluding consciousness, the reality behind all phenomena. The Invisible World is as much a fact as the visible. The Western approach to the sciences has led to self-aggrandisement, exclusiveness and destruction on a global scale. This book on Sociology asserts seriously that the goal of man is God, Truth, Beauty and Knowledge and that all beings and objects are related. It must be widely translated. The future pattern of society will not be based upon division by caste, class or colour; science will one day be socialised.

V. RAJAGOPAL

CORRESPONDENCE

THE PILLAR

The Works Ministry of the Government of India, it is reliably understood, plans a Memorial Pillar at Raj Ghat where the remains of Mahatma Gandhi were cremated.

It is to be built with an eye to permanence. India has been a land of monuments and some of these are its abiding glories. Many foreigners think of India as the Taj Mahal and the Ajanta Frescoes. These give unbookish persons a better idea of our values of life and our cultural glories than many a learned tome. They are wonders of creative genius and architectural skill, marvels of our building talent and of the durability of our materials. Time, which disfigures and even destroys everything, has had little or no effect on them. They are our challenges to time. It is to be hoped that this Memorial Pillar will be of the same description.

This will be free India's first monument to the Architect of India's Freedom and the Father of the Indian Nation. As such, it should be worthy of India, a mirror of its greatness, spiritual as well as material. It is a monument to a person who, judged by any standards, was great. He was not merely great but also good. Greatness has not always gone with goodness; very few, Asoka for one, ever achieved this synthesis, though it is exactly this which has always been the most remarkable attainment.

So far as greatness in terms of size and space is concerned, plans are ample. The Pillar will stand at the centre of a garden of ninety acres, extending to the banks of the Jumna. Within this garden there will be another raised garden which will cover nine acres, and in the centre of it a platform higher than the Jumna's highest water level. In its centre will be erected the Pillar, conformable in height to the size of the garden, towering above the city of Delhi as Mahatma Gandhi towered above the average humanity.

It should also be artistic. The greatest works of art are those in producing which nature, material and human skill have co-operated. The Taj Mahal at Agra is a case in point. There the beauty of the Jumna has added to the beauty of the imposing monument. A garden has further enhanced its artistic magnificence, to which the quality of the marble has also contributed greatly. The design is superb and tremendous labour must have gone into its execution. For the construction of this Pillar, the Jumna will be there and also the gardens, laid out, one hopes, with the same care that the Moghuls exercised. No one, at least in India, has been able to improve upon the Moghul gardens. They are to modern gardens what the Himalayan lakes are to our artificial tanks. For the Pillar itself we should turn to Buddhist architecture. None knew better than the Buddhists how to erect pillars. This monument should be a synthesis of the best elements of Indian life and arts. No alien touch should destroy its harmony. All Indian artists should pool their resources to produce

something worthy of our country and of the greatest of our countrymen.

In designing the Memorial Pillar, it is not only the landscape that the artists ought to keep in view, but also the skyscape. The Pillar should emphasize the harmony between the earth, the sky and man. This new touch should be added to it. Due care should also be taken so far as the material is concerned.

Granted all these things, it will be a race against time, if, as has been suggested, the Pillar is to be completed within a year. We do not know how many years it took to build the Taj Mahal. To think that the Pillar could be erected within a year is to expect what is almost impossible. Of course, contractors can do it—but God forbid that this work should be undertaken in the spirit in which they built the barracks and the hutments in Delhi. The Pillar, like all true Indian art, should be symbolic; it should enshrine the dominant idea in Gandhiji's life, his aspiration. Let this Pillar be a symbol of his infinitely aspiring soul. Let it be a hand stretched by the finite towards the Infinite.

This Commemorative Pillar will be, at best, a memorial to Gandhiji, but we have to do something to propagate Gandhism—not the State but we—each individual. Each has to dedicate himself to those causes for which Gandhiji stood. At the heart of Gandhism are the twin principles of non-violence and truth. In the post-war era both are being sacrificed. The moral and spiritual approach to the world's problems is being neglected at the expense of expediency. Territorial ambitions, imperialist gains and economic needs are guiding the counsels of nations and the still, small voice is hushed under the din of brazen propaganda. The mission of Gandhiji was to make that voice prevail. At every critical juncture in the history of India, at every turning-point in the history of his time, he tried to awaken the moral susceptibilities of man. The world of the Spirit was more real to him than that apprehended by our senses. All his life he tried to subordinate the temporal to the eternal, the flesh to the Spirit. He ennobled even politics by the magic touch of his saintliness. To each commonplace act he brought the alchemy of his goodness. If the Memorial Pillar serves as a reminder to all of Gandhiji's values in life, the labour of the State will not have been in vain.

DIWAN CHAND SHARMA

HOMAGE TO GANDHIJI

Homage is a brochure containing many of the tributes paid to Gandhiji in all countries, and is brought out by the Ministry of Information's Publications Division. When the historians make out the charge-sheet against the age of the atomic bomb, *Homage* will bear its witness, that the era was not bad all through. Many a branch of the tree of modern civilisation is rotten, but the wide-spread ability to recognise true greatness proves surely that the roots are sound. Dark are the crimes and follies of our age, but when they are recounted, let it also be said of the men of Gandhi's day that when they saw the light their hearts turned towards it.

THE INDIAN INSTITUTE OF CULTURE

HEBREW CULTURE

[Recent activities at the Indian Institute of Culture, Bangalore, have included lectures on "India, the Cradle-land of Democracy" by Dr. Radhakumud Mookerji, "Valmiki's Ramayana" by Shri Masti Venkatesa Iyengar and "Pampa and His Works" by Shri D. L. Narasimhachar. Books presented for consideration at recent Discussion Group meetings have included Aldous Huxley's *Science, Liberty and Peace*, reviewed by Shri T. L. Kasturirangachar and Rex Warner's translation of *The Prometheus Bound of Æschylus*, reviewed by Shri V. A. Thiagarajan.

We publish here the lecture delivered at the Institute on January 15, 1948, by **Prof. Arthur Marcus Ward. M.A.,** on "Hebrew Culture." We regret that our space limitations have compelled some condensation but the lecture will be published later *in extenso* in the *Proceedings* of the Institute. Professor Ward, former Lecturer in Hebrew at the London University and since 1936 Professor of Theology and Hebrew at the United Theological College, Bangalore, is the author of *The Christian Democrat, Our Doctrines*, etc.

The Hebrew's genius for religion was fortunately not unique. The validity of the Hebrew teachers' intimations of truth is supported by the proofs, assembled by Mme. Blavatsky in *The Secret Doctrine*, that they once had access to the same Wisdom Religion and its universal language of symbols that inspired the Aryan Hindus and other early peoples, however much the spiritual concepts were materialised and anthropomorphised by the later Rabbis. Behind the symbolic substitute, the personal god Jehovah, there was the unknown and incognisable Deity, the Kabalistic Ain-Soph, which the Hindus call Parabrahm. All the thunders of their later Prophets against a stiff-necked people do not negate the fact that the early Hebrews had a clearer perception of the mysterious and the intelligent behind every natural phenomenon than the moderns possess, and a keener sense of oneness with Nature.

—ED.]

Within the scope of one paper, no one could even touch the fringe of the immeasurable contribution of Jewish culture to the civilisation of the world. So, in what follows, I am not thinking in Jewish terms but am keeping to the narrow limit of the word "Hebrew." The word means literally "he who crossed over from the other side," *i.e.*, the race which settled in Palestine from further East; which traced its origin to Abraham in far distant Ur; which had independent existence from approximately 1250 B. C., when the Exodus from Egypt took place, to 586 B.C., when Jerusalem was destroyed and the nation was carried off into exile in Babylon. Between these limits is the great classical age of the Hebrews.

We recall the poignant song of the first exiles:—

By the rivers of Babylon, there we sat down, yea, we wept,
When we remembered Zion.
Upon the willows in the midst thereof we hanged up our harps.
For there they that led us captive required of us songs,
And they that wasted us required of us mirth, saying,
Sing us one of the songs of Zion.
How shall we sing the Lord's song in a strange land?

The Jew has never forgotten the land of his fathers.

The Hebrews were originally a nomadic people, of simple arts and skill,

and they se tled in a small country of which the world recked little. In the comparatively short period between the two given dates, they were constantly being buffeted about between their richer and more powerful neighbours of Egypt to the south, and Assyria, Babylon and Persia to the northeast. The Hebrews had the unenviable position of occupying the area at the angle of what is called the Fertile Crescent. At one end lay Egypt, where the food was and at the other, Assyria, etc., where the wealth was, and the land of the Hebrews in the middle of the constant traffic between the two. Only in the reigns of David and Solomon did they achieve any political importance. Then only do we find evidence of the expressions of culture in the general sense, and of this too little remains to make an estimate of value. We do know, however, of the concentration of effor on the Temple and its appurtenances, and here we find our clue. It is in the realm of religion that we shall look for and find the meaning of culture in the Hebrew sense. The religious interest is dominant; all expressions of the human spirit and of the skill of man subserve the calling of God.

Of this I have a significant illustration to offer. In his great play, *Antigone*, Sophocles has written a great psalm of man, which runs something like this:—

Many mighty works there are,
None mightier than man.
He sails beyond the sea,
He furrows the unwithered earth,
Light-winged birds he snares, wild beasts and fishes of the sea,
Wild horse, untamed mountain bull, he tames and yokes.
He hath taught himself speech also, and wisdom,
And customs of law whereby men live in cities,
In all things he findeth him a way.
He hath art and skill to invent....

Now compare that psalm with another psalm, written by a Hebrew poet:—

O Lord, our Lord, how excellent is thy name in all the earth!
Who hast set thy glory above the heavens...
When I consider thy heavens, the work of thy fingers,
The moon and the stars which thou hast ordained;
What is man that thou art mindful of him?
And the son of man that thou visitest him?
For thou hast made him a little lower than the angels,
And hast crowned him with glory and honour.
Thou madest him to have dominion over the works of thy hands....

None can miss the fundamental difference of emphasis. In the first, man; in the second, God. The one attributes man's authority over nature to the might and wisdom of man. In the Hebrew psalm the whole vision of man's place in nature is suffused by the light of adoration and the sense of creatureliness. This fact is basic to our present study. In the psalm of Sophocles, we hear the voice of Greece, nurse of man complete as man. In the psalm of the unknown Hebrew poet, we hear the voice of Israel, pregnant with the living God. Here is a great difference. For the culture of Greece, to which the world owes much of what goes by that name, we have sculpture, painting, drama, poetry, philosophy and the rest. For the culture of the Hebrews, we have but one source, the book from which the psalm is taken; the Old Testament, containing much variety of history, poetry, drama, argu-

ment, but *one* book, whose dominant theme is: "*Thus saith the Lord.*"

A volume which gathers together much recent scholarship is entitled: *The People and the Book;* terms which provide the two foci around which most profitably to consider briefly the meaning of Hebrew culture.

In the life of the Hebrews, between Exodus and Exile, two very important developments in civilization occur. The first is a series of prophets proclaiming the majesty and holiness of one universal God. The second is the emergence of the nation as a new form of human association.

The God worshipped by the Hebrews is at the beginning of the period little more than the tribal deity of a nomad group. It was the work of Moses, who led his people out of slavery, also to teach them that the r God demanded of them righteousness, honesty, kindness, purity, etc. Thus, for the Hebrew, righteousness comes to mean obedience to the will of a personal God, the whole being summed up in the Mosaic code. For a long time, the Hebrews thought of God, whom they named Yahweh, as their God only; as one who would help his own peculiar people against all others. When they suffered constant disaster and defeat they ascribed it to Yahweh's anger at their forgetting Him, and their disobedience to his law. Thus there emerges that peculiar sense of sin which is characteristically Hebraic; the deep contrition at the transgression and the understanding that this rightly br ngs its own punishment. In the early Hebrew understanding that for them, at least, there is but one God; and in knowledge of his righteousness, we have the ingredients of that Ethical Monotheism which is the great Hebrew contribution to religion.

In later days, the great Hebrew prophets extended the concept of a merely national God into the great idea of the universal righteous God who loves and cares for all mankind, and expects all men to obey his will as the means by which the world will gain peace and happiness. Yet the idea that their God is the God of all men was never really accepted by the Hebrew people as a whole. It remained the vision of the few, and herein, many believe, lies the root of the tragedy of the Jews. The universalist and nationalist elements, co-existing uneasily in Hebrew religion, came into sharp relief with Christianity. Jesus stands at the parting of the ways. The universalist elements rally to Him, but the nationalists reject Him and continue in the exclusive orthodoxy of modern Jewry.

It is in the same era that a new human fact emerges among the Hebrews—the conscious sense of nationality. Here in Palestine first appears a ***nation, i.e.***, a community of men regarding themselves as related by race and destiny; speaking a language of their own; living in a territory of their own; taught by history, tradition and patriotic sentiment to regard themselves as having their own culture and forming their own separate community. It is no small achievement that this new fact of which history has proved the tremendous power should have come into being among the small and insignificant Hebrew people.

The Hebrews also, however, give grim warning of the dangers of a nationalism that is proud and exclusive. Patriotism expressed as obedience to the national God tended often to a

violent intolerance of others, and this was intensified by the nation's suffering at the hands of others. Against the arrogance of separate nationhood, breeding hatred of others, and the proud exclusiveness that counted Hebrew religious and social institutions wholly superior, the prophets made their protest. But in vain did they teach that the gifts and calling of God to his people meant not superiority over, but service of, other races. The teaching went unheeded until the Jews of a later age, even in their subjection, were named collectively "the enemy of the human race."

From this general picture of Hebrew nationhood, we can draw the dominant characteristics, persisting even in dispersion, of devotion to the law and to the community, both regarded as the command and the concern of God. These are great things. Yet, as devotion to law may degenerate into legalism, and devotion to the community as the chosen of God may beget spiritual pride, so there is a double Hebrew legacy, both good and evil: evil when the historical and accidental aspects of law and community have been falsified by thinking that God and the world exist for their sake; good, when the true Hebrews, in the power of the conviction arising from devotion to the law and membership of the community, have rejected national exclusiveness and have borne their universal witness to what they have learned from God of His being and His purpose.

If we ask how the small and insignificant nation, lacking almost everything that the world calls culture, reached so high a spiritual standard and so deep a moral certainty, the only satisfactory answer is that stated in the sacred Book—that it is the gift of God. Nowhere else in the literature of the world do we find the claim to be the record of divine revelation more solemnly and persistently set out than in the Hebrew Bible. The clear sincerity and intense faith stand out alike in simple narrative, impassioned speech, devout song. No one, whatever his ultimate allegiance, can read this Book without marking the spiritual force, the deep truth, the creative influence of its pages. The essentially religious culture of the Hebrews is exhibited so fully and clearly in the Bible, that the real title of this address ought to be: The contribution of the Old Testament to the religious development of mankind. It is only in such terms that we can really understand the subject.

Taking the Book as a whole, we shall find its primary value in its testimony to that uncompromising Monotheism whereby the Hebrews have given to the world the sense of undivided allegiance to a higher power. As there is one divine will, so there is one standard of right. Those who look to God for justice must themselves be just; no swerving from honesty; no plea of expediency. If any one wants arguments against the Black Market, let him read the Hebrew prophets! It is certain that there is no activity or relation of life which stands outside the scope of God's nature and this is expressed not in some static code of rules, but in the totality of the revelation of God from which the most obedient conscience may draw the implications.

I believe that the greatest single expression of the Hebrew genius is the manner in which that crude vehicle, the Hebrew language, has been used

for the adequate expression of the deepest spiritual facts and ideas. There are many languages which are natural instruments of high expression. Tamil and French in their own right; English by dint of prodigal borrowing. Hebrew differs much from these in the simplicity and limitation of its vocabulary, syntax, grammar. The Hebrews were enabled to do what they did with their given material because of the very greatness of their task. It was by the inspiration of the knowledge of God that the Hebrew vision was enlarged, the Hebrew mind elevated and the Hebrew speech glorified.

Hebrew is essentially a language of the senses, its words signifying concrete things so that any abstraction has to be expressed by metaphor. To take a simple illustration; we might write in English such a sentence as "When Rebekah saw Isaac, she decided to dismount." But the Hebrew says: "Rebekah lifted up her eyes, and behold, Isaac, and she said in her heart, let me now fall down from off my camel." How much more graphic an account of the meeting of lovers and, incidentally, of the actuality of the descent from a camel! Hebrew is full of this kind of picture language, moving quickly so as to give the continuous story, as the separate film pictures click together into movement on the screen. Again, Hebrew puts the stress on hard explosive sounds, as befits the speech of a people who first heard the voice of God in thunder, tempest and war; whose holy men were the prophets who, by the very derivation of the word, enforced truth by "calling with the throat." This Hebrew in itself is a language of urgency rather than of melody, of emphasis rather than of beauty. The means of expression given to the historians, poets and prophets were meagre; the genius lies in the deft use made of the defective instrument, in the brilliance and beauty of the ultimate achievement.

The books of the Old Testament demonstrate a growing discrimination of sound and mastery of form, with increasing power to mould this crude dialect to the utterance of the subtle thoughts of man and sublime truths of God. The literature of the world is deeply in debt to the Hebrew Bible—even in translation, as witness the tremendous influence on the English language of the King James version.

One of the ways in which the Hebrews express their ideas is by a clever use of assonance apt to the vibrant and sonorous vocabulary. There is a passage where the prophet is speaking of the turmoil of the peoples in terms of the rolling of the sea, and when the Hebrew is read one can actually hear the lift and roll of the billows, the roar and movement of the waves, and the booming along the beach. Or again, in an early song wherein a Hebrew victory is being celebrated, you can listen to the hoof beat of the charging horses. In another mood, vowels and consonants are used to suggest a tenderness such as no translation can adequately convey, though an approach can be made by music, as in Handel's *Messiah*. The study of the development of Hebrew poetry from the early Song of Deborah to the later Book of Job shows the skill with which the Hebrew poets, possessed by their great themes, won mastery over words, forms and metres; subordinating sound to meaning and themselves controlled by the conviction of their duty to the truth given to them

to utter.

When we come to Old Testament prose we find the same native genius playing on the primitive means for the inspired end. One of the main prose styles is that used in the narratives, *e.g.*, of Genesis, to which so many masters of speech have paid tribute. Was it not Tolstoy who said that the story of Joseph is the great model of the art of story-telling? These unique stories, rich in dramatic force and in moral insight, are concerned with the character and career of a few individuals. They give amazingly true accounts of human life and destiny. They faithfully reflect the circumstances of the day and, aware of the complexity of human nature, they do not exaggerate the virtues or hide the weaknesses of their characters. "Paint me," said Cromwell to the artist, "warts and all." That is what the Old Testament writers do with their subjects.

Perhaps the richest flower of the Hebrew narrative genius is found in the history of Saul and David; redolent of beauty and piety, and with that sense of historical fact and insight into the manner in which God guides human events without suppressing or distorting personality. It has been written that in these stories

> there is no intrusion of miracle nor arbitrary interference by the Deity, but a simple faith in God's justice and His discipline of families and individuals; and things work themselves out naturally as the issues of men's right or wrong actions yet conditioned by forces over which the men themselves have no control. Thus throughout we have that mingling of sternness and of pathos, of the rigid development of moral consequence and the inevitable addition of accident or fate which form the essence of great tragedy. *

Let any reader put this to the test by reading but part of the whole narrative dealing with David and his son Absalom, in the Second Book of Samuel. You will recall how when the King is old his loved son rebels against him and there is war. David sits by the gate of Jerusalem awaiting the news of the decisive battle. If Absalom has won, then his day is done; if Absalom has lost—well, the King is still a father. Then the messenger comes with the news of victory—and of death. "And the king was much moved, and went up to the chamber over the gate and wept: and as he wept thus, he said, 'Oh my son Absalom, my son, my son Absalom! Would God I had died for thee, O Absalom, my son, my son.'" Whatever else this may be, it is great writing; and this vivid account of events, revealing character and tragic consequence, in incomparable prose, has been given through the meagre, defective Hebrew tongue.

Space does not permit reference to the more elaborate Hebrew prose such as is found in the book of Deuteronomy, with its unique rhythm, gathering up the lessons of history and the teaching of the prophets, in a matchless setting out of the law, order and purpose of the Hebrew nation.

There is a common modern illusion that words are photographic pictures of things, so that scientific truth is the only truth. This illusion is blinding men to the language, and the truth, of religion. It is at this point that the culture of the Hebrews may be brought in to redress the balance. For illustration, we may turn to one classic expression of religious faith in the Twenty-third Psalm, ascribed to David himself.

* *The Legacy of Israel*, pp. 16 ff.

Herein that man of many failings and many virtues, knowing much success and not a little disappointment, sums up his knowledge of God under the three figures of Shepherd, Guide and Host. It is as though David were going through the story of his life, from shepherd boyhood to kingship, seeing the great moments and saying, 'God is like that," and so giving utterance to his Psalm of Faith:—

The Lord is my shepherd; I shall not want.
He maketh me to lie down in green pastures:
He leadeth me beside the still waters.
He restoreth my soul
He leadeth me in the paths of righteousness for his name's sake.
Yea, though I walk through the valley of the shadow of death,
I will fear no evil: for thou art with me;
Thy rod and thy staff they comfort me.
Thou preparest a table before me in the presence of mine enemies:
Thou anointest my head with oil; my cup runneth over.
Surely goodness and mercy shall follow me all the days of my life:
And I will dwell in the house of the Lord for ever.

Here is great evidence of the inwardness of Hebrew culture.

MARCUS WARD

WHO IS A GOOD CITIZEN?

That college graduates "must be first of all good citizens in a democracy" is a proposition which India, sharing America's enthusiasm for technical training, might well accept from Robert A. Walker's article on "Citizenship Education and the Colleges" in *The American Political Science Review*. He maintains that preparation for citizenship is the unique function of a liberal education, which should be provided for all students, technical or other interests being secondary, however important.

Intelligent participation in civic affairs, Mr. Walker holds, means being able to read discriminatingly, to listen attentively and to express oneself clearly. But that is only a beginning. It means also knowing how to think clearly; students must learn, helped by class discussions, "not *what*, but *how* to think." Accustomed to courses which provide the answers, students are confused at first by being questioned and forced to think out basic political and social questions for themselves, but the Socratic method is undoubtedly the best to teach young people to think and reason out.

They are not left to grope in the dark in the Kansas State College, of whose Institute of Citizenship Mr. Walker is the Director. They are introduced to the ideological background of the social and political institutions of the day, to "what the greatest and most influential thinkers have had to say about the basic problems."

"Finally only a moral person"—moral in practice as well as in profession—"can be a good citizen," Mr. Walker declares. Through the distorting lens of self-interest it is fatally easy to see crooked as straight.

Without moral standards to guide him—standards which he puts above his ambition for power, prestige and profit—there is nothing to insure that a citizen will not support injustice, intolerance, intemperance and cupidity if he has anything to gain by it.

If the want of individual morality is, as Mr. Walker writes, "the greatest hazard we now face in America," the warning is no less pertinent for India that, "unless men live by these standards, the fabric of our civilisation will disintegrate." He does not plead for religion in the schools, holding that "the moral virtues of honesty, justice, honour, tolerance and courage are standards of social conduct, and can be understood without reference to any particular religion." He advocates exploring with the students the meaning and validity of the moral virtues and the moral basis of democratic government.

ENDS AND SAYINGS

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

A speech delivered by Abraham Pomerantz, the New York lawyer who was Chief Counsel at the trial of Nazi industrialists at Nuremberg, was published in May as *Scope's* "most significant article of the month." Under the title "Dissent Becomes Disloyalty" he warns most solemnly against the developments towards fascism in his own country. The common phenomenon of the conquerors absorbing the blemishes of the conquered is observable in more than one country recently at war with Nazism and there is an ominous resemblance between 1933 Germany and present-day America, which Mr. Pomerantz points out.

The Nazi Loyalty Act provided loss of job and penalties for those found to have "violated their duty of loyalty to the Reich and the German people," an elastic charge. Compare the American President's "Loyalty Order" under which any of 2,500,000 Federal Government workers who have ever belonged to or been in sympathetic association with any organisation on the Attorney General's arbitrary "black list" is dismissed. And what of the feverish exertions of the Congressional Committee on un-American Activities, who needed a sense of humour and a mirror to make their investigation complete?

What the nineteenth-century Austrian diplomat Prince Metternich said of France and the rest of Europe—"France sneezes and the whole of Europe blows its nose"—applies today to the United States and the rest of the world. Therefore, such symptoms of a most unwholesome trend are the concern of other countries who may not themselves be free from the same tendency. The fatal ease with which, as Mr. Pomerantz brings out, the process of eroding civil liberties spreads when once it starts is a lesson which every country needs to learn. Intolerance, whether religious, social, economic or political, is the rallying-cry, and the witch hunt is on. India has seen the horrors that may follow in the wake of religious bigotry; she must be on her guard against intolerance of political non-conformity as well! The danger signal will be hoisted if and when the tendency shows itself to equate dissent from the views of whatever party may be at any time in power with disloyalty to India.

"Untouched by hand"—the hand of human sympathy. This description applies to all modern types of government administration. The people are treated, in their various policies, projects and programmes, like children of the Victorian period—they should be neither seen nor heard in the corridors of the Secretariat. "The human touch," which makes the whole world kin, is absent from the attitude as well as the outlook of those who administer the affairs of the nation and of humanity.

Therefore, the Prime Minister of

India, Pandit Jawaharlal Nehru, while inaugurating the third session of the United Nations Economic Commission for Asia and the Far East, on 1st June, at Ootacamund, and H. E. the Governor of Madras, Sir Archibald Nye, in his speech welcoming the delegates, did well to draw the attention of all administrators to the urgent desirability of considering the various problems confronting them in the context of their human aspect and not, as they invariably do, as if they were mere dry-as-dust abstract mathematical propositions. Said Panditji:

> We have to deal with human beings and the future of human beings. In the area under survey in Asia I suppose there are at least 1,000 million human beings. We have to deal with this vast number....If you look at the human aspect of it, *i.e.*, a thousand million human beings with their families, their sufferings, their needs and wants, their joys, sorrows and troubles, the problem becomes something much more than a dry mathematical problem, which is solved on paper. And the problem assumes a tremendous urgency.

And Sir Archibald spoke in a similar strain:

> You have enough memoranda, enough statistics and enough data here to fill a battleship, I should imagine....But if the qualities of heart are not there, you will achieve nothing whatever....Unless the best spirit of humanity can be infused into the proceedings, you will achieve nothing and you will deserve to achieve nothing.

In short, what the Secretariat has to remember is that blue-prints have never fed the hungry, houseless and half-naked masses.

The fissiparous tendency which had divided and sub-divided India into a mosaic of nearly 600 States in addition to the Provinces, has been met with the counter-current of unification by which the States have come together in six Unions, with some twenty States outside. This was from every point of view desirable and should facilitate the co-operative attack upon many of the economic and social as well as political problems which have so long been crying for solution. But we are not yet out of the woods. As Pandit Nehru warned in his address at Gwalior on May 28th, in inaugurating the Gwalior-Indore-Malwa Union under the name of Madhya Bharat, "Much though we have achieved, the difficulties in our way are still tremendous." The real enemy, he said, was the enemy that might strike from within. He was not afraid of any external foe, but if Indians wanted to be an independent and great people, they must keep their balance and their unity and rise above petty things.

One direction from which that unity is threatened is a new manifestation of the tendency to divisiveness. A *Times of India* leader warned pertinently of it under the caption "Danger Signal" on May 26th. Provincialism, under the banner of loyalty to the linguistic unit, holds possibilities that merit careful scrutiny. Provincial or linguistic consciousness, as it is there pointed out, deserves to be encouraged as a unifying force promoting cultural, economic or administrative solidarity—"but within limits." The tendency to language groupings, however understandable, is certainly centrifugal in the larger sense.

> Advocates of undue local patriotism do not seem to realise that their efforts can do permanent injury to the all-India national consciousness which is still a new growth and which has to be fostered and firmly established if the nation is to survive and prosper.

What is not in the interest of the whole cannot in the long run be in the interest of the part. That is a lesson which the nations of the world no less than the provinces and the linguistic groups of India need to take to heart.

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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GREAT IDEAS

[Helena Petrovna Blavatsky was born at midnight hour of August 11-12, in 1831. She was the chief Founder of the Theosophical Movement in 1875 and in her books and numerous articles is enshrined the message of Theosophy, to which this journal owes its inspiration. Below we give some extracts from the pen of that valiant and devoted server of humanity, H. P. B.—ED.]

Our Voice is raised for spiritual freedom, and our plea made for enfranchisement from all tyranny, whether of Science or Theology.

The silent worship of abstract or *noumenal* Nature, the only divine manifestation, is the one ennobling religion of Humanity.

...the essence of Theosophy is the perfect harmonizing of the divine with the human in man, the adjustment of his god-like qualities and aspirations, and their sway over the terrestrial or animal passions in him. Kindness, absence of every ill feeling or selfishness, charity, good-will to all beings, and perfect justice to others as to one's self, are its chief features.

It is not the policy of self-preservation, not the welfare of one or another personality in its finite and physical form that will or can ever secure the desired object and screen the Society from the effects of the social "hurricane" to come; but only the weakening of the feeling of separateness in the units which compose its chief element. And such a weakening can only be achieved by a process of *inner enlightenment*.

The ever unknowable and incognizable *Karana* alone, the *Causeless* Cause of all causes, should have its shrine and altar on the holy and ever untrodden ground of our heart —invisible, intangible, unmentioned, save through "the still small voice" of our spiritual consciousness. Those who worship before it, ought to do so in the silence and the sanctified solitude of their Souls; making their spirit the sole mediator between them and the *Universal Spirit*, their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the *Presence*.

TOWARDS ECONOMIC DEMOCRACY

[Co-operation is in the blood of Bombay's Finance Minister, whose portfolio includes also Co-operation and Village Industries. **The Hon. Shri Vaikunth L. Mehta,** who writes here on the possibilities of a co-operative commonwealth for India, is the son of the late Sir Lalubhai Samaldas Mehta, who played so prominent an unofficial rôle in the Co-operative Movement in this country. His evaluation of its achievements and potentialities is encouraging for the solution of many of the great and pressing problems which face free India, and he speaks with the authority of his own long and faithful service of Co-operation, with the working of which he has been intimately associated for very many years.—ED.]

In the preamble to the draft constitution of India, the declaration is made that it will be the aim and the duty of the sovereign democratic republic of India to secure to all its citizens the blessings of justice, liberty, equality and fraternity. The term justice is intended to cover economic life, and so is the term equality. Both justice and equality are to be secured on the basis of liberty and fraternity, which represent the maintenance of the freedom of thought and the dignity of the individual. The acceptance of these objectives connotes, thus, not only a change in the political status of India, but a recognition of the need for the establishment of a new social order.

That the dominant political party in the country, the Indian National Congress, fully appreciates this transformation in the outlook before the country is obvious from the fact that by a resolution adopted in November last, at a meeting of the All-India Congress Committee, the Congress was called upon to address itself to the next great task, namely, the establishment of real democracy in the country and of a society based on social justice and equality. In the constitution of the Congress which was adopted in April this year, the goal before the country which the Congress seeks to achieve has been defined as the establishment of a co-operative commonwealth.

When the country is asked to accept this as its goal, it becomes necessary to examine, first, the basis for this decision and, secondly, the manner in which it can be implemented. The co-operative method of social reorganization is preferred, apparently, because it provides for a transformation of the social order gradually, voluntarily, non-violently. With it are not associated the bludgeon of the State, the liquidation of entire groups in the social structure, the conflict and the bitterness normally associated with revolutionary changes. The revolution will certainly be achieved ultimately. It will,

however, be not a revolution organized from above or from outside but a gradual, peaceful revolution brought about as a result of the building up of the material and moral strength of the people from the bottom upwards. This seems more in harmony not only with the precepts of all great religions but also in tune with the conception of Swaraj as expounded by the latest among our great teachers, Mahatma Gandhi.

India is a vast country, and economic democracy cannot take the same form with us, as, for instance, with Switzerland. Decentralization of economic, as also of political power, becomes a matter of greater import to us than to smaller nations. Small territorial units or functional groups should have the satisfaction of feeling that they have an effective control over their economic life. While local authorities of various descriptions help in the process of decentralization of political power, it is only through co-operative organizations which are "built upon the most numerous and smallest economic units" and which provide, therefore, "the broadest basis and the deepest foundation" for the social structure that decentralization can proceed in the economic sphere. It is not only decentralization that is secured by the acceptance of the co-operative method, but also the achievement of distributive justice and equality of sacrifice and privilege.

The co-operative form of economic organization, though based on self-help, mutual aid and voluntary effort, does not stand for the economic scramble and chaos into which unrestricted private capitalism such as has run rampant in India for a hundred years has led us. In the world conditions of today, progress is practically inconceivable without planning. The co-operative system suitably lends itself to planned action, inasmuch as it represents not individual small-scale units but postulates a closely knit, well-integrated federal structure. Authority and direction are, however, not exercised by an external agency, but by the federal organizations to which the federating units surrender part of their autonomy, because it is on the basis of freely accepted discipline that the federations function. Sovereignty is shared in a manner which can ensure that planning can be put through "without tears." Planning by attraction and planning by inducement, such as is postulated by the co-operative method, are always alternatives preferable, in a democratic order, to planning by direct compulsion.

Lastly, democratic institutions, as Mr. Aldous Huxley has observed in *Science, Liberty and Peace,* are likely to work best at times and in places where at least a good part of the citizens have access to enough land and possess enough tools and professional skill to be able to provide for their subsistence without recourse to financially potent private capitalists or to the Government. It is the peculiar characteristic of

the co-operative movement that this is rendered feasible without detriment to efficiency in all spheres of economic activity, particularly in respect of distribution, agriculture, and such industrialized production as can and should be carried on suitably on a decentralized basis. The movement provides scope for the development of the personality, the intelligence, the skill, the political ability of groups of persons working in different types of democratic and self-governing institutions.

To assert that the co-operative movement provides a basis for a democratic society is not enough. What exactly is connoted by the term a "co-operative commonwealth" and, in a practical sense, by what steps in relation to the accepted objectives is it proposed to advance towards the goal? Fortunately for the country, the foundations of a co-operative structure have already been laid; and in the sphere of banking at least the progress achieved in India is comparable to that recorded anywhere else in the world. But, hitherto, the co-operative system was rarely looked upon as an integral part of the economic life of the people either in rural or in urban areas. Taking the foundation as it is, its legal basis and the administrative framework, it is now necessary to bring about such integration and provide for building the new order on a broader basis with a widened outlook and aiming at completion by more rapid strides than have been taken so far.

The plan of development has, fortunately again, been sketched for us by two bodies, one an officially appointed committee and the other an equally if not more responsible authority. The first is the Co-operative Planning Committee which was appointed by the Government of India in January 1945. The report of this Committee which was published in 1946, attempts, for the first time in the history of the co-operative movement in India, not only to draw up a comprehensive plan of co-operative development but to dovetail the plan into the framework of the general plan of economic development for the country. There is no aspect of the economic life of the nation which is ignored by the Committee, for it has extended its attention even to questions relating to housing, health and better living, transport and civil construction.

Analysing the causes of the limited progress achieved by the co-operative movement during the last 44 years, the Committee comes to the conclusion that the comparatively poor results achieved so far are due to the failure of the movement to tackle the life of the individual as a whole and to the *laissez-faire* policy of the State. Planning postulates the end of *laissez-faire* whether in the field of co-operation or in any other field. It cannot be taken in hand, the Committee stresses, even in this field unless the State assumes responsibility for guidance and direction.

It is a moot question whether planning in and for co-operation does

not involve a departure from the voluntary principle which is the basis of the co-operative form of economic organization. The Committee does not visualize an abandonment of the principle but urges an adjustment of the scheme of working so that responsible nation-building departments of the Government with a new outlook will be able "by means of education, propaganda, persuasion and demonstration to bring about the organization of co-operatives along planned lines without resort to compulsion." The co-operative society becomes, in the opinion of the Committee, a suitable medium for the democratization of economic planning, providing as it does the local unit which can fulfil the dual function of educating public opinion in favour of a plan and executing it. In utilizing this agency, Government may extend to groups that are co-operatively organized facilities which may not be made available to those who prefer to act individually. The policy of indirect compulsion by denial of concession or privileges may, the Committee believes, be almost as effective as direct compulsion.

The authors of this plan were confirmed co-operators or officials with a sympathetic bias. The members of the Committee appointed by the All-India Congress Committee last year to draw up an economic programme for the Congress are all veteran statesmen and seasoned national workers, but hardly any one of them was in the past associated with the co-operative movement. They came, however, to almost identical conclusions. It is these conclusions that form the basis on which they urge the Congress to establish a co-operative commonwealth for India. From this point of view it is pertinent to set forth such of those conclusions as provide for the employment of the co-operative method for planned economic development in the sphere of production and distribution.

In the forefront of the programme of agrarian reform is put forward the view that all intermediaries between the tiller and the State should be eliminated and that middlemen should be replaced by non-profit-making agencies such as co-operatives. Inasmuch as the individual peasant is generally so ill-equipped that he cannot be expected to assume complete responsibility for better farming, the needed implements, manure, seeds, bullocks and other essential means of production should be made available through a provincial agency, not directly but through village multi-purpose co-operative societies. Provision for grain storage, manure collection and preservation and rural communications should, it is suggested, be made under co-operative auspices. To finance agricultural operations and development, the State should organize agricultural finance corporations which should function, it is recommended, through co-operative societies. Proceeding a stage further, the Committee proposes that the State should organize

pilot schemes for experimenting with co-operative farming among small-holders and should set up co-operative colonies for Government lands unoccupied but cultivable. Pending the extension of co-operative farming the Committee advocates the systematic organization, in accordance with a definite plan, of co-operative multi-purpose enterprises and their unions. The main task of these should be to cut down the costs of agricultural credit, of the processing and marketing of agricultural produce and of the supply of manufactured goods from the towns to the villages and from the factories and industrial co-operatives to the villagers.

Co-operation figures equally prominently in the plan for the promotion of industry. Industries producing articles of food and clothing and other consumer goods, the Committee urges, should constitute the decentralized sector of Indian economy and should, as far as possible, be developed and run on a co-operative basis. The primary unit should be the industrial co-operative society that undertakes to supply raw materials, to guide production, to sell the goods turned out by members and, where necessary, to provide a common workshop where production can be carried on jointly. The primary units should constitute part of a strong federal structure, with their regional unions and associations and a provincial organization at the apex. The various co-operative agencies should make themselves responsible for the supply of tools, the procurement of raw materials, the provision of workshops, and the organization of marketing, the cottage worker and the artisan being left free to concentrate on production.

Arrangements should be entered into, it is further proposed, with Government for obtaining forest produce serving as raw material at standard rates and not in competition with contractors. State aid to workers in cottage industries should be made available only through the agency of co-operative societies. Loans and subsidies should, the Committee recommends, be granted through the medium of co-operative societies; and, where necessary, Government should guarantee advances made by co-operative banks. In order to reduce pressure on the transport system and with a view to promoting self-sufficiency, arrangements should be devised for the sale of goods through local multi-purpose agricultural societies or through neighbouring consumers' societies. Sales depots may, however, have to be established in towns. Government and local bodies as well as large-scale industrial establishments, the Committee desires, should extend their patronage to the products of co-operative industrial societies. While doing so, they should not expect the societies to submit tenders, but they should adopt a system of placing orders at standard rates. Lastly, the Committee advocates the establishment of a cadre of organizers, secretaries, technicians, devoted to

the work of co-operation for service in these bodies, whose terms of remuneration should be so fixed as to attract persons of ability and integrity.

The reorganization of the distribution system on co-operative lines is deemed necessary by the Committee to secure a balanced progressive economy in which regulated distribution forms an integral part of the economic plan. If wages are to be controlled and consequently the prices of agricultural products and manufactured articles, the distribution of consumers' goods should be controlled by the encouragement of co-operative effort. Integrated economy should be secured in rural areas, the Committee suggests, by the formation of multi-purpose co-operative societies with branches for agricultural producers, consumers and small industries. The adoption of this form of organization will, the Committee believes, reduce the need for transport over long distances and minimize the use of money. Consumers' societies should be organized, the Committee recommends, for the conduct of the retail trade in what are necessities of life for the humbler sections of the population. As in other spheres of economic life, Government should encourage such effort by the grant of special facilities for transport, storage, commercial intelligence and by establishing contact between urban consumers' societies and agricultural or industrial producers' societies in rural areas.

That is the pattern, in rough outline, of the economic democracy of the future as sketched by the Economic Programme Committee. There are details to be filled in and touches to be given before we have a complete picture of the entire structure. For these details, resort may be had to the elaborate recommendations of the Co-operative Planning Committee, to which a reference is made earlier in this article. How this plan of co-operative development fits in with the machinery for credit, the transport system, the State enterprises for electricity and water supply, the nationalized basic and key industries, the remaining sector of private industrial and commercial enterprise, will, again, have to be considered and determined.

In any event, the plan, as it is presented, makes it clear that the basis of the planned economy will be the development of a self-reliant, industrious community which is still predominantly agricultural. As Dr. A. D. Lindsay has observed, it is only such a community that has the social basis of democracy secure. Rural civilization does not necessarily connote concentration on agriculture. The only difference will be that it will be based on rural industry and not on urban industry such as has been the course of development recently in most parts of the world. This is in consonance with the social philosophy of Mahatma Gandhi who even more

than eminent social thinkers elsewhere believed that the creation of a rural civilization was the greatest need of our time. The imparting to this new social order, as we wish to see it evolve, of a co-operative aspect is also in conformity with Gandhiji's teachings and outlook on life. With the break-up of the village community, our rural populations, as the Irish poet-philosopher Æ said of his country are in no sense a community. "They are no more closely connected for the most part than shifting sands on the seashore." Individualism is rampant in the countryside, and even much more so in urbanized society.

The reordering of economic life on a co-operative basis will, it is fervently hoped, revive the instinct for working in common and provide common interests and possessions. Besides, for combining efficiency of administration with individual liberty, no better medium of organization has yet been devised. Then, again, in spheres of economy which affect the daily life of millions, the establishment of an equalitarian society cannot be brought about by schemes of nationalization of large industrial or other economic enterprises. Organization of their own economic life on a co-operative basis will, however, ensure for them the results of economic equality. Under such a régime, the acquisitive profit-making propensity of capitalism and the regimentation of a totalitarian state, to quote the words of the Economic Programme Committee, will both be excluded. "The most propitious environment for equality," Mr. Aldous Huxley has noted, "is constituted by a society where the means of production are owned co-operatively, where power is decentralized and where the community is organized in a multiplicity of small, inter-related but as far as may be self-governing groups of mutually responsible men and women." It is definitely towards this equalitarian society that we shall move, if we accept and implement the comprehensive plans put forward by the Economic Programme Committee of the All-India Congress Committee.

VAIKUNTH L. MEHTA

If the action of one reacts on the lives of all, and this is the true scientific idea, then it is only by all men becoming brothers and all women sisters, and by all practising in their daily lives true brotherhood and true sisterhood, that the real human solidarity, which lies at the root of the elevation of the race, can ever be attained.

—H. P. BLAVATSKY

THE MENACE OF VIVISECTION

[**Mr. M. Oldfield Howey,** an old contributor to our pages, has interested himself largely in the fields of ancient religious myth and symbolism, on which he has published *The Horse in Magic and Myth, The Cat in the Mysteries of Religion and Magic* and *The Encircled Serpent: A Study of Serpent Symbolism in All Countries and Ages.*

Even the article on " Human Vivisection " by Dr. Emanuel M. Josephson in our December 1947 issue can hardly have prepared our readers for the extent of the infamous practice as brought out here. Mr. Howey is shocked, as all right-thinking people must be shocked, by the iniquities he reveals, the responsibility for which rests not only on the perpetrators, but also on the public which tacitly condones them by making a fetish of the body, to keep which in health no sacrifice of others is deemed too great. It is high time we cried halt ! to the vivisectors, before our humane qualities are atrophied and that which rightly horrifies us now should come to be accepted as a commonplace.—ED.]

The horror and iniquity of vivisection paralyses the progress of our vaunted Western civilisation in every quarter of the world to which it has penetrated and, by its searing effect on the conscience of mankind, has opened wide the door to further revolting crimes that today threaten to overwhelm humanity with death and hell.

It may be argued that the general public has no conception of the fiendish, sadistic tortures that are continually perpetrated in Physiological Research Laboratories on helpless animals. This is so, but when some inkling of the facts is forced upon their attention, they stop their ears and shut their eyes lest they be personally pained by the revelation. Contemptible cowards, thinking only of self, had they but the courage to face the fearful truth and realise their personal responsibility for the diabolical atrocities vivisection involves—to man as well as to animals—they would not, nay, could not, tolerate its continuance for one additional moment, far less directly or indirectly lend it their support. To believe otherwise is to assign to mankind a moral delinquency so flagrantly base and contemptible that the destruction of humanity could scarcely be deplored. The cold, calculated ruthlessness which is absolutely essential to the success of vivisectional research, is necessarily inimical to all that makes for moral welfare and true progress. For, to torture creatures in cold blood to increase knowledge under the hypothetical excuse that it is done for the sake of humanity—to do evil that good may come of it—is as reprehensible as any other crime, and as assuredly fatal in its ultimate consequences. Even more tre-

mendous—if that be possible—than the baseness of such bargaining with the powers of darkness, is the madness of supposing that we could ever get the best of such a transaction. So far from obtaining the coveted relief from the sufferings that beset us, we find ourselves blinded and baffled and led to wrong conclusions, as today our vivisecting scientists are compelled to confess. One of the most noted surgeons in the history of medicine, and the pioneer of the present-day method of aseptic surgery, the late Professor Lawson Tait, F.R.C.S., etc., voiced this truth as follows:—

Vivisection as a method of research has constantly led those who have employed it into altogether erroneous conclusions, and the records teem with instances in which not only have animals been fruitlessly sacrificed, but human lives have been added to the list of victims by reason of its false light.

Sir Frederick Treves, BT., C.B., LL.D., M.D., F.R.C.S., the late Serjeant Surgeon to King Edward VII, was equally emphatic. He wrote in *The British Medical Journal*, November 5, 1898:—

Many years ago, I carried out on the Continent sundry operations on the intestines of dogs, but such are the differences between the human and the canine bowel that when I came to operate on man I found I was much hampered by my new experience, that I had everything to unlearn, and that my experiments had done little but unfit me to deal with the human intestine.

Many other such confessions could be adduced did space permit. What use can it be to try the effect of a drug on a dog, whose gastric juice contains six times as much pepsin, and nearly twice as much hydrochloric acid, as that of man? It was noted by Livingstone that the tsetse fly causes certain death to ox, horse, or dog, but is powerless against the mule, the ass and the goat, as it is against man. What is the subtle difference between ox and buffalo, or horse and zebra which can explain the anomaly? Mouse typhus, imported from Europe to destroy mice in Java, proved to be fatal to some species but harmless to others.

The unreliability of results obtained by experiments on animals when they are applied to human beings has led to the predictable and logical conclusion: The last experiment must always be on man. As the late Dr. Hadwen, M.D., M.R.C.S., L.R.C.P., L.S.A., etc., pointed out, it is absolutely ridiculous to suppose that by the exploitation of living animals we could ever gain the experience that is needed for human diseases. It is quite impossible to reason from an animal to a man—to learn human diseases from animals of an entirely different species.

The unreliability of results obtained by experiments on animals when applied to human beings has incited certain well-known vivisectors openly to advocate and proclaim the practice of direct experiments on man. Dr. A. T. Brand wrote in his work on *Cancer: Its Cause, Treat-*

ment and Prevention, published in 1922 :—

It is most important that much more should be done in experimental inoculation, and it is even more necessary that such experiments should be made on the "*genus homo.*" Fortunately there is abundant material for this purpose, although it is at present annually wasted by the common hangman! No doubt there would be a great outcry from the shrieking sisterhood of both sexes; but they should of course be simply ignored, for science must be permitted to pursue the calm and even tenor of her way undisturbed and undeterred by the vapourings of irresponsible cranks!

Dr. Brand's views have been many times echoed. We may quote Dr. C. G. Douglas, President of the Section of Physiology, who, at the 1927 Meeting of the British Association, was reported in *The Times* of September 3, 1927, as having said that "in the interest of knowledge, man himself, rather than an animal should be experimented on. Man is in many instances a far more advantageous subject for investigation."

Facilis descensus Averno. From words vivisectionists have proceeded to deeds. And little children are not spared. "The high priest of medicine has managed to get his foot into the schools, and children are exposed to any medical outrage that happens to be dominant," observes *The Individualist*, April 1932.

As an example we may take the case recorded in *The British Medical Journal* of January 19, 1935. A series of experiments with various immunising mixtures was therein described by C. J. McSweeney, M.D., M.R.C.P.I., D.P.H., in an article entitled "An Evaluation of Modern Diphtheria Prophylactics." In it he stated that the "experimental material" consisted of children from two residential institutions, nine smaller homes, a hospital and two elementary schools, "a total of 642 children."

Another scientist subjected children to starvation experiments, and the following extract from his recorded account, part of a paper read at the annual meeting of the British Medical Association by the Physician in Charge of the Department for Diseases of Children, Guy's Hospital, London, was published in the *British Medical Journal* of November 1st, 1931. We are not told where the experiments took place—perhaps from motives of prudence!

The reaction of young children to hypoglycæmia and ketonæmia, induced experimentally by starvation and by a diet with little sugar and a high content of fat, has recently been investigated and recorded in an interesting communication by Salomonsen....

Fifteen young children between the ages of one and four were subjected by Salomonsen to periods of starvation of from thirty-six to seventy-two hours....

Twelve children between the ages of five and fourteen were suddenly put upon a diet poor in carbohydrate and rich in fat. In both series symptoms were produced, the intensity of which varied very much in different individuals, but which comprised pallor,

anorexia, somnolence, vomiting, loss of weight, increased excretion of nitrogen, hypoglycæmia, and sometimes a palpably enlarged liver.. .

It must not be thought that these cruel experiments are isolated instances of the vivisector's turning from the animal to the child. They are merely typical and illustrative of the soul-destroying effect of vivisection on those who practise it.

The evil is world-spread and not confined to any one continent. The New York *Medical Record* of September 10th, 1892, described how an American physician deliberately inoculated twenty little children with "the most horrible disease that afflicts the human race today, without the slightest thought of benefit to his victims and *solely as an experiment.*" The account of these experiments, written by the experimenter, showed them to have been carried out on children who were in his charge at a "Free Dispensary." (See *The Vivisection Controversy*, by Dr. A. Leffingwell.)

The gruesome accounts of human vivisection in the German Torture Camps are still fresh in everybody's mind. The first case to come to public notice was that of the Camp at Struthof Natzweiler. An account of it was given in *The Manchester Guardian* of December 28, 1944, wherein it was stated that the Camp was operated as an annex to the medical faculty of the German University of Strasbourg. It was furnished for testing the effect of toxic gases on prisoners and also for vivisection. Horrible experiments with blinding gases were performed on women prisoners, who were subsequently subjected to various injections to try to discover remedies. All these miserable victims were ultimately murdered whether the cures were effective or not.

Ravensbruk was a similar hell where the experiments were directed to the observation of nerve reactions to pain and large holes were burned in women's limbs and the behaviour of their nerves recorded with special instruments (*Evening News*, February, 1945).

Dachau Camp, says Beverley Baxter, M. P., writing in *Everybody's Weekly* (September 29, 1945),

> was not merely a hell...of starvation, flogging and mutilation.—It was a scientific laboratory as well, whereat tests were made to find the exact level at which life ended. Prisoners who arrived in robust condition were used to determine the precise moment that death came to men of normal strength. Even our generation, inured to horror, is not ready yet to be told the complete story of Dachau.

Volumes could be written about the terrors of the German Vivisection Camps, but these few instances must suffice. Equally appalling atrocities were perpetrated in Japanese Murder Camps. But enough surely has been said to condemn the appalling crime of vivisection and to urge us to fight it as the greatest menace that confronts our civilization today. For, even more terrible than the atom bomb (which has also claimed an-

imal victims to perfect and prove its potentialities of destruction) are the new bacterial weapons which can cause wholesale, lingering death from the most repulsive diseases. For these, vivisection is wholly responsible. The very existence of mankind is threatened by the continuance of this immoral and unscientific practice.

"Such being the case," you may ask, "How may we fight disease? Must we fold our hands and submit to its ravages?" A thousand times —No! Disease is an indication of something wrong in our mode of living that ought to be remedied. *The Theosophical Movement* (17th June, 1947) indicated how it could best be combated by methods that have invariably been successful when faithfully applied. Though India is the country named, the principles are of world-wide application. Here is the paragraph:—

India needs sanitation, not vaccines; as she needs protective and nourishing foods more than medicine. Public health efforts too often concern themselves largely with vaccination and inoculation schemes. They ought to mean primarily sound sanitary measures and the education of the people in elementary hygiene. Let the poverty of the masses be relieved, protective food in abundance brought within their means, housing improved, maternity and infant welfare information spread, and the health problem would be in a fair way to being solved, as far as physical measures alone could solve it.

To the above I would add that clinical observation and post-mortem examination provide the best avenues of truly scientific research.

The Black Art of today is no more productive of good than was the necromancy of the dark ages. The goal of both is identical—to attain desired end by evil means. But, "Do men gather grapes of thorns or figs of thistles?"

M. OLDFIELD HOWEY

COW PROTECTION

The miserable state of the cow in India has moved Gandhiji's English disciple Mira Ben to impassioned protest in an article "Protect the Indian Cow!" which appeared in the *Bombay Chronicle Weekly* for 20th June. She deplores the neglect of proper breeding practices to improve the strains of Indian cattle, the indiscriminate slaughter which the law forbids but does not prevent, and the actual torture of the cow through the barbarous practice of *phooka*, to make the hapless creature yield the last drop of her milk. This practice also is illegal, but, according to Mira Ben, is common among commercial dairymen. It is good to learn that some of the more enlightened "Gowshalas," both religious and commercial, are beginning to co-operate with the Government, as in the United Provinces, for cattle betterment.

It is to be hoped, however, that the various groups like the Go Seva Sangha and the Govadh Nivarak Sangha, as well as individual humanitarians, will interest themselves also in putting a stop to the exploitation of cattle in the vivisection laboratories where they are tortured in connection with the production of vaccines.

EDUCATIONAL REFORM

["Educate! Educate! The children are our salvation," wrote H. P. Blavatsky. Every country recognises the value of educating the young but, generally speaking education is regarded as investment for the future well-being of the State; only a few put the child first, educating him for himself, to make him grow as a man, a citizen of the world and not as a sectional patriot devoted only to his own nation and state. The following three articles should be examined in the light of these glowing words of H. P. Blavatsky :—

> Children should above all be taught self-reliance, love for all men, altruism, mutual charity, and more than anything else, to think and reason for themselves. We would reduce the purely mechanical work of the memory to an absolute minimum, and devote the time to the development and training of the inner senses, faculties and latent capacities. We would endeavour to deal with each child as a unit, and to educate it so as to produce the most harmonious and equal unfoldment of its powers, in order that its special aptitudes should find their full natural development. We should aim at creating *free* men and women, free intellectually, free morally, unprejudiced in all respects, and above all things, *unselfish*. And we believe that much if not all of this could be obtained by *proper and truly theosophical* education.

—ED.]

BASIC EDUCATION IN THE LIGHT OF THE EDUCATIONAL WISDOM OF THE AGES

[**Miss Margaret Barr, M.A.,** whose article " Some Thoughts on Basic Education " appeared in our February issue, here shows Gandhiji's Nai Talim to have supporters among the best educational thinkers of the past. Especially valuable is her refutation of the false claim for the value of the competitive spirit in stimulating children to effort.—ED.]

Most people in India probably think that Mahatma Gandhi's Basic Education (or *Nai Talim*, as he preferred to call it) is something new in the educational world, and there is a sense in which that is true. But when we come to analyse its underlying principles we find that all of them are to be found in the annals of educational theory. The real newness of Nai Talim lies in two things: first, in its putting together in a logical, workable and co-ordinated form educational theories culled from many different ages and races; and, secondly, in the attempt made, under the inspiration and guidance of the greatest Indian of modern times, to work out the scheme on a nation-wide scale.

Hitherto the theories have, for the most part, remained *theories*, to be studied and applauded by students of pedagogy and practised, if at all, in one or two "freak" schools that nobody took very seriously. In Nai Talim these progressive ideas, which are to be found in the writings of the world's great educationists from Plato onwards, are for the first time being worked out in practice in the sphere of mass education. It is this fact that is new, and it is this that is causing wide-spread suspicion and consternation. For most people are incurably conservative-minded; they welcome new ideas so long as they remain *ideas* only and no one makes serious efforts to upset the established order by putting them into practice.

For at least a hundred years every student under training for the teaching profession has had to read the writings of Plato, Rousseau, Pestalozzi, Froebel, etc., and during the last fifty years Montessori, Dewey and others whose theories are built upon the foundations laid by their predecessors. Apart from the negligible proportion who have been fortunate enough to get posts in exceptionally progressive experimental schools, has there ever been a candidate for the teaching profession who has not been disheartened to find, on starting work, how different the reality was from the theory, and how impossible it was to carry out in practice any of the high-sounding theories that he had written about so learnedly and so enthusiastically in his B. T. examination? This glaring contrast between educational theory at its best and the wide-spread practice of the schools is one of the things that Nai Talim is designed to abolish.

The first objective of Nai Talim as laid down in the Revised Syllabus for Basic Training Schools is "the balanced and harmonious development of all the faculties—physical, intellectual and spiritual—of the individual and the evolution of a new social order based on co-operative work." There is little that is new in that; everyone who has ever written a treatise on education has said as much. Yet the schools have continued to regard formal book work as the only matter that concerned them. In Nai Talim, however, formal book work is relegated to a position of comparative unimportance; and the daily life of the child, both as an individual and as a member of a co-operative community, is given the place of first importance. The book work is there (plenty of it for the older children) but instead of being imposed artificially, it emerges spontaneously and naturally from the daily work and life of the school.

For example, instead of learning by heart from their Hygiene book about the meaning and importance of a balanced diet, the children themselves plan and prepare a school meal. Having consulted the books for the food values contained in the various kinds of food available, and having discussed with their teacher

the shortcomings of their home diet (owing to ignorance or poverty) they then decide on a meal which will help to remedy the deficiency while at the same time being palatable to the children. In this way the Hygiene book comes to life as it never did before and never could so long as it was merely learnt by heart for the sake of passing an examination. This is just one small illustration of the way in which Nai Talim works.

One of the points about Nai Talim that is most misunderstood and vilified is its making craft and daily life, and not books, the chief medium of education. Yet this development is clearly envisaged in Pestalozzi's *Leonard and Gertrude*, a book which the writer intended as a constructive contribution to educational theory and not just as an idyll of village life. Gertrude's school, if it ever really existed apart from Pestalozzi's mind, was the first Basic school. In it the children did housework, gardening and spinning at the same time as learning the Three R's. Her scheme of education "embraced a true comprehension of life itself" and could not therefore be cut up into "subjects." Everything that she taught linked with something concrete and intelligible that the children were already familiar with and interested in.

Her verbal instruction seemed to vanish in the spirit of her real activity, in which it always had its source. The result of her system was that each child was skilful, intelligent and active to the full extent that its age and development allowed.[1]

There is no end to the passages one might quote from this book, written well over a hundred years ago, to show that at least one educationist of those days was familiar, at least in theory, with the principles and practice of Nai Talim.

Another of the main objectives of Nai Talim is training for citizenship, about which we find a great deal in Plato's *Republic*. Indeed that book, though the first, is still the standard work on this subject. He writes :—

We must look for those who are the best guardians of the indwelling conviction that what they have to do is what they at any time believe to be best for the state.

Nai Talim also looks for this, but, instead of selecting for special training in leadership only those children who reveal such character in childhood, as Plato suggests, it seeks to create such character in every child, those who are destined to be leaders in later life and those also who will be average citizens. For is it not the first requisite of a successful democracy that the true meaning of citizenship should be understood by all, and that all should be able and willing to take a share, be it large or small, in the responsibility of government? Here again Nai Talim is in harmony with the wisdom of the ages while going it one better.

[1] This and the following quotations in this article are taken from *Three Thousand Years of Educational Wisdom*. By ROBERT ULICH. (Harvard University Press).

Another point about Nai Talim that many people find it difficult to understand or agree with is its abolition of competition as a motive in education. They seem to think that it is useless to expect children to make an effort for any other motive. Yet many writers have pointed out the poisonous effects of sowing the seeds of competition and rivalry in the immature minds of children. Montessori is very definite about this, but the most clear and explicit, though by no means the only one who stresses the point is Rousseau :—

Beware of making comparisons between your pupil and other children; let him have no rival, no competitor. ...I had much rather he should not learn at all whatever must be taught him by means of vanity or jealousy. I would content myself with remarking his annual progress, and comparing his situation and exploits in the present year with those of the past. I would say to him, You are grown so much since such a time; here is the ditch you leaped, the weight you lifted, the distance you threw a stone...let us see what you can do more at present. Thus would I excite him to emulation, without making him jealous or envious of a rival: he would be desirous indeed to excel himself, and so he ought to be; I see no inconvenience in this kind of emulation.

The teaching of Nai Talim on this point could hardly be better expressed than in that passage.

It would take too long to quote, or even to refer to, all the passages in this great anthology of educational documents which have a bearing upon Nai Talim. And if all the people in India who have ever studied and believed in these theories will turn their attention and energy now to making a success of this courageous attempt to put them into practice, the future of Basic Education will be assured.

MARGARET BARR

THE VILLAGE SCHOOL IN ENGLAND

[Mass production even of goods has its drawbacks in human values sacrificed. The case for maintaining a measure of decentralisation in education is presented here by **Miss Elizabeth Cross** with her usual clarity and robust common-sense.—ED.]

The village school in England is almost impossible to describe because, like so many other English institutions, it varies so much. What is more, it is now in a state of transition and, in some smaller hamlets, may soon disappear.

The explorer will, however, find schools that fit in somewhere between the well-equipped new buildings and the out-of-date old ones. Find, too, that most of the efficiency of the schools depends on the personality and self-sacrifice of the teachers,

whatever physical conditions they have to contend with. Our older schools need every ounce of energy and ingenuity from the teachers to make them fit for the children. Many village schools need complete reconstruction or rebuilding; they have no proper sanitary arrangements, merely buckets (emptied once a week and extremely distasteful to use), no water and inefficient methods of heating. Children have to bring water to drink in little bottles while the school teacher or care-taker carries a bucket of water for washing and washing up. There is no kitchen, there are no cooking facilities, but some of these schools do have hot dinners brought from a nearby town in a special van. Altogether, the worst of the schools mean real hardship for children and teachers, particularly when the children have to walk from outlying farms in bad weather, for there are no easy means of drying wet clothes or shoes and no special room for meals; everything has to be done in the actual class-room.

In contrast to these old schools we have some splendid buildings constructed just before the war. I teach in one of these new schools and appreciate the convenience and comfort that the children enjoy. The class-rooms are large, well and safely warmed (by central heating and concealed pipes) and have splendid windows which slide so that the whole of one side of the room is open when required, and which also let in every scrap of much-needed sunshine. The cloakrooms contain warm pipes for drying clothes, convenient hooks and sufficient small wash-basins to make hand-washing for dinner a real lesson in hygiene instead of a nightmare. The large Assembly Hall is used for music, meals and indoor play and exercise in wet weather. There are a well-equipped kitchen, decent lavatories for boys and girls, proper store-cupboards, a room for the doctor's and the dentist's visits, and the whole place is decorated in a light, cheerful manner. The playground is large enough and there is a climbing frame for the smaller children. Trees were planted by the Head-Mistress some years ago.

Unfortunately even these better schools cannot serve the children so well as their teachers would like. Today, even though there is this intense interest in education and the new move in keeping the children at school until the age of fifteen, there is still misplaced economy. The economy is in the teachers. There are far too few teachers in all our village schools. Sometimes the classes are over-large (forty or more small children in a class, making individual attention very difficult and obliging the teacher to adopt methods she feels are not the best); sometimes the age range is too wide. At the moment there has been a change in so far as children of eleven and over have been removed from the small village schools and are taken by school bus to the nearest large school. This may benefit some

children but there are still many "two-teacher" schools struggling with a variety of children aged from five to eleven. Thus you may have far too great a difference between the youngest and the eldest in a class, so taxing the ingenuity of the teacher to the utmost, and although most village teachers make splendid efforts to overcome these difficulties, by grouping the children and giving them much individual work, yet time is wasted and the children cannot possibly do as well as in properly graded classes. It is a matter of argument between us as to whether large classes or mixed classes are the worse to deal with —both are bad. When it comes to large classes it is important to realise just how time is inevitably wasted; purely owing to the physical impossibility of organising, say forty small children, quickly. How to get forty books and pencils distributed, forty sets of handwork materials, forty pairs of shoes off for drill (and, much worse, forty pairs of shoes on again when their owners can't lace them up!)?

Many teachers and other educationists feel that more would have been accomplished by reducing the sizes of classes (or, in the case of the small village schools, by regrading the age-groups) and using any extra teachers in this way, instead of adding on the extra school year. With more teachers available, the children would benefit so much by their present school years, have more chance to learn and *do* instead of having so often to sit and listen, that the result would be a truly better educated population. This criticism applies, of course, to all schools, town as well as country.

Another criticism, which applies more particularly to our village schools, is that the education authorities might well be a little more pliable with regard to occasional visits and extra teaching from non-professional teachers. The head teacher could, surely, be entrusted to invite people she considered suitable to give the children extra talks on matters of interest, travel, etc. Many villages are still extremely isolated and the children would benefit from contact with new "teachers."

A further criticism that may be made is that, within recent years, there has been a tendency to allow the teacher's house to disappear, or to fail to provide one. This has greatly added to the difficulty in obtaining suitable teachers for our village schools. Most villagers feel, very strongly, that to have the teacher living in the village is a great advantage. It often means much more work for the teachers, but as they seem to be a peculiar race, much given to self-sacrifice, everyone is happy! The village people like to have their teacher living in their midst; the teacher holds things together, is able to take an interest in general activities, and so on. When he or she is obliged to live in lodgings in a near-by town everyone is the poorer. It is less con-

venient for the teacher as it means two journeys each day and it also means that it is almost impossible for her to attend village functions without great difficulty. Local authorities would do well to consider the provision of suitable, convenient houses for the village teachers; this would, I feel sure, encourage many more to take up village work and to settle down permanently.

The village school has, in the past, made a very worth-while contribution to our civilisation and most of us feel that it would be a great tragedy if it were to disappear now. However grand the central schools may be (to which there is some idea of transporting even the children under eleven in buses from surrounding villages) they will not have the local interest and individuality of the smaller ones. For the younger children, at least, it is important that they should graduate slowly from their family circle, first through the small local school and then on to the wider world. To deprive our villages of their schools would be to rob them of a real centre of interest and life, so it is to be hoped that the majority of villages will keep them and improve them and, possibly, that their number may grow instead of diminishing. Village life has, many think, a special part to play and a special value, and the village school contributes to this in no small measure.

ELIZABETH CROSS

SOCIAL EDUCATION

A NOTE

[These reflections on a most pertinent and vital theme are from the pen of a veteran server of the Visva-Bharati and of other idealistic causes, whose modesty makes him prefer to sign them simply as **"A Social Worker."** There is nothing more essential for India's well-being than an enlightened electorate, which depends very largely on education in the fundamentals of citizenship in a democracy. We commend "A Social Worker's" suggestions to the consideration of those responsible for adult education, with its vast potentialities for national as well as individual good.—ED.]

At first sight the term "Social Education" is likely to convey the idea that it is almost akin to adult education. But there is a difference between the two. As the Hon. Maulana Abul Kalam Azad, Minister for Education, Dominion of India, said at a press conference held at Delhi on May 31, 1948,

> Social education lays more emphasis on the production of an educated mind in the absence of literary education, and the inculcation of a lively sense of the rights and duties of citizenship, both as individuals and as members of a nation.

And the scheme, which in the first instance will be worked out in Delhi

but later in all the other provinces, has not been initiated a day too soon. For, with the introduction of adult franchise, it has become essential that the citizen be educated wisely in the exercise of the vote. To this end, the area of his awareness has to be enlarged; he has to be made conscious of his place and purpose in the context of his own environment —geographical, social and historical; he has also to know himself as a unit in the economy of the larger life, ranging from his rural "co-operative" and his country to the whole world; and, finally, he has to attune his own heart-beats to the heart-beats of humanity, so that he can transcend sectarianism of all sorts.

To begin with, he will have to refresh and renew intelligently his acquaintance with folk literature and folk-song, which are not fairy-tales but valuable material for the true history of a people's culture, to keep himself abreast of contemporary history, to study the cycle of the seasons, to understand the rhythm of crop-growing, to appreciate personal and social hygiene and cultivate the art of co-operative living—and even laughing and labour. The Government, therefore, will press into service the film and the radio, the projector and the loud-speaker, so that the village schools may become centres not only of instruction but also of recreation. They will, it is hoped, however, beware of the lurking twofold danger and insure, to meet it,—first, that the educational part of the programme shall not recede into the background under the pressure of entertainment and, secondly, that the instruction imparted to the people is strictly free from the blighting effect of partisan politics.

Again, in the matter of instruction in hygiene, for instance, in preventive health measures, it will be prudent to stress the significance and usefulness of indigenous and "non-violent" principles and practices and to avoid the wholesale adoption of everything that is modern, and especially of that which involves avoidable injury to any sentient creature.

In conclusion, man, being more than the machine, should himself be the pivot of all projects for the welfare of his fellow-men. In every village, therefore, there should reside permanently an educated person who, through daily personal contact with the villagers and sharing of "cultural goods," will integrate the effects of the instruction given them by "tinned teachers" like the film. Thereby he will be able to bring them out of their present state of stupor, born of the fusion of feebleness and fatalism.

The periodical visits of groups of graduates to the villages, as in the United Provinces and in the Central Provinces and Berar, are good in their own way. But, unless these are followed up by sustained welfare work, whatever enthusiasm they may arouse in the villagers will before long evaporate. Therefore, the Government should train a large number of persons, preferably from among the villagers themselves, in social education.

A SOCIAL WORKER

WORDS TELL THEIR OWN TALES!

[**Prof. U. Venkatakrishna Rao, M.A**, Lecturer in Sanskrit at the Tambaram Christian College, brings out in this interesting article the part which the science of word meanings and their development can play in bringing home to human beings their fundamental unity.—ED.]

Words tell their own interesting tales in their march through the centuries if we trace their origin and changes in meaning; some words may now emphasise some particular aspect of a sense conveyed by them formerly, others become completely obsolete in their former sense. A proper study of Semantics or the history of the evolution in the meaning of words is really interesting.

"A sound etymology does not depend merely on sound," declared our ancient *Nairuktakas* or etymologists long before the Christian era. To connect the English "drink" with the Telugu 'trāgu" or English "luck" with the Samskrit "lakshmī," for example, would be futile and even absurd. An attempt is made in the following paragraphs to trace the history of some words commonly used in Samskrit, in English and in the modern Dravidian languages.

The term "*Ā-yaputra*" in Samskrit dramas is used by the wife in addressing her husband. It means "Son of the respectable," *i.e.*, of the father-in-law. Even in the most ancient dramas, those of Bhāsa and of Kālidāsa, we find the wife addressing the husband thus. But in the epics the wife used freely to call her husband by his own name. Perhaps the conception of the "*Patidevatā*" or the deification of the husband as emphasised in the Smritis almost from the beginning of the Christian era, coupled with the rules of dramaturgy which expressly rule that the wife should address her husband thus only, slowly crept also into society at large, and in about two or three centuries there came the definite rule that the wife should in no case mention her husband's name at all. Bāṇa in the seventh century A.D. refers to the way in which Kādambari refrained from mentioning her lover's name under any circumstances.

In this connection, it would be interesting to note how the Samskrit word "*puruṣa*" meaning simply "man" has become specialised in sense in Tamil and in Tulu, two Dravidian languages of South India. (The latter has no literature.) It might have been due to the frequent association of the word "*para*" with the word "*puruṣa*"; "*para-puruṣa*" would mean "another's husband," who, according to strict Hindu customs, should be respectfully kept at a distance by the wife of another.

The restriction of the meaning of the word "*Samsāra*" when it came into vogue in Tamil seems similar.

It means "worldly existence" in Samskrit but its connotation is restricted in Tamil to the woman who ties one down thereto, *i.e.*, one's wife. In Malayalam, another Dravidian language, this restriction of the meaning seems to be carried still further; in Malayalam the word has become a verb meaning to converse or to further the interests of worldly existence.

Words change their meaning in the march of centuries. The Vedic Samskrit word "*dama*," used in the first hymn glorifying Agni or fire in the *Rigveda* meant "home." In that sense it has become obsolete; it now means simply "tame" with which English word it is also philologically connected. But it is interesting to note how through the centuries after many vicissitudes in various languages—perhaps Latin "*domus*," "a house" and Italian "*duomo*," "a cathedral,"—it has come into modern English as "dome," a roof shaped like a half sphere on a church or a temple, after all, a house of God. The Greek word "demein" means "to build" the Greek "*domos*" means "house" and the Anglo-Saxon or English "timber" is also building material!

The Vedic Samskrit word "*ajra*" meaning "a field" can hardly be recognised in its English descendant "acre," which restricts the meaning to 4,840 square yards of a field only.

The old English word was "æcer" and the corresponding Latin word was "*ager*," also meaning "field."

"*Jāni*," a Vedic Samskrit word meaning "wife" is now obsolete in classical Samskrit. It is retained at the end of compounds only, as in "*Sitā-jāni*" which means "one having Sita as his wife." The immediate old English antecedent "*cwen*" had broadened the sense to mean "a woman" in general but, in modern English, the word has become further restricted in sense to mean the king's wife only, when it became "queen." (Cognates are: in Persian "*Zan*," "woman"; in Avestan "*Jaini*"; Gothic "*Kwino*," "a woman"; in Anglo-Saxon "*Cwene*"; the English "queen" is a related word, but has a long vowel, as belonging to a stronger grade; the Armenian "*Kin*," the Russian "*Zena*" and the Polish "Zona," all meaning "woman.")

The word *Seemantini* in Samskrit seems to have an interesting history behind it. Its etymological sense is a woman the hair on whose forehead is parted in the middle. The word which was thus used with reference to any woman in general became in course of time restricted to a married woman, who alone, according to the Smritis, can draw this line with the comb. The widow was denied this privilege; the word "*analaka*," applied to widowed women in Kālidāsa's *Raghuvamsa*, Tenth Canto, clearly refers to the prohibition on their trimming their forelocks. Thus, according to Kālidāsa, the widow was denied the use of the comb and Bāna remarks that she should wear white clothes only. Except for these

two peculiarities (and possibly the denial of ornaments like earrings and bangles), the widow and the married woman looked alike till after Bāṇa. Who it was that started the barbarous practice of shaving the widow's head completely is a point for future research.

The words "*anukūla*" and "*pratikūla*" preserve another interesting aspect of the life of our ancestors. The word "*Kūle*" refers to the 'river-bank" and the two words '*anukūla*" or "*pratikūla*" probably started with sailors whose boats on the river were driven by the wind either towards or away from the bank. That the favourableness or otherwise applied to the wind was later forgotten and the words have now come to mean simply favourable or the contrary.

Is it not our duty to emphasise such affinities in thought and social customs between the peoples of different nationalities so that their former oneness may dawn on them and bring them nearer to each other? The message of the last hymn of the *Rig Veda* is to come together and to understand each other's hearts and minds and this can be easily accomplished if we approach the study of various languages in such a reverential spirit.

U. VENKATAKRISHNA RAO

TRAINING THE BLIND

The First Provincial Conference for the Blind, held at Bombay from June 18th to 21st, was a milestone on the road to an enlightened and humane approach to the problem of India's sightless persons, who, Shri B. G. Kher, Bombay Prime Minister, pointed out in his address inaugurating the Conference, number about 2,000,000. The number of institutions for their care is totally inadequate, providing, he said, for only a small fraction of the group.

Aside from the provision of adequate treatment, the protection of the partially blind from treatment by unskilled quacks and the maintenance of establishments for their adequate care, the greatest need is for such education as will make the blind man a useful member of the community. A handicap is not necessarily a disqualification for the race of life and the Chairman of the Reception Committee, Shri R. M. Alpaiwala, who himself is blind, deplored the attitude so general in India, that the blind man is a burden to society, to be given alms instead of employment. Education and training of the right type could make the blind man a useful member of society, capable of earning his own living, while higher education could fit him for any of several careers.

The Conference recommended legislation on several lines for improving the lot of the blind, whose presence in numbers at the opening session lent poignancy to the appeals on their behalf. We hope that before the next Conference is held there will be marked progress to report in this most commendable humanitarian effort.

NEW BOOKS AND OLD

THE MYTH OF PROMETHEUS *

AN INTERPRETATION OF THE "PROMETHEUS BOUND" OF ÆSCHYLUS IN THE LIGHT OF "THE SECRET DOCTRINE"

[Below we print the report of the review of the book presented to the Discussion Group of the Indian Institute of Culture at Bangalore by **Shri V. A. Thiagarajan,** M.A., on the 27th of May 1948 —ED.]

A great work of literature is like a stream of awareness in which each generation finds what it seeks. Hence the need for the re-interpretation of ancient classics. Rex Warner's recent translation of the *Prometheus Bound* of Æschylus shows us of what perennial interest the story of Prometheus is, and we remind ourselves of how at different times creative minds have tried to reconstruct the story after their own individual predilections. Thus there are Shelley who wrote *Prometheus Unbound* and Robert Bridges with his *Prometheus the Fire-Bringer*. Though written in different ages they are held together by a bond of sympathy, that touch of Nature which makes the whole world kin. When we take the three plays together Prometheus stands not *gerichtet* but *gerettet*, not judged but saved. Jung has pointed out in his *Two Types of Psychology* how Prometheus stands as a contrast to Epimetheus who begins as a king and ends as a beggar, thus representing the degradation of the soul. We may say that by contrast the physical descent of Prometheus the fire-bringer from heaven to earth is a symbol of the ascending consciousness, and that he stands for us as the symbol of the modern man in quest of a soul.

Speaking of the problems which the play raises, the translator says that it is an investigation, although a partial investigation, into the problem of injustice; that the action of the play is supplied by symbols of philosophical ideas; that its interest is allegorical; and that it deserves to rank among the prophetic books of the world.

We are reminded of an observation by Madame Blavatsky who says, speaking of the hidden meaning in every religious and profane legend, "No mythological story, no traditional event in the folk-lore of a people, has ever been, at any time, pure fiction." According to her, mythology is a primitive mode of thinking the early thought and should be viewed as a series of graphic pictures enshrining a scientific fact.

The modern interpreter of the legend of Prometheus should have a correct scale of æsthetic values. Such a scale of values we find in Keats, who takes us from the concrete to the abstract, thus showing us the correlation between truth and beauty in a world which he would fain regard, not as the vale of

* (*The Prometheus Bound of Æschylus.* Translated by REX WARNER. (The Bodley Head, London, 6*s.*)

tears, but as the vale of soul-making. The play itself supplies us with the key to its right understanding. It gives us three types of outlook—those of Prometheus the Titan, of Zeus, the dictator of the totalitarian state of heaven, and of the Chorus, the human spectator idealised. While gods and men are alike bound by a sense of exclusive loyalty to heaven and to earth, the Titans, as the children of heaven and earth, feel a conflict of purpose and the misery of exclusive loyalty. This conflict of purpose comes to a head in Prometheus. He does not wish to fare like his brother Titan, Atlas, bearing the burden of heaven upon his shoulders, at once the dupe and victim of the gods. From the point of view of Prometheus, "the deep-scheming son of right-minded Themis," intelligence rather than brute force is the governing principle of the world. If he allies himself with the gods as against the Titans, it is because the gods are wiser than the Titans. The Titans were unacquainted with sorrow and had missed the educative value of suffering. First in knowledge is first in power. Just as he has elevated the gods above the Titans by knowledge, so also, by the same gift of knowledge, he desires to elevate man above the brute level. He would fain give man the prerogative of the gods. He is represented as stealing fire from heaven because fire is the teacher of all kinds of crafts to mortals. Elsewhere in the play Prometheus says that he has taught man how to calculate the rising and the setting of the stars, the science of numbers and of letters, how to tame animals, how to build houses, chariots and ships. He has taught man the knowledge of simples. In short, he has given light to eyes which were dark and dim. Fire thus stands as the symbol of knowledge. Before men were endowed with this divine gift, they had eyes and saw not, had ears and heard not.

As a correct interpretation of the legend of Prometheus depends upon right understanding of the fire symbol, it is worth while to pause for a moment to understand the significance of Agni in Eastern thought. Agni is referred to as *Jathavedas*, the knower of all things that are born, and, therefore, almost omniscient. The prayer is addressed to Agni to lead man through the good path to achievement. It reminds the conscious soul that it comes from the great fire and goes back to it. Agni, whether it be in the Sun, or the terrestrial sacrificial fire, or the vital fire in the individual is, as Agni, one and indivisible, although it takes many shapes according to the body which it informs. It is synonymous with that which is, the highest existence being the Eternal. Fire thus is a symbol of that spiritual awareness which makes man claim kinship with the Divine. Without this vital spark of awareness man remains hardly distinguishable from the brute. As Madame Blavatsky quotes,

> "That light which burns inside thee, dost thou feel it different in anywise from the light that shines in thy Brother-men?"
>
> "It is in no way different...."

According to her, fire is the symbol of the Divine, the one flame that permeates heaven and earth. The son of thought is the light-bringer. The breath of fire is absolute intelligence. The fire-bringer is a deity born in time to instruct mankind and to evoke the spiritual sun. He shows the unity of life from the star to the atom. In the

eyes of Zeus, Prometheus stands condemned for making the terrestrial into a divine man. When we translate the term Zeus or Jupiter into the corresponding Sanskrit forms Dyaus and Dyauh-pitar, Space or the Father of Space, the anger of the presiding deity of the heavens or space becomes an easily understandable myth. Without fire, as Mme. Blavatsky says, man remains an empty bhuta, for, though the earth gives man his body, in the absence of the luminous intelligence, of the spirit which envelopes the universe, man is devoid of *jnana sakti*, of *ichchha sakti* and of *kriya sakti*. The god giving light to the dark becomes the symbol of the creative intellect. An extra-cosmic god cannot instruct mankind. It is necessary that he should descend among men. The fallen god becomes a "demon," and his fall is regarded as an evil karma, to be atoned by years of expiation, although it does not necessarily make him an evil spirit.

The moment we understand the inner significance of fire, the anger of Zeus becomes explicable. The Upanishads say that just as a man is unhappy when he loses a cow, because the cow is the source of his well-being, so also the gods are unhappy when they lose the worship of man. That is why they guard jealously the secret of Atmajnana from mortals. If we accept the imperfect definition of Thrasymachus that "justice is the interest of the strong," the conduct of Zeus becomes identical with his interest. The person who has gained power desires to perpetuate it, by force if necessary. Society, whether human or divine, is based upon organised cruelty, and it does not permit individuals to outgrow their station in life. From the point of view of the gods Prometheus is a thief. He is the stealer of fire, and the punishment of Prometheus is part of the purchase price of knowledge. "Wisdom is...more precious than rubies."

Prometheus does not care to regain his freedom "with womanish upturning of the hands." It is not stubbornness, but strength of will that guides him. He offers himself as a willing sacrifice to the winged hound of Zeus, the blood-red eagle, which comes insatiate to its daily feast on the heart of the immortal. Madame Blavatsky points out that the gift of knowledge, as in the Bible story, brings with it pleasure and pain, and she identifies the vulture of Zeus with the insatiability of *kama*, although one would say that Prometheus is the victim of the *krodha* of Zeus, and Io of his *kama*. Zeus the father of the gods is apparently too fond of the daughters of men. But the result is the same, for Io becomes in turn the victim of the anger of Hera, and the redemption of Prometheus comes out of the labours of the progeny of a fellow sufferer. Incidentally the dramatist gives expression to maxims of worldly wisdom, as that one should wed within one's station.

Prometheus is not a mere thief, nor is he a criminal except in the eyes of the gods. The *tapasya* of Prometheus on the Caucasus is a symbol of the fact that intelligence rather than brute force is the governing principle of the world, and by that principle he stands redeemed. If our sympathy goes out to him it is because he is a representative of humanity, active, industrious and intelligent, but also ambitious. The defiance of Prometheus represents man's unwillingness to be a menial of

the gods. At the same time, the advice to him of the Chorus to restrain his speech is based on the normal human desire to avoid the evils that one knows not of. The words of the Chorus, "Those who bow down to Adrasteia show wisdom," would specially appeal to a Greek audience, although to a modern it reads like the way of a trimmer.

If wisdom is the highest dower of gods, Titans and men, and if, as the Upanishads say there is no freedom except through knowledge, there must be a way out of this cruel entanglement. Although the play ends with an appeal to the all-compassing light of heaven to see the injustice of it all, we feel that it is like the last gasp of Eurydice, as she stands on the borderland of light and darkness. We do not know what kind of reconciliation Æschylus brought about between Prometheus and Zeus, but so long as we have faith in the saving power of knowledge, it can redeem those who suffer and those who inflict wrong. In that saving power of knowledge, as the *Brihadaranyaka Upanishad* points out, the gods can learn the virtue of *dama* or self-control, the demons can learn the virtue of *daya* or kindness, and men can learn to esteem the worth of *dana* or gift. Such reconciliation, one feels, would be in harmony with the Greek outlook on life which esteemed virtue as a mean between extremes.

In the story of Prometheus, of the wisdom god apparently becoming an angel of evil in order to be the servant of the good, we see the power of thought directing cosmic energy along right lines. Just as Rousseau said that man, though born free, is everywhere in chains so that he may convert his potential freedom into real freedom, so also we may say that Prometheus becomes bound so that he may convert the potential power of knowledge into the freedom of the moral self. In the words of Madame Blavatsky, the story of Prometheus envisages the process by which man, the most perfect of animals, becomes a potential god, "a Prometheus indeed, because a conscious, hence a responsible entity." The bondage of Prometheus signifies that he has exchanged the evils of responsible existence for the unconscious perfection of passive objectivity. We cannot conclude better than by repeating the sentiments expressed by Robert Bridges in his Choric song in praise of Prometheus the fire-bringer:—

He is the one alone of all the gods,
Of righteous Themis the lofty spirited son,
Who hates the wrongs they have done.
He is the one I adore,
For, if there be love in heaven with evil to cope—
And he promised us more and more—
For what may we not hope?

V. A. THIAGARAJAN

Man will become the *free* Titan of old, but not before cyclic evolution has re-established the broken harmony between the two natures—the terrestrial and the divine; after which he becomes impermeable to the lower titanic forces, invulnerable in his personality, and immortal in his individuality, which cannot happen before every animal element is eliminated from his nature.

—H. P. BLAVATSKY

North Indian Saints. (G. A. Natesan and Co., Madras. Rs. 2/-); *The Master and the Disciple.* By D. S. SARMA. (Sri Ramakrishna Math, Mylapore, Madras. Rs. 2/-); *My Saviour.* By S. SUBRAHMANYA SASTRI, M. A. (Author, Trivandrum)

Pointing out the genuine catholicity of Hinduism to a Western Missionary recently, your reviewer met with the retort that Hinduism does not count at all over large areas of the world as against a religion like Christianity which has spread all over the globe. Militant Christianity has indeed staked a claim for spatial catholicity, though its way has mostly been that of the cannibal devouring other religions and involving itself in internecine warfare for mutual extermination among its own conflicting creeds. But there is another catholicity extending in time, not treading the path of aggression, but patiently waiting for the slow evolution of the human spirit in its growth towards fulness of understanding. Such is the spirit of the *Sanatana Dharma* which is Indian only because it has had its clearest expression in Indian scriptures and in the unending succession of Hindu saints. That conviction has been deepened by the three books under review. They give a record, not equally well presented, of the lives and teachings of India's saints, who in different ages and in diverse manners have borne witness to the reality and the fascination of the Eternal, with the unmistakable stamp of the Unseen deeply engraved upon its human manifestation.

North Indian Saints recounts the lives and teachings of the saints of India, from Ramananda to Rama Tirtha. The course of what may be called a Protestant Reformation in Hinduism, but without the fierce antagonisms provoked by its counterpart in Christian Europe, is traced in the lives of its leading exponents. Written by various hands and treating the themes in text-book manner the sketches are of unequal merit, but all are readable and are enriched by copious extracts from the sayings of the saints.

The Master and the Disciple is a masterly presentation of the message and the significance of two of the most outstanding religious geniuses of modern Hinduism. A reprint of the chapters dealing with the Ramakrishna movement in the author's *Renaissance of Hinduism*, the book sets the two masters against the background of India's religious evolution and in the forefront of her modern renaissance. The two studies in this present form ought to find a large and grateful reading public.

The same cannot be said of the last book. *My Saviour* is a loosely written, unconscionably long record of the life of Swami Subbier of South India. The saving consisted mostly in curing a disease of the eyes when failing sight threatened the author with loss of his job. "Mr. S.," as he is constantly referred to, seems to have had remarkable powers of healing; a scientific study of his cases and his healing methods might well throw valuable light on the powers of the human mind. But, on the strength of that, to compare him with Christ, whose so-called miracles of healing were almost wrung out of him from compassion for the masses, and to bring parallels of resurrection appearances of Mr. S., seem to be to stress the non-essentials in religious realization.

S. K. GEORGE

Newton Demands the Muse. By MARJORIE HOPE NICHOLSON. (Princeton University Press, Princeton, and Geoffrey Cumberlege, Oxford University Press, London. $2.00 and 11s. 6d.)

With the partiality of a great poet Keats asked: "Do not all charms fly at the mere touch of cold philosophy?" There is far more in common between poetry and philosophy than Keats's question would imply. It is rather poetry and science that are poles asunder. The scientist's devotion to facts is suspicious of the poet's imagination, and the poet with his dreams feels an innate antipathy to the calculating exactitude of the scientist. This conflict is seen to best advantage in the mystic Blake who finds in Art the "Tree of Life" and in Science "The Tree of Death." So this book's title arouses curiosity as to how Newton "demands the Muse." Yet it is not Miss Nicholson's fancy. It was Richard Glover who coined the phrase in honour of "England's justest pride," and Miss Nicholson claims that the book "insisted upon being written," much as Pope "lisped in numbers for the numbers came."

That Newton opened up a new world of thought cannot be denied and it is understandable that his contemporaries and posterity alike should have gloated over his achievements. About the time of his death in 1727 his fame was at the zenith and he was almost deified as an astounding genius. Pope, not always generous in his appreciation of greatness, permitted himself to write:

> Nature and Nature's Laws lay hid in night;
> God said, 'Let Newton be!' and all was light.

Desagulier spoke of "Newton the unparallel'd." Poets for once were not slow in paying homage to the spirit of science. This is quite intelligible, for all genuine poetry must in the last resort be dominated by the spirit of truth.

But another aspect of Newton constitutes Miss Nicholson's main thesis and that is to show how his "Opticks" influenced poets so that they wrought a mere scientific theory into the warm texture of poetry. That she has done this work wonderfully well cannot be denied, and she can never be praised sufficiently for the wide reading she displays and the exactitude with which she has studied Newton's *Optics* and shown how the poets of the eighteenth century were nourished on it; similes and metaphors flowed so naturally from Newton's theories as to justify the idea that he demanded the Muse of Poetry to be at his service.

If Miss Nicholson has laboriously unearthed all the praise that Newton demanded from the Muse, with scientific impartiality she has brought out fully the rancour with which Blake pursued Newton along with Bacon and Descartes, *e.g.*, "God forbid that Truth should be confined to Mathematical Demonstration" and "God is not a mathematical Diagram." We may wonder whether Blake would not have relented if he were living in the present and had read Sir James Jeans's description of the world as the work of a mathematician.

Whether this work was necessary will remain a matter of opinion. Lovers of poetry will perhaps not care for this type of scholarly industry, and scientists will not care whether their theories receive the hall-mark of poetry; Miss Nicholson herself admits that "the scientific poets, while instructed, could

hardly be said to delight." But there are people who are alive to the living contacts between poetry and science and the book will find a warm welcome in their libraries.

A. R. WADIA

The Common Sense of the Exact Sciences. By WILLIAM KINGDOM CLIFFORD; edited with a Preface by KARL PEARSON; newly edited, with an Introduction by JAMES R. NEWMAN. (Alfred A. Knopf, New York; Sigma Books Ltd., London. 15s.)

This is a new edition of a very important book. "The Common Sense of the Exact Sciences" is an apt title for a book which expounds modern scientific and mathematical thought to the non-mathematical. It is apt for another reason. In the Cambridge of Clifford's days and in the Cambridge of later days, it seems as if it is *all* "Common Sense" whether we speak about the foundations of Mathematics or of Logic, or about First Principles in Metaphysics.

William Kingdom Clifford, it is said, was one of the earliest of Mathematicians in England to call attention to the philosophical ideas relating to the foundations of Geometry and to the "logic" of Mathematics. Since Clifford's day, books on the philosophical foundations of Mathematics have been quite a few, but most of these are abstract and difficult, due in many cases to the symbolism used. This book is happily free from symbolism except for a few algebraic illustrations, which can be intelligible even to the non-mathematical if they will have a little patience. They are such as Professor C. D. Broad of Cambridge would describe as those which "we learnt at our mother's knee."

Clifford's book has five chapters: "Number," "Space," "Quantity," "Position," and "Motion"; all, as James R. Newman, Clifford's new editor, truly says, "brilliant examples of the didactic art." The five chapters not only embody "the first principles of successful teaching"; they also set those who would write on the philosophy of mathematics a fine example of how it is possible to convey in prose the fundamental ideas of the exact sciences.

The reviewer began reading straightway the text of Clifford's book and read the Introduction by James R. Newman only afterwards. This rather perverted procedure helped him to discover the latter's excellence. Newman's Introduction has some biographical notes on Clifford's life; and it explains, with lucidity and with much scholarship, the postulates behind Clifford's ideas; traces, briefly, the development of Clifford's thought on the Philosophy of Science and gives relevant extracts from Clifford's other writings. Thus we have before us a connected account of Clifford's philosophical ideas about mathematics and something of an insight too into the possibilities of their development in Clifford himself, had he not been removed by death at the early age of thirty-five. *The Common Sense of the Exact Sciences* is a classic.

N. A. NIKAM

Rabindranath Tagore: Valkayum Kavithayum (Life and Poetry of Rabindranath Tagore). By K. CHANDRASEKHARAN. Tamil. Second Edition. (A Kumari Malai Publication, Associated Printers, Mount Road, Madras. Rs. 2/-)

Those connected with the Calcutta University had difficulty in the early days in understanding Rabindranath Tagore. When the Nobel Prize was awarded to him it was a surprise to them; then the University reconciled itself to the verdict of the world.

But Madras has not been so ready to submit to that verdict. Tagore was in a way outside the ken of the Madras *élite*. In one Madras home, however, "Ashram," the home of Mr. K. Chandrasekharan the genius of Tagore was all along appreciated with understanding and with sympathy. Both men and women of the household were regular students of Tagore's teachings. No wonder that Mr. Chandrasekharan, with an intimate knowledge (quite akin to personal acquaintance) of the great teacher has been eager to give the Tamil reading public an account of Tagore's life and poetry. This book does not purport to be a biography. It is a more precious thing, an account of the genesis of the poetry of Tagore as revealed in his life.

Poetry, we may say, is the reaction of a sensitive human soul to the truth imbedded in the things of this world. The home in which Tagore lived had exceptional features which brought out the faculty of the young child with an ease comparable to that with which the bud opens into flower. Further, the young Tagore was lucky enough to rebel against school and so freed himself from the deadening influence of school and teacher.

Mr. Chandrasekharan's book is full of thoughtful and thought-provoking truths and he has hit the mark very well. Five thousand copies of the first edition have been sold. That means that the Tamil public have succeeded in entering into the spirit of the Teachings of Rabindranath Tagore, led by the sympathetic hand of Mr. K. Chandrasekharan.

T. K. CHIDAMBARANATHA MUDALIAR

The Great Sannyasi. By ANILCHANDRA ROY. (Amiya Library Ltd., 19, Bhupendra Babu Avenue, Shyambazar, Calcutta. Rs. 2 -).

It is difficult to determine the precise character of this publication—whether it is a piece of fiction or a page from the philosophy of Sri Aurobindo. For, though the framework is that of a story set in the resurgent East-Bengal of the present century, the filling in is of thoughts of some of her well-known patriots, particularly of the Sage of Pondicherry. The atmosphere, therefore, is more didactic than dramatic, while the characters talk either too complacently or, on crucial occasions, more in quotations than with the spontaneity of persons who have been stirred to expression by the exigencies of the situation. In character, the Great Sannyasi impresses one as a faint carbon copy of Sri Aurobindo. As a story, consequently, *The Great Sannyasi* does not quite hit it off; as a sermon on striving with zeal for the achieving of all-round self-fulfilment and freedom, however, it is likely to stimulate.

G. M.

CORRESPONDENCE

MISCONCEPTIONS OF METAPHYSICS

I.—By Raymond Frank Piper

The unpromised outcome of Professor Chubb's article on "The Value of Metaphysics" in THE ARYAN PATH for January, 1948, is a serious reduction of that value. This deflating consequence seems to be due to five underlying confusions in his argument:

(1) Metaphysics and reality are confused. Metaphysics indeed is real as mental activity, but not as an equivalent to the dynamic totality of things. The aim of metaphysical thinking is adequate knowledge of this totality, of which it is itself a small phase.

The wise man says, Let me possess reality. Yes, but how can he know that a particular experience is real rather than illusory? The answer is: Only by hard philosophical criticism based upon the solid evidence of experience.

Metaphysics then is a kind of knowledge, carefully verified in human experience. It differs from the special sciences in being more comprehensive, fundamental and integrated in character. It is no more speculative than other empirical studies. It demands the same bold, creative faith as other fruitful researches: namely, the faithful trying out of, the acting upon, one tentative hypothesis after another, in the hope that some hypothesis will lead to new facts which will test its validity. Metaphysics consists of an organized body of proved propositions, just as any other science does. Reality in its most general character is the subject-matter of which metaphysics is the illuminating interpretation.

To avoid this first confusion one needs to remember that truth exists in several forms: As scientific propositions, poetic metaphors, or self-realization. Of these not even the last is "self-revealing," for the significance of any momentary selfic intuition requires a rich background of thought construction. When Jesus said, "I am the truth," he did not mean that he was a scientific proposition or a figure of speech. His idea might be expressed in the words of Krishnamurti: "Truth is the completeness of thought and feeling in action, in the present."

Now if one remembers that metaphysics yields truth of the first kind, he avoids confusing it with reality. Truth is reality as possessed by mind in terms of ideas. Such a grasp of reality is of course limited, but it has all the power and the wonder of verified ideas.

(2) A second confusion relates to the kind of experience with which metaphysics deals. If ultimate truth is beyond experience, then obviously we can say or know nothing about it, and it would be impossible to discover any "discrepancy between the ultimate truth and the truth of our experience." Nothing which cannot come within the range of human awareness in some form can ever have meaning to the mind.

Hence, we must guard against the double error (*a*) that metaphysics is concerned with entities beyond experience, and (*b*) that it is not concerned with ordinary or normal experience. To limit metaphysics to supernormal or transcendent experience is to destroy its very nature, namely, the search for totality of view. An elemental rule of metaphysical procedure is that the philosopher may neither neglect any important aspect of experience nor distort it to defend his theory.

Within experience, then, there are both ordinary and extraordinary events to be interpreted; both near and far implications to be traced—but all within experience. There is no way of escape from present experience except by developing a new experience out of it. The philosopher dares not overlook the important task of making clear the principles or laws implicit in ordinary living. Metaphysics could be called the science of the obvious, if people were not so blind to the obvious.

What, then are some of the principles which are involved in knowing any simple thing? Similarity and difference; quality and quantity; time and space; causality and purpose; and a few others. These are categories or relations which constitute the structure of things as we know them. They are real in the sense that things could not exist without them, so far as we know. They are not primarily sensations but concepts, and they are readily found by analyzing any familiar object in daily life. Any metaphysics, therefore, which confines attention to speculation about realities that transcend normal experience is doomed in advance to a fractional and, therefore, unmetaphysical view of the universe.

(3) Several mistaken notions of metaphysics arise from confusion concerning the capacities and functions of the intellect. A good philosopher will not demand more of intellect than it can give—or less. The special function of intellect or reason is to discover and clarify the relations which exist among things, notably causal laws, upon which our survival depends. But a causal law is not perceived; it is thought. Immediate experience provides qualitative data or events which reason weaves with much labour into significant wholes for the guidance of life. Kant proved that percepts without concepts are blind and concepts without percepts are empty.

One may, of course, choose to follow a split or fragmentary way. He may refuse the responsibility of thinking and try to confine himself to the passing throbs of sense, but this approach yields no wisdom, much pain, and is not metaphysics. Or one may refuse responsibility to concrete facts and play the game of developing metaphysical postulates, but that yields no wisdom and is not metaphysics. The latter is indeed a kind of "nescience" but it is not characteristic of the main philosophical tradition of Europe.

Serious philosophers are bound by two duties: (*a*) To respect the facts (data, events, phenomena)—to present facts and all the new facts which the process of experimental verification may create, and (*b*) to integrate those facts into illuminating systems. Philosophical reason, therefore, cannot be "autonomous," but it must be intellectual; that is its nature and its contribution: to exhibit the existing connections among things for the safer guidance of life.

(4) Another confusion concerns the conception of freedom. The author suggests that metaphysics "can liberate the mind from all conditioning." But how can the mind exist, grow, become educated, realize values, without conditions? If it were a perfectly static point which existed by itself apart from time and space—but it isn't.

Liberation is not detachment but control; not independence of conditions but mastery of them. The business of metaphysics is to provide reliable knowledge about the basic conditions and values of abundant self-realization. The wise man is one who in the pursuit of the good life knows and observes the laws of reality. Foolish is he who tries to run his own show without utilizing all the advantages that the rules of existence constantly offer to him. Such a man certainly would not be a metaphysician.

(5) Finally, metaphysics and religion are sometimes confused. Metaphysics is not religion, but a desirable foundation for religion, as it is also for fine art, morality, engineering, statesmanship and many other activities. If a metaphysician ends with a conception of a Supreme Reality worthy of worship, then he may quickly become a religionist by practising the arts of worship. One practical outcome of an adequate metaphysics, then, is religion, but the religious attitude differs in quality from the metaphysical quest, although the mind readily passes from the exploration of evidence for a Cosmic Mind to the adoration of that Mind.

In general, when a man has attained a solid philosophy, he can then proceed to realize more safely and effectively whatever values he wishes. Every human pursuit gains significance in the light of metaphysical perspective.

RAYMOND FRANK PIPER
Syracuse University,
U. S. A.

II.—By J. N. Chubb

I have been asked by the Editor to reply to Professor Piper's criticisms of my article on "The Value of Metaphysics" in the January ARYAN PATH. The proper method of discussing a subject is for the participants to approach it without allowing pre-formed conclusions to influence the discussion and with merely the intention to find out the truth. This can be done by playing about with the subject until a ground of agreement is found, and from there proceeding *together* step by step to the discovery of truths which possibly neither participant could have come to by himself. Merely to take up antagonistic positions and hurl opinions at each other, in however dignified a manner, is to debate and not to discuss. Discussion is a communion of minds in which there is only agreement and exploration, but never disagreement.

I find it is necessary to say this because a discussion as I understand it can only be oral. In print one is perforce confined to an exchange of opinions, which has but limited value. In it there is more opposition than communion. I should therefore like my "reply" to be read in the context of this limitation. But even in a discussion in print one should not expect

to convince, much less to silence, the other party.

Professor Piper has rightly discovered that the consequence of my article was to deflate the value of Metaphysics. That was also my intention. I could have wished, however, that Professor Piper had not confined himself to pointing out the "misconceptions of Metaphysics" according to "the main philosophical tradition of Europe," but had discussed the point of view which I presented (and which is also the Indian point of view), from which I sought to limit the value of Metaphysics. It is this very European philosophical tradition which I have criticised and which I hope to see replaced, at least in Indian Universities, by a totally different spirit and approach, which would be more or less in uniformity with the ancient Indian tradition, in which philosophy is not an intellectual activity, static in its own structure and presuppositions, but a means of self-transcendence (what I have called "dynamic faith") into a *darshana* or direct seeing of the ultimate Truth. The Indian point of view is expressed in the following quotation from Prof. K. C. Bhattacharya:—

> Philosophy (including Metaphysics) is for meditation and *is not knowledge.*

The aim of metaphysical thinking as such cannot, therefore, according to the Indian view, be "adequate *knowledge* of the totality of things."

I shall try to explain again what I regard as the proper function of Metaphysics, before replying to Professor Piper's detailed criticisms.

I take it that there is this in common between us, that neither is a Materialist or a Logical Positivist and hence would not reject a Reality that transcended sense-experience. The "totality of things," for instance, has a nature or is an experience which is not discoverable in any partial or limited existence. Even this assumption of a Reality not recognised by the Positivist is not necessary for my argument, but I make it for convenience as it provides a common ground for this discussion. Now Metaphysics is the activity of the intellect or mind, which is mainly speculative, in the sense that its conclusions about Reality as such are of the nature of "must" and not of "are," or of "are" only because of "must." The so-called metaphysical truths cannot be verified in sense experience, but are to be accepted on the authority of Reason, which is not, in its very nature, self-luminous (*swayam-prakash*). What is only a necessity of thought is not a discovery or *darshana* of Truth. We say the sun *must* be shining only when we do not *see* the sun. Different philosophers have found conclusions to be rational, and so necessary, which are not in consonance with each other, which means that Reason reaches conclusions according only to its own background or conditioning. It is the instrument of the conditioned mind and, far from being the "divine element" in man as the Greeks thought, is the expression in part of Craving and Fear, the twin aspects of unsuspected Nescience.

Professor Piper rejects the view that Metaphysics is speculation. Whatever may be said about Epistemology (the topics mentioned in the last paragraph under point 2) there is a branch of Metaphysics called Ontology which is surely speculation and not verified truth. Would Professor Piper say that his Metaphysics is the *discovery* of

God's presence in the world and in himself, that it gives him the experience that transcends Space and Time or that it regenerates him and makes him whole? No, Metaphysics as understood in the European (not Scholastic) tradition is only gossip about God and the "things unseen" and, like all gossip, is both stupid and useless. Philosophy, I assert deliberately, has taken an entirely wrong turn in the West.

What then is the limited value of Metaphysics according to the Indian stand-point? It is certainly not to give an "illuminating interpretation" of Reality, for Reason, which is its instrument, is, as I have said, in part a product of an unsuspected Nescience and therefore its interpretations will always be in accordance with the particular twists in Nescience affecting individual minds. The light within it is always darkness and in relying on it alone we can have only what Sri Aurobindo calls an "Evolution in Ignorance." Metaphysics properly understood is not knowledge (*jñāna*) but an *aspiration* for such knowledge. This knowledge is first revealed in the Vedas and other sacred texts or through a living *Jnānin* (not a Metaphysician) like Sri Aurobindo and Sri Ramana Maharshi and presented to the unillumined intellect in its own terms, not to be accepted or rejected by it, but to awaken it to a new dimension of experience in which the intellect as such ceases to function. "The Atman is first to be *heard* and then meditated upon." When the Sage declares the Atman, it is not intended to be a proposition which the intellect can appropriate and pass off as its own discovery.

There is an unexpressed rubric attached to all propositions that are revelations of Truth, *viz.*, "Realise that." Thus the Upanishadic statement "All this is Brahman" is not to be taken as a proposition which the intellect can repeat and turn into its own truth, understood as a logical necessity. The statement is really a *Mantra* meant to *awaken* the mind to the need for self-transcendence and not to confirm it in its ignorant groping for the Truth. The statement when expanded runs thus: "Realise (not believe) that all this is Brahman." In other words, the Truth "All this is Brahman" does not become *known* to the intellect, but is presented to it for meditation as something yet to be realised. Statements about the ultimate reality are meaningless (so far Indian philosophy seems to agree with Logical Positivism!) if they are taken without the rubric, "Realise that."

The actual metaphysical activity consists in clarifying intellectually, as far as possible, the concepts of Brahman and Atman and their essential identity, but with the clear recognition that this clarification can result only in a dynamic faith or a dim suspicion that there is a direct understanding of Truth or of the true nature of one's being in which the intellect and its concepts are transcended. The only valid metaphysics is that which is coupled with *Yoga* or a *Sadhana* in which this transcendence is effected. Metaphysics without *yoga* is puerile and barren and leads to a use of the intellect for which it was not intended.

This point was, I think, made sufficiently clear in my article and it seems to me that Professor Piper has fallen into a rather strange misunderstanding

when he attributes to me the view that Metaphysics is identical with Reality or that it is Metaphysics that liberates the mind from all conditioning. In fact, I suspect that he has somewhat missed the point of the article, since, whether he agrees with it or not, he has paid no attention to the central thesis which elaborates the distinction between static and dynamic faith.

This is evident also in the remarks he makes concerning the connection between Metaphysics and Religion (Point 5) and the function of the mind (Point 4). I shall try to clarify my position on these two points.

If by Religion is meant simply worship of a Reality claimed to be known by thought, *i.e.*, if Religion is that action or attitude of the mind which, as Professor Piper suggests, has metaphysics for its foundation, then its value is strictly limited. But by Religion may also be meant a *Sadhana* which consists in achieving union with a secret divine will by a total surrender of the limited and separative will of the individual,[1] or in realising, beyond the mind, the truth that is communicated to the limited mind for meditation. In other words, Religion in this sense is *Yoga* (*Bhakti Jñāna*). So understood, Metaphysics has meaning only when it is also Religion.

This does not mean that Metaphysics is the foundation of Religion in the sense that a certain Truth is first intellectually established and then a practical attitude of worship is taken up towards it. This, I know, is the view of the relation between Philosophy and Religion held by European thinkers from the Greeks onwards (excluding Medieval thinkers). Professor Piper has shown that his Metaphysics can become dynamic not only for Religion but also for all human activities. Now this raises a point most important to understand, as it has, I think, been missed even by those who claim to expound the Indian point of view. It has been said that Indian philosophy is practical, while Western philosophy is merely intellectual. This is a false distinction and is made by those who are not able to grasp the real differences between the two philosophies. Philosophy, according to the Indian tradition, is not merely practical in the sense that one is required to use one's Philosophy to guide and control the rest of the mind's activities, or to live one's Philosophy in one's daily life. European philosophy too is practical in this sense. Without denying its practical aspect, Indian thinkers conceive the real function of Philosophy to be totally different.

I may make this clear by the distinction between the two expressions "Change *in* Consciousness" and "Change *of* Consciousness." Philosophy that is practical, *i.e.*, put into practice, produces merely a change *in* consciousness, that is, a modification of the same stuff of consciousness with which it starts. But Philosophy in India is intended to lead to a change *of* consciousness, that is, a radical transformation of the very stuff of consciousness itself. Not that Philosophy itself brings about this regeneration of the individual, but the *Sadhana* to which Philosophy points, and to which it must give way. Here it is not a question of putting a known truth into

[1] As the will is surrendered, all mental ideals and ideas about God have to be surrendered as well, since such ideas and ideals can only give strength to the separative will.

practice, but of seeking, by transcending all mental functioning, to know a truth which is suspected by the mind.

From the Indian stand-point it is a familiar delusion that one can know or possess the Real by "hard philosophical criticism." Such criticism can at best prepare the ground to a limited extent because it is, after all, an action of the conditioned and unregenerate mind. A philosopher as such (as distinguished from a *Jñānin*) has no authority to say what the real is, any more than a stupid man can lay down what it is to be wise. But the stupid man can shed his stupidity and so become wise. In the same manner the philosopher may strip his mind of all its commitments and ego-centred insistencies and let his Mind as such cease to function, for the Mind, as a mystic text asserts, is "the great Slayer of the Real."[1]

There are only two ways in which Man can come to possess the Real, or better, to be possessed by it, and Metaphysics is not one of them, except as a preliminary, though by no means necessary, stage. The two ways are ultimately one, as they lead to the same result, which is a radical transformation in which the individual puts on Divinity and immortality, not through effort according to the mind's rules and conceptions, but by a total surrender of all mental urges and constructions. It is at a very early stage in this *Sadhana* that the metaphysical approach is transcended.

The Mind which slays the Real must therefore die in order that the Real may be perceived. The mind is the prospective functioning of consciousness in which it either chooses or concludes, the choice or the conclusion being based on a background of conditioning consisting of many layers reaching down to the unconscious, of which it is naturally not aware. The mind's action therefore is not luminous at the source. It emerges out of a dark background of Nescience and is only partially lit up at the surface. This superficial surface action we call intelligence, not recognising that it is only a very feeble light that reaches us in our mind's action from that Intelligence (*Chit*) which is all light, but which has filtered through an abysm of darkness (*Avidya*). A deeper understanding will therefore show that what we call thought (the instrument of Philosophy) is not pure Aspiration towards the Real, but is mainly the expression of unsuspected fear and craving—the natural states of the separative egos in us which we mistakenly regard as our true selves.

Professor Piper is right when he says that the mind cannot "exist, grow etc., without conditions." But de-conditioning consists not in emphasising but in transcending the values of the mind, so that in the unconditioned Consciousness mind as such ceases. Here, too, European Philosophy shows a strange blindness in not seeing the difference between Mind and Consciousness, though this cannot be said of the Medieval philosophers who distinguished Mind from Spirit.

What then is Consciousness or Spirit of which the mind is an obscure formation, and in which the mind must die in order that the Real may be revealed? To put it differently, is it possible to transcend all conditioning so that action has no dark origin, but reflects

[1] [*The Voice of the Silence*, p. 2.—ED.]

directly the light of Truth? Incidentally, there is no distinction between Reality and Truth. *Brahman* is *Satyam*. The distinction made by Professor Piper is one that is familiar in Western philosophy but its validity stands or falls by the assumption that a thought process can reveal the nature of Reality. The mind's construction is certainly not Truth, for the mind can only suspect and not know the Real. Truth is the direct revelation of Reality beyond thought.

To return to our question, by what process is the action of conditioned mind brought to a standstill? I can only indicate the answer briefly because it opens up the vast subject of *Yogic Sadhana*. The de-conditioning takes place through self-knowledge which consists in shifting the centre of our being from the mental consciousness or the ego to what is called the *Sakshi* or Witness Consciousness. A genuine aspiration for the Real implies an intention to find out the Truth, the naked Truth, and not a mental idea according to a particular conditioning. Now conditioning operates only when there is a judgment explicit or implicit, which means a conclusion or a decision. But if there is a stand-back attitude in which Consciousness becomes a silent Witness of all mental modifications, in other words, when there is a still yet active awareness, without identification or condemnation, then the gathered *sanskaras* (memories and tendencies) cease to operate and consciousness begins to experience freedom from all conditioning. As there is a witnessing of the total process of the mind, the mental centre (Character, Personality or Self in Western philosophy) is automatically dissolved and reappears in a new dimension of conscious experience. This is what Sri Aurobindo calls the Emergence of the Psychic (as distinguished from mental) being, which is our link with the Divine, and in which Consciousness is open without resistance to "the influx of the Unknown and the Supreme." Consciousness is completely purged, and whatever action is then performed, leaves no deposit in the form of a *sanskara*. Krishnamurti, whom the Professor seems to have misunderstood, describes this experience as one of constant dying and renewal, without time or causation.

In any case, the thought process (Philosophy) must completely cease and there must be a total silence in all parts of our being in order that Reality may be perceived. A *Jñānin*[1] recently described to me the progress of spiritual experience thus: The first step, and the most difficult, is the shifting of the centre of consciousness from the mental modifications (*citta-vritti*) to the passive Awareness (*Sakshi*). From passive Awareness there is a rapid transition to Self-Awareness and from there to pure Awareness. In the final stage even this Awareness drops and there is an identification with an ineffable Reality about which one can only say that it is "felt without feeling."

Apart from these heights of mystic experiences, I think it is within the reach of all to transcend the field of the Mind and to act from the background of an unconditioned Consciousness. It seems to me therefore that Professor Piper's conception of Freedom is rather elementary.

[1] Sri Krishna Menon of Trivandrum.

"Liberation," he says, "is control and mastery of conditions." But what is the instrument that is going to control and master? It is, again the Mind which is a product of the very conditions it proposes to master. The Mind can only control according to its own conditioning and its action therefore can only result in further strengthening the vast subconscious and unconscious background of individual and racial memories—the unassimilated deposits of past experiences.

Liberation (*Moksha*) is the transcending of Mind and its projections of Space, Time and Causation. The actions of a liberated Soul (a *Jivanmukta*) are the spontaneous expressions of *Ananda* and not the laboured mental reactions which have Craving at their root. They are direct translations of a divine Truth and to such a person Philosophy, to adapt the *Gita's* words, is as useful as a tank of muddy water to a person living beside a clear mountain-stream. This integral and unconditioned consciousness is not a "static point." There is a dynamism or a force which is the true expression of the Spirit, but in which all craving and *nisus* have been totally destroyed.

J. N. CHUBB

MODERN INDIAN TEACHERS ON THE SENSE OF "I"

[In publishing the following communication from our old and valued contributor, **Swami Jagadiswarananda,** we have observed our practice of allowing free expression to those who write in our pages. That more than one opinion is possible, however, on a number of the points made, *e.g.*, the Personal God idea, is obvious. The writer is a Swami of the Order organised by the great Vivekananda which promulgates the teachings of Sri Ramakrishna, rightly adopting the Western mode of propaganda. Similarly, Sri Ramana Maharshi has been made known through the books of Paul Brunton and other devotees. There is also Sri Ramdas whose completion of twenty-five years of spiritual life and labour was celebrated by admirers and devotees at his ashram. In India the tradition of the Sannyasi seeking Liberation has been widely followed. It was the emphasis laid on the Path of Renunciation in H. P. Blavatsky's *Voice of the Silence* (1889), which pointed to the example of the Great Buddha, that has resulted in a new order of Soul-service in the India of today.—ED]

Dr. C. G. Jung of Zürich is a psychologist of international reputation. He is also a philosopher of rare insight and has made valuable contributions to philosophy, religion and mysticism. As a genuine admirer and exponent of Indian spirituality he has extolled its unique excellences many a time. His appreciation of the Indian spirit is superordinary and whole-hearted. In the *Golden Jubilee Souvenir* published in September 1946 in commemoration of Sri Ramana Maharshi's residence at Arunachalam for five decades Dr. Jung has an interesting article on Sri Ramana and his message to modern man. The article consists of extracts from Dr. Jung's introduction to Dr. Zimmer's German work, on the way to the self or the life and teachings of Sri Ramana Maharshi.

In that thought-provoking article Dr. Jung looks upon Sri Ramakrishna and Sri Ramana as modern prophets

and compares their teachings in these words:—

Sri Ramakrishna adopted the same position in regard to the Self, only with him the dilemma between the "I" and the Self comes a little more closely to the foreground. Sri Ramana declares unmistakably that the real purpose of spiritual practice is the dissolution of the "I." Ramakrishna, however, shows a somewhat hesitating attitude in this respect. Though he says, "As long as the I-sense lasts, so long are true knowledge (*Jnana*) and liberation (*Mukti*) impossible," yet he must acknowledge the fatal nature of *ahankara*." He says "How very few can obtain this Union (*Samadhi*) and free themselves from this 'I'? It is very rarely possible. Talk as much as you want, isolate yourself continuously, still this 'I' will always return to you. Cut down the poplar tree today and you will find tomorrow it forms new shoots. When you ultimately find that this 'I' cannot be destroyed, let it remain as 'I' the servant." In relation to this concession Sri Ramana is certainly the more radical.

Dr. Jung concludes, as evident from the above statement, that the attitude of Sri Ramakrishna on the dissolution of self is somewhat hesitating whereas that of Sri Ramana is certainly unmistakable and radical. Let us now look into the sayings of Sri Ramakrishna on this point and see whether his attitude is hesitant or radical. Sri Ramakrishna points out the illusoriness of the ego in these words:—

What is my ego? Ponder deeply and you shall know that there is no such thing as 'I.' As you peel off the skin of an onion, you find it consists only of skin; you cannot find any kernel in it. So on analysing the ego, it will be found that there is no real entity that you can call "I." Such an analysis of the ego convinces one that the ultimate Reality is God alone.

And again the great Master says:—

The individual soul and the Universal Being are separated owing to this "I" coming between them. If a stick is placed on the surface of water the water will appear to be divided into two sections. The stick is the Aham, the "I." Take it away and the water again becomes undivided.

Then the Master shows how the ego obstructs Self-realisation as follows:—

The true nature of man is eternal existence-knowledge-bliss. It is due to ego that he is bound by so many limiting adjuncts and has forgotten his divine nature. The sun can give heat and light to the whole world; but it cannot do so when the clouds shut out its rays. Similarly, so long as ego veils the man Self cannot shine upon him in full glory. "I" and "Mine" is ignorance. "Thou" and "Thine" is knowledge.

Then the Master points out clearly that enlightenment immediately follows the total removal of ego thus: "When shall 'I' be free? When 'I' shall cease to be."

According to the Vedanta, Brahman alone is the real and everything is unreal like a dream. There is this stick of "I" lying on the surface of the endless ocean of Brahman, and divides it, as it were, into two parts. In Samadhi the ego is blotted out completely and the knowledge of Brahman dawns. In Samadhi the least trace of ego is not left. Without Samadhi Jnana never comes. Jnana is like the mid-day sun in which one looks around but finds no shadow of oneself. So when one attains Jnana (Knowledge of Brahman) one retains no shadow of ego; just as when camphor is burnt no residue is left. When the knowledge of Brahman is attained there is neither "I," nor "Thou" nor the "Universe." When the ego is effaced, the jiva dies and then follows the realisation of Brahman in Samadhi.

Thus Sri Ramakrishna makes it crystal-clear that annihilation of the ego is the sole condition of Brahma-Jnana. He does not hesitate to declare in unmistakable terms that Brahma-Jnana is impossible without the dissolution of the ego. How then does Dr. Jung conclude that Sri Ramakrishna's attitude is hesitant? In fact, the Master

was not less radical on this point than any knower of Brahman either of the present or the past. We are, therefore, constrained to opine that a great thinker like Dr. Jung has made an uncharitable remark about a modern prophet whose teachings have thrown new light on the modern world of religion.

But, as the knowers of Brahman are few and far between, Sri Ramakrishna, as a religious teacher, had to point out under painful necessity the obstinate persistence of the ego. So he says:—

But even if there be a little ego left after self-realisation it is due to the Prarabdha Karma. Know for certain that it is now composed of wisdom and not ignorance. The petals of the lily drop off in time but they leave their marks behind. So the ego of a man does go away entirely after self-realisation; but traces of its former existence remain. This however, does not produce any evil.

But the Master makes it clear that the individuality of a liberated man is a mere appearance, like that of a child. A knower's ego thoroughly transformed by self-realisation is absolutely harmless, and cannot produce ignorance.

According to Sri Ramakrishna, there are two kinds of ego, one "ripe" and the other "unripe."

The ego that asserts, "I am the servant of God" is the characteristic of the devotee. It is the ego of wisdom and is called the "ripe" ego. The "I" which makes a man worldly and attached to lust and wealth is mischievous, and called "unripe."

"As a piece of rope when burnt," observes Sri Ramakrishna, "retains its form but is no good for binding, so is the ego which is burnt by the fire of the supreme wisdom." The Master beautifully illustrates this point by the following homely example. "A man dreams that someone is coming to cut him into pieces. Frightened, he awakens with a groaning noise and sees that the doors of his room are closed from within and that no one is inside it. Even then his heart continues to beat fast for some minutes. So does our sense of "I" leave behind it some momentum even when it departs."

Sri Ramakrishna also says that there are some great souls who are pleased to keep, after self-realisation, a little ego for the good of mankind, but their ego, he avers, is only a shadow like a line drawn across water and is the same as the Supreme Self. According to the Master, Sankaracharya and other ancient teachers retained the ego of wisdom for the teaching of others. He believes that Hanuman, Narada, Sanaka, Sanandana, and Sanat Kumara were blessed with the realisation of the Supreme Self; but they kept the ego of a servant of God. The master further adds:—

Narada and others had attained the highest knowledge but still they went on like murmuring waters of the rivulets, talking and singing the praise of God. This shows that they too kept this "ripe" ego, a slight trace of individuality, to mark their separate existence from the Deity for the purpose of teaching others the saving truths of religion.

Sri Ramakrishna also says that even those that have realised the Absolute have just sufficient ego left to hold communion with the Personal God. It is very difficult, he remarks, to raise the voice incessantly to "*Ni*," the highest note of the gamut. Hence the necessity of devotion to the personal God. The *Bhagavata* too corroborates this view of Sri Ramakrishna by saying that the knowers of "Atman" do have devotion to God Hari. But the Master also emphasises that the

ego of the wise is like a thin line, a length without breadth, just sufficient individuality to communicate his spiritual vision to others. This ego enables him to see *jiva* and *jagat* and his own self as the veritable manifestation of the same Brahmar in different forms. Again the Master says :—

When the head of a goat is severed from its body the trunk moves about for some time, still showing signs of life. Similarly though "Ahankara" is beheaded in the perfect man, yet a little of its vitality is left to make such a man carry on the functions of physical existence; but it cannot bind him again to the world.

And again he says "Can there be Maya in the emancipated soul? Ornaments cannot be made of pure gold; some alloy must be mixed with it. So long as man has a body he must have some 'Maya' to carry on the functions of that body; a man totally devoid of Maya will not survive more than twenty-one days." Someone asked Sri Ramakrishna: "Do you have, Sir, the slightest idea of ego when you are merged in Samadhi?" The Master answered that usually a little ego remained.

"It is like the particle of gold leaf which, if rubbed on a lump of gold, does not wear itself off completely. All outward consciousness disappears but the Lord keeps a little ego to enjoy Him. Sometimes, however, He drives away even that little; this is the highest Samadhi. No one can say what that state is, it is the absolute transformation of one's own self into the Divine. The image made of salt plunged into the ocean to measure its depth. But no sooner did it touch the water than it was dissolved. Then who could come up to give information as to how deep the ocean was?"

The Master also has said that holy personages like the incarnations of God possess a thin ego through which God is always visible.

Sri Ramakrishna speaks of all these varieties of spiritual experiences from his own life and his statements fully agree with our scriptures. His own ego was so completely obliterated that he could not say "I" or "Mine." Like the Buddha he used to say "here" with regard to himself. How then could he hesitate, as Dr. Jung wrongly thinks, to say that the ego dissolves in Brahman in Samadhi? Sri Ramakrishna is as radical on this point as any modern or ancient prophet. But the Master points out that the shadow of ego persists even after self-realisation by the Jivanmuktas due to Prarabdha Karma till the fall of the body. This is true also in the life of a Jivanmukta like Ramana Maharshi. When litigation went on some years ago in connection with his hermitage the Maharshi had to declare in the court that the hermitage belonged to him and not to others.

From all that has been explained, it will be obvious that the contrast drawn by Dr. Jung between the sayings of Sri Ramana Maharshi and Sri Ramakrishna, must have sprung from a distorted appreciation of an isolated extract from the sayings of Sri Ramakrishna on the question of the destruction of "Ahamkara" or the dissolution of the "I" sense. The declaration ascribed by Dr. Jung to Sri Ramana Maharshi is no doubt a true enunciation of an abstract metaphysical idealism which has been previously set forth in our religious scriptures. But the saying of Sri Ramakrishna which he has quoted in contrast therewith, is the precept—an ideally *practical* one—of a world-teacher to souls struggling for self-realisation while encased in physical bodies. Indeed, there can be

no contrast between the two, other than this—that while both speak of one and the same ideal, one stops there, but the other proceeds to deal with the practical difficulties in attaining the ideal and the solution of such difficulties. In this blessed land of ours, there has been no dearth of prophets and seers who have preached the highest philosophical truths; but why the world of today turns particularly to Sri Ramakrishna is for his simple, practical and realistic teachings born out of the actual experiences of a life that lived the principles of such truths.

SWAMI JAGADISWARANANDA

RELIGIOUS EDUCATION IN INDIA

It is difficult to find words with which to express one's gratitude for Mr. K. G. Saiyidain's outspoken and inspiring article on "Religious Education" in the May Number of THE ARYAN PATH. To know that there is at least one man in as prominent a position in Education as his who is both able and willing to give a lead on this vexed question, is enough to put fresh heart into those of us who have been struggling for years to promote such ideas as are there expressed.

But, as the writer points out, there are tremendous practical difficulties to be faced. On the one hand there are those who feel that religion should have no part in school education and, on the other, those who feel that it is of supreme importance to teach only their own particular creed and to discourage children from either knowing or caring about anything else. Personally I feel, and have long felt, that the State is failing in a very important part of its duty to the rising generation if it takes the side of either of these extremes, either by abolishing all religious instruction or by subsidising institutions whose educational work is designed to proselytise for one particular religion.

The teaching of Comparative Religion, through readings from the great scriptures of the world, study of the lives and message of the world's great religious leaders and explanation of the religious festivals as they occur, should become an intrinsic part of the curriculum of every school, as indeed it will, if the Syllabus for Basic Education comes into general use throughout India.

I agree with every word of Mr. Saiyidain's article and feel that the matter could not be better stated. One word of caution, however, I feel is called for. He writes:—

> ...if, for practical reasons, the State finds itself obliged to do so (*i.e.*, to leave out religious instruction) facilities should be given to enlightened religious organisations to cater for this side of the child's education.

A truly excellent idea if Mr. Saiyidain, or someone who sees the matter as he does, is to be the judge of "enlightened religious organisations." One fears, however, that it is more likely that the decision would fall into the hands of those who are themselves either partisan or indifferent, in which case the end of the matter would be that we should find ourselves exactly where we are today, with large numbers of sectarian schools claiming and securing public support.

Surely the thing to press for is not the granting of such special facilities to any religious organisation, however "enlightened," but to insist that the study of Comparative Religion be made compulsory in all Training Schools and Colleges, so that teachers may be turned out as competent to teach that subject as any other. All truly "enlightened" religious organisations would welcome such an addition to their curriculum and be glad to accept the help of visiting specialists to instruct their students in the subject. I suggest that such willingness should be made the acid test of their "enlightenment"!

MARGARET BARR

Shillong.

ENDS AND SAYINGS

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

The political sky of India is overcast : Kashmir and Hyderabad, refugees and overpopulation and other difficulties darken our lives. Weakness of character has been manifesting in the well-to-do as in the wage-earner and has lowered India's good name even in foreign lands. But, for all that, the Congress Government deserves support as it tries to rise above unexpected difficulties which have precipitated themselves on such a colossal scale. The stock-taking speech of the retiring Viceroy, Lord Mountbatten, on 20th June strikes a cheering note about constructive achievements. Of the Draft Constitution he declared that it

> takes its place among the great documents of liberty and human rights. Be worthy of it. ..It is not the fact that high ideals are written into your constitution that will help you, but the stern resolve with which you yourselves determine to suppress all that could militate against these ideals being put into practice.

It is to be noted that while recognising the need of advance in education and the social conscience he pointed to the Country's greatest asset—" the character of her people. " And it is reassuring to have his opinion about " the raw material ' for future labour.

> I myself saw the most stupendous crowds in my life in India—on Independence Day, at Gandhiji's funeral, at the *mela* at Allahabad and on other historic occasions. The good nature and friendliness of these vast masses were unforgettable; I realised then that I was seeing before me the raw material of India's future greatness.

India is to be congratulated that her first Indian Governor-General, Shri Rajagopalachari is one deeply impressed with the value of India's spiritual heritage. He has personally made a contribution to the popularisation of the ancient teachings by his own writings and translations. His speech on the occasion of his being sworn in as Governor-General on June 21st referred to " the spirit that is laid down in our scriptures with regard to the task that falls to any one, " as having been that in which his predecessor, Lord Mountbatten, had done his work, and it was in the spirit of those scriptures that he appealed for the doing of " what will make good thoughts grow." He appealed in effect also for the thinking from which good acts would flow when he called for the abandonment of communal and territorial isolationism and for the devotion of the best talents in every community to the service of the whole State.

Especially significant in the present state of tension between the Dominions of India and Pakistan were his words about the fundamental unity among the peoples, words to which those on both sides of the border may respond with sympathy, as not a challenge to sovereign rights but an appeal for brotherly collaboration :—

> Whatever be the technical phraseology that public law may use to describe it, what disturbs the peace of India now is internecine discord pure and simple, and it is utter folly. Our economy has not yet had time to separate

into two parts corresponding to the political division to which we have agreed. It is very doubtful if it ever can be so split. We are far too interdependent, and whatever we might do, there will yet be vital links that can never be severed. It is folly to quarrel and make into a scene of strife and misery what has been shaped by the pressure of age-long forces into a field of beauty and joy.

It was by no coincidence that India's Prime Minister, Pandit Jawaharlal Nehru, brought together in his speech at New Delhi on June 7th an appeal to the people of India to put down all separatist tendencies and an expression of concern over the wide spread of corruption and bribery. For the "great dire heresy of separateness" is the common source of the provincialism that demands the maximum inclusion of territory in one's own linguistic unit and the self-seeking that prompts venality in public office and profiteering and black-market practices in private business.

No business that depends upon or affects society—and which does not?—is properly termed private business. Fair prices and a reasonable profit are responsibilities to the community in the wider sense. The Vaishya who enriches himself unfairly in trade at the expense of his fellow-citizens, or the employer who takes advantage of the necessities of the poor to pay starvation wages, betrays his social duty.

But the venal public servant betrays not only his own conscience but the government he disserves, bringing it into contempt along with himself. Bribery and corruption are like white ants undermining the national structure, already honeycombed through their activity when the new Government took it over. Everyone recognises bribe-taking as a moral evil but bribe-giving has to be recognised as only less of a disservice to the State. Nothing can stop them but a wave of moral reformation such as followed the Buddhist revival. What is it that keeps it from arising?

The inimical forces of Kashmir and Hyderabad should not be allowed to throw into the shade the splendid constructive work of Sardar Patel and Mr. V. P. Menon with literally hundreds of States which are now parts of the Indian Dominion. It is an achievement worthy of India's best traditions. That, as also the other work already accomplished, fully supports Shri Vinoba Bhave's appeal appearing in *Harijan* of 27th June:—

There was now in existence a State which everybody could claim as his own. It was the duty of everyone to make that State strong. It was necessary for that purpose to maintain peace throughout the country. Under no circumstances should one take the law in one's own hands. He wanted to urge that even if there was a political strife, members of every community must show respect to every other religion.

But the Central and Provincial Governments should speed up reform work. To energise them to do this, the Congress organisation, under the leadership of the respected Shri Rajendra Prasad, should become more active. Let it not be said of the Indian National Congress that it allows its own Governments to do what it objected to during the days of British Imperialism.

The United Nations Commission on Human Rights has completed a draft International Declaration of Human Rights, though Shrimati Hansa Mehta, Indian member of the Commission, explained on her return to India late

in June that the Convention and the implementing machinery were still to be formulated. Nations ratifying the Declaration after its acceptance by the General Assembly will accept in principle its "morally binding" summary of fundamental civic, social, economic and other rights.

Rights rather than duties are perhaps naturally to the fore in the draft Declaration, though Article I asserts that

> all human beings are born free and equal in dignity and rights. They are endowed by nature with reason and conscience and should act toward one another in a spirit of brotherhood.

Most commendably it declares that "everyone is entitled to all the freedoms set forth,... without distinction of any kind such as race, colour, sex, language, religion, political or other opinion, property or other status, or national or social origin." But how many are prepared to accept the implication that equal rights are denied whenever there is failure to show to another—man or nation, or communal, racial or economic group—the same justice, kindness, consideration or mercy which one desires for oneself or one's own group?

To set up "a common standard of achievement for all peoples and all nations" is well, but the difference between lip assent and heart conviction which finds expression in appropriate action is sometimes wide indeed. And the more loudly and frequently ideals are expressed without being implemented, or without sincere attempt to implement them, the greater the dangers of self-deception and of the undermining of moral integrity by hypocrisy and cant, which has been well called the most loathsome of all vices. What nation or what people can accept in full in principle the draft Declaration and its implications and not find itself arraigned before the tribunal of its own conscience?

The reservations in the draft Declaration itself, moreover, however necessary from some points of view, seem liable to abuse. The preamble reaffirms "faith in fundamental human rights and in the dignity and worth of the human person," but elsewhere it is stated that rights are limited, first, by "the rights of others," and, secondly, "by the requirements of morality, public order and general welfare in a Democratic society." May not medical orthodoxy, unless its growing power is curbed, invoke this last clause for overriding "the dignity and worth of the human person" in the interests of the medical fetish of the moment?

Unless the Ego takes refuge in the Atman, the ALL-SPIRIT, and merges entirely into the essence thereof, the personal Ego may goad it to the bitter end.

The closer the approach to one's *Prototype*, in "Heaven," the better for the mortal whose personality was chosen, by his own *personal* deity (the seventh principle), as its terrestrial abode. For, with every effort of will *toward purification* and unity with that "Self-God" one of the lower rays breaks and the spiritual entity of man is drawn higher and ever higher to the ray that supersedes the first, until, from ray to ray, the inner man is drawn into the one and highest beam of the Parent-Sun.

—H. P. BLAVATSKY

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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GREAT IDEAS

[On the 27th of September falls the anniversary of the passing of India's modern pioneer in all-round reform, political, social and religious—Raja Ram Mohun Roy. Below we give a few extracts from his writings and cannot help expressing the hope that they will lead to a study of all his letters, speeches and writings. They contain valuable food for thought and suggestions for practice in the Free India which also he visioned in the early decades of the XIXth century.—ED.]

There is a battle going on between reason, scripture and common-sense; and wealth, power and prejudice. These three have been struggling with the other three.

Enemies to liberty and friends of despotism have never been, and never will be, ultimately successful.

I rely much on the force of truth, which will, I am sure, ultimately prevail. Our number is comparatively small, but I am glad to inform you, that none of them can be justly charged with the want of zeal and prudence.

Truth and true religion do not always belong to wealth and power, high names, or lofty palaces.

It is almost impossible, as every day's experience teaches us, for men, when possessed of wealth and power, to perceive their own defects.

A desire of indulging the appetites and of gratifying the passions is, by nature, common to man with the other animals. But the Veds require of man to moderate those appetites and regulate those passions, in a manner calculated to preserve the peace and comfort of society, and secure their future happiness.

From personal experience, I am impressed with the conviction that the greater our intercourse with European gentlemen, the greater will be our improvement in literary, social, and political affairs; a fact which can be easily proved by comparing the condition of those of my countrymen who have enjoyed this advantage with that of those who unfortunately have not had the opportunity; and a fact which I could, to the best of my belief, declare on solemn oath before any assembly.

INDIA, THE CRADLE LAND OF DEMOCRACY

[**Dr. Radhakumud Mookerjee,** distinguished Indian historian and educationist, whose *magnum opus, Ancient Indian Education: Brahmanical and Buddhist,* was recently published by Macmillan, delivered the scholarly lecture the report of which we publish here, at the Indian Institute of Culture, Bangalore, on the 13th of March 1948.

His claim that India was the cradle of the human race itself is confirmed by the Theosophical records on which Madame Blavatsky's *Secret Doctrine* is based. She too calls India "the cradle of humanity," but qualifies the designation slightly by adding that it is "from the Euxine to Kashmir and beyond, that science has to search for the cradle—or rather one of the chief cradles—of mankind," the Euxine having been the ancient name of the Black Sea. She explains elsewhere in *The Secret Doctrine* that "the birthplace of *physical* humanity" was in "*Arghya Varsha*—'the land of libations'...the mystery name of that region which extends from Kailas mountain nearly to the Schamo Desert" (the Gobi Desert of Mongolia and East Turkestan).

India's claim to being the birthplace of civilisation is also emphatically confirmed by Madame Blavatsky, who declares that "if Egypt furnished Greece with her civilisation, and the latter bequeathed hers to Rome," Egypt herself had in earlier antiquity "received her laws, her social institutions, her arts and her sciences, from pre-Vedic India." Similarly "the Babylonian civilisation," she writes, "was neither born nor developed in that country. It was imported from India, and the importers were Brahminical Hindus."

Most of Dr. Radhakumud Mookerji's lecture was given to the defence of his main thesis that India was also the cradle land of democracy, thus denying to the modern world one of its chief claims to originality and distinction.—ED.]

The topic fixed for my discourse today is "India: The Cradle Land of Democracy"; but it might be considered along with two other topics which lead up to this one and, with your permission, I will first deal with these two. First, I should like to say a few words on India as the cradle land of man and, secondly, on India as the cradle land of civilization, and then I shall come to the third topic, India as the cradle land of democracy.

Now, as regards India's being considered as the cradle, the origin of man, that is a completely scientific topic, full of controversies into which I cannot enter now. But I will give you some very authoritative conclusions on this intricate subject, for I feel most of you might not know this particular point, *i.e.*, this claim on behalf of India, that probably the human species, early

Man, first emerged in evolution on the sacred soil of India. This is a very high claim, and it will be contested very strongly by other anthropologists, standing for other places in the world as being the birthplace of man. Here I put before you the authoritative testimony of some scientists. According to the geologist Barrel man and the Himalayas arose simultaneously over a million years ago. This is explained further thus by Sir Arthur Smith Woodward:—

"As the land arose, the temperature would be lowered and some of the apes, the ancestors of man who had previously lived in warm forests would be trapped to the north of the raised area. As the forests shrank, and gave place to plains, the ancestors of man had to face living on the ground. If they had remained arboreal or semi-arboreal, like the apes, there might never have been man."[1]

The idea is that the forests died away in the lowered temperature. Therefore the apes could not have recourse to the trees. They had to face living on the plains.

According to the distinguished palæontologist, Professor Lull, we have to go to "the region north and south of the Himalayas to find peoples whose facial characteristics best resemble the Cro-Magnon man, while their stature and bodily build are displayed by the Sikhs." The latest opinion on the subject is that *homo sapiens* probably emerged in the region of the Himalayas. That is in regard to the first topic I have just raised. So India can claim to be the birthplace of Man. It produced, if not the first man, at least early man, and that, millions of years ago.

Now, the next topic to which this first topic leads is this: India as the cradle land of civilization. India can easily claim to be the birthplace of civilization itself. This is also a very vexed topic, full of controversies, but I shall put before you one or two very fundamental facts upon which opinion is not divided. The origin of civilization is to be sought in the origin of food that sustains civilization. I think it is hardly necessary to argue this point. Now, wheat is the basis of European civilization, because it has adopted this food. A group of scientists led by the distinguished Russian plant-geneticist, Professor Vavilov—whose recent death is a great loss to scientific learning—have discovered that wheat was first cultivated somewhere in the highlands of Afghanistan, somewhere near the Panjab. Mesopotamia is the place where another kind of wheat was produced first in the world, but it was wheat of an inferior quality which spread to Egypt and built up the civilization of Egypt. The particular kind of wheat that is used in Europe, called bread wheat, was first cultivated in India, and therefore it stands to reason that you must be prepared to admit that India has given to

[1] Thomas and Geddes' *Outline of General Biology*, Vol. II, p, 1164.

mankind this very important food.

Recent archæological discoveries in the Indus Valley have brought to light the Indus civilization, which is now admitted to be the earliest in the world. The Egyptian civilization was hitherto taken to be the earliest but now it has been accepted that the Indus civilization is the earliest in the world and, what is most strange, among the antiquities unearthed by excavation in the important city of Mohenjo-daro, particles of wheat have been discovered, and subjected to investigation. It has been found that this wheat is the ancestor of the wheat which is eaten today in the Panjab. Now, as to the Indus civilization I shall give you certain conclusive statements by competent archæologists. As you know, the Indus civilization is not an isolated phenomenon, because many sites have been discovered which reveal the same characteristics, and which show the high antiquity of these cultures. Among the proofs of these early cultures, we may refer to numerous examples of painted pottery discovered. There are found relics of this Chalcolithic civilization both in the west of the Indus Valley and in Sind. About twenty cities have been discovered as the sites of the ancient Chalcolithic civilization.

We have to follow a certain sequence of cultures. First, there is man's early civilization, described as the Palæolithic, followed by the Neolithic, and the third is the Chalcolithic, where you have stone combined with the use of copper, but there was no iron yet. It seems that this early civilization had its expression in the Indus Valley. It may have spread into other sites in India, of which the remains are yet to be excavated. For instance, at Buxar, Dr. A. Sastry, the learned Sanskrit professor who carried out certain archæological excavations, found early terra-cottas at a depth of fifty feet. Thus, besides Palæolithic culture, there is evidence of a succeeding culture which establishes India's position as a pioneer of civilization. It has now been recognized that the origins of civilization should be sought out not merely in the Valleys of the Nile, the Euphrates or the Tigris, but also in the Valleys of the Indus, the Jumna and the Ganges. Sir John Marshall, who worked very hard on the antiquities unearthed in Sind, has produced three tomes fully describing the excavations, and the inferences to be drawn from them. He states that the Indus civilization was an independent growth, the product of the Indian soil.

Here, in a nutshell, I will give you an idea of the contribution of India to human civilization, on the basis of the Indus Valley remains. The Indus people were the first builders of an urban civilization, of which I showed some slides at the Central College, Bangalore. They were the first in town-planning, in architecture, in stone and brick, the first in sanitary engineering and drainage works, including bath-houses, the first to spin and weave in both cotton

and silk, and to grow wheat as the basis of their civilization. They also produced the earliest pottery, and the first cart in the world. They were the first to employ animals for locomotion, a discovery fraught with immense consequences to the future of mankind. You might say that the animal pulling the cart did not count, but it really marked a great step in civilization.

Now, as regards the actual date of this Indus civilization, there have been recently discovered certain definite clues on the basis of which we can work out this chronology. You know the humped bull is a native of India. It is not found anywhere else. A seal, bearing the figure of the humped bull, was discovered at Mohenjo-daro in the Indus region. This particular seal, which is unmistakably Indian in its features, was found in the company of other local seals at sites near Baghdad in layers which had been definitely dated. These seals came here from India by way of intercourse, both commercial and cultural. I cannot on the present occasion go into details of this commercial intercourse. It is a romantic chapter of our history. I shall only state further that the *Rig Veda* must have been at least as old as the Indus civilization, namely, 3,500 B.C. Then there was an expansion and overflow of this Indian civilization. It seems to me that if you carefully read the *Rig Veda*, especially the descriptions of the Non-Aryans scattered throughout, you will find these descriptions justified by the antiquities of Mohenjo-daro.

With this background, I come now to the topic selected for me, namely, that India is the cradle land of democracy. This subject is full of difficulties, for it is not treated as such in any of the old books. You have to make your way through the various pieces of evidence scattered throughout literature. When I speak of India as being the cradle of democracy, I imply there should be proofs found in the earliest Indian text, *viz.*, the *Rig Veda*. The *Rig Veda* is not merely the earliest work of India, but also of mankind. You must not think, as some Indian and most English scholars do, that it is a most crude and primitive work. The paradox is this: You are called upon to see in the *Rig Veda* at once not merely the dawn of culture but also its zenith. You are asked to see at once the early streaks of dawn and the full blaze of the sun at the meridian. To put the matter in a nutshell: The *Rig Veda* is the repository of the highest ideas the human mind is capable of. There is no process of evolution exhibited in the *Rig Veda*. We might think of it in terms of the Greek story of Minerva, Goddess of Wisdom, who is born in panoply. She does not show any growth or evolution by degrees. Wisdom at its birth must be complete, full, total wisdom. Similarly the *Rig Veda*, every word, every syllable of it is perfect. You cannot compare it with ordinary human composition.

It is rather wonderful that the very last prayer of the *Rig Veda* is addressed to a Deity called by the abstract name *Samajnana* which in English would mean "the collective national consciousness of an entire people," the political consciousness which is spread evenly among all the classes making up the population. This Deity may be called the Deity of Democracy. At every public meeting I should think that no better prayer could be offered at the beginning of its proceedings than this great prayer to be found in the *Rig Veda*. What are the terms of this prayer? I shall speak to you in the exact words of the *Rig Veda*. First of all in the first verse of the prayer, it exhorts people to attend, to make it a duty to attend all meetings of the National Assembly: (*Samgachchhadhvam*). "Come ye all and attend your national parliament!" Then, when you are assembled, how should you behave? Please don't try to parade your wisdom by giving expression to your individual opinion. On the contrary, what you are recommended to do is this: All will try to speak with one voice on the great national problems which you are called upon to solve. Let India always speak with one voice upon the many problems that confront her, for if you are unable to achieve unanimity, you will make little progress in democracy. I translate this prayer thus: "Know ye all your minds"—(these are the preliminary qualifications which members of the Assembly are asked to cultivate before exercising their function in national assemblies)—"Know ye all your minds so as to have one mind." That is, you must first of all exchange and discuss your views before you go to the meeting. It is a very wholesome democratic procedure. The national parliament should not waste its time upon mere verbal warfare, but come to a settlement beforehand: "Know ye all your minds," all of you together, and if you go to any meeting you shall do so with a common mind. Act ye like the Gods who in the days of yore co-operated with one mind. That is, the Gods themselves are always acting together so that unity and unity alone may grow. The prayer continues:—

May you have a common national policy, a common assembly, not divided by parties and schisms, a common mind, a common heart, so that you may bring to the deliberations of the assembly a purified heart, as the heart of the nation.

Now a common national policy is required because it is for the equal good of all, on which there cannot be any difference of opinion. Similarly, in the national assembly all members will have equal rights and liberties. It is the common assembly of the whole people, and in a communal body there should be a sense of equality and fraternity in the minds of all, so as to produce unity of views, and one mind out of many minds. Thus when you come to attend a national gathering, you come to cultivate the national mind.

It is not a place for giving scope to individual minds and their idiosyncrasies. There is a kind of moral discipline asked of us in the performance of our civic duties. Lastly, we should be animated by a national policy. We are asked to offer sacrifice to the deity of democracy. The deity of democracy wants your worship in the form of unity of hearts and minds. These are the preliminary qualifications.

Then the next verses, that is, Verses 4-5 state: "May you be animated by common hopes and aspirations." The word is a beautiful word—*ābhūti*. What is your national good? There should not be any kind of doubt or misgivings as to the national ideal and aspiration, so the poet says: "May you be animated by common hopes and aspirations, and a union of minds and hearts, so that you may live happily and in harmony" the good life and in comradeship; that is, the whole country should be bound together by the union of hearts to promote national harmony. This is the last message of the *Rig Veda*, for the Rishis knew we should be prone to subtleties and schisms, and, therefore, they raised the unifying note at this early date.

The level of general consciousness, the general level of moral progress and enlightenment of a people—that is what counts in national progress. We should combine all our efforts to produce a higher level of national consciousness, and the Deity we are called upon to worship. Even kingship in the *Rig Veda* was elective. A Vedic passage states:—

> The *devas* and the *asuras* were fighting. The *asuras* defeated the *devas*. The *devas* said: "It is on account of our going without a king that the *asuras* conquered. Let us elect a king." So the people consented.

From this passage you get the clue. The Vedic king is *elected*. The *Atharvaveda* contains a complete song of royal elections (6th canto, 87th and 88th chapters). It further refers to a king exiled and recalled and he is re-elected after having been deposed. That is, the recalcitrant king is exiled and later brought back to the throne. It also mentions a king exiled from his kingdom. The whole spirit was like this. The *Rig Veda* goes very far in describing the constitutional obligations of the king. One king gets back his kingdom. You tolerate the king. You place him on the throne. You select the best man. How should he behave? There are detailed regulations. You see there were imposed democratic checks upon the king. He was constitutionally the ruler in the real sense. The king had to take the oath at his coronation. It was a formal requirement of royalty. So, at the time of the coronation, the people were able to impose upon the king-elect oaths of loyalty to the law and the constitution of the realm. The coronation ceremony is made up of a number of rituals which have democratic and political significance. First, there was the ceremony of what is called *Anumati*. Here the consent of the mother country has

to be sought by the king. The following is the prayer: "Mother Country! injure me not for I need thee." The commentator says this prayer is necessary lest the country should shake him off. That is, "May the country not shake me off the throne for my misbehaviour." The commentator explains further that the king and the country must enter into friendly relationships, like son and mother.

The next thing is for the king to invoke select deities who might impart to him their special virtues. The ancient Indians did not believe in the divine right of kings. They believed in the possession by the king of divine qualifications, unique qualities. Otherwise he could not be called upon to rule over the whole people. The king was to have Varuna's quality of wisdom and his power of speech, Indra's skill in administration, and so forth. The true Sovereign of the country was *Dharma*, the Law and Constitution of the Realm, and the king was merely the executive or *Danda* to enforce the decrees of *Dharma*. So you see how an atmosphere was created at the election of the king, and at his coronation. The atmosphere was charged with the principles of democracy all through. Next, you have a ceremony which requires the king to offer his friendship and his respect to his ministers, because the ministry counted in those days. The king could not act without the opinion of his ministers. There are Vedic prayers about this.

Lastly, the very words *Sabha* and *Samiti* are Vedic words. As related in the *Atharvaveda:* The Lord of Creation, having finished his work of creation, felt it had to be built up properly. Now, who would be the builders of the country's civilization? At once he sent down his two daughters, *Sabha* and *Samiti*, as the first step in the building of civilization. They are sent down as divine agents for the building of civilization. There are many passages to show how the king was enjoined to perform his religious duty to the meetings of his parliament. He was always praying for guidance and power to win over the hearts of the members of his parliament.

RADHAKUMUD MOOKERJI

THE SOIL AS SOURCE OF LIFE

[The plea made here by **Mr. George Godwin**, the English novelist and essayist, for the right treatment of the soil is of immense and immediate importance. The dependence of organic life upon the soil is very real and failure to respect the unity of nature, the natural relationship between hill and plain, and the ignoring of the indispensability of wooded hills and sod for water conservation and for flood prevention have wrought havoc. In many places, as in the Punjab, deforestation on a large scale has resulted in soil erosion, the progressive spread of gullies through once fertile land, the lowering of the water level in the plains and the carrying off of the precious top-soil in disastrous floods. That the process can be checked and the damaged lands restored has been spectacularly demonstrated in the U. S. A. by the Tennessee Valley Authority, to which Mr. Godwin refers, and which, if it is too little known in England, is even less well known in India. It had, as one feature of its programme of physical and economic rehabilitation of a vast region, the protection of eroded banks on acres by the scores of thousands, by matting and sloping, seeding and sodding.

We would not say that "man began as a pygmy," as Mr. Godwin suggests, but that the race, like its every member, began in the childhood stage, protected and guided by its Elders. Man learned the cultivation of the soil, along with other arts, from the Great Agriculturists of former cycles. Mr. Godwin's emphasis upon the importance of agriculture is timely for India, an agricultural country for millennia but now obsessed with large-scale industrialisation—when the highly industrialised Western nations are turning back to the soil. If the raising of production to a higher level is important for the British Isles, how vastly more important is it for India, with her impoverished millions!

The intimate relation which subsists between man and nature is implicit in Mr. Godwin's article. Recognising that relationship and the delicate natural balance between the kingdoms, which makes imperative the preservation of soil fertility, there is hope that modern man will cease to exploit the soil and, instead of robbing it, will protect it and further insure the restoration, in the form of natural fertiliser, of the elements taken from it by the crops upon which both animal and human life depend.—ED.]

In the Greek legend, Antæus, son of Poseidon, remained invincible against Hercules so long as his feet remained on earth. Only when Hercules, seeing this, lifted the giant, was Antæus undone. This ancient legend, as many another, may serve as parable to mankind today, since it enshrines an eternal truth, namely, that man cannot survive save as the true child of Earth.

It has taken two World Wars and the ensuing wide-spread want to bring this eternal truth into proper perspective. Hunger is a stern teacher. As never before, perhaps,

we are conscious of an existence lived precariously in a hostile, lifeless Universe within a narrow temperature band between two extremes of heat and cold, either of which, above or below our thermal limits, involves us in extinction.

Millions now ponder the problem of food who in the days of plenty, or enough, never gave the products of the soil a second thought, and food was something bought in shops. We are beginning, perhaps, to glimpse behind the kaleidoscope pattern of the post-war world those eternal simplicities into which the intricate pattern of our life on earth is finally resolved.

After all, the basic physical needs of man can be stated in a single sentence: he needs air, water, food and shelter. That is all.

And if all men had a sufficiency of these goods, much of the physical misery and evil of our time would disappear, along with the increasingly obsessional nature of our fears for tomorrow. In relation to his environment, then, man's problem is that of the successful manipulation of the material means of living.

The great central fact is that man is rooted in the earth, and from the soil alone puts forth the branches and leaves of his intellectual, artistic and spiritual life. He began as a pygmy, he ends as a giant, powerful as Antæus, and equally vulnerable. Yet what shall it profit us to fly faster than sound if we squander the source of all life beneath our feet?

It follows, then, that no political or economic system, no ideology, no way of life, can endure that does not put first the preservation of the soil of the earth. That is why *the rise and fall of empires is basically the record and history of the rise and fall of agricultural systems*; that is, of soil and crop management.

What is the over-all world soil picture today?

Let us consider it in terms of geological time, that is, of temporal spans that witness the rise and extinction of species, the emergence and disappearance of great land masses. The geologist tells us that in terms of his time man will, before long, be without sufficient soil to maintain his species on earth.

On the long view, then, *the preservation of the soil of the earth is the greatest problem that faces a species at present much preoccupied with attaining air speeds faster than sound, and the production of bigger and better atomic bombs.* It is strange indeed that there has never been among the nations of the world concerted action and unified policy to protect and administer, as the trustees of the species, the common heritage of the soil.

On the contrary, the soil of the earth's surface has been squandered; is being squandered; and at a rate that causes consternation among those who appreciate the significance of the facts. We are apt to forget that the Sahara once grew sufficient food to put bread on every Roman table; that where barren wastes, such as that of the Dalmatian coast,

exist were once lush forest lands.

Man lives in an environment of many physical geographical factors; and he is himself a most active factor. For if Nature exacts change, it is man who accelerates or retards change for his own ends and sometimes against his own advantage by reason of his greed, ignorance or folly.

All the factors of man's physical environment are related; each exerts influence, produces effects; none is isolated. Thus climate, geological formations, flora, fauna, population distribution and density, economic levels and cultural attainments, all act and interact to produce effects, and a total, composite effect which we call the world-picture at any given time. Man has made the modern world picture by the machines of his invention, but also by his destructive activities, his neglects, and his mistakes.

We hear much of the importance of digging more coal from mines, quarrying more stone from quarries, sand from pits and petroleum from wells. But all these are *destructive processes that scar the surface of the earth's face*; though the damage done is unimportant when compared with the misuse and abuse and neglect of the soil.

Agriculture also changes the face of the earth, but the activities of the cultivator bring increase. The destructive or creative nature of man's activities towards the soil is the sole test of his worth; for no act which damages the earth by subtracting from its substance and its power to support vegetable and animal life can benefit man, even though it may appear so to do for a time.

The maintenance of the fertility of the soil of the earth, then, is the first condition of any permanent system of agriculture; and *a permanent system of agriculture is the prerequisite for the integration of the modern world.* No world system can be built upon industry, but only on industry related to the scientifically organised and world-planned administration of the soil.

"When agriculture flourishes," said Socrates, "all other industries flourish." Had the Greek philosopher spent less time in Athens and more by the banks of the Ilissus beyond the city, he might have said more—said, perhaps, that when agriculture flourishes among sister states there is little talk of war. For wars come of want, and of the fear bred by want. They are, to a large extent, a by-product of bad agriculture.

Changes in the fertility capital of the earth—the soil—are due to two causes: first, to causes inherent in the physiology of the earth's surface, secondly, to man's destructive activities. Erosion is the result in either case. Erosion is the process of removal by air and water in motion of the top of the earth's crust. One estimate of the annual loss of fertile soil from erosion puts the total at 1,500,000,000 tons.

"Soil erosion has in the past," said the League of Nations Report on Nutrition, "destroyed or severely

limited the utility of vast areas of land and will in the future, unless checked, constitute the greatest physical danger to the world's food production." Since that was written there has been a chorus of warnings; and, on the constructive side, the marvellous achievements in the restoration of erosion-denuded lands of the Tennessee Valley Authority, whose work is far too little known in England.

What, then, is the estimated world soil capital? The earth's total surface is 197,050,000 square miles. About a quarter of this is land. Food-bearing land is about one-tenth of the total land surface, the other nine-tenths being barren—mountains, rocks, deserts and swamps. This fertile fraction of the earth's surface supports all plant and animal life. It is unevenly distributed over the earth's surface, nor is it shared by the human family, as a whole, according to the logic of man's needs. On the contrary, the disparities are great.

Because there exists no world soil survey, we do not know the capacity of the fertile fraction of the earth's surface. Such knowledge would be of immense value, since it would enable us to equate world agriculture to world food requirements. We have gone some way towards sharing equably what we have, but we still do not know how much we might have from a world yielding crops under optimum conditions.

A soil survey is a different thing from a field survey such as that recently completed under the direction of Professor Dudley Stamp, one of the most, if not the most, remarkable surveys of the kind ever made, and one, it is of interest to note, that accomplished a tremendous labour without Government help.

Sir Daniel Hall estimated that the land of the British Isles is capable of much greater production than is at present obtained, and that, too, at a cost profitable to the countryside as a whole. The late Sir Albert Howard told the present writer that he believed the British Isles could be made self-supporting if all fertile and potentially fertile land was brought under cultivation. Sir John Russell, equally eminent in the same field, to whom the writer put the same question, answered it in the contrary sense. Others believe that we could be self-supporting, but that self-support would involve a change of national diet in the direction of monotony.

The point here is that all must be done by approximations lacking precise knowledge, though through the centuries local knowledge of soils has accumulated until it has become sufficient for practical needs.

Are we now growing in the British Isles all the food we might grow on our fertile and potentially fertile land? It is only necessary to take a walk through the countryside or a car or train journey to know the answer. Many acres of once fertile land have been permitted to go out of cultivation and, in some cases, to revert to wilderness; much potential-

ly fertile land lies neglected. The present writer recalls spending a summer afternoon walking over land fronting on the London-Winchester road where formerly there had been five fine farms. The whole had been permitted to fall into ruin. Hedges had marched out into fields formerly growing wheat; the handsome farm houses were in the occupation of squatters, their out-buildings in ruins, their woodwork removed for firewood. Whole villages in Wiltshire, to name one county, have declined and vanished in this way.

This is one small, local facet of agricultural conditions of the world today. Where it is not a matter of neglect, as here, it is malpractice that results in erosion, in those awe-inspiring dust-storms that lift whole farms and blow them away, in the denudation of forest lands and consequent destruction of the forest floor by the action of rain.

Today, the world's agriculture is made up of isolated and unorganized or only regionally organized agricultural units, growers of crops, breeders of cattle, who are without any means for measuring world demands for a given food at a given time. It follows that the individual grower of food cannot relate his crop, within the limits of his soil, to local or world demands. This is a limitation inherent in a world still at the earliest stages of the planning of a global agricultural economy. In the past this has resulted in gluts of staple foods and in shortages of them. Here we see clearly the urgent need for a world food bank as foreshadowed by the pioneer labours, scarcely adequately recognized, of Sir John Boyd Orr.

One example of the consequences of the present absence of an efficient world plan for food production, co-ordinated on international lines, may be given. Between 1926 and 1934 far more wheat was grown than could be consumed. About the same time the over-production of coffee was such that the bean was used as a fuel. There were diagnosable causes for those senseless dislocations, but little justification for them. They proceeded from economic isolationism, from numerous localized and unrelated policies based on a number of unrelated considerations.

What has been said has reference to the soil, to that association of inorganic and organic life which supports mankind on earth. As all vegetation proceeds from the living soil and is sustained by it, so the quality of the soil determines the quality of the crop. No good food can be grown in poor soil. A cabbage grown on good soil yields more food than a cabbage grown on an impoverished patch: and that by analysis. So, too, with animal life sustained by the products of the soil, whether man or beast, it is the quality of the soil that determines quality.

After some millions of years as cultivator, man has utilized only a small fraction of the world's available vegetable life. The earth is still green with potential foods. It

has been estimated that for every vegetable food in common use, there grow wild, but suitable for cultivation, between four and five hundred.

Every additional acre of home-grown food, nay, every additional square yard brought under cultivation, brings an equivalent lessening of the pressure now straining the industrial resources of the land, since it is a step towards self-sufficiency. Of the wisdom of tilling fields beyond the horizon there can be no doubt: of the wisdom of leaving waste lands at home there may be two opinions.

GEORGE GODWIN

THE FOREIGNER AND INDIA

The venerable philosopher and patriot, Dr. Bhagavan Das, of Benares, has contributed a very valuable article entitled "National Language of India." It is a well-known fact that Babu Sahib Bhagavan Das is a great protagonist of Hindi-Hindustani as the national language for India. His article contains some important comments on the subject of National and Provincial languages and in the course of the article he says something which is very valuable at the present time for the Indian mind. There is a peculiar tendency, not unnatural, to express anti-British feeling in all matters connected with India. This happened in America after the American Revolution and no less a person than the great lexicographer, Webster, put forward the idea that in the course of time the English language spoken in America would be totally different from that spoken by Englishmen in England. This kind of feeling makes itself vociferous at the present hour in India and everything that is Occidental is looked down upon. This of course is a very false display, weakening to the life of the Indian Nation. Therefore we are very glad to see Dr. Bhagavan Das striking the following healthy note:—

As to Englishmen, I should be happy to see thousands of them as well as other Europeans and Americans, Chinese and Japanese—of course of the good sort—dwelling amongst us as public servants, as merchants, as mill-managers, as army, navy, artillery, cavalry, air-force officers, side by side with Indians in similar capacities. Indians, especially Hindus, have not got that civic sense, that solidarity, that discipline, that sense of duty and organic responsibility which Englishmen have. They have organised our utterly disorganised and disunited India into an organic unity, they have created the wonderful printing-press, railway, telegraph, radio, cable and airways system, and created the vast factories, mines and mills which have changed the face of India and the ways of our life, have brought us out of medievalism into modern civilisation. They have given us back our Vedas and Upanishads and other precious writings which our caste-proud Pandits had lost sight of. They have recovered for us the history of the great empires of Chandragupta and Asoka and the Mauryas and Guptas which we had forgotten. Even today, wherever there happens to have been a good Englishman left behind at the head of an office, there is more discipline, less laxity, even less corruption and bribery than where there is none

MOTHER COW

[Westerners brought up with the idea that man's normal relation to the lower kingdoms is that of all rights and few duties, the rights including licence to exploit and to discard at will, will find it difficult, perhaps, to understand the Hindu's veneration for the cow as the symbol of bountiful Nature and the kind foster-mother of mankind. **Dr. B. Bhattacharyya, M.A., Ph.D.,** Director of the Oriental Institute, Baroda, expresses here the views of many Indians, as witness the association for the service of the cow, the Go Seva Sangha, sponsored by Gandhiji, and the Govadh Nivarak Sangha, the association for the prevention of cow-slaughter. The basic importance of the cow in India's economy requires no brief.—ED.]

ओं भद्रं कर्णेभिः शृणुयाम देवाः
भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरंगैस्तुष्टुवांसस्तनूभि-
र्व्यशेम देवहितं यदायुः ॥

God of humanity! Allow us to hear with our ears all that is blessed. O Protectors of our life's sacrifices! Allow us to see with our eyes all that is blessed. With limbs firm and strong may we send out our prayers to you. May we devote the whole of our lives solely to your welfare.

This short article relates to the commonplace but extremely important subject of the Mother Cow, most important for human society. As the giver of milk she occupies the position of the second mother of mankind. Hinduism is based on the two primordial elements, the cow and the Brahmana (*gobrahmana*). The great Lord Krishna spent his whole life with cows, cowherds and milk-maids. Even his heaven is called "Goloka" or the heaven of cows. Krishna's brother Balarama, with the ploughshare as his only symbol, represents agriculture even as Krishna stands for dairying. Thus the cow is more important than agriculture, even as Krishna is more important than Balarama.

The outstretched hands of the two brothers Krishna and Balarama with fingers interlocked form an eternal bridge underneath which all civilizations, past and present, crude, primitive and advanced have flowed and must flow. When this bridge is broken all civilizations must perish and give place to others which will repair it.

As all know, the only two essentials for the survival of mankind on earth are *Anna* (food) and *Vastra* (clothing). Even Sannyasins who have left the world require a little Kaupina and food. The Digambaras and the Nagas discarded even clothing as non-essential for human existence. Thus food is the first essential of life.

All civilizations and cultures are in duty bound to recognise the importance of food as the first essential of national well-being. If it is not so recognised all will have to share in the equal opportunity to starve

to death. In other words, human hunger is the greatest teacher of civilization of all countries. At any period of human history, whenever any civilization concentrates attention on the non-essentials of life, leaving aside the first essential, food, famine will teach a first-class lesson and, by killing millions, divert the attention of the State to the first essential, food. If that is not done, the nation will decay before dying as surely as day follows night.

Today with great dismay we see the strange spectacle of the whole nation harping on non-essentials of life, many rolling in luxuries and leading a parasitic existence, indulging in radio, the telephone, music, dancing, the cinema, theatres, tea and drinks and, above all, a worthless education—all non-essentials of life. The result is that food is becoming more and more scarce, and nearly three-fourths of the population are in a semi-starved condition. Even in Sirajuddaula's time, when the British set foot on the soil of Bengal, rice was obtainable in Bengal for two or three annas a maund. During the last famine the same rice was sold at the abnormal price of Rs. 120/- a maund in the same fertile Province of Bengal. There is talk in the air of the need of raising the standard of living of our population, so that they may purchase more non-essential goods—and turn out more millionaires? I wonder at what level this higher standard will end, because the high tends to become higher without the highest being seen. We are already in the throes of chronic famine, having to pay abnormal prices which few can afford for food and clothing. If the standard is raised further, we may have to pay still higher prices.

The huge mass of docile people of India will not be able to pay this price, and must starve in consequence. They will not go in for food riots; they will not protest; they will not beg; but will go straight to heaven, God's good people that they are. Therefore, will it not be better, in these days of extraordinarily loose thinking and wild talk, to raise a cry for cheaper grains, cheaper food, cheaper milk, cheaper clothing, for the production of foodstuffs and return to intensive agriculture, so that life may become somewhat bearable? Will it not be better to raise a cry for the betterment of the national health by providing the masses with ample food instead of vitamins, medicines, extracts, juices, oils, injections and the rest, in order to make more medicine millionaires? On the face of it, it is absurd to think that vitamins and medicines can replace food. Give the people more milk and ghee and you will see how diseases vanish from India. Instead of giving medicines and medical men in the hospitals, have priests burn ghee in the sacrificial fire, and you will see how the sick recover by inhaling the smoke of the burnt ghee. But it is moonshine to talk of burning ghee when even a drop of pure milk cannot be obtained without

difficulty. It is for nothing that the Vedic Rishis performed sacrifices.

India is a rice and wheat country and everything is measured in terms of rice and wheat. All our troubles of unemployment, ill-health and the rest will vanish as soon as the price of rice is brought back to two to four annas per maund as we had it under the Muhammadan rule. If this is not in the programme, all reconstruction schemes will fail to be effective to better the conditions of life or improve the standard of living. It is a truism that Man is born with certain inherent and fundamental rights—the right to breathe, the right to eat, the right to drink water. Therefore food and water must naturally come to him as easily as air comes to the lungs. It is unnatural if water has to be paid for and food purchased at famine prices the year round, or one has to spend all his days in trying to earn a few rupees to keep his family going. If this state of things continues, how will it ever be possible for any man to develop his qualities or powers to do anything either to serve himself or serve others?

Milk is an important item of food. Life can be sustained throughout with milk alone, for milk contains all the necessaries for the body. There are still men living in India who have not tasted anything in their life except milk. Life begins with mother's milk, and it is ordained by God that a child as soon as it is born should first have a taste of milk and live on milk alone. Nature has ordained that as the child grows the mother's milk gradually dries up, when the child has naturally to turn to the Universal Mother, the Cow. From the third year of existence man is dependent on this second mother. No wonder therefore that from Vedic times down to the modern day loud praises have been showered on the Cow, which is really the mother of mankind. Our ancient Rishis recommended, in season and out, the rearing of cows, and the worship of cows—for health, vigour, intelligence and continued prosperity. The Veda is to the Hindus absolute, universal knowledge, the knowledge that is ever true. During the last few centuries in India, all—rich and poor, educated and non-educated, the politician and the reformer—have neglected the mother cow, tyrannized over, ill-treated and even butchered her instead of worshipping her in accordance with the Vedic injunction. The Hindu has violated the Vedas and his prosperity is gone; he is on the verge of ruin, and starvation and extinction are staring him in the face. It is due to the chronic neglect of the cow that milk is not available today. Very few can afford to buy milk at a prohibitive price; children are deprived of milk and the mother cow is starving for want of fodder and other foodstuffs, decaying and dying. Nay, more, the mother cow is being sold to butchers to be killed in millions every year, and her flesh is sold to the greedy and bloodthirsty sons of India. Oh, what a fall!

Cow-slaughter in a land like India is simply unthinkable. To kill a cow which gives milk for our life and well-being, for strength and vitality, is sheer madness. Apart from its being a religious matter, to kill a cow is sheer economic suicide. Even dry cows are valuable; the very cow-dung is the life and vitality of the soil. It is this cow-dung that has conserved the Indian soil through millenniums, and made India a land of plenty. The secret of the enduring civilisations of India and China is that these are the only two countries in the world who learnt the art of soil conservation The killing of even dry cows is depriving the land of its fertility and is an economic blunder of the first magnitude.

I have heard people saying that it is uneconomic to maintain cows and that people cannot afford to keep cows. This is untrue. Not merely the cow has become uneconomical to keep; even the children are a huge waste and the housewife is today a costly luxury and an economic extravagance. Are we to discard them and put them on the street?

Consider what you spend on the education of your sons and daughters in order that they may become hopeless spendthrifts and helpless beggars for paltry jobs. Even families of moderate means spend tens of thousands of rupees in educating children with the hope that they will earn like a High Court Judge or a business magnate commanding enormous wealth. But that rarely happens, and the educated boy becomes a sorry spectacle of disappointment and an object of pity. The University quietly declares that 33 per cent. passed the matriculation examination, but does any one realize what an enormous economic tragedy is hidden behind these simple figures? If the number of candidates is taken at the modest figure of, say, 21,000, it means that 14,000 students have failed and they have wasted in one year in a single university, taking the expenses of each boy per year at Rs. 300/-, an ordinary estimate, the staggering sum of forty-two lakhs of the national wealth. And if there are ten universities of this kind in India and if, instead of matriculation only, all examination figures are counted, the annual wastage in all universities will be such as to defy sober calculation.

Can we not divert these amounts to better the condition of the mother cow, so that the whole country may be studded with Gowshalas and cow centres, and so improve the milk position and the national food? Except probably Mysore, there is not even a good college which teaches intensive dairying, cattle-farming or animal husbandry. It is a pity. Even if we wish to start a Gowshala on a good scale, educated men will not be available to look after the cows, and if some one is available he is found to be unfit for his job. Perhaps he will not be able to house cows properly, to graze them prop-

erly, to milk them, feed them or protect them against inclement weather or against epidemics. Whereas for this kind of useful jobs there are not many qualified men, we have on the other hand millions of educated unemployed to work as clerks and parasites for a paltry sum. This is the state of our education. But I wonder what the universities in this country are doing. They are merely producing parasites for the destruction of foodstuffs. They are not teaching productive arts. The university senators will not teach us anything useful until their food supplies are stopped. They are not reasonably entitled to food supplies because they neither produce nor help others to produce.

It is more than necessary that we should wake up now and divert our attention to the essential needs for our survival, and of these needs the mother cow is the first. Education should be given on the protection of cows, on rearing live stock and preserving milk and milk products. Degrees should be created for expert knowledge of cow protection and dairying, and more and more the national wealth should be diverted to this purpose if we are to survive as human beings. Instead of merely maintaining and educating unprofitably children, cows should be adopted as daughters and mothers, care and affection should be bestowed on them, and they will turn out more serviceable and more faithful to mankind, which will be on the royal road to progress and prosperity. Bank accounts may have a glamour for the time being, but it is unreal and fleeting and in times of famine paper money cannot be eaten or digested. By inflation millions of notes can evaporate like magic as in Germany in 1923. If we must have children let them be healthy children through cow worship. Parents without milk cannot be parents of healthy children, and children without milk cannot grow up to be healthy units of a vigorous nation.

Social respect should go only to those who maintain cows for milk and produce their own food by intensive agriculture, whatever may be their position or station in life. All others should be despised as parasites and as destroyers of food.

I feel happy that I got the opportunity to express my thoughts on this all-important topic of food, and especially on the glorious milk producer, the Cow—the Noble Mother of Mankind.

ओं स्वस्ति नो बृहस्पतिर्दधातु ।

B. BHATTACHARYYA

SOCIALISM IN THE MAKING

THE JEWISH LABOUR MOVEMENT IN PALESTINE

[This account by **Dr. Anita Kashyap** of what the Jewish Labour Movement has been able by its own efforts to accomplish through co-operation holds its inspiration for the workers of other countries and for those who wish them well. Regardless of political considerations, one cannot help wishing further success to the demonstration, by the Histadrut and its related organisations, of the possibilities of co-operative endeavour, and hoping that the energy and idealism that have gone into their efforts in Palestine will prove to have permanently improved the lot not only of Jewish but also of Arab workers.—ED.]

The events in Palestine and the daily reports about them in the paper tend to give the world the impression that this country is nothing but a place of strife and hatred and of irreconcilable differences between the two sections of the population. These reports have overshadowed the fact that Palestine is one of the few countries where prosperity has outlasted the war, where there is no unemployment and no dole, a country which has experienced a tremendous development in all phases of life during the last three decades.

A great part of this development is due to the unique rôle which the Jewish Labour Movement occupies in that country. The "Histadrut" as the organisation of Jewish Labour in Palestine is called, has been described as "one of the most unusual labour organisations in the world." This movement shares the ideals of Socialists all over the world. But, owing to a peculiar combination of qualities and circumstances, it can be credited with a larger measure of Socialist achievements than some of its far greater sister movements.

Unlike Trade Unions in other countries it is not only concerned with protecting the interests of the working-classes as wage-earners and with the struggle for the improvement of their condition, but the Histadrut acts as entrepreneur in the widest sense of the word in the field of production. It also participates in the distribution of goods, in the credit and transport system of the country and plays a prominent part in the educational and cultural activities of the Jewish community. It has created and supports a great part of the social services of the country. In matters like medical aid and health insurance it acts in lieu of the State. It is politically and socially most influential among Palestinian Jews. With its multiple co-ordinated activities, it is a Jewish Socialist State in the making.

The particular nature of the Histadrut is the result of its particular history and its peculiar membership. It was founded in 1920 with a membership of 4,400. Today

the Histadrut has 165,000 registered members in Palestine (originating in over forty different countries throughout the world!). Together with their families Histadrut members total about 270,000 souls, that is, some 40 per cent of the entire Jewish community and 75 per cent of all Jewish wage-earners.

When, after the Balfour Declaration, groups of young Jews from all over the world came to settle in Palestine, they came not only with the idealism to create a new way of life based on social justice but also with the desire to redeem the land. They were moved by the ideal of draining the swamps of Palestine, of replanting its uprooted forests, laying new roads, discovering water sources, cultivating barren fields. They settled on the land in a quickly increasing number of communal settlements. This explains the fact that, unlike Trade Unions in other countries which owe their chief strength to the towns and have far less significance in agrarian districts, the predominance of rural economy is a special characteristic of the Jewish Labour Movement and the majority of its members are agricultural workers.

But agricultural workers of a particular kind—men and women who have become workers not out of necessity but out of sheer idealism. It is obvious that with such human material great things can be done and great tasks can arise.

One of the proudest achievements of the Jewish Labour Movement is its agricultural settlement work. The collective and co-operative labour settlements embody the social and national ideals of the movement and put them into practice in their daily life. They are the most completely Socialistic communities anywhere in the world. There are now 215 such settlements with a population of 57,000, cultivating about 150,000 acres of land.

The settlements are not made according to a fixed pattern. They all differ from each other. The workers of their own free-will choose for themselves that form of living best suited to their individual outlook and inclination. But it is significant that all the social forms created by them are based on the ideals of labour, non-exploitation and a maximum of co-operation. There are small holders' co-operative settlements and collective settlements, settlements which are wholly agricultural and others which combine agriculture with industry; there are settlements which have individual homesteads side by side with collective production; there are settlements whose ideal is the intimate, cohesive social group and others which prefer a larger and more variegated social composition.

But all of them live a life of equality and productive work and all of them are based on four fundamental principles: (1) Nationally owned land, (2) manual labour, (3) mutual aid and (4) the co-operative purchase and selling of produce.

It is hardly surprising that the

Palestine Labour Movement derives its inspiration and leadership to a very great extent from its farmers and tillers. Among them the Socialist consciousness is at its most intense.

The economic sector of the Histadrut is co-ordinated with and controlled by the General Co-operative Association of Jewish Workers. Its activities are manifold and only the two most important ones can be mentioned here: "Tnuva," the General Sales Organisation and "Hamashbir," the Central Purchasing Society for agricultural requirements. Tnuva markets the produce of the agricultural settlements on a co-operative basis. About 70 per cent of the total production of Jewish agriculture reaches the market through Tnuva. This organisation operates modern dairies and cold-storage plants in different centres in the country to which the settlements send what they produce: their fruits and vegetables, their eggs and milk and honey. There is a Tnuva-shop to be found at every other street corner in the big cities and in the larger settlements and the name "Tnuva" has become a synonym for high quality throughout the country. "Tnuva-Export," a subsidiary of Tnuva, handles the export of Citrus fruit grown by the agricultural labour settlements.

Hamashbir, the Central Purchasing Society, is one of the largest commercial enterprises in the country. It purchases everything—from tractors to toothbrushes—that the agricultural settlements and consumer co-operatives in towns and villages require. Its list of members and customers represents, in all, over 200,000 persons, that is, nearly one-third of the Jewish population of Palestine.

The importance of these co-operatives—of which Tnuva and Hamashbir are only the two most important examples—is rivalled by the Histadrut's social and cultural agencies. The Social Services of the Histadrut represent a highly developed network of social insurance institutions based on the principle of mutual aid. They include the Sick Fund, the Unemployment Fund, the Disability Fund, a Special Fund to assist widows and orphans, and an Old Age Fund. These institutions have been created by the workers themselves without any Government assistance.

Every member of the Histadrut pays an all-inclusive membership fee covering his Trade Union dues and his contribution to all the social service institutions. The Sick Fund offers its members general and specialised medical aid and treatment, medicines, hospitalisation, convalescent facilities, maternity aid and infant welfare. It possesses a network of hospitals, convalescent homes, dispensaries, medical stations, pharmacies, dental clinics, infant welfare centres, institutes for electro-therapy, etc. It has a special Department of Hygiene and Preventive Work.

The purpose of the Disability

Fund is to extend treatment and financial aid to workers incapacitated through invalidism or chronic diseases. The disabled worker receives medical treatment and hospitalisation and efforts are made to adapt him to a new and suitable vocation.

The purpose of the Unemployment Fund is twofold—the creation of new sources of employment and direct relief during periods of unemployment. Assistance is rendered to members without regard to the amount of their contributions and for unlimited periods. During the years of economic depression (1936-1940) the Unemployment Fund not only helped the Jewish worker to overcome the difficulties of these critical years by rendering them direct assistance in various ways, such as financial grants, the provision of foodstuffs at low prices, the opening of kitchens, loans for vocational training, etc., but was also an important factor in opening up new sources of employment. In co-operation with the Jewish Agency, the Unemployment Fund set up a company for financing public works to relieve unemployment. It also invested substantial sums in economic enterprises with the object of increasing employment possibilities.

Especially interesting are the educational and cultural activities of the Histadrut. Their primary object is the creation of a Jewish pioneering type, prepared physically and spiritually to take part in the building up of the Jewish National Home and the establishment of a free workers' society. Its declared aims are:—

(1) To prepare the child for active participation in the development of Jewish agriculture and industry through his own labour.

(2) To arouse in the child the aspiration for a new and just social order free of exploitation and class distinctions.

(3) To stimulate the desire for comradely relations between the Jewish and the Arab worker.

Manual labour and social education, self-discipline, mutual respect and a close, understanding relationship between teacher and pupil are the main educational principles.

The Labour settlements with their principles of work on the soil, equality and mutual aid, were the first to formulate a new Labour education. The rural and urban educational institutions of the Histadrut comprise 190 Kindergartens, 133 primary schools, 18 secondary and vocational training schools and 2 training colleges for teachers, all together 343 schools with 24,800 pupils and 1,661 teachers.

With the growth of the Jewish population in the towns and the increasing need for skilled town workers, the Histadrut opened trade schools for young people. The subjects taught in these schools are selected according to the needs of the developing economy of Palestine and include mechanics, metal-work, electricity, motor-mechanics, carpentry, ship-building and subjects related to the chemical industry. There are five such trade schools,

with about 500 pupils.

Whereas the Educational Department of the Histadrut caters for the Workers' children, the Cultural Department is in charge of Adult Education. This Department has opened evening schools for adults which provide both elementary education and courses reaching University standard; it sets up workers' libraries, reading-rooms and clubs; it holds lectures; it organises special study courses for week-ends and longer periods. Professors of the Hebrew University in Jerusalem and of the Hebrew Technical College lecture regularly to groups of workers, especially in the labour settlements. Exploratory tours of the neighbourhood are conducted in order to study climate, vegetation, flora and fauna. Under the auspices of the Cultural Department trips are arranged to enable urban workers to visit the settlements. Courses in elementary and advanced Arabic as well as in Arabic literature have been established in settlements, villages and towns.

The encouragement of artistic creativeness also plays an important part in the cultural work of the Histadrut. The workers' theatre "Ohel," founded in 1924, tours the whole country performing in all the towns as well as in the labour settlements and villages. Besides the professional "Workers' Theatre" amateur dramatic circles are encouraged. Music takes a leading place among other branches of art. There are about 150 choirs and 40 orchestras in the workers' settlements and in the towns, as well as a workers' symphony orchestra composed of members of agricultural settlements.

During the last few years there has been a marked development in folk-dancing, particularly among members of the agricultural settlements.

There is a substantial number of artists and sculptors in the workers' movement, especially among the members of the labour settlements, and social seminars of two to three weeks' duration are arranged for them from time to time. It must be emphasised that the workers practising these arts do so after a full day's physical work.

The Labour Movement in Palestine has its own Press. By its publication of papers, magazines, periodicals and books, it keeps the working people informed about general, political and economic problems affecting the life of the workers. Its daily paper *Davar* has the largest circulation and exercises the greatest influence in the country. It also publishes an Arabic weekly which always pleads the cause of co-operation between Arab and Jewish workers.

The creation of friendly relations with the Arab workers has always been one of the primary aims of the Histadrut. Nor has the desire for co-operation been one-sided. In 1929 Arab Trade Unions—known as the "Palestine Labour League"—were formed with the help of the Histadrut which co-operated to a

wide extent with the Arab Labour movement. But the attempts of the Arab workers to organise themselves into unions in order to raise their standard of living and to co-operate with organised Jewish labour have been fought ruthlessly by the Arab employers, and the reactionary political leadership. Most of the employers, whether feudal land-owners or urban capitalists, are members of those exclusive ruling families who have for many generations dominated Arab society in Palestine. They, together with their following of lawyers and journalists, regard the growth of a conscious Arab working-class as a menace to their own position. They foresee a rising Arab proletariat finding its natural ally in the Histadrut and make full use of national and racial slogans to divert Arab labour from solidarity with the Jewish worker.

In spite of this great opposition, there is no doubt that the Histadrut has sown the seeds for a Jewish-Arab understanding which in time to come will bear its fruit.

We have been able to give only a very short survey of the Histadrut. The Jewish Labour Movement in Palestine deserves closer study on the part of all Socialists, and indeed of all people who are anxious for a better social and national organisation.

ANITA KASHYAP

INDIA AND INDO-CHINA

The December 1946 issue of *The Journal of Oriental Research* (Madras), very recently received (bearing happily also the year 1948) prints the interesting speech delivered by Prof. K. A. Nilakanta Sastri in opening early this year at Pondicherry an exhibition of the art and archæology of Indo-China, arranged by the École Française d'Extrême-Orient at Hanoi.

That the Indian was the dominant influence in Indo-Chinese culture is well known. Professor Sastri's comment on the relation between India and Indo-China, which in the early years of the Christian era was in a far earlier stage of cultural development, is illuminating. The giving to the peoples of Indo-China of Indo-Aryan culture was carried out, on the whole, in a spirit of peace. It was "a work of sympathy, understanding and accommodation." The history of ancient Indian colonisation holds, as he points out, much of instruction for the nations which the stress of war and revolt is forcing to find a fresh basis for their relations with the peoples of Asia.

> It shows that without political power, without economic exploitation, India found it possible in the past to establish a lasting empire over the hearts of diverse peoples by promoting cultural harmony among them on the foundation of a wise understanding and accommodation of differences....In the recapture and practice of this spirit in the near future by the nations of the world lies its only escape from the perils that now threaten to engulf it.

THE PASSING OF LITERARY CULTURE

[Perhaps "The Passing of Literary Education" would be an apter title for the thesis which **Mr. Hamilton Fyfe** defends here. The stage is indeed set for educational changes that shall relate learning more definitely to life. Great books will always have their value, but learning by doing as in the Basic Education schemes holds possibilities for the unfoldment of character and of capacity that the traditional literary education could very rarely offer. We are in a transition period, when choices in educational as in other fields are of great and unusual importance.—ED.]

The Literary Man. "Really, it is monstrous! What do you think I saw in a cigarette advertisement on a bus just now?

> Saving money all the time
> Aren't the something-somethings fine?

"Rhyming 'time' with 'fine'! And no one protests, no one cares!"

The Optimist. "They do not, unless they are Literary Men, who are nowadays very few in number."

"Few? Why, the country's chock-full of people who write books—blast them! How can a fellow make a living at it?"

"Those aren't literary folk—they are most of them totally ignorant of literature. We have got to the age predicted by Disraeli a great many years ago—an age in which everybody can scribble, and scarcely anybody can write."

"There's a lot of truth in that. Very little culture among them, I grant you. But surely there ought to be a protest against sheer illiteracy like that cigarette advertisement."

"You see, old man, the literary culture you were brought up in is dying."

"What's that?"

"Or let us say "decaying" if that hurts you less. Possibly it may be saved from death. Decay may be stopped. But I don't think it will be."

"And you don't seem to care."

"No, I don't know that I do, and, if I did, I couldn't do anything about it, could I? It's had a good run."

"Do you mean that you are prepared to let culture go altogether? Are you like the Nazi who said 'When I hear the word culture, I reach for my revolver'?"

"That's where you Literary Men are so narrow. You think culture can be only of one kind—your kind. I see no reason why some other kind of culture, mechanical, say, or agricultural, shouldn't produce quite as good types of men and women as literary culture ever did. In fact, I think it is producing them today."

"But how can you have mechanical culture? You learn to drive a car, so as to get from one place to another. You may pick up some knowledge of wireless sets, in order to hear music and talk as clearly as possible. If you own factories, it

may be a good thing for you to know all about the machines used in them. But none of that has anything to do with culture."

"How would you define culture?"

"Let me think a moment. Well, I should call it a process that develops mind and character, refining and strengthening them, making an individual a complete whole."

"Good, and you can't imagine any process of that kind which isn't based on the study of literature?"

"No, because the study of literature *is* culture."

"You can't conceive of a culture without books?"

"It's impossible."

"Yet you must have known men who were very well acquainted with books, the famous books of all ages, and who were anything but cultured in your sense—anything but whole individuals, I mean; men without either refined minds or strong characters."

"Of course there are such people."

"Lots of them?"

"Yes, a good many."

"And haven't you ever come across men who have read very little, but are wise and well-balanced, whose judgment is sound, who have a good working knowledge of the world, and who make you feel they would never let you down—sailors, for instance, or carpenters, engineers or gardeners?"

"Well, I haven't your wide range of acquaintances. I'm not sure—well, yes, I have occasionally found a man of that—er—class who seemed to be something like your description."

"And don't you think that to know all about the works of an engine, or a car, or to be able to handle electrical apparatus, or to have studied the habits and growth of plants, might be as useful in training the mind as digging up history, or comparing various philosophies, or reading poetry and fiction—I mean the fiction that every educated person was once supposed to have read?"

"It might be. I don't really know."

"And as for character, doing things with the hands ought to be a more effective discipline than using the intellect or the imagination."

"I don't see any 'ought' about it. Do you mean that a crossing-sweeper is likely to have his character more under control than a professor of logic, or a novelist or a poet?"

"I wasn't thinking of unskilled manual labour, but I'll accept your crossing-sweeper, though he's out of the long ago—modern roads don't need sweeping. But I should say that if he kept his crossing properly swept, and observed the differences among the men and women who walked over it, and learned the signs of the weather, and exchanged ideas with passers-by, he might become a more complete individual than a college don, or an author who spends most of his life with a pen in his hand or a typewriter before him."

"So you'd like us all to be

crossing-sweepers, is that it?"

"That's so like a Literary Man," I told him mock-severely. "You can't bear to be confronted with anything you aren't used to. You take refuge in absurd sarcastic exaggeration."

"Sorry, but after all you began the exaggerating. Where did you get this bee in your bonnet about the decay of literary culture, as you call it?"

"It's sticking out all over the place. As I said just now, it used to be taken for granted that everyone claiming to be 'educated' must have read a great many books. At one time you weren't educated unless you could quote Latin and Greek. No big speech in Parliament was complete without such quotations. When I was young, people who considered themselves cultivated were assumed to have read the English novelists and poets, and Macaulay and Ruskin and Gibbon and Charles Lamb, and so on. Now nobody who has not read these authors pretends to be acquainted with them, and it's rare to meet any one who is. Occasionally I hear the latest novel talked about—no, hardly that, just mentioned."

"My dear fellow, culture must always be confined to a small number. And for 2,000 years at any rate the basis of culture has been literary. What reason can there be for supposing this is going to change?"

"The reason is that we have passed into a mechanical age. Never have machines played anything like the part in human life that they are playing now. The sort of people who, when I was young, discussed Tennyson's poetry and Mrs. Ward's novels, who would have thought it a disgrace to know nothing of Meredith's novels and Hardy's and William Black's, now discuss cars and roads, and radio sets and perhaps aeroplanes. If you tried to talk about books, they would look bored and set you down as a funny old stick."

"I can't see they were any better in the days you talk about, if they put a first-rater like Hardy on a level with novelists like Black whose books have long been dead, and thought Tennyson a great poet because he wore a cloak and a broad-brimmed hat and admired Queen Victoria."

"I don't say they were either better or worse. All I say is that such people did pay a tribute to literature, a false tribute if you like, and that they don't today."

"Does that matter? Does it justify Duhamel in predicting a time when authors won't write books any more, but will prepare matter for broadcasting?"

"Well, that would be going back to the method of Homer's time, and he was a pretty good poet. And in the Middle Ages, before printing was invented in Europe, the troubadours recited their verses—they seem to have done pretty well."

"Populations were very small then, compared to what they are now."

"But they are going to dwindle, according to the experts. That's another reason for anticipating all sorts of changes."

"I dare say, though the experts may be wrong all the same. But why should anybody anticipate that people are going to stop reading when the sale of books was never so large as it is at present?"

"That's largely accounted for by advertisement. Also by the existence of a large leisure class which has to find some way of passing the time."

"But in Russia, where there's no leisure class, the sale of books has gone up enormously. Some of the men with the largest incomes are writers."

"Good for them. But Russia, you must remember, is at the stage Britain was at fifty years ago when the masses were just beginning to read. They may get through with literary culture just as we have."

"You are very sure about it, aren't you? I wonder if you know exactly what you mean. Do you suggest that books will cease to be used in schools, and that some other means of education will be found?"

"That's it. And those other means are being employed already. When I was at school, and I suppose when you were, we were not taught to do anything with our hands. That was the last kick of the eighteenth-century tradition among the educated—that manual work was contemptible. Now there are all sorts of alternatives and additions to book work. And the tendency is for them to increase."

"That's all right. Many boys would do better if they understood motors or any other kind of machinery. I don't say that literary culture makes it easy to earn a living."

"No, it certainly does not. But that's not quite the point. You are thinking of a boy's chance to get a job. I suggest that training him to make things and understand machinery and giving him science in easy doses will really educate him as well as books can—or even better."

"I suppose that was what a Central School headmaster meant—Jamison was his name—when he said at some conference the other day that education had got out of touch with the age, and that a new gateway to culture must be found. I couldn't follow him at the time."

"Yes, I read that. Very good, I thought it. He said there was little or no connection between what boys and girls learned in school and the way they behaved outside. They talked good English when they were in class, and very bad English when they weren't. They had to keep school-rooms tidy, but they made litter everywhere else. They didn't read after they left what they had been encouraged to read or forced to mug up for examinations."

"But why should they be different if they handle machines and are given some idea of science?"

"Because they will see that is reality, whereas they feel their present education through books is

artificial. You'd never see a good engineer or mechanic throw litter about the streets. You won't find a lad who has done fine, exact work talking in a slovenly way or making foolish statements."

"But do you mean to say you connect culture with keeping the place tidy and speaking correctly?"

"I certainly do. So must you if you stick to your definition. Could you say that anyone who spoke carelessly had a strong, developed mind, or that a person of dirty, slovenly habits had a refined character?"

"No, I suppose not. But why can't schools and universities teach the right and the wrong of these things by means of books?"

"No one has explained why, but more and more of us are coming to admit that they don't. I should guess it's because education is looked on by most young people as something apart from life."

"To some extent that is true. I don't suppose the elementary school boy sees that the history he is taught, or the poetry he is made to read, are going to affect his getting a job when he leaves, or any part of his life as a man.'

"No, they seem to him to be in a vacuum, not to have any bearing on reality. He finds out that older people scarcely ever know even the simplest facts of the history of their own country, let alone the world; and he never sees them reading poetry, or hears them say anything to show they know it exists. Naturally he concludes that school is merely a place where he is sent to keep him out of mischief. It is unrelated to the rest of his life. I believe most public schoolboys feel that as well as elementary schoolboys. It is due to the divorce of literature from actuality. By literature I mean all, or very nearly all, that is being taught."

"You must have books."

"Yes, but you need not have only books. Suppose you are taught how a car works, and how wireless sets are made, or have a film illustrating the development of different animal species from the earliest forms of life, and another showing how an oak grows from an acorn, until it's a huge tree with roots going very deep down and sucking up the nourishment it needs. Wouldn't such teaching as that set children's minds working actively and encourage them to think for themselves?"

"You can't, surely, imagine that literary culture will disappear?"

"Of course not. There will always be a certain number of men and women who will find in books all the instruction and delight they need. But literature will not be regarded as a kind of polish which can be applied to everybody and which is expected to produce in everybody the same results."

"A kind of polish—that's quite good. But all the same literature is the great civilising force."

"Is it? Literary culture has never grasped the full meaning of evolution—the emergence of all living

creatures, the human race included, from the same original ancestors—bits of jelly floating about in sea-water. It hasn't yet seen the implications of Galileo's discovery that the earth is far from being the centre of a universe arranged around it—that it is in truth merely a speck in space among millions of other specks. That's why civilisation is so slow in advancing and has so many setbacks, like the return to violence we are living through today."

"You mean that true civilisation is being civil."

"Splendid! You've put it into an epigram. Being civil—that is, helpful, friendly, a good comrade."

"It's a great ideal."

"It could be made a reality if we could get into young minds the truth that the worst enemies of mankind are those who set enmity between people of different races, religions, nations, colours. The object of the whole system would be to convince children that mankind is really one, and that the surface differences which act as barriers between men are either trifling or artificial. That would advance real civilisation and that is something literary culture has never accomplished. Maybe for that reason the world seems to be ready to try some other kind of culture—one better suited to the present age."

HAMILTON FYFE

AMBITION AND SERVICE

The fact that a sincere desire to serve the people may go hand in hand with ambition should not blind us to the fact that personal ambition, to the extent that it is present, taints the altruistic motive. To rise to the selfless attitude is obviously more than can reasonably be asked of the public servant, but the reminder of the Governor-General of India, Shri C. Rajagopalachari, in an address at Delhi on July 11th of the paramountcy of unity over ambition is salutary. He praised the ambition to serve the country and to take a spectacular part in improving the lot of the people, but said that

during the present troubled times, unity is more important than even emulation in noble purposes. I would, therefore, appeal to all to call a truce to all individual and competitive ambition, however noble, and to canalise talent in one stream until we have achieved our immediate objects.

"In honour preferring one another," which Paul urged upon the Romans in the first century A.D., represents a high stage in the development of brotherly regard, but if the best good of the country or the cause is conscientiously applied as the criterion by each aspirant to service, the line of demarcation between the individual and the common good should not be hard to find in any given choice.

NEW BOOKS AND OLD

EDUCATIONAL THEORIES OF THE AGES AND OF MARX *

Of the making of anthologies there is no end and the first of these books is surely one of the largest and most comprehensive that has ever been produced. It is inevitable that such a book should contain a good deal of material that is of purely literary or archæological value. Readers, therefore, that go to it for inspiration and help in their search of a workable and satisfying philosophy of education, will be well advised not to try to read it from cover to cover, but to start with Plato and then turn to the middle of the book to the section headed 'The New Method," and, after having got the inspiration they need (as they undoubtedly will) from such writers as Galileo, Locke, Franklin, Rousseau and Froebel, turn back to the Ancients and the Mediæval Fathers for the purely historical and archæological interest of their writings.

The thing which strikes one most in this extraordinarily varied and comprehensive selection, perhaps because it is the least expected, is the quite amazing degree of unanimity on certain basic matters.

It is stimulating, if humbling, to find that some of the things that we are apt to regard as ultra-modern developments in education, have been at least foreshadowed, and in many cases outspokenly pleaded for by the greatest educationists all down the ages.

Most people imagine, for instance, that the idea of making education enjoyable and luring children on by interest and pleasure, came in with Froebel, Montessori and the rest of the moderns. And it is almost certainly true that the wide-spread application of this idea in the schools of the world is indeed something new. But we find on reading this book that the idea itself is as ancient as educational theory. Confucius in China, Plato in Greece and a steady succession of educational theorists in every century and almost every country have argued most cogently for the idea and for its corollary —that violence and compulsion do no good at all but only harm. Says Plato:—

> A free soul ought not to pursue any study slavishly; for while bodily labours performed under constraint do not harm the body, nothing that is learned under compulsion stays with the mind. Do not then keep children at their studies by compulsion but by play.

Another point that we are apt to regard as new is the idea that craftwork and other forms of activity form a very valuable and vital part of education. Here again we find that, though educational practice all over the world is only just catching up with this theory, the theory itself goes back at least six centuries. Luther clearly advocates part-time schooling and part-

* *Three Thousand Years of Educational Wisdom* Selections from Great Documents. Edited and commented upon by ROBERT ULICH. (Harvard University Press, Cambridge, Mass., and Geoffrey Cumberlege, Oxford University Press. $6.50 and 36s); *Soviet Education: Its Psychology and Philosophy*. By MAURICE J SHORE, PH.D. (Philosophical Library, New York. $4.75)

time work as the best means of promoting all-round development. And Rousseau and subsequent writers go one better in advocating that the work part of a child's education should not be separated from his schooling but be a part of it. In this Rousseau is the father of the modern progressive schools of the West and, in this particular at least, of the Basic Schools of India, while Luther is the father of the "polytechnic" education of the Soviets as described by Maurice Shore.

Yet another thing that we are apt to regard as new is the modern tendency to attach at least as much importance to reason as to memory as aids to education. But here again the extracts contained in this book reveal the fact that the greatest educationists have protested most vehemently against the idea that education consists in learning things by heart, in spite of the fact that in many countries and schools (and even colleges, alas!) the soul-deadening and mind-killing "by-heart" method still holds the field. Montaigne puts this most clearly and briefly:—

I would not only have the instructor demand an account of the words contained in a lesson, but of the sense and substance; and judge of the profit he (*i.e.*, the pupil) has made of it, not by the testimony of his memory but by his own judgement.... I would have the tutor make the child examine and thoroughly sift all things, and harbour nothing in his head by mere authority or on trust.

Many of the other writers in this book stress the same point, especially Descartes, Galileo and Emerson, all of whom believed that one of the chief aims of education was to teach people to think for themselves and so be able to share in that most thrilling and most precious of all human occupations—the quest for Truth.

That brings us to the last and most important point on which most of these writers are unanimous, and the one which it is most easy for the harassed teacher, occupied with the minutiæ of class-room work, to lose sight of, namely, what is the real purpose and aim of education? The answer given to this by almost all these writers is the answer given by Confucius and the Greeks: the aim of education is to enable men and women to develop all their powers to the utmost and to use them in the quest for Truth and the pursuit of excellence, that is, in the development of full, complete manhood.

"It is not the mind: it is not the body that we are training; it is the man, and we must not divide him into two parts." (Montaigne). "Learning must be had, but in the second place as subservient only to greater qualities." (Locke). According to Benjamin Franklin,

True merit consists in an inclination joined with an ability to serve Mankind, one's Country, Friends and Family; which ability is (with the blessing of God) to be acquired or greatly increased by true learning; and should indeed be the great Aim and End of all Learning.

It is on this major point that we find this book most at issue with the second one. On the almost unanimous testimony of the writers represented in Robert Ulich's anthology, the aim of education is human excellence, and changes in the social order merely form one amongst others of the means to achieve that end. The aim of Soviet education, on the other hand, according to Maurice Shore, is the establishment and sustenance of the Communist State, and education of a certain definite type is one, amongst others, of the means by which that aim is to be

achieved.

In other words, whereas the great educationists of every age and race regard education as of supreme importance, because of its power to produce human beings capable of mastering the world around them and moderating, using and changing the social order age by age, the Soviets, on the contrary, put the Marxian Social Order first in importance and value education mainly as the chief weapon with which to create and sustain that Order.

This is a fundamental difference and makes one feel that, however much we may have to learn on many matters from the great Soviet experiment, it will be an unfortunate day for the world when it throws over the Educational Wisdom of Three Thousand Years in favour of the educational theories of Marxism.

MARGARET BARR

Ṛgvedavyākhyā Mādhavakṛta. Part II. Edited by C. KUNHAN RAJA. (The Adyar Library, Adyar, Madras. Rs. 15/-)

The *Ṛgveda* is the oldest literary monument of the great Indo-European family of languages. But this great antiquity itself has been a barrier to exact and final elucidation of its meaning. Even at the time of Yāska, author of the *Nirukta*, who flourished between 700 and 500 B. C. if not earlier, the Vedic hymns were subject to highly varying interpretations and sceptics even denied any meaning to these hymns. But the ancient scholiasts maintained a tradition of *Ṛgvedic* interpretation which culminated in the fourteenth century A.D. in the celebrated commentary of Sāyaṇacārya, which, however scantily respected by early European Indologists, received due recognition at the hands of later ones like Lüders and Geldner. Search for the manuscripts of the pre-Sāyana expositions of the *Ṛgveda* brought to light those by Skandasvāmin, Udgīthācārya, Venkaṭamādhava and Mādhava.

That by Mādhava is believed to be the earliest known. Dr. Raja discovered a unique palm-leaf manuscript of his commentary in the rich MSS. collection at Adyar. It is unfortunately a fragment, covering only the first eighth of the *Ṛgveda*. After years of laborious study of this rare manuscript, full of scribal errors and with many lacunæ, Dr. Raja has prepared a readable edition of this important commentary. The first part, containing the first four chapters, was published in 1939. This part contains the remaining four. The commentary is printed just below its appropriate *Ṛgvedic* stanza and is followed by the corresponding portion of the commentary of one Venkaṭamādhava, Mādhava, the son of Venkaṭārya, for the sake of comparison. Independent as the latter is, it often bears a close similarity to Mādhava's interpretation, there being even verbal identity in quite a few cases. Dr. Raja has given the text of Mādhava's commentary mostly as he found it in the manuscript, but in the foot-notes he has constantly suggested the correct readings. This method faithfully preserves the character of the unique original while at the same time supplying the student with the necessary help in following the commentary. Vedic students will be grateful to Dr. Raja for this edition of a rare *Ṛgvedic* commentary and they would be thankful to him for the early publication of the third part, in which he promises to deal with the identity of the author, his chronological relation with other commentators etc., and to furnish various indices and appendices.

N. A. GORE

A Book of Quranic Laws. By MUHAMMAD VALIBHAI MERCHANT. (Muhammad Ashraf, Lahore. Rs. 5/-)

The present re-awakening in the Muslim world has brought to the fore the importance of Islamic first principles of right conduct. It is but natural that, after two world-wars, thoughtful Muslims should look askance at the leadership of the West in the ethical field. At the same time they are no more prepared to accept without question the medieval interpretations of the original Islamic teachings. "Back to the Quran" is the cry in the new world of Islam. At this critical juncture in the intellectual life of Islam, intelligent belief is being sought after, rather than blind following of centuries-old interpretations. The Islamic principle of *ijtihad* is coming into its own.

The venerable author, who has spent a lifetime in the compilation of this work, has done a signal service to the right understanding of Islamic ethical principles. In this timely book, refreshingly free from emotional bias, the learned author has brought to bear on the subject a judicial outlook. He has achieved extreme simplicity and lucidity in presentation, avoiding both ponderousness and a high-flown style, and bringing the subject easily within grasp of the general reader. At the same time, the careful tabulation and the references to Quranic verses, as also the indices, make the book of inestimable value to scholars as a work of reference.

The book deals with practically all the aspects of Quranic teaching applicable to personal life on the social and religious sides. It will definitely add to its value if in the next edition a few chapters are added tabulating Quranic teachings dealing with the corporate life of the *millat*, defining true Islamic behaviour towards non-Muslims under different circumstances and clarifying the Islamic interpretation of right behaviour in the international field—surely of much importance today. The suggestion is in the wind that a conference of learned Muslims the world over should re-interpret basic Quranic laws to suit present-day conditions. Books like this will clarify the work of experts for the intelligent reader, Muslim or non-Muslim, and so remove many misunderstandings.

AHMED CHAGLA

Freedom and Civilization. By BRONISLAW MALINOWSKI. (George Allen and Unwin, Ltd., London. 16*s.*)

No one who came even momentarily in contact with Professor Malinowski could fail to be struck both by the charm of his personality and the brilliance of his intellect. Pre-eminent in anthropology, he also displayed the generous qualities of heart and mind which we associate with Humanism. It was as a humanist, deeply concerned with the menacing world crisis, that, in his last years, he devoted himself to the study of war in relation to the concept of freedom in human society, which forms the basis of his posthumous volume. Like other scientists tempted by the impact of external events to deal with subjects outside the range of their normal investigations, he was inclined to take for granted much that specialists had already called in question, so that several of his conclusions seem, in retrospect, curiously naïve.

For example, shortly before his death, he summed up the views elaborated in his book by stating that "war can legitimately be fought only to end war" and that "the future peace of mankind is possible only on a principle of a commonwealth of nations." H. G. Wells and many others had affirmed this faith prior to 1914. E. D. Morel was able to prove to his own satisfaction and that of others that the only war which can possibly "end war" must be one which also ends the domination of international finance-capital and thereby renders it impossible for Big Business to make profits out of bloodshed. It is Malinowski's failure to grasp this fact which invalidates so much of his argument.

After the emergence of the U.S.S.R., the first great power to eliminate the profit-motive by putting Socialist economic theories into practice, Morel at once realised that its continued existence would constitute a challenge which the capitalist world could not possibly ignore. At all costs, the Socialist experiment must be made to fail, for, if it succeeded, the rule of the Money Barons, involving a succession of booms, slumps and recurrent massacres, would be inevitably doomed. Morel died in 1924, but his analysis has stood the test of time and has now been historically vindicated. It forms an indispensable key to the understanding of the strategy of the war just ended, the events which preceded it and the threatening situation, now rapidly reaching a climax, which has resulted from it.

Such are the "clarifications" which time has brought to the problems with which the idealistic Malinowski—in the now far-off age before the explosion of the first atomic bomb—attempted to grapple. The continuance of the "freedom and civilization" which he so eloquently defended depends on the issue of the conflict which confronts mankind. As Wells put it, "Man must either adapt or perish."

DOUGLAS GOLDRING

The Living Thoughts of the Prophet Muhammad. Presented by MUHAMMAD ALI. (Cassell and Co., Ltd., London. 5s.)

This is an admirable presentation of the living and luminous thoughts of the Prophet of Arabia. It reveals clearly the soul of the *Quran*, the understanding of which, even in translation, is not seldom difficult for a non-Muslim. There is also a brief sketch of the Prophet's life which serves as a useful avenue to the mind and message of the illustrious Teacher, in the context of the times—full of confusion and corruption—in which he lived. The "presenter" is a well-known authentic interpreter of Islam; so his rendering is stamped with correctness and competence. Here are a few extracts:—

The truthful, honest merchant is with the prophets and the truthful ones and the martyrs.

Whoever withholds cereals that they may become scarce and dear is a sinner.

Every child that is born conforms to the true religion (*fit*, human nature); it is his parents who make him a Jew or a Christian or a Magian.

Incidentally, it may be hoped that before long the publishers will include also in their Living Thoughts Library series some titles embodying the living thoughts of the representative Thinkers of India.

G. M.

The Myth of the Magus. By E. M. BUTLER. (Cambridge University Press, London. 21s.)

The field of consciousness between subjective and objective impressions is still *terra incognita* to psychologists, and he would be a bold anthropologist or sociologist who presumed to attach unreality to myth as such. Professor Butler (Schröder Professor of German in Cambridge University) explains, however, that in what she calls this "vulnerable volume," she has not plumbed the depths of scholarship, nor scaled the heights of philosophy and religion.

This is disarming, and makes the reviewer's task difficult. Originally begun "with the aim of placing the sixteenth-century Faust in the main stream of the magical tradition," Professor Butler has extended her study to include the Magi and Zoroaster at one end and the Comte de St. Germain, H. P. Blavatsky and (*mirabile dictu*) Rasputin at the other. The illustrative Magi of recent times, "good" and "bad" alike, may derive some solace from the author's rough treatment of them, by pondering her conclusion :—

> The rise of the medicine-man to the status of a Persian magus; the devolution of the magus into the magician and sorcerer; the upward evolution through magician and magus to super-magus in our day, all this forms a cyclic movement continually revolving both in the history of individuals and of the type as a whole.

But while Professor Butler's thesis is a tribute to what she describes as "the vitality of the magus-myth," nowhere can the evolutionary process from primitive medicine-man to super-magus be clearly discerned in her pages. She is content to be somewhat luridly biographical in an undiscriminating way. No suspicion is entertained by her that the analogies found, for instance, between the Magi of Persia (who were never Persians, not even Chaldeans), the Druids of Celtic lands, the Brahmins, and the Orphic priesthood of Thrace, may have had their origin in a once universal Wisdom Religion. Nor does Professor Butler suggest for a moment that she believes the charlatans and jugglers are the natural shield of the true Magi. Her source material is varied (a bibliography runs to six-and-a-half pages); but, in the case of Madame Blavatsky, except for a textual reference to the titles, Professor Butler omits any exegesis of the teachings contained in *Isis Unveiled* and *The Secret Doctrine.* And yet, these two volumes do much to elucidate the ambiguity observable in the magical tradition.

It should not be impossible to consider that, if magic be the science of the omnipotence of spiritual power over the fissiparous tendencies of the "man of clay," it must operate, like other sciences, within the ambit of natural laws. Professor Butler's recognition that the nature of the evidence she is able to produce "is generally valueless from the critical point of view," does not prevent her from jumping to conclusions that deeper study would surely have led her to modify. We are grateful for her adventurous and interesting volume. We are disappointed that she does not help us discover the natural laws to which even magicians make obeisance.

B. P. HOWELL

I Say Sunrise. By TALBOT MUNDY. (Andrew Dakers, London. 7*s.* 6*d.*)

Because of his long connection with Indian life and tradition it is evident that Mr. Mundy brought to a climax his study of India's basic religious ideas when he wrote this book before he died. His preface is dated "Florida, 1940," and there is no indication of any editing or interference with his script, or that it had previously been published in America. It is a somewhat rambling religio-philosophical disquisition in which he takes Wisdom as his text. "I know whereof I write," he says, adding "but knowledge is not wisdom." His final word is "Summon wisdom to direct your thinking, then think, and then *do*"; most excellent and necessary advice at a time when few stop to think lest they be pulled up on this bewildering speedway they believe is life.

But we take exception to his conclusion that "Wisdom," which at times he seems to use as a connotation of Universal Mind, or even of the Absolute, says "Enjoy life, enjoy existence," giving as the first of his seven "principles," "The proper business of living is to enjoy life." He widens this conception, however, when he writes of the evolution of consciousness. There is not space here to follow him through his chapters dealing colloquially with such subjects as prayer, silence, reincarnation, karma, love or money. We deal principally with one headed "Two Women," in which we are inferentially asked to class Christian Science with Theosophy, and to link the name of Mrs. Eddy with that of Madame Blavatsky as world teachers. This is the result of much confused thinking, often resulting in contradictory statements on ill-digested subjects. Yet we are bound to forgive Mr. Mundy because of his unqualified appreciation of *The Secret Doctrine* and his defence of Madame Blavatsky's *bona fides*, though these make his attitude to Christian Science incomprehensible.

If this book arouses in its readers curiosity as to the claims its author makes for the unique "masterpiece," as he calls *The Secret Doctrine*, it will have done good work.

A. A. MORTON

Lord of the Three Worlds. By MAURICE COLLIS. With designs for the stage by Feliks Topolski. (Faber and Faber, Ltd., London. 16*s.*)

Mr. Collis's new play, based on his novel *She Was a Queen*, will disappoint none of his numerous admirers. King Narathipate of Burma, the last of the Pagan dynasty, is the central figure in the play. He is lost and saved, again and again, but he careers to his doom at last, rushed by his megalomania. Fact and fancy, history and legend, realism and symbolism fuse in the play, and King Narathipate, odd, impossible mixture of superstition, reverie, ambition and cowardice that he is, is seen none-the-less to be a recurrent human type. He is Duryodhana, he is Macbeth, he is King John of *Magna Carta* fame, he is Muhammad Tughlak, he is Kaiser Wilhelm II, he is Mussolini and Hitler both—and he is a so King Narathipate all the time, a unique human being, pathetic and vain, cowardly and ruthless. He is no "man of destiny"; for all his visions of the triple crown, his tyrannical poses and his shady plans, he

is a helpless thistledown of fate. Queen Saw is his guardian angel; she envelopes him in the protective radiance of her unfailing goodness, but his enormities, beginning with the murder of the Chief Queen, Sowlon, progressively weaken that protection, while his trafficking with the dark powers hastens his inevitable end. He fatally ignores the wise old Burman saying:-

> Bore not thy country's belly; abase not thy country's forehead; fell not thy country's banner; break not thy country's tusk; sully not thy country's face; cut not thy country's feet and hands.

At long last, having turned away from virtue and feasted on sin, he realizes that the wages of sin is death. The whole play is rich in suggestion, and even the minor characters—Queen Saw's peasant father, Yang the courtier from China, Yazathingyan the Prime Minister and his avenging son, the murdered Chief Queen and the Royal Chaplain, the sinister and ludicrous magician Theinmazi, Maung Daw, the intriguing half-brother of the King,—are finely and convincingly sketched. The innumerable illustrations, including the four folding plates, well bring out the mystery, the beauty and the poetry out of which Mr. Collis has concocted this very human and deeply moving tragedy.

K. R. SRINIVASA IYENGAR

Sleep No More: 12 Stories of the Supernatural. By L. T. C. ROLT. (Constable and Co., Ltd., London. 8*s.* 6*d.*)

These should perhaps be called "12 Stories of the Subnatural." Six deal with the malevolent influence of certain places or certain items connected with devil worship. The others are variants on the theme of the psychic infection left by suicides that forces others to follow their example, or else the haunting hatred of a murdered person that irrupts in action against the living. They mingle what is feasible under natural, if unfamiliar, laws with what seems impractical fantasy, and though the publishers claim the author "is no mere shudder-merchant" one is left with the question as to why the stories were written. They evoke a flesh-creeping atmosphere—the characters are portrayed as at the mercy of the dark powers—but with no attempt on the author's part to understand the rationale or the power in man that is greater than evil. It may be argued that mere fiction is not for instruction but, since thought is a definite creative force, we should use care as to the images we feed upon. H. P. Blavatsky, one of the greatest of occultists, stated that the person with the evil eye did not necessarily have evil intentions, but might be someone simply addicted to witnessing or reading about sensational scenes, such as murders, executions, accidents, etc. We need to understand the occult side of nature, but dabbling in the demoniac atmosphere of psychism for the sake of a thrill may even induce too great a sensitivity to it.

E. W.

Peace of Mind. By JOSHUA LOTH LIEBMAN. (William Heinemann. Ltd., London. 8s. 6d.)

Peace of mind is the desideratum of every human being, even though very often, in the multiplicity of earthly interests, one grows oblivious of it. The author, a Rabbi of Temple Israel, Boston, believes, however, that if Religion were to take the help of Psychology peace of mind would become the way of life instead of only the end of life. He says:—

> Its insights can give to modern religion a new wisdom about the laws of individual and social health. The discoveries of the psychiatrist's clinic in the field of interpersonal relationships should inspire religion to stress new principles of human action, to sanction new approaches to the self, to society, and to the universe.

In other words, he claims Psychology—both dynamic and "depth"—can assist Religion in becoming a more operative and integrating influence in the life of the individual than it is at present. He holds that Psychology's technique of release—"verbalization and sublimation"—as against the traditional method of repression (either by annihilation or evasion, undesirable and unethical) can clear up to a considerable extent the chaos and confusion created by the tangled skein of emotions, imaginations and inhibitions. The author is conscious of the limitations of Psychology, but all the same he seems to set much store by the Freudian "philosophy." For instance, he is inclined over and again to explain the adult's pattern of living, with all its problems, by tracing it more or less exclusively to childhood frustrations and fears.

What, however, of the Law of Karma? Its influence in shaping the contours and contents of an individual's life cannot be denied. In fact, it alone can rationally reveal "the hidden hand."

The book is, indeed, characterized by common-sense and the charm of practicality. As such, it will be found helpful to all who are intent on self-knowledge in the maelstrom of modern machine-made life. The Rabbi leads the pilgrim to the antechamber of the Hall of Silence but not inside, where the Voice of the Silence might be heard.

G. M.

Knowledge and the Good in Plato's Republic. By H. W. B. JOSEPH. (Oxford University Press, London. Rs. 5/-)

This small book published in the series of the Oxford Classical and Philosophical Monographs, is a useful addition to the literature on Plato's philosophy. It consists of a course of lectures on the subject by the author at Oxford University, published in the same lecture form by the editor, H. L. A. Hart, who, however, divides the lectures into six chapters, choosing an appropriate title for each. The book deals mainly with the nature of the Good and its relation to knowledge. It is not possible to discuss the author's interpretations in a short review, for the treatment is technical and scholarly. But a careful reading will very much benefit the students of Plato's thought. The author's analysis of the similes of the sun, the line and the cave are particularly interesting and instructive.

P. T. RAJU

Negroes in Britain: A Study of Racial Relations in English Society. By K. L. LITTLE. (Kegan Paul, Trench, Trubner and Co., Ltd., London. 25s.)

This much at least must be said of the English,—they are no doubt a well-mannered nation. They realise it is not polite to lynch. The English attitude is more dignified—condescending in its kindness, patronizing in its tolerance. The English are prepared to overlook what they regard as this great tragedy of human nature, and even to extend an occasional hand of welcome, so long as everything is done with reason and discretion. Beneath a suave exterior there is always the feeling that men are classified by nature into those who are white and those who are coloured. There is also a deep-rooted conviction that of the two the white races are in every respect superior, and against such a conviction, which is almost a faith, the coloured man finds it futile to argue.[1]

Dr. Little, being English, is still prepared to argue and his book, *Negroes in Britain*, should be read by all those polite Englishmen and women, there must still be many thousands of them, who remain blandly unaware that any deep colour prejudice exists in their society and are so pained at the "ingratitude" of coloured people in resenting it so bitterly. A Cambridge anthropologist now on the staff of the London School of Economics, he has presented us in this book with two studies of very different scope. The first—which takes up the first 164 pages—is a sociological monogr aph on a particular and very specialised community of Coloured seamen in Cardiff and is based on field work undertaken by himself and his wife during the early years of the last war. The remaining 120 pages consist of a general study of English-Negro race relations in Britain and is based mainly on the author's reading and his personal contacts with students and other Africans of higher income and education. It is a pity that this order could not have been reversed, for the main value of the book to the average reader lies in this second half and before he reaches it his interest will have been dulled by the special study of the Cardiff community which, though infinitely more readable than most sociological monographs, must necessarily remain "caviare to the general."

It is to be hoped that the author will have opportunity to revisit the Cardiff dock area and to expand his study of the Adamsdown and South Wards. The time at his disposal was manifestly only sufficient for him to outline the setting and one would like to see it followed by a study of a control group of adjacent white seafaring communities —British, Spanish or Maltese, and by a more intensive examination of the three main subdivisions of the Coloured community. We are told that it divides into Moslems, West Indians and Africans and that the Moslem section is comprised of "Arabs mostly from Aden, and a fairly substantial number of Somalis, Indians, Egyptians and Malays." Dr. Little's interests and contacts were mainly with the Negro groups and one would have liked to know more of the Moslem. Whether, for example, the younger Mulatto generation of Moslems were retaining the separate cultural identities of their fathers, or becoming more closely united with the Negroids. The culture of the West Indians and West Africans was predominantly British and only local white racial and economic antag-

[1] Quoted by Dr. Little from "The Colour Bar in Britain." By D. F. KARAKA. (*Spectator*, 1934)

onism prevented their absorption. Dr. Little has written a stimulating and useful book and one that can be read with advantage by both Negro and White.

G. I. JONES

The Free Society. By JOHN MIDDLETON MURRY. (Andrew Dakers, Ltd., London. 12s. 6*d.*)

The author ardently believes that the primary requisite for human existence is freedom, for where a man is not free to think or act for himself, there can be no knowledge or morality. As against this, he holds that Communism is the greatest menace to freedom, Communism being based on a materialistic philosophy which regards man's will as nothing and economic forces as everything in bringing about social change. Consequently, the freedom of the individual—his reason or his conscience—is not respected under Communism, and he is made to submit to whatever is necessary, be it moral or immoral, to achieve the Communist goal. Similarly between nations, Communism, as represented by Soviet Russia, is not prepared to go by the majority vote, which is the only democratic and rational way of settling international disputes. Consequently, the rule of reason and of conscience has to be put aside in favour of the rule of might or war, which is destructive of freedom.

Our author, therefore, urges that the duty of all who cherish freedom is to combine to defeat Russia once and for ever. Even pacifists he argues, should join in such a war—the last of all wars—in order to establish the principle of majority vote, by which alone international disputes can be settled peacefully.

Moreover, he analyses the structure of the free society which he wishes to see established, and indicates its purpose and its character. It will, according to him, draw its inspiration from the essential teachings of Christianity and be nothing short of the Kingdom of God, where love of one's neighbour and respect for his wishes will prevail.

There is much in the book that is thought-provoking, but also much that is highly controversial. The author's attitude to Marxism and to Soviet Russia seems to us far from fair. May it not be that if Russia today will not abide by the majority vote of the United Nations, it is owing to the power-politics and selfishness of Big Powers like Britain and America? May it also not be that Russia believes that the Security Council as at present constituted is not capable of meting out even-handed justice? To us in India, the author's assumption that freedom and democracy are entirely on the side of Britain and America, and that there is nothing but tyranny on the side of any nation that opposes them, is not convincing. Nor can we who have lived under the influence of Mahatma Gandhi believe that war can ever abolish war. If Russia opposes the free society of the author's dreams, the best way, we feel, of establishing it is nevertheless to practise the ideal oneself and to appeal to the reason and conscience of one's opponent. How can the freedom of man be established by suppressing Russia's freedom to independent thought and action? It is tragic that in spite of the horrors of war and its proved utter futility to establish peace, Western thinkers of the eminence of the author should still preach war. They do not seem yet to have learnt the elementary lesson that wrong means cannot lead to a right end.

BHARATAN KUMARAPPA

Indian Art: Essays. By H. G. RAWLINSON, K. B. CORDINGTON, J. V. S. WILKINSON, and J. IRWIN. Edited by SIR RICHARD WINSTEDT. Illustrated. (Faber and Faber Ltd., London. 7*s.* 6*d.*)

We welcome this unbiased and balanced survey of Indian Art, by a group of British experts—issued as a general introduction for visitors to the comprehensive exhibition held in London last winter under the auspices of the Royal Academy. In many ways this unpretentious but very useful guide stands as a significant landmark in the sorrowful history of English appreciation of Indian culture and civilisation. As a parallel to the black record of Britain's political relations with India, English writers for more than a century had systematically vilified and defamed Indian art and denied any æsthetic merits to the most valuable revelation of Indian culture. British civilians, scientists and archæologists had opportunities to study Indian art which at one time were denied to Indians themselves. Yet the reactions of English connoisseurs have been singularly unhappy to the merits of a system of art to which German and French *cognoscenti* have responded with acute sympathy and accurate understanding.

The authors felt that on this occasion an explanation was due for English inability to appraise the beauties of Indian art, and some apologies have been offered in these pages. Ruskin's tirade against Indian art and Sir George Birdwood's insult to the Buddha-Image may be explained, but Vincent Smith's perversity (1911), even after the admirable presentations of Havell and Coomaraswamy (1908) cannot be defended on any ground of political prejudice or æsthetic myopia. But the careful and the most comprehensive exhibition planned by a group of British enthusiasts at the end of British political domination has opened the way to real British understanding of Indian art, and great credit is due to the authors of this admirable handbook, who collaborated in the project with so much knowledge and sympathy.

It is unfortunate that it was not possible to produce such a magnificent survey as Dr. A. U. Pope devoted to the exhibition of Persian art a few years ago. But, within the severe limits of a modest guide, the authors have admirably set forth the main outline of the history of Indian art—to which Rawlinson has provided an accurate cultural and political background.

The guide is divided into three sections: Sculpture, Painting and the Minor Arts, the last essays, setting forth the problems of Indian handicrafts with great judgment and sympathy, being the best.

Minor exceptions can be taken, here and there, without detracting from the intrinsic merit of this admirable survey. The authors repeat the popular belief that Indian Art attained a "classical" refinement and the acme of its perfection during the Gupta period. The statement may, perhaps, be true in respect of painting, but can hardly apply to architecture and sculpture. The latter attained its highest level in the Post-Gupta Art of the Pallavas and the Rastrakutas, and the Pre-Gupta reliefs of Amaravati. The authors are reluctant to accord high merits to Guzerati painting, perhaps

scared away by its peculiar conventions. A regrettable error occurs on page 148, where it is suggested that the great leader of modern Indian painting is no longer in the land of the living. The report may be due to the fact that his works were not represented in the Modern Art Section of the exhibition. We have no hesitation in recommending this excellent guide as a permanent contribution to a popular study of Indian Art.

O. C. GANGOLY

Ethics of the Great Religions: With Some Account of Their Origins, Scriptures and Practices. By E. ROYSTON PIKE. (C. A. Watts and Co., Ltd., London, E. C. 4. 15*s.*); *Behold the Spirit: A Study in the Necessity of Mystical Religion.* By Alan W. Watts. (John Murray, Albemarle St., London, W. 1. 12*s.* 6*d.*)

It would be difficult to find two books in the religious field more opposite in their approach. The broad, superficial and sometimes prejudiced survey of the ethical teachings of the great religions is in striking contrast to the mystical intuitions of Mr. Watts.

Mr. Pike leans heavily upon secondary sources, not all of the most reliable, and his treatment of the great religions is very uneven. He is as obviously sympathetic to Buddhism and Confucianism as he is prejudiced against Hinduism and Judaism. For the ethics of Hinduism he might better have consulted the *Gita* and the *Kural* and Gandhiji than Katherine Mayo and Sir George MacMunn. Reincarnation and Karma are admitted powerful supports to practical morality, but the centrality of the concept of Dharma in Hindu thought is a strange omission in a book on ethics.

Much of *Behold the Spirit* is enriching and offers practical help for the realisation of union with Deity. Mr. Watts appreciates "the immense insight of Mahayana Buddhism and of Sankhara's Advaita Vedanta" but, for all the breadth of his sympathies, his tolerance of departure from ritual conformity, and his blame of the Church for its failure to focus attention on "the *presence* of God," yet he holds "the basic doctrines of Catholicism...essential to reason and sanity." He offers us the concept of God as pure Life and then makes him a Being above Law! On balance more rewarding than exasperating, this is an interesting book that might have been a great one.

E. M. H.

We are requested to give publicity to the following:—

"Sincere collaborators required to assist in Telepathic experiments and research into psychical phenomena. International experiment. Write: Sec. F. A. Newman, L.Sc. Park Gate, Park Road, Camberley, Surrey, England."

CORRESPONDENCE

"THE HUMAN RACE"

In the March 1948 issue of THE ARYAN PATH I found on pp. 121-2 a review by R. Naga Raja Sarma of my book *The Human Race.*

Mr. Sarma considers some of the "philosophical facts" contained in my book as very familiar and others very elementary to students of Indian systems. To date, I have considered myself not uninformed about Indian systems. Since, however, the reviewer calls my analysis of "Non-Expression-Ripe" and "Expression-Ripe" "a faint picture of the celebrated Nyaya-Vaiseshika difference between *Nirvikalpaka* and *Sa-vikalpaka,*" I begin to doubt whether I am not wrong in my assumption that I am informed about Indian systems. Yet, I ask myself what my analysis of the two terms in my book should have to do with the two terms of the Nyaya-Vaiseshika and I find only a negative answer. *Nirvikalpaka* (samadhi) is a state of perfect junction of the knower and the known. "I am Brahman." All frontiers due to space, time, causality have vanished. *Sa-vikalpaka* (samadhi) is a state of the inner person in which God is visualised in a spiritual way, but knower and known are still differentiated. The way seems to go—at least in some cases—over the *Sa-vikalpaka* to *Nirvikalpaka.* If there were any similarity between those two conditions and the "Non-Expression Ripe" and "Expression Ripe," this similarity would essentially be destroyed by the fact (explained in my book) that the "Non-Expression Ripe" is the basis from which the "Expression-Ripe" develops. Furthermore, the difference is characterised by the "Western" attitude of paying attention to the sensual impressions and their derivations—and that is exactly making the "Non-Expression-Ripe" "Expression-ripe"—while the Nirvikalpaka is the aim of the Nyaya-Vaiseshika system. I must restrict myself to these few remarks about the one point of Mr. Sarma's review, hoping that he may revise his opinion about this part of my book. That my "two different kinds of time" are "philosophically unsustainable," as the reviewer says, would in my opinion really deserve an attempt on the reviewer's part to explain why it is philosophically unsustainable to differentiate logically between becoming (the flowing time) and being (the resting time-point). Mr. Sarma also states that "philosophic endeavour must degenerate into the mere pursuit of a will-o'-the-wisp" should my opinion be right, that on earth the human being cannot find any other external Truth than the congenital knowledge of the infinite and of God. The reviewer seems to forget that there is nothing "truer" or "less true" but only either true or false. And what has been considered true has so frequently proved to be false that one could easily call the "sensual" search for external truth a pursuit of a will-o'-the-wisp. The universe is infinite, therefore more and more "parts" of it will be known to the mind—but never the whole universe; and it is most probable that new "parts" reaching the mind will force it to revise its "true" knowledge.

May I express also in this letter my sincere gratitude to Mr. Sarma for his general benevolent attitude toward my book.

EMIL FROESCHELS

New York City.

ENDS AND SAYINGS

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

The obsession with "practical" education which India shares with the United States is well dealt with by one of the leading American educators, Chancellor Robert Maynard Hutchins of the University of Chicago, whose address delivered last year, "The Education We Need," is published as a supplement to his University's *Round Table* for 9th May 1948. He declares that "the best practical education is the most theoretical one." Practical methods and affairs are changing from day to day.

> It is principles, and everlastingly principles, not data, not facts, not helpful hints, but principles which the rising generation requires if it is to find its way through the mazes of tomorrow.

The continuance of education into adult years is of vital importance to the survival of civilisation because "the kind of things we need most to understand today are those which only adults can fully grasp...the ends of human life, the purposes of organized society, and the means of reconciling freedom and order."

The American educational system, he declares,—and the statement holds as true for the Indian—"mirrors the chaos of the modern world."

> While science and technology, which deal only with goods in the material order, are flourishing as never before, liberal education, philosophy, history and theology, through which we might learn to guide our lives, are undergoing a slow but remorseless decay.

The needed universal education, the only education, he declares, through which "we may hope to raise ourselves by our own bootstraps into a different spiritual world," is

> the kind which places a sound character and a trained intelligence above all other aims and which helps the citizen to work out for himself a set of principles by which he may live. Only by such a set of principles rationally arrived at and firmly held, can the democratic man hope to be more than a transitory phenomenon lost in the confusion of a darkening world.

In his thoughtful brochure *After Gandhiji: Our Problems*, Shri K. S. Venkataramani urges a governmental pattern in harmony with India's tradition and ideals. Well-balanced and conscientious as he finds the Draft Constitution, he regrets its being based so largely on the Constitution of other countries. While recognising the need for a strong centre which the Draft Constitution provides, he would have a decentralised political and economic set-up, with autonomous villages or groups of villages as the base-bricks of the structure of the State. His adult franchise would be limited to the local needs of the rural unit, the election of the Panchayat, a referendum on a specific issue, etc., the Panchayatdars forming the electoral college in their district for the election of State and Central officers. It is rather disheartening that he considers necessary "till Indian citizenship rises to a far higher

level " the control and government of every Panchayat and rural unit by a Rural Officer recruited to this special administrative service and having the power to override the Panchayat's decisions for stated reasons. However disheartening, it is a very necessary precaution at the present stage.

Some of Shri Venkataramani's proposals will be found debatable. Thus his insistence on a single-party system, contrary to democratic practice as conceived in the West, may not be relished but there is a great deal to be said in favour of one party, though the time may not be yet. We are in the day of beginnings and any party in power needs and should welcome the opposition but implicit in such welcome is the seed of the one-party idea. Again, many will be in sympathy with his proposition that " the individual and his unfettered growth " are " as sacred as economic democracy. "

Indian Socialism based on Dharma could solve the problem on a higher basis and give a political and economic pattern of life both to the U. S. A. and Russia, solving the tangled contradictions which result in global wars. India's supreme message is this and it is implicit in all the travails of her renaissance.

In *My Ashram Plan for Rural Uplift.* Shri K. S. Venkataramani outlines a comprehensive scheme for the conservation and rehabilitation of the declining Indian village as a special feature of Indian culture. He envisages the grouping of seven to fifteen villages in a compact area, with a population aggregating 5,000 to 10,000, for a many-sided, carefully co-ordinated attack on a problem of major importance and urgency. His programme includes the almost simultaneous starting of an elementary school, an industrial section for handicrafts and the supplying of rural needs, an agricultural demonstration farm, a co-operative dairy, a dispensary and a multi-purpose co-operative society, the whole to be controlled and guided by an elected Panchayat under a trained Rural Officer.

The history of the co-operative movement in India has brought out forcibly the futility of a largely one-sided approach to the village problem. The villager needs more than credit, however carefully controlled, for his economic rehabilitation, and the growing demand for multi-purpose societies reflects the general recognition of that fact today. Shri Venkataramani's scheme merits careful analysis by those who are guiding the destinies of formal co-operation in India.

The importance is obvious of developing the economic, social and cultural possibilities of the Indian village, which at its best represents what Shri Venkataramani justifiably regards as " the base unit of civilised life, " " the ideal social, economic and political pattern " and " the finest instrument for the evolution of man. " It is necessary that the economic lot of the villager be raised, but the greatest care will be necessary in the process lest for the traditional values of " plain living and high thinking " for which the village stands, be substituted the sorry modern spirit of acquisitiveness and competition and unrest.

The dangers of separatism and inflation are painted by Mr. Manu Subedar in the June-July issue of *Indian Parliament* (Bombay). He warns of the menace that lurks behind the increasing issue of notes and the unjustified

steady rise in prices, and calls for a deliberate and careful management of currency, exchange and finance lest the Indian rupee follow the spectacular fall of the Chinese dollar, with disastrous consequences to the already poor.

The distinguished financier and patriot feels no less strongly the threat to national unity of the agitation for linguistic provinces, an agitation which he characterises as "futile and harmful." His radical proposal for dividing the country for administrative purposes into fifty or sixty Divisions, each comprising three to five districts, with Chief Commissioners responsible to the Central Government, may by some be thought too radical, but thoughtful people must agree with Shri Subedar's contention that "sectional thought is fatal to India."

In his striking article "Wanted—An Anti-Communal League," published in our pages in January 1940, Shri Subedar declared that "divided, we can only produce a feeble copy of the West. United, we can make a valuable contribution to human life and institutions." Others could say as he said there:—

> It hurts me to see the human mass in India broken up or divided into communities and sections, as much as it would pain me to see someone whom I loved being cut up into small pieces.

In this article in *The Indian Parliament* he exclaims: "If everybody will be a provincial, who will be the Indian?"

The Hon. Mr. M. C. Chagla, Chief Justice of the Bombay High Court, referred impressively, in his address at the Silver Jubilee Celebrations of the Indian Law Society of Poona on July 11th, to the "age-long conflict between the security of the State and the liberty of the subject." India's freedom had been achieved largely by a peaceful revolution, but any revolution had the tendency of creating a dictatorship. Justice Chagla added that those in power wished to achieve things, and as quickly as possible, and democratic processes were slow. In the zeal for liberty in the abstract, the liberty of the individual was sometimes forgotten. Hence the importance of the judiciary in pointing out to the executive branch of the Government where lay its rightful domain.

> The democratic nature of the State was not to be judged so much from the influence and the power that the popular executive wielded, as from the independence of the judges and the respect in which they were held. The rule of law could prevail only if the judiciary fearlessly compelled the executive to function within the bounds of law.

Of interest also in his speech, in connection with the present language controversy in India, is Mr. Justice Chagla's view that, natural and commendable as was the desire to substitute the national language for English, "it must be a language which had the same unifying force that English had and still has throughout the country," a condition which, it seems to us obvious, has not yet been met. He warned that

> any attempt to substitute the different regional languages in place of English would result only in judicial chaos. The bond that connected the different High Courts would be snapped.

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. XIX OCTOBER 1948 No. 10

GREAT IDEAS

[India passed through a great experience. By the gaining of political power almost immediately followed by the assassination of Gandhiji the country passed through events whose inner and psychological meaning is not yet clear to the mass mind, perhaps not even to the minds of many leaders, educators and publicists. Real Freedom implicit in Democracy founded upon moral principles and Universal Brotherhood is yet to be secured. The country should not be allowed to forget the goal while it is undergoing the ill effects of the partition which has overtaken it. This month, on the 2nd, is Gandhiji's Birthday and so we give appropriate quotations of his ideas on the subjects of Freedom and Democracy.—ED.]

It is my certain conviction that no man loses his freedom except through his own weakness.

Man has to thank himself for his dependence. He can be independent as soon as he wills it.

In matters of conscience the Law of Majority has no place.

Swaraj will be an absurdity if individuals have to surrender their judgment to the majority.

I do want to think in terms of the whole world. My patriotism includes the good of mankind in general.

The very essence of democracy is that every person represents all the varied interests which compose the nation.

We must train these masses of men who have a heart of gold, who feel for the country, who want to be taught and led. But a few intelligent, sincere workers are needed, and the whole nation can be organized to act intelligently and democracy can be evolved out of mobocracy.

THE SPIRIT OF ISLAMIC CULTURE

[One of the most significant addresses delivered in connection with the Fifteenth Anniversary Celebrations held jointly at Bombay by the P. E. N. All-India Centre and the Islamic Research Association from April 28th to May 1st, 1948, was that of **Mr. K. G. Saiyidain,** Educational Adviser to the Government of Bombay and the author of the recently published book, *Education for International Understanding*, which address we are publishing in two successive issues.

The teachings of all the world's great Prophets will be searched in vain for sanction of fanaticism and intolerance, and they are all unanimous in their insistence upon man's duty towards his fellow-men, as Mr. Saiyidain has well brought out in this address. The special thesis which he is convincingly defending here, however, is the tolerant spirit of the Prophet of Islam and of those faithful to his teachings, as also the stress which he and they have laid upon the good life and on social justice.—ED.]

I.—ISLAM STANDS FOR TOLERANCE

I welcome greatly the privilege of addressing this distinguished and select gathering on certain aspects of the "Spirit of Islamic Culture" and its significance for the present age. In a world overhung by the menace of a war of total destruction and in a country which has just had a blood bath of communal frenzy, it might perhaps seem somewhat strange to meet for a discussion of literary or cultural values for which organizations like the P. E. N. and the Islamic Research Association stand. I know of many people who are so obsessed with the national and the international tragedy that has overtaken this generation that they regard cultural issues as secondary. The Atom Bomb, they argue, will make short work of everything and when fanaticism is unleashed, all cultural values—Hindu, Muslim, Christian—will be trampled into the dust. So why should we play the flute when Rome is burning?

It may be worth while to ponder over this point of view for a few minutes. It really raises the fundamental question: What are the most important, the most significant things in life? In assessing the value of the numerous activities which claim our attention and loyalty, what criterion shall we adopt? Is it right and wise to occupy ourselves with art and literature, with social and ethical values and with the "world of the mind" when war may be lurking round the next corner? Or should we put them into cold storage for the time being and concentrate exclusively on political and military manœuvrings and what are superiorly called "practical affairs"? If we accept the latter alternative, what does it imply? It means that when danger threatens

we must throw overboard all that makes life gracious and meaningful, all that invests it with truth, beauty and goodness, all that raises man above the brutish level from which he has so slowly and painfully emerged. That would surely be taking a topsy-turvy view of things!

What is our objective in building up a free and powerful nation but to create conditions in which the creative spirit of man can go adventuring in its ceaseless quest for knowledge, for beauty and for the gifts of the "good life"? And the real story of man—as distinguished from the so-called history that clutters our text-books—is to be found, not in the record of battles fought and political wranglings attempted, but in the endless striving of men and women—now as lone workers, now co-operatively—towards greater perfection in arts and crafts, science and philosophy, literature and poetry and in the adjustment of social relationships.

I am not belittling the rôles of economic and political effort; I concede readily the claim that no abiding system of culture and ethics can be built up except within the framework, and upon the foundations, of reasonable material conditions and standards of life. But it is necessary for us who labour, however obscurely, in the world of the mind to place first things first—first not in order of time but in order of significance—and to reassert the primacy of cultural and spiritual values in life.

I am reminded of the remark made by an Oxford Professor about thirty years ago—during the first world war—when a military dignitary asked him rather superciliously, "And what have you been doing, Professor, for your country, while this war has been going on?"

He quietly replied, "Oh, nothing very much! I only help create the culture which you think you are fighting to preserve!"

We need not, therefore, be apologetic if we give our time and thought to these values for it is only through their proper appraisal and appreciation and through their quickening into a living and motivating force that the world can be eventually redeemed. Those who believe that the present world crisis is a purely political and economic crisis are blind or short-sighted; it is at bottom a spiritual crisis, a battle of values. Its scope and intensity may be new and unprecedented but, in one form or another, the battle has always been going on. The history of the world is a continuous, uninterrupted tug-of-war between the forces of peaceful creation and destruction, between goodwill and ill-will, between humanism and narrow separatism, between social justice and group tyranny. And it should not be hard to accept that any movement, religious or cultural or scientific, that tends to reinforce the creative and humanistic tradition is a contribution to the good of mankind. The P. E. N. and the I. R. A. are celebrating this joint anniversary because they believe

that, in their special fields, they are serving this purpose.

This is, however, a plea for the sympathetic study and active pursuit of all cultural values, while today I am concerned primarily with the values of Muslim Culture, *i. e.*, culture as it has developed under the impulse and inspiration of Islam during the last fourteen centuries. Why is it important for us, for *all* Indians irrespective of their religious affiliations—and for other peoples also, for that matter—to study this culture? One can think of a variety of reasons but I shall refer to only two of them.

In the first place, the world has become one in a sense in which it was never one before and this is true in spite of the acute and dangerous conflicts and differences which characterize the international scene. In fact, they are dangerous precisely because the world has become so closely knit together that whatever enriches or imperils one part of it has a repercussion all along the front. And this interdependence is not only industrial and technical but also cultural and intellectual; ideas move even quicker than men and materials. In such a world, ignorance of one another's culture is not only foolish and ill-mannered but fraught with great danger. Nations and communities cannot afford to build their insulated "ivory towers" where they might cultivate their cultural characteristics ignoring their relationship and interaction with other cultures.

In this cultural give-and-take, Islamic culture has much of great value to give and much to take from other contemporary cultures. If it turns away from this enriching contact and, contrary to its genius, follows a policy of isolation, it does so at the risk of losing its creative vigour and vitality. Secondly, so far as India is concerned, it has been for centuries the hospitable home of many cultures which have found their fusion and mutually enriching contact here. The most prominent of these have been the Dravidian Culture, the Aryan-Hindu Culture (with its Buddhist variation), the Muslim Culture (with its many tributary streams, Turkish, Persian and Moghul) and the Western culture brought in by the British.

The traditional genius of India has been one of large-hearted tolerance. It did not reject these cultural gifts from across the borders but welcomed them and assimilated many of their features into its own elastic and growing pattern. This applies not only to the Aryans, who also, it must be remembered, came from across the borders, and to the Muslims, who made this country their home and have been here for a thousand years, but even to the British who stayed here only as conquerors and whose close connection with India lasted barely 150 years. In spite of the hostile and unfavourable auspices under which the West established its contact with India, many Western influences have become permanently embedded in

our culture and civilization.

The contributions of the Muslim culture—I do not use the phrase "the contributions of the Muslims" because Muslim culture in India has not been built by the Muslims alone but represents a mighty co-operative effort in which many communities have willingly participated—are so many and so varied and they are so securely woven into the total pattern of Indian culture that they cannot be disentangled and removed without weakening and impoverishing the pattern. But I realize that, on account of recent political happenings in India, which strained inter-communal relations to the breaking point, there *is* a grave danger that efforts may be made to destroy this beautiful pattern. One can actually see many indications of this reactionary and obscurantist mentality which must be resisted and re-educated—not primarily in the interest of Muslims or Muslim culture but of India and Indian culture as a whole. When the wound of partition is still raw, one can understand —though one should not accept or excuse—this attitude but, if India is to be great culturally, it is essential that the historic continuity of her cultural tradition should not be broken. As Maulana Azad remarked in a recent Convocation Address:—

> It is possible that other nations may have to learn new lessons for broadening their outlook and for cultivating a spirit of tolerance. But so far as India is concerned, we can say with pride that it is the main trait of our ancient civilization and that we have been steeped in it for thousands of years. Here all faiths, all cultures, all modes of living were allowed to flourish and find their own salvation.

Shall we forgo this great legacy of tolerance and broad-mindedness in the twentieth century when it is needed much more urgently and desperately than ever before? With his unerring sense of what was just and right and his deep humanism, Mahatma Gandhi had realized this truth and was working with all the strength of his great personality to guard against this danger, pointing out over and over again that social, political and cultural narrowness spell disaster and ruin—both for the majority and the minorities.

And, of course, what applies to India applies equally emphatically to Pakistan. It can no more than India afford a policy of cultural isolation and exclusiveness or reject the gracious fruits of a thousand years' contact between Hindu and Muslim cultures. Apart from being reactionary, such a policy would be repugnant to the genius of Islam.

So far as India is concerned, I would venture to express the opinion that, because the population percentage of Muslims in the Indian Union has been reduced and their political influence is weaker, it is all the more necessary to study their cultural contributions—and those of Islamic culture generally—with appreciation and sympathy so that their values may not be swamped merely by the accident of their

being a political minority. Moreover, India has, as her good neighbours, many Muslim countries in the Near East and the Far East, with whom her relations have always been cordial, and the study of Islamic culture would be a connecting link with these countries also.

So much for the importance of the issues involved. Let me now turn to an analysis of a few important characteristics of Islamic culture which have a general or universal import. What impresses me as an outstanding characteristic of early Islamic culture—in an age which was dominated by narrow concepts of race and sect and class—is its refreshing spirit of tolerance and this is a fact in spite of the centuries-old propaganda carried on in ignorant or malicious quarters, to suggest that Islam has a narrow and dogmatic ideology and that it was imposed at the point of the sword. Perhaps it is the unhappy legacy of the days of the Crusades when Christianity and Islam confronted each other as the two most important proselytizing religions of the world—and propaganda was even then one of the great weapons of war!

It is amazing that even a distinguished scholar like Margoliouth and a standard work like the *Encyclopædia Britannica* make statements about Islam—and its great Prophet—which would be ludicrous if they were not tragic, *i.e.*, if they did not deepen the tragedy of misunderstandings and prejudices which make international concord so difficult today. To those who are interested in a fair appraisal of the teachings of Islam and cannot afford to read monumental books of older authorities, I would recommend the study of Iqbal's "Lectures on the Reconstruction of Religious Thought in Islam," of Maulana Azad's masterly introduction to his translation of the *Quran* and the writings of Dr. Bhagavan Das, Mahatma Gandhi and Pandit Sundarlal on the subject.

They will then find that Islamic culture derives its spirit of tolerance from the basic teachings of Islam, which takes an *evolutionary view of religion*. It does not maintain that it is the only true and revealed religion while other religions are nothing but so many heresies. It is a part of every Muslim's faith that every people and every age has had its prophets and its men of God who have showed the right path according to the needs of the times, reaffirming the basic truths taught by their predecessors, and carried the development of Religion a step further by relating it to contemporary needs and removing from it the dust of irrelevant accretions. The Prophet of Islam likewise crystallized and completed the great work done by the earlier prophets whom he taught his followers to hold in high esteem. How refreshingly different is this view from that which consigns the followers of all other religions to the outer darkness of hell!

It ensures the fullest freedom of belief and worship to persons of all

faiths for, according to the *Quran*, "there can be no compulsion in religion" and no creed or doctrine imposed by force can ever partake of the quality of religious experience. Islam makes it perfectly clear and reiterates it over and over again that spiritual peace and salvation are not the monopoly of any particular religious group but are open to all who have faith and lead right lives. I stress this point at some length to bring out the fact that tolerance, which is so essential for the peace and the sanity of the world today, is an *integral* part of Islam and no interpretation of its culture or ideology would be right which failed to take this into account.

There is no doubt that, taken as a whole, the history of Muslim peoples presents a gratifying record of *practical* as well as *intellectual* tolerance of other peoples and of their faith and culture. The intense religious fanaticism which characterized the Catholic Inquisition in Spain and flourished in Byzantium was conspicuously absent in Muslim countries, where Jews and Christians were, on the whole, treated fairly and carried on their cultural and religious pursuits unhindered. Intellectually, Islamic culture borrowed large-heartedly from Greek culture in its early stages, so much so that the Hellenian tradition, on which Western culture is based, did not come directly to the West from the Greeks but through the Muslims who had appropriated it from them, preserved it, added to it and then passed it on to Europe when it emerged from the "dark ages."

It is also a matter of common knowledge amongst Oriental scholars —as Mr. A. A. Fyzee has brought out in one of his valuable papers— that Islamic culture was not the creation of Muslims alone but was the result of the joint efforts of Muslims, Jews, Christians, and even freethinkers and that many races— Arabs, Syrians, Persians, Turks, Spaniards, Egyptians and Indians— contributed to it and bore aloft its torch. We find this cultural large-heartedness in many countries which came under Muslim sway, including India. Many people have heard only of Akbar or possibly of Dara Shikoh who patronized scholars of different faiths and cultural antecedents but they do not know that the tradition goes back to the Prophet himself who said: "Acquire knowledge, even though it may be in China," and "*Hikmat* (Wisdom) is the lost property of the *Momin* (the true believer); he is entitled to it wherever he may find it."

Thus were knocked down the geographical walls which had been allowed to rise up in the "world of the mind"—those obstinate, persistent and senseless walls which have reared their ugly heads over and over again in human history and given religion to languages, geography to science and narrow nationality to culture! The Nazis have not been the only sinners in this respect. We have all sinned to a greater or lesser degree and God

knows there is much in the history of *all* peoples which they would feign wipe out! Nor would it be true to say that Muslims have never, in practice, been guilty of religious narrowness or persecution. But I do submit, with a full sense of responsibility, that *fanaticism can find no sanction in Islam and that, wherever Muslims have been guilty of it, they have fallen from grace and sinned against the light that was in them.*

K. G. SAIYIDAIN

COMMUNALISM

India needs no arguments to convince her of the evils of communalism or of the disadvantages of separate electorates. But the objective and eminently unprejudiced study of "Self-Government and the Communal Problem" by Marjorie Nicholson in the Fabian Colonial Bureau's recent Research Pamphlet of that title will be of great value in several of the British Colonies. She writes:—

> The British Commonwealth will stand or fall on its handling of colour and race questions, and it can indeed make a contribution towards the solution of a problem which affects the peace of the world.

Miss Nicholson recognises Ireland and India as the countries where Britain most obviously failed in colonial policy, remarking that,

> given the diversity of Indian society and the historical traditions to which different groups succeeded, the first task of any government in India should have been to keep these differences below the surface, while using the whole weight of the governmental machine to assist and to develop constructive and unifying movements of every kind.

That the opposite policy was followed is now past history, though the sorry results remain, but it will be well if the lesson is learned and applied elsewhere. Miss Nicholson deplores communal electorates and favours a literacy franchise and a unifying social policy, objecting to the building of new communal schools at Government expense, but as between minority rights and unity she would sacrifice the former rather than risk disintegration. The minority community has the greatest stake in the maintenance of ordered government, as she points out.

Miss Nicholson's conclusions are particularly striking. Minorities, she holds, cannot find salvation through communal programmes, and "majorities cannot hope for peace unless they recognise that, while all men may be free and equal, all men cannot be the same." She closes with a statement by Gandhiji.

> In the midst of the clamour for sectional rights, it might do us all good if we occasionally pondered on the words of the wise and saintly old man whom Indians call the father of their nation: in reply to a request from the United Nations Educational, Scientific and Cultural Organisation for his views on human rights, Mahatma Gandhi stated simply: "I learned from my illiterate but wise mother that all rights to be deserved and preserved came from duty well done."

MYSTICISM IN SHELLEY

[The author of this interesting study of one of the most spiritually inclined of English poets is **A. M. D. Hughes, M.A.**, Emeritus Professor of English Language and Literature of the University of Birmingham. He is the author of *The Nascent Mind of Shelley* and the editor of a collection of some of Shelley's poems.

The month of August played an important part in the life of Shelley; he was born in 1792 on the 4th, he met a tragic death at sea and his shore-washed corpse was cremated on the 15th-16th of that month in 1822 near Via Reggio. —ED.]

To contemplate the world of all of us as a shadow of reality; to be persuaded, in a phrase of Shelley's, that "Death lends what Life must borrow," or that "here" is the currency, but "yonder" is the gold; or to aspire to "see God" not by taking thought, but in entrancements that seem to the knower to unite him with the known: this, it appears, is to be a mystic. And, if it be so, Shelley is not a mystic in the last degree, for he wanted "peace" and never attained to the windless summit of the Mount of Vision. But the mystical frame of mind, the metaphysical conceptions and the transcendent longings—these he had.

Recall the "Ode to Mont Blanc," written in the summer of 1816. Silent, inaccessible, lost in the sky are the mountain head and the head of the mountain stream. Loud, many-coloured, many-voiced are the wastes and chasms of ice and snow, the forests of pine, and the torrent in the ravine. In the path of the glacier man, beast and insect, herb and tree, vanish or die; but far away the torrent is now a river watering grass and glebe. Under the high recondite Cause, life and death, making and unmaking, have their eventual ways; but here on these white heights destruction lords it. In a description of the scene written to Peacock almost at the same time as the Ode, Shelley is reminded of "Buffon's sublime but gloomy theory" of the entire planet one day bound in ice, and imagines "Ahriman enthroned among these palaces of death and frost" and busy with the "first essays of his final usurpation." But the Ode is in another vein. Like Job, whose Book he loved well, the poet is humbled by the majesty before him and dares not "charge God with foolishness" or with weakness. As a great tragedy, disclosing "the unfathomable agencies of Nature," fills him with "an elevated calm,"[1] so on the slopes of Mont Blanc he assures his heart in face of a Power too great to be evil[2]:—

[1] "A Defence of Poetry."

[2] In l. 79 "But for such faith"—"simply by reason of it." The Boscombe MS. has "In such a faith."

Thou hast a voice, great Mountain, to repeal
Large codes of fraud and wrong....

Nor is that his only comfort. In the Essay "On Life," written, it seems, a little before this poem, he had discarded the dualism of mind and matter and taken from Berkeley what he calls "the intellectual system." Mont Blanc is the language of a mind, or rather the converse of minds, divine and human, conjoint authors of the great effects, each thereby a receiver and a giver. "All was as much our own," he writes, "as if we had been the creators of such impressions in the minds of others." Here, then, man has a sense of his greatness. For if the "silences and solitude" above the tumult were not tenanted, and if He who is there, the unmoved Mover, were not spiritual as man is, and spiritually known not this stupendous mountain only, but the frame and stuff of all experience would have failed to be.

...The secret Strength of things
Which governs thought, and to the infinite dome
Of Heaven is as a law inhabits thee!
And what were thou, and earth, and stars, and sea,
If to the human mind's imaginings
Silence and solitude were vacancy?

So far, however, Shelley's philosophy is short of its principal clause: namely, that the "secret Strength of things" is not Mind and Power only, but also Love. The righteousness of God is attested by the majesty of His works; His love by lovers' hearts And with this addition the creed runs mainly on Platonic lines. In a famous passage of the *Republic* Plato raises his Idea of the Good "beyond existence and beyond knowledge," being like the sun, that from its separate height causes both the world that we see and the power of seeing. (And it is characteristic of Shelley that, with no direct knowledge of the Neo-Platonists, or hardly any, he lays to heart just those sayings of their Master that pleased them best.) We read, further, in *Timaeus* and the *Laws* that "the Father and Creator, who is past finding out," made all things "fair and perfect" as with the stuff in hand He could, filled His creatures with souls, and ever cares for them, small or great. If, however, in reading the *Symposium* we anticipate the later dialogues, and put "spiritual" where Plato wrote "ideal," the conception of the divine disposer will give way to that of the world's desire. We know God, Plato tells us,[1] more easily on the side of His beauty, for there we know Him with the aid of sense, and with that aid to begin with He leads us up from the love of the natural loveliness to that of the moral and that of the divine, till the Blessed Vision seals the sum. Nay, the whole creation—Nature and man, the dæmons and the stars—looks upwards to its author and end, as He in love looks down. Many a passage in Shelley echoes these conceptions. On a glorious morning in the valley of the Serchio in 1821:—

[1] *Phædrus*, 250.

All rose to do the tasks He set to each
Who made us for His ends and not our own.

In "never-wearied love" He "wields the world," and from below and from above "sustains" and "kindles" it. And He is not the wielder only, but "the fire for which all thirst" and in which all are merged in one:—

...I know
That love makes all things equal: I have heard
By mine own heart this joyous truth averred:
The spirit of the worm beneath the sod
In love and worship blends itself with God.

But then his heart misgives him. Love is king; but the kingdom is fearfully assailed. He can say with Plotinus, and passionately say, that, if the temporal order be but an image of the eternal, it could hardly be a fairer; yet the "sad defeatures" will look through and sear the heart: not only the curses of society—the kings and priests and wealth and war—but the ills they engender deep in the souls of men to the "self-contempt" that is "bitterer to drink than blood." The Manichean theory has a room in his hospitable mind and he holds on to it unconscious of any gainsaying from other inmates.[1]

More and more under the weight of what he sees and suffers his mystical *desiderium* comes on. And in these varying moods he is again the Platonist; for the temper of the *Symposium* differs in the same way from that of the *Phaedo:* here the signature of beauty over the whole world and the ladder of beauty to "the heaven above the heavens;" there the imprisoned soul panting to escape from time. At this point, however, Plato's sterner or maturer note definitely sunders them. Ask Plato how we are to shun the evil and possess the good, and he answers: By our will and choice. We must stand to arms in this life at the posts assigned to us and await the due relief. Or, if we are to talk of escape, there is only one: "for to fly away is to be like God as far as that is possible, that is to be holy and just and wise." These truths none of the greater mystics overlook; but Shelley is one of the others whose bent it is to lose the individual and his will to a usurpation by the divine.

True, there is Prometheus in the front of his poetry, and his heroes in history are Socrates and Christ, types of the self-conqueror and the leader. But these few are the "intercessors," who for the rest of us "plead before God's throne," and alone, as it seems, come up to the full stature of a man. True also, he allows to each and all of us in the heart of our natures a citadel of the soul which the enemy may beleaguer, but can never take. This is "a soul within a soul," a piece of a perfect mind, "which describes a circle around its proper Paradise that pain and sorrow and evil dare

[1] It is definitely avowed in two of his longer confessions: *Revolt of Islam* I. xxv ff, and *Prometheus Unbound* II. iv. It is like a tenant-at-will, who may be at any time evicted, but never actually is.

not overleap";[1] a mirror of the best and purest things; the well-head of love and all it accomplishes in life and art. But this high faculty moves not of itself:—

We are not the masters of our own imaginations and moods of mental being. There is a Power by which we are surrounded, like the atmosphere in which some motionless lyre is suspended, which visits with its breath our silent chords at will. Our most imperial and stupendous qualities, those on which the majesty and the power of humanity is erected,...are the passive slaves of some higher and more omnipotent Power. This Power is God.[2]

And if he can insist that only the pure in heart see God, or in other words that the suspended lyre is resonant as we may look after it well or ill, yet as a rule he forgets the fellow worker and thinks rather of the "passive slave" of "grace." Look through his lyric and his fiction, and the rhythm of life, single or collective, is the same: dead oppression and joyous insurgency, as of the buds in spring that "leap from their detested trance"; "visitations of divinity," "storms of Omnipotence"; and the rapture from beyond ourselves: At last even the distinction of the "sacred few" and the much less sacred many is swept away in the beautiful idealism of his poetry, when the day of the Lord comes, and under the outpouring of His spirit all Nature is warm and kind, and all men's wills are levelled up in love, and evil flees from us like a once stifling dream. But even in that prospect, or some approximation to it, he is not at rest; for he does not always believe in it. "The redeemed of the Lord shall come to Sion with songs and everlasting joy on their heads": few hands since the Hebrew prophets have struck those glorious chords with a passion like Shelley's; and yet there is a difference. The Hebrews were to march to a real city on the plane of time; and Shelley, inheriting the Bible and embracing the Revelation, expected a great age here and soon. But then in moods of misgiving the Hellenist supervened, and the expectation thinned to a dream of a type of justice "laid up in some heavenly place," and lastly thinned away in the longing for "a world far from ours." As early as "Queen Mab" he had laid to heart Plato's famous picture of the estate of men as prisoners in a cave, watching on the wall before them the fire-cast shadows of substantial things, these things themselves nought but the imagery of real ideas; and more and more the vanity we live in burdens his verse, and death changes in it from the brother of ruin to the brother of sleep, from a darkness to a longed-for light, till "life" and "death" bear each the other's meaning. We wage unprofit-

[1] "On Love." The conception of this sinless nucleus is familiar to the Christian mystics, but Shelley did not know them. It is affirmed by Plotinus and denied by some of his followers (Inge, *Plotinus* I. 261-264). I suppose Shelley took it from passages in Plato like the account of the sea-god Glaucus in *Republic* X. 611.

[2] "On Christianity."

able strife in a world

Where nothing is, but all things seem,
And we the shadows of the dream.

We face a stage curtain dight with "unreal shapes," till death draws it away for the intelligible scene. Or —in the well-known lines—life is a dome of many-coloured glass, till death shatters it and the "white radiance of Eternity" purges the stains it cast. And in the radiance not the moral conflict only, but change and difference will pass away, and the One gather up the Many and "withdraw their being to its own." Of that absolute and blessed unity the foretaste and the pledge is love; love that even here and now can "blend the worm with God."

With an intellectual passion that would fain see "all things only one" how can a poet thrive whose province is the manifold? Byron advised him to be rid of his metaphysics. But the high distinction of the pen that wrote the "*Letter to Maria Gisborne* and "*The Boat on the Serchio*," and wrote also the cry of Prometheus as the divine love approaches—

Life of life thy lips enkindle—

is an increasing synthesis, in Browning's phrase, "of Power and Love in the abstract and Beauty and Good in the concrete." And if the integration be still in a measure to seek, and the nympholeptic melancholy his strongest note, yet even as "the knight of the shield of shadow and the lance of gossamere," he is a power among men. For poetry sustains and blesses by casting our emotions in its special beauty; and who but Shelley has written of the mystical hunger, surely the deepest among them, in words and tones so strangely beautiful and delicately true:—

Though the sound overpowers,
Sing again, with your dear voice revealing
A tone
Of some world far from ours,
Where music and moonlight and feeling
Are one.

A. M. D. HUGHES

BURNING OF SILVER

The report that the rapid expansion of compost production in India is planned under the recommendations of the Central Manure (Compost) Development Committee at its first meeting held recently at Nagpur is good news for the growing number who recognise the close connection between natural fertiliser and the health-protecting quality of the foods grown. The Committee's recommendation that legislation be introduced to compel municipalities to convert the whole of their refuse and night-soil into manure should be speedily implemented. The fact, however, that so large a proportion of the cow-dung produced is at present used for fuel raises a major problem which the Committee recognises. A sub-committee has been appointed to study the issues involved and to prepare a plan for suitable tree planting to provide the villagers with alternative fuel. What Mr. F. L. Brayne has well called "burning silver and gold" must stop, and the natural give and take between the kingdoms be restored, but the scheme must not outrun the provision of cheap and readily accessible fuel of less extravagant type.

RURAL DEVELOPMENT IN INDIA

AN ASPECT OF POST-WAR RECONSTRUCTION

[**Shri Prem Chand Lal,** who was for over thirteen years connected with Dr. Rabindranath Tagore's Sriniketan project for village service at Santiniketan and is now with the Teachers' Training College, Ajmer, writes here of highly important practical problems. Many of the solutions to which he points are sound, but we should lay a greater emphasis upon the cultural aspect. India's villagers, fortunately, are not poverty-stricken culturally as they are materially, but there is need of helping them as well as city-dwellers to wider sympathies and deeper insight, and to the broader vision that knowledge of the world's best thought and the highest cultural achievements of all peoples could bestow. This may not practically be conferable tomorrow or next day, but let us not forget it as an aim. Lighting the villager's home is a desideratum, certainly, but kindling the light of knowledge and of aspiration in his mind and heart is more important still.—ED.]

Almost every day one reads about planning for the industrial, educational, economic and political development of the country. To formulate and carry out these plans requires large sums of money and the services of the best brains of the country. The most difficult task will be to find suitable men to carry the schemes into practice. High academic qualifications are not the only requirement. These men must possess the necessary experience and have the right spirit, and the right attitude toward the people they are going to serve. If a man is to be of real help in rural development, he must not only be thoroughly acquainted with all branches of agriculture, but also genuinely sympathetic with the village people, understand their psychology, and go to them as a friend and well-wisher and not as an official. Nothing is more fatal to village improvement than the attitude with which our rural people have so far been approached by those in authority. A poor village teacher has not been able easily to approach the high educational authorities and when he has done so he has been made to feel completely insignificant in their presence. Even the chaprasis have not failed to insult him. Even high educational and co-operative officials have paid their visits to the villages with a retinue of petty officers and liveried chaprasis. The result has been that the poor villagers could not call up courage to approach these officials with their grievances and problems. What a difference in Yugoslavia where high officials of the Co-operatives took the writer to visit a number of villages. They had no paraphernalia with them. The party lunched at a farmer's

house and drank in a village café which was frequented by simple peasants. These felt perfectly at home with the officials; there was not a trace of superiority or inferiority on either side. As a result of such an attitude Yugoslavia has made great progress in co-operative work. In all our dealings, individual and national, what is needed is a change of attitude.

As one who has had some experience in rural development, I should like to outline the plan of work to be carried out in our villages.

There should be a Director who, in consultation with his colleagues, experts in their respective lines, would plan, guide and direct all the work. He should consider himself their captain and they in turn should loyally carry out his directions, filled with a genuine spirit of service and not working for their bread and butter only.

An effective programme of rural development should cover health, education, agriculture, rural industries, electrification of villages, village-planning, recreation, co-operatives and village roads.

I put health first for on it depends the welfare of the rural people. Their poverty is largely due to their poor health, and it in turn to their ignorance, so the problems of health and education must be attacked simultaneously. The health programme should be both curative and preventive.

Even in Indian cities the number of doctors is inadequate; in rural areas it is appallingly small. Millions die mainly because of want of medical aid. Even where there are District Board Dispensaries, many villages are lying absolutely untouched. To make medical aid available to every villager, the Rural Development Department ought to divide each district into units, and provide each with a medical van and an ambulance car, something like the Mobile Medical Unit of the army. A number of such vans and ambulances must have been released after the war, and more could be built on the same pattern for use in rural areas. Minor operations could be performed in these vans, which could bring the more serious cases to the nearest central hospital for expert treatment. Another branch of this unit should engage in preventive work, educating the people by means of lectures, demonstrations, cinemas and posters in how to avoid disease by following the laws of sanitation.

If the Government finds this scheme too expensive, the work can be run on co-operative lines. The work of Health Co-operatives has been very successful in the villages round Santiniketan, as part of the Rural Reconstruction programme of Sriniketan. Three or four villages form a unit which maintains a self-supporting dispensary, managed by their elected Panchayat. The income from admission fees, determined by the Panchayat, forms the capital fund of the dispensary. Each member contributes one and a half

maunds of paddy annually, and subscribes one anna monthly. Members get medicine from these dispensaries at cost, and non-members at the bazar rate

The scheme provides also that three such units shall form a Health Union, in which each Panchayat is represented by three elected members. For want of funds it has not been possible to provide fully equipped central hospitals serving a number of such Health Unions and treating the destitute free. The scheme, however, is sound and can be given effect in all provinces with necessary modifications to suit local conditions.

In India we have become accustomed to seeing appalling conditions of disease and poverty. Our rural population has first to be made healthy and provided with all the medical facilities which are theirs by right. They do not know their elementary rights. Those who are enlightened and privileged must fight their battle for them because in their well-being and prosperity lies the progress of the whole country.

Rural education must meet village requirements. The children of landless labourers will sooner or later drift into urban areas to improve their standard of living but, while not denying village boys the opportunity to enter professions other than farming, our aim should be to turn out better farmers and better craftsmen. Education should be given through the rural environment in such a way that the children may learn to appreciate and to enjoy village life, though it is not easy to make children appreciate village life as it exists today. Educationists in different countries and in different ages all seem to have one aim in common—the formation of character. For that we require as teachers men and women who themselves are of the highest character. Once a Headman told me why the children of his village did not go to school. When they went into the town, he said, they were always exploited by educated people. "No such education for our children," he concluded. We must admit that we, the city people, have not played fair with the villagers. Centuries of exploitation, especially of the rural masses, cannot be stopped in a day but, through proper education, village children can be taught self-respect and given the idea that citizenship involves not only rights but duties also. Meanwhile the city schools must teach their children the right attitude toward their less fortunate village brethren.

A problem which has assumed proportions unprecedented in our history is that of communalism. Its extirpation is a mighty task which has to be faced seriously. Communalism must be removed. With faith and determination it can be. The schools must attack the problem and teachers free from communal bias are the first prerequisite.

About the village curriculum I have written elsewhere. The need of our children, rural or urban, is

summed up in the following quotation :—

Greeting his pupils, the master asked: "What would you learn of me ?"

And the reply came : "How shall we care for our bodies ?" "How shall we rear our children ?" "How shall we work together ?" "How shall we live with our fellow-men ?" "How shall we play ?" "For what ends shall we live ?..."

And the teacher pondered these words, and sorrow was in his heart, for his own learning touched not these things.

Of these items the only one in which some sort of education is being given in some of our schools is health, but in a way that amoupts to little because importance is given not to what one practises, but to what one knows. It is surprising that the health of the village people is not as good as that of the townspeople, in spite of their living in the open air, and eating more wholesome food. The chief cause is their ignorance, which borders on superstition. This ignorance is responsible for a host of rural problems. Indian foods, while perhaps the tastiest in the world, are about the poorest as far as their food value is concerned. Simple, wholesome and cheap meals prepared according to scientific methods should be provided in the village schools and demonstrations given to the village women.

Agriculture is naturally very important in rural development. Every province has an Agricultural Department and in every District there are Agricultural and Veterinary Officers. There are Government Demonstration Farms also. Our farmers have not benefited to the extent that they ought to have, because of the manner in which the work is being carried out. I would abolish Demonstration Farms and get certain farmers to put in improved varieties of crops and grow them under expert supervision. The crops grown under such conditions must give a higher yield, and then other farmers will see for themselves how to get more out of their land. The Agriculture Department should furnish free soil analysis and crop advice. Cultivators should be induced to change their cropping system, and put a certain area into vegetables and fruit if conditions permit. Sufficient grazing ground should be provided for each village and every effort made to improve the local stock and the milk-supply and get the price fixed according to butter-fat content. In rural areas within easy reach of large towns Co-operative Milk Marketing Societies will save producers duplication of labour and expense and assure consumers a better quality of milk at a uniform price. Nowhere are the cultivators busy 365 days in the year. The best way to supplement their income is by following some cottage industry. These industries will vary from region to region according to local conditions. There will always be a demand for hand-made articles. The Indian craftsmen were once not only artisans but artists. They were patronised by kings, but they have

died out because their works got replaced by cheap machine-made articles. The few village weavers that follow their ancestral profession cannot compete with mill-made cloth without improved types of hand-looms and learning to produce cloth of fashionable designs. Experts should go round the villages giving demonstrations in all kinds of village industries. In some provinces this is being done under the Department of Industries with very good results. When a group of people have taken to these industries, arrangements should be made for supplying them with raw materials and for selling their finished products. But in no case should the profits be allowed to be eaten up by expensive machinery installations. If overhead expenses are too high, the State must give the necessary subsidy to encourage and protect the cottage industry.

Research is necessary in the various cottage industries. Old industries must be revived and improved and new ones introduced.

Successful rural development demands good roads in rural areas. Without them villagers cannot go about easily to purchase their requirements and market their produce; medical vans and ambulances cannot reach the villages; children cannot go to schools; the Agricultural and Co-operative officers cannot visit remote villages.

India's road mileage is extremely small as compared with that of economically more advanced countries. As brought out in the Tata Study, *Roads for India*, it is only 0.22 to the square mile as compared with 2.02 and 1.03 for Great Britain and the U.S.A., respectively. The roads in those countries, moreover, are motorable. If India's cart tracks, bridle-paths and fair-weather roads are not counted, India has only about .075 miles of year-round serviceable roads to the square mile.

India can be said to be living in darkness literally, especially in the country. Most of the people cannot afford light of any kind in their homes. They take their evening meals before it gets dark and go to sleep soon after.

Hydro-electric power schemes have benefited chiefly towns and cities, except for irrigation projects, and yet India is predominantly a rural country. These village people are also tax-payers. Why should they be denied the minimum amenities of life? Brighter homes in every respect should be the goal of rural development.

The houses in our villages are mostly mud huts; sometimes the whole construction is of crude thatch. In European countries animals are far better housed than many human beings are in India. Beside palatial buildings, human beings may be living in huts not fit for animals. Architects should interest themselves in planning model houses. Since most village houses are built of mud, they cost nothing except labour and a little for the thatched roof, therefore village planning can

be the more easily carried out.

Recreation enters little into the life of our village people. The moment the children begin to walk, work begins for them. A Westerner has observed that seriousness appears very early on the faces of Indian children.

Cinemas, the radio, the theatres, sports and games of all kinds are for townspeople only. Even a gramophone is hardly to be found in the villages. One can imagine how dull life there must be. The villages can be divided into recreational units and vans carrying cinema machines and radio sets can visit these villages at regular intervals. Discarded games materials from schools and colleges can be collected, mended and distributed among the villages. Other recreational activities can be introduced and high-school and college students interested in social service encouraged to visit neighbouring villages to teach the children games and to entertain the villagers with dramas and musical programmes. Scouting on such lines as those of the Seva Samiti would be not only interesting and beneficial to the village children but also of immense value to the villages. The Brati-Balaka Organisation as conducted by the Village Welfare Department at Sriniketan has achieved wonderful results in the villages around Sriniketan. Its numerous activities comprise physical exercises, including drill and sports, excursions and rallies; collecting varieties of paddy and other seeds, soils, etc., leaves of plants and herbs with a write-up of their medicinal and other properties; keeping kitchen-gardens; night-schools for those unable to attend day-school; and social service such as cleaning up of the villages, clearing tanks of weeds, fire fighting, help in relief work and collecting weekly for the needy each housewife's donation of rice.

The aim of Co-operation is to make small farmers their own middlemen by organising them on a co-operative basis to undertake various processes connected with their work. *'Co-operation is a spiritual movement which finds favourable conditions of growth in a people who have steadfastly fought to realise the ideal of equality.'* In India the Co-operative Movement can be successful only to the extent that we develop in our society a high ideal of social relationship and of proper economic adjustment, but it has an important rôle to play in rural development.

There are many other phases of rural life that also have to be provided for. But if there are the Will and the Heart, all those phases will be tackled and village life will become healthy, prosperous and worth living.

PREM CHAND LAL

THE CULTURE OF MAHARASHTRA

[**Prof. S. R. Sharma,** Professor of History at Fergusson College, Poona, and the author of several works in the related fields of history and culture, writes here of a sparkling facet of Indian culture, the culture of the Marathas of West Central India, whose inspired poet-saints moulded their people's character, broadened their outlook and paved the way for their military and political achievements.—ED.]

Now that India has come into her own it is more necessary than ever before to study the nature of our inheritance very carefully so that we may conserve what is best in it, and also in order to discover whatever may be best in other cultures for assimilation into our own. This is no longer a purely academic or theoretical question for the delectation of mere scholars, but a vital national problem as well as one of world reconstruction. In the history of the progress of humanity we have now reached a stage when we can no more live, or even think, in isolation. Indeed, thinking and living have become aspects of a single process, and the one cannot be separated from the other. If, for our daily bread, we can no longer depend only on our native *jwari* and *badri* but must necessarily supplement it with Australian wheat and American corn-flour, how can we help thinking at the same time of the world's food resources on which our very existence has to depend? Despite the materialism with which we are surrounded and the economic facts which dominate us, it is still true that man cannot live by bread alone: we have to think, therefore, not merely in terms of agriculture but also in terms of Culture.

It is a truism that Culture is both local and universal. We may correlate the two by reminding ourselves that human civilization is a mansion built by many hands, and that its cultural apartments, too, are numerous and varied. This variety makes for richness and not contradiction, conflict or paradox. That a plant has many branches, seemingly divergent, and leaves, flowers and fruits, separated one from another, does not make a living contradiction of its existence; even thorns may be a part of its vital synthesis. In the storm-swept and tempest-tossed wilderness of the world today, India might very well present an orderly garden, if we but tried to live up to the spirit of our great culture. THE ARYAN PATH is just the forum where many might come together to learn to understand and appreciate one another; it is the world's emporium for the exchange of the world's richest wares. The Aryan Path was the path of assimilation and synthesis, not of opposition and rejection. It seeks to bring, even now, what is apparently contradictory together for the sake of better understanding.

Indian culture is a product of Indian history. All the peoples and provinces of this great country have made it what it is. In this brief article we shall try to ascertain the contributions made by Maharashtra to its enrichment. It is needless to point out that, like all other constituents of our country and civilization, Maharashtra has many things in common with the rest, as well as certain things which may be considered distinctive. It is for us to remember the one without being forgetful of the other, because it has been the eternal quest of India to find Unity in the midst of diversity. The culture of Maharashtra with all its distinctive features is essentially *en rapport* with the spirit and trends of Indian culture taken as a whole. Popular impressions of Maratha history and culture may seem to contradict this characterization, inasmuch as Maratha history was a history of revolt and not submission. But a closer examination and acquaintance will show that what we have said is also true.

The character and outlook of a people are well reflected in their religious ideas and institutions, their literature and art, no less than by their political history. In order to appreciate the culture of Maharashtra, therefore, we have to look not only at the significance of its outer history but also into the inner and more intimate life of its people through the centuries. Before proceeding to do this, we might correct a popular misconception about the nature of Maratha history. The Marathas waged war against the Mughal Empire, not because it was Muslim but because it interfered with their independence. Shivaji's toleration of Islam has been acknowledged by the imperial historian Khafi Khan: he protected the *Quran*, Muslim places of worship and Muslim women; Muslims were also entertained in his services. He fought against Aurangzeb, but fraternized with the Sultans of Bijapur and Golkonda for the common defence of the Deccan. The Peshwas, too, co-operated with the Mughal emperors in their moments of crisis, and the latter looked to the Marathas whenever India was invaded by foreigners. Though Nadir Shah left before Baji Rao got news of his danger, the Marathas fell to fighting against Abdali in the defence of our common Motherland. In the great rising of 1857 the Hindus and Muslims made common cause under the joint leadership of the Mughals and the Marathas. The Maratha struggle was, therefore, political and not religious in the sense of opposition to Islam. It was certainly religious in the sense of standing out for religious liberty against aggressive interference from outside.

In the actual happenings too we find that religious and political currents got mixed and influenced each other. In order to protect religious liberty it was necessary to organize politically; and political organization could not be confined to mere administrative matters, but

in its national context and character also involved cultural sifting and reorganization. In fact, an intense cultural movement was the bedrock on which the Maratha political activity rested. From the thirteenth to the seventeenth centuries, it was also fundamentally a religious and social movement. Before its political leaders like Shivaji and his coadjutors and successors appeared on the scene to give it a permanent shape and direction, in the form of a Maratha Empire, its creative leadership was in the hands of the saints and singers of Maharashtra. These were as often drawn from the masses who were ignorant of politics as from the classes. But though they seemed to be preoccupied, almost obsessed, with religion in the earlier stages, in course of time they interpreted religion itself in terms of the living present rather than of a remote eternity. This was the most important contribution made by the Marathas to our national culture.

We are concerned here not with the individual lives of the saints, so much as with the Maratha movement as a whole. If the tree is to be judged by the fruits borne by it, the Marathas may be said to have begun with mysticism but ended in pragmatism. Though the sources of their inspiration were spiritual, their achievements were practical. Maharashtra Dharma it is not to be forgotten, culminated in Maratha Swarajya. The two aspects have been mostly studied as if they were two independent movements, whereas they were really one, and aspects of the same national resurgence. In this double achievement the work of the saints proved more enduring in its results than that of the politicians and the statesmen, thereby proving the truth of their teachings that things of the spirit are more important ultimately than things of the material world. Nevertheless, they inspired their people to intense, heroic and fruitful activity and not to a retiring passivity in the name of religion.

In this short article it is not possible to dwell at any length on all that might be said in support of this interpretation. We will give only a few illustrations. The first and the most essential service rendered to popular culture in Maharashtra by the saints was to use the language of the people as the vehicle of the highest thoughts. The Mahanubhavas had done this to a certain extent, but the most monumental work was achieved by Dnaneshwar who wrote his immortal *Bhavartha-Dipika*—popularly called the *Dnaneshwari*—in the Marathi dialect spoken in his time (*i. e.*, at the close of the thirteenth century). He could not have chosen a better work to comment upon than the *Bhagavad-Gita* which contains the quintessence of Indian philosophy. He did this in something like 10,000 *ovis* or verses which, like the *abhangas*, constitute a special feature of Marathi literature. To use a Marathi idiom, the result was that "sugar was added to milk"; such is the delicious effect of

reading the teachings of the *Gita* in the *Dnaneshwari*. Like the late Lokamanya Tilak—the most recent among the great Marathi commentators on the *Gita*—Dnaneshwar, too, laid stress on action.

Those that followed Dnaneshwar also composed in Marathi, thereby swelling the great stream of popular enlightenment into a mighty flood. Namdev, Ekanath, Tukaram and Ramdas may be mentioned as the most outstanding, though the number of the lesser lights is legion. They produced a symphony which is unique in several respects, together contributing to the great revival which bore Shivaji on its crest. From the point of view of purely political literature, Shivaji's time produced two important works, *viz.*, the *Rajavyavahara-kosha* and the *Adnapatra*, the former a dictionary of political terms and the latter a work on state-craft like Chanakya's *Arthashastra*, but more severely practical than theoretical. On the secular side, we may also state in passing, the Marathas produced a vast historical literature in their chronicles. They created the *povada* or popular ballad which is peculiar to Marathi and discharged a very effective rôle in spreading important news as well as inspiring the Marathas with martial ardour. Indeed, the spiritual and political spirit of Maharashtra may be said to have been sustained, respectively, by the *abhangas* and the *povadas* which were unique and powerful vehicles of popular instruction. Few other peoples can point to so many and such effective media for the dissemination of national ideas, sentiments, institutions, movements and culture as the Marathas.

In both respects—religious and political—the Maratha movement was a mass movement. There were in it people drawn from all ranks and classes. The saints included farmers, tailors, gardeners, petty traders, maid-servants, mahars and even prostitutes who had repented of their evil profession. The *bhajans*, *kirtans*, and pilgrimages *en masse* to Pandharpur and other holy places, produced a volume of national activity rarely met with in other parts of India. Reading about all this, one would imagine that the people were obsessed with religion and neglectful of the practical problems of this world. Yet, side by side with the tinkling of temple bells and bhajan-cymbals we witness the forging of arms and armour, strenuous activity in building forts—which stud the whole of Maharashtra even to this day—and the creation of a fleet of fighting and trading ships. These do not indicate that the people were preoccupied with mysticism and metaphysics to the exclusion of all other interests.

The saints and mystics of Maharashtra have been compared by competent critics to those of other lands, including Europe, and the parallels are both frequent and striking. One has even gone to the length of suggesting that Tukaram was influenced by Christianity. The existence of common ideas, expres-

sions and similes is an indicator of the universal elements in the Marathas' gospel and way of life. It shows that the saints and mystics of Maharashtra were members of a universal brotherhood. To that extent Maharashtra becomes an integral part of the spiritual world, which brooks no border or breed.

The spirit of synthesis is also displayed in Maharashtra in the creation of that splendid trinity of Dattatreya, composd of Brahma, Vishnu and Maheshwara, which is one of the favourite deities of this province. Hence the sectarianism which tore the people of other parts of India into warring factions found no foothold in Maharashtra. This may have been the result of the essential rationalism which characterized the teachings of most of the saints. These may have retained many features of orthodoxy in their daily rituals, but they were also iconoclastic in several other respects. Many of them demanded: What good are the stone-gods daubed with vermilion (*sendur*) who are unable to take care even of themselves when they are smashed by the Turks? They emphasized the spirit more than the dead form. They compared the man without spiritual vision to the peacock's colourful train which, while it displayed several eyes, was nevertheless without sight! They cared little for old conventions. Dnanadev was himself the son of a sanyasi who had returned to the householder's life and been excommunicated for it. Choka the mahar asked: "Is the sugarcane the less sweet because of its curved or crooked form?" Ekanath the Brahmin shocked orthodoxy by openly breaking the caste rules. Dattatreya was often represented as a Muslim *faqir!*

In short, the culture of Maharashtra was activistic without being unspiritual, religious without being sectarian, and popular without falling from the great heights attained by Hindu philosophers in all ages. With all its provincial distinctiveness it was Indian and therefore truly universal.

S. R. SHARMA

ANIMAL DAY

One of the marked features of our civilisation is thoughtlessness about animals, often leading to cruelty. It is good that for the last few years a special day is dedicated to our brothers —beasts, birds and reptiles—and its celebration on the 4th of October is planned by the World League against Vivisection and for the Protection of Animals.

NEW BOOKS AND OLD

EDUCATIONAL THEORY AND PRACTICE IN ANCIENT INDIA*

[Prof. Radhakumud Mookerji, who contributed to our May 1938 issue a penetrating essay on "Education in Ancient India," has developed the fascinating and important theme in a voluminous study recently published. In pursuance of our policy of bringing into suggestive juxtaposition, wherever possible, Eastern and Western reactions to a significant line of thought, we are presenting together here the formal review of this work prepared by **Prof. W. Stede** of London and the stenographic report of the oral review—naturally longer than Dr. Stede's and regrettably somewhat condensed to meet our space limitations—which was given by **Shri K. Guru Dutt,** Director of Food Supplies in Mysore State, before the Discussion Group of the Indian Institute of Culture at Basavangudi, Bangalore, on the 24th of June 1948.—ED.]

I

The author, well-known to all students of Indian History and Antiquities, well-versed in the tradition of his home-land and treating the subject with clear judgment and sympathetic understanding, presents us here with the ripe fruits of long studies. Historical orientation in the field of Education has hitherto been wanting, and the study of India's records of ancient education has been neglected. Professor Mookerji has rendered an inestimable service not only to the historian but to all who are looking to the achievements of India at the height of her cultural development as examples for their own present-day aspirations.

Education in the old days was a catholic and liberal affair which incorporated all modes of thought and was not restricted to particular philosophical sects, in spite of its religious colouring. This the author wishes to indicate by the subtitle "Brahmanical and Buddhist."

The outstanding merits of the book are too numerous to be dealt with in detail: we can mention only some characteristic features of general interest.

In the Brahmanical section Professor Mookerji deals with Vedic education, Sūtra and Śāstra literature and the six Schools of Philosophy, with a weighty chapter on Yoga (the "crown-jewel" of the systems and most important from the educational point of view), and education in the Epics. We hear with gratification that women took a considerable part in this field: there are ṛṣikās in the *Rigveda;* they are referred to in the Upanishads, and Brahmanic bhikṣunīs are mentioned in the *Rāmāyaṇa.* The author gives valuable information about centres of training (seats of sacrifice and courts of kings), of which in the Epic Age Ayodhyā (Oudh) was the most famous.

* *Ancient Indian Education (Brahmanical and Buddhist).* By RADHA KUMUD MOOKERJI, M. A., PH. D. (Macmillan and Co., Ltd., London. 42s.)

We are in full agreement with the statement in the Buddhist section that Buddhism is but a phase of Hinduism and the Buddha himself a product of the Brahmanic system. We acknowledge with the author the general indebtedness of Buddhism to Brahmanism, a fact which is also evident in the wonderful chapter, rich in yield, on the Jātakas, where we come across the two very famous seats of learning, Taxila and Benares. This is followed by a chapter on education in later centuries (5th-7th) as described by the Chinese Pilgrims, and the cultural intercourse between China and India is fully discussed and referred to again at the end of the book, with emphasis on India's credit in this respect. The concluding chapter deals with the fascinating subject of ancient Universities, among which Nālandā was the most renowned, followed by Mithilā and Nadia.

We are grateful to Professor Mookerji for this admirable work with its wealth of material, concisely and clearly presented, enriched by many beautiful plates and other illustrations, and (last, not least) supplemented by a copious and very useful Index.

W. STEDE

II

It was several years ago in Mysore, when I was a science student, that I came in contact with Dr. Radhakumud Mookerji, so I knew of him then, as well as later on. Even recently I have had occasion to read Dr. Radhakumud Mookerji's books. He is content to be almost obscure; he does not seek publicity. This is only one of his works. It is not one of his main lines, but is a side-line. That he should turn out a *magnum opus* on it of this size! It shows a wide acquaintance with all the sources. It is, indeed, our good fortune that, in the compass of one book, we have collected together here, practically from every source available, all the information about Indian education. It fills a great need in this field. I saw this book when I was in Delhi at the end of April and the beginning of May. I cast longing eyes on it. I inquired about the price, and I was told Rs. 33/-, so I fingered it, hesitating whether to buy or not to buy, and then I said, "If I am destined, it will come to me." And strangely, within a week of my return here, I was offered this book for review.

It is not a reading book, strictly speaking. It is a reference book. It contains almost everything regarding Indian education directly and indirectly. You find very excellent summaries of the *darśanas*. Each one has a chapter, and very able summaries, particularly Yoga. In that he is interested and, if I may make a guess, it is not purely academic interest. He has insight into the Yoga system and it receives a certain pre-eminence.

The book is in two parts: one deals with Hindu or Brahmanical education and the other with Buddhist education. The two parts are of almost equal size; the book is well-balanced. One idea strikes us. Dr. Mookerji is at pains to make out that there is no difference between Hinduism and Buddhism—there is an essential unity. I myself was one of those who had the idea that Buddhism was a reaction, that it presented the other side of the medal. Recent reading has removed that idea,

and I believe they interpret each other. You cannot tell which is Buddhism and which is Hinduism. We read in the Chinese travellers' accounts that kings of those days recognized all the religions, and that every household had one brother a Hindu, another a Buddhist, and there was no hostility, no antagonism. Hinduism and Buddhism interpret each other. There is no kind of fundamental or deep-seated antagonism; the colours that form their background are essentially one, and the ideals behind both these great religions can be summed up in a single word which is common to both, and that is *Dharma*. If anything is revered in Hinduism and in Buddhism it is *Dharma*. Dr. Radhakumud Mookerji refers to that in a few sentences at the very commencement of his book.

He gives a very able introduction to the whole theme. The fundamental principles and the social, political and economic life were welded into a comprehensive theory. Practical application follows theoretical ideas. The *Dharma* of education was to conduce to the fulfilling of *Dharma*, each according to his own background and tradition, in such a manner that his own life was fulfilled and the social obligations kept intact, so that they flourished.

Coming from *Dharma* to culture: It is the background. Dr. Mookerji says that India is really not a geographical entity; it is a cultural entity:—

> The Country was their Culture and the Culture their Country, the true Country of the Spirit, the "invisible church of culture" not confined within physical bounds. India thus was the first country to rise to the conception of an extra-territorial nationality and naturally became the happy home of different races, each with its own ethno-psychic endowment, and each carrying on its particular racial traditions and institutions. The political and social reality for Hindus is not geographical, nor ethnic, but a culture-pattern.

This Dr. Mookerji relates to *Dharma*, and he illustrates how the aim of education has been to fulfil this culture-pattern, like the unfolding of a flower, each having his own individuality. One point he stresses with regard to what you might call the culture-pattern is that "in political organization, India has believed more in group-life, which has received full scope throughout. It has had a most exuberant and luxuriant growth on the Indian soil, illustrating in the manifold forms of its organization all the vital and natural modes and forms of human association." That group organization, commonly known as the caste system, has been the subject of criticism and misunderstanding. It is for that reason I am bringing to your notice his appreciation of it: "India, indeed, thus offers the best study in group-types, and in group-organization in which is now being increasingly found in the West, 'the best solution of popular government.'" He has some interesting remarks about modern democracy:—

> The revolt against modern democracies is not mere party politics or expediency but Nature's own revenge against the violation of her laws by Man in his political arrangements. The Group has not been given its proper place in the organization of individuals into the State. The democracy of today stresses alternately the Group and the Individual. Hindu thought affects a happy compromise by placing the worth of the real Personality above all things. The concept of Personality is the point of meeting of the social group and the biological individual.

I think that in these few sentences you have practically the theme that Dr. Mookerji is trying to illustrate: The development of personality in such a manner that its own individuality is

the object of culture, but an individuality organically fitted into the group. Such a realization was called Purushartha. When you speak of Purushartha you do not think of a self-centred man.

The ideals of the group, its scheme of values, and the realities that the group-tradition conceives as supreme, must be clearly reflected in the mind of the individual.

He says that the need can be achieved only through a course of training that reshapes the psychic and bodily life of man. In this the individual was to be reared, but not for his selfish uplift; although the individual was the aim of culture, individualization was not the metaphysics behind the culture :—

Thus the Individual must merge himself in the Universal to escape from the sense of change, decay, and dissolution. The Absolute is not subject to change. Individuation is Death, a lapse from the Absolute. Individuation results from the pursuit of objective knowledge, and this has to be stopped. Thus the aim of Education is *Chitta-vritti-nirodha*, the inhibition of those activities of the mind by which it gets connected with the world of matter or objects.

When I found such a sweeping statement, as if this was the objective behind all education, I had some doubts, but when I went through the book, I found Dr. Mookerji had good grounds for this point. He says, "The pursuit of objective knowledge is thus not the chief concern of this Education." Not information but insight. "Individuation shuts out omniscience. Individuation is concretion of the Mind." The aims of modern education are based on knowledge as information about the external world but "the Universe is not limited to what is revealed by the mere bodily senses which man shares with the lower animals."

...man's faculties of perception are not necessarily limited to the five senses; and... mental life is not entirely bound up with or completely dependent upon what is called the cerebral mechanism or the brain. It is, therefore, considered as the main business of Education to open up other avenues of knowledge than the mere brain or the outer physical senses. It seeks to educate the mind itself as the creative principle in man, the creative principle of his culture and civilization. The Mind is its supreme concern and objective, the chief subject of its treatment. It seeks to train the Mind as the medium and instrument of knowledge, transform the entire psychic organism, overhaul the mental apparatus itself, rather than to fill the mind with a store of learned lumber, objective knowledge. It addresses itself more to the principle of knowing, the roots from which knowledge springs and grows, than to the objective content of knowledge. The chase counts more than the game.

Its method, therefore, is the method of *Yoga*, the science of sciences and the art of arts in the Hindu system, the science and art of the reconstruction of self by discipline and meditation. Yoga is defined as *Chitta-vritti-nirodha*.

I think the main difference between education as understood and practised in modern as against ancient times is summed up in this paragraph.

Coming now to actual institutions, Dr Mookerji stresses the point that India has believed in the domestic system, and not in large-scale mechanical methods.

Artistic work is the product of human skill and not of the machine. The making of man depends on the human factor. It depends on individual attention and treatment to be given by the teacher. Here the personal touch, the living relationship between the pupil and teacher make education. The pupil belongs to the teacher and not to an institution or the abstraction called the school. A modern school teaches pupils by "classes," and not as individuals with their differences.

After describing the daily life of the student, the discipline that was involved, he goes on to show how the teach-

ing was imparted through a succession of teachers. There was a regular tradition of succession of teachers, and this knowledge was mostly conveyed in a peculiar form, namely, in the form of the *mantra* or *sutra*, an abbreviated, tabloid form of knowledge by which the teacher gave you a hand—it was a handle by which you could catch the vast body of knowledge.

Finally he refers to the doctrine of *Śabda* or sound, how sound itself has a certain potency. We think of words as words, but this was something more, as in the Bible: "In the beginning was the Word, and the Word was with God, and the Word was God." That was the idea behind all education, and the sacredness of words was appreciated. If we use words in a peculiarly secular or mechanical manner, the results will be one thing, but the mode of education was the integration of the different life processes. The student not only learnt, but had to do something. He had to tend the teacher's cattle. He had to practise humility. He had to wait for the proper time to ask questions, and then the highest wisdom would be imparted in an effortless manner. That was the aim and effort of this education. This was described as *Darśana*. The pupil's eyes were opened to see things as they actually were, not as they might be fancied to be. He saw. He had a vision. That was the goal of all education.

These are the contents of the Prologue. It summarises the theoretical background of the volume. Then the author goes on to the Vedic concepts and terms, then to what education was in the Vedic times, through the various stages, from the *Rigveda* to the other Vedas and later Vedic education, and selects from the Brahmanical, the essential Vedic concepts.

Afterwards he goes on to describe how knowledge was not kept as a close preserve. It was open to all. It was not the special prerogative of the Brahmins. It was open to Kshatriyas. Women were not excluded. And finally we find in the *Vedas*, as well as in the *Upanishads* and other Śastras, that there tend to be *parishads*, or small assemblies, and big assemblies. There was a certain kind of vital knowledge all over the country, and a burning desire not to stop but to reach the goal, and we have reason to believe that this goal was rea ched by some.

Professor Mookerji speaks afterwards of the aims of education. He says that the entry upon education, the initiation, was considered as a second birth. The student became altogether different, and was called a *Dvija*. It was something which initiated a young boy, which marked a break with his past life; after that he was twice-born, and he had to observe the ideals of Brahmacharya until he had completed his education by the age of twenty-four, and then he would return home again, to marriage with its own significance.

Then he stresses the fact that the teaching was essentially by word of mouth. Oral teaching. And not merely the word but the teacher also counted, because the same word said in a different context by a different mind might convey a different impression. That was the source of education, not the mere word alone, which is now the means of education. Along with this rule, went the stress on the development of memory. On that point I

think ancient India has much to say which is not said in any other country. The entire body of the Vedas was conveyed purely by memory. It is becoming a lost art, but we have heard how Bhartrihari was once performing his ablutions in a foreign country when he heard some local people quarrelling. Later on they went before their King and laid before him the dispute for settlement. And he said, "Is there any one who can bear witness?" So they remembered Bhartrihari and brought him to the court, and we are told that Bhartrihari, who had heard the conversation, repeated it entire. On being asked some questions, he did not understand. He said "I am simply repeating the words that fell on my ears."

I have already referred to the claim that Buddhism was not separate from Hinduism but another aspect of it. Dr. Mookerji develops that idea here. In describing education in the Buddhist scheme, he gives all the details. Buddhist education had two different aspects. One was the monastic aspect, the Sangha. The monks lived by a certain discipline. Against this, there was the lay public, and these had a different scheme of education and discipline. About this period, we are fortunate in having the accounts of eye-witnesses, mostly Chinese travellers, who came to India to study the scriptures, to study Buddhism in this country and the ways of the people. I came across it for the first time in Dr. Mookerji's book that India was called by the name of "Yin-tu," meaning "Moon." The idea is that when the sun sets, the moon continues to illuminate the world. It was India who could give the Western World the Wisdom after the death of the Buddha.

Dr. Mookerji gives the names of numbers of scholars, legendary or otherwise. He gives their knowledge, the extent of their learning, and their special merits. It seems that later on the peaceful movements of these scholars were interrupted. But it is strange that even Kublai Khan sought Indian monks for translating. He could not find any! Such was the scheme of Indian education and such the production. There are hundreds of names. There may be thousands which are not listed. The whole course has been traced by Dr. Mookerji in a very masterly fashion.

I have tried to summarise a big book in the course of an hour. It will amply repay you to look into this book.

K. GURU DUTT

Background to Modern Thought. By C. D. HARDIE (Thinkers' Library No. 123, C. A. Watts and Co., Ltd., London. 2*s.* 6*d.*

Professor Hardie has written a little book covering the whole background of modern Western thought, touching all that to the Westerner seem to be important factors that have contributed to the growth of our present-day outlook. He begins with the contributions of early Greece, reviews—unlike some other books on the same subject—the influence of the political and social ideas of the Middle Ages and the Renaissance, and ends with a discussion of our scientific and atomic era, pleading for centring education round science just as the Middle Ages centred their education round Latin.

One defect of the book, which in the present age of one world and one

philosophy cannot but be regarded as grave, is the almost complete neglect of the contributions of India and China to the sum-total of world culture: their contributions are not insignificant. Little is said about Buddhism; and, though the author devotes a chapter to Islam, he is generally inclined to the view that it is of "particular value to primitive societies." But he does not discuss what kind of religion would be of value to civilised societies. He notices with some approval that, in spite of the high level of illiteracy in India, the country did not expel the army of occupation by tearing the soldiers limb from limb, as an "educated" country would have done, but by practising non-co-operation. But he does not enquire what it was in their outlook that made the Indians adopt that method.

The author's advocacy of science and of education organised around science, as a panacea for modern barbarism and brutality, will not appeal to many, when he himself admits that both are characteristic of modern "educated" countries. No country is supposed to be "educated" if it is not scientifically advanced. If the advocacy is for the reason that scientific education promotes reasonableness and a rational outlook, so do the Arts and the Humanities, though they should not be identified with Latin grammar and religious dogmas. The antidote for brutality and barbarism is not merely knowledge about nature's forces, which may produce just the opposite result, but the control of one's impulses and passions, in one word, self-control according to ideals rationally formulated. The author's inclinations are towards logical positivism, though he does not seem to be its whole-hearted supporter. But he reduces ethics to a statement of one's likes and dislikes and advocates dissociation of ethical statements from theories about the universe. Both destroy the very roots of ethics; for when any person asks himself why he should act thus and so when his own likes and dislikes incline him to a contrary course, the fear of the policeman alone would give him the answer. Because Christianity committed mistakes and the moral codes of our ancients contained blunders, religion and ethics should not be treated thus. One might as well say that, because ancient scientists committed errors, science should be abolished. Science is rationalised knowledge; and ethics and religion also can be rational. But so far few Westerners and few of the leaders of institutionalised religions have recognised that.

The same attitude of the author is revealed in his view of the rôle of philosophy. He opines that it should be both analytical and speculative. But the value of speculative philosophy, for him, lies in correlating "those experiences of the philosopher which he does not share with other people." Thus philosophy is made a personal and subjective affair and not an affair of reason, which, by postulating interconnections between the fundamental concepts of our experience furnished by special sciences ranging from physics to sociology, tries to present us systematised knowledge and a guide to life.

This criticism, however, though seriously and sincerely made, is not meant to detract from the value of the book, which can be read with profit by all. It is extremely readable, informative and stimulating.

P. T. RAJU

THE GREAT CHARTER OF RELIGION *

Professor Radhakrishnan the savant has come out with a splendid volume. The sixty-seven page "Introductory Essay" examines the *Gita* view on many philosophical and religious problems bearing on modern life.

The ancient commentators, Sankara, Ramanuja and Madhva, have all treated the *Gita* as supporting exclusively the doctrines of their respective systems. In their effort to establish this they have all indulged in polemics and dialectical controversies. Each of them has criticised the rival interpretations as misleading and false. Thus they have made the *Gita* a sanctified mummy of their respective schools of thought, a sectarian tract, and have attempted ingenious interpretations, forcing the verses to support the doctrines they hold.

Modern interpreters of the *Gita*—Shri B. G. Tilak, Sri Aurobindo, Mahatma Gandhi, Tagore and Radhakrishnan—have all held the view that the *Gita* is not a sectarian scripture, but the gospel of non-dogmatic, rational, progressive, scientific Hinduism. "It represents," Dr. Radhakrishnan writes, "not any sect of Hinduism, but Hinduism... not merely Hinduism but religion as such." "It is a religious classic, not a metaphysical treatise." It states the essential principles of universal spiritual religion. It touches a world wider and deeper than wars. It is a powerful spiritual factor in the renewal of spiritual life. It sets forth a tradition which sees truth in its many-sidedness and believes in its saving power. It is not something that is brought into being by works. It is a making known of what was hidden.

Radhakrishnan steers clear of many difficulties. He holds in essence that the *Gita* is a valuable aid for the understanding of the supreme ends of life.

Every scripture has two sides, one an eternal element, another the temporary and perishable form in which it is expressed.

'The intellectual expression and the psychological idiom" are the products of the times and they have to change from time to time if we are to bring the truth of the scripture to the hearts of our generation. The ancient commentators have written in the language and the idiom suited to the mental background of their age. We need today a form and idiom appropriate to our habits of mind to understand the eternal truths enshrined in the *Gita*. Radhakrishnan's interpretation answers this urgent need. Familiarity with our scriptures has not produced contempt, but something which is almost as bad. We have developed a "reverential insensibility," "a stupor of the spirit" and an "inward deafness to the meaning of the words." This is due to outmoded ways of expression. The *Gita* is neither old, nor new, it is eternal.

The translation is easy, flowing and faithful to the original. The notes on each verse are full of learning and light. The comments charge the verses with great significance and fix them in our mind. At times the notes illuminate and remove doubts from our mind. On

* *The Bhagavadgita.* With an Introductory Essay, Sanskrit Text [in Roman Script], English Translation and Notes by S. RADHAKRISHNAN. (George Allen and Unwin, Ltd., London. 7*s.* 6*d.*, Paper; 10*s.* 6*d.*, Cloth)

more than a dozen occasions the terrific topicality of the message of the *Gita* is brought home to us.

Radhakrishnan reconciles the antithesis between Godhead and God (Nirguna Brahma and Isvara), holding that they are not two but one, viewed now as the intuitional highest, and at another time as the logical highest. The God of the *Gita* is deeply interested in the active struggle that is going on in this world between good and evil. He is an active sharer in the travail of the world. He is "the great Samsarin" in the words of Sankara. (Commentary on the *Vedānta Sutra*, I. I. 5)

> The Personal God of the universe has a side in time which is subject to change....God is responsible for both the ideal plan and the concrete medium through which the ideal becomes the actual, the conceptual becomes the cosmic.

God is the impersonal Absolute and the immanent Will. He is not identified with the cosmic process (as the pantheists hold) for He extends beyond it. He is not an emergent deity at the *nisus* of evolution as Alexander envisaged Him. He is not a mechanical or a vital impersonal principle working blindly. He is at the heart of all, sensitive to our desires, responsive to our needs, and akin to our spirit. His avatara is not a bygone appearance, but a perpetual event. "He comes, he comes, he comes for ever," as Tagore put it.

The conception of the avatara, the positive interpretation of *mayā* as the Lord's power ("time is the moving image of eternity") and the refutation of the illusory nature of the universe, the insistence on the preservation of reverence for life, as the exhortation to incarnate the eternal values in life, and the problem of evil are profoundly discussed in the notes and the Introductory Essay.

Throughout the book Radhakrishnan is persuasive but he is never harsh in any interpretation. His stress is on the synthetic outlook of the *Gita*. He holds that the *Gita* requires us to unite the two "great centralities of religion," vision and energy, "salvation and social service," "God and the world." One without the other is like a torso and not a finished statue.

Radhakrishnan's interpretation of the *Gita* stands on a par with that of Tilak, Aurobindo and Gandhiji and the four constitute a valuable heritage.

P. NAGARAJA RAO

Mysticism in Religion. By THE VERY REV. W. R. INGE, K.C.V.O., F.B.A., D.D., Formerly Dean of St. Paul's. (Hutchinson's University Library, London. 12*s*. 6*d*.)

This is an important and interesting book on the philosophy of religion, but the Very Reverend Dr. Inge doubts "whether a very old man ought to write a book even if he is asked to do so." The reply is that, on a subject like Mysticism it is the very old that ought to write even if not asked. For, the author is "a traveller who has gone a journey," like the old Cephalus in Plato's *Republic*, which others may have to go, and so we ought to inquire of him: "Whether the way is smooth and easy or rugged and difficult."

Books on the philosophy of religion are apt to treat Mysticism as a "state" of consciousness; even the well-known Gifford Lectures by William James on *The Varieties of Religious Experience*, I fear, treat Mysticism as a "Variety" only, and as a "state of consciousness,"

instead of "as religion in its most concentrated and exclusive form"; while psychologists are apt to emphasise too much the pathology of Mysticism. This book avoids both attitudes, not treating Mysticism either as a branch of psychology or of psychopathology.

Mysticism deals not with states of consciousness, but with ultimate reality, or it is nothing. It belongs to philosophy, if with the ancients we define philosophy as the art of living and add that the unexamined life is not worth living.

Religion and philosophy are both "ways of living" and for those who believe in the affirmations of the religious consciousness, the source of Authority in Religion is not outside but in the "inner light or testimony of the Holy Spirit."

There are eleven chapters, including the Master Mind Lecture on Plotinus, read before the British Academy; and there is evidence of an increasing and, to my mind, a welcome, appreciation of Indian philosophy and thought. Besides the chapter on Plotinus, there are chapters on: "Greek Mysticism," "Time and Eternity." "Symbolism and Myth," "The Problem of Personality," and one on "The Philosophy of Mysticism," in which the relation between Mysticism and the philosophy of absolutism seems to me to be very well stated. Mysticism

is a philosophy of absolutism, which offers an experimental proof of itself. The proof is terribly hard because it requires the dedication of the whole life to an end which is not visible when we begin to climb. Our world must change again and again, and we with and in it. The pearl of great price is there, and within our reach, but we must give all that we have and are to win it.

But the former Dean of St. Paul's is not content to discuss the past of Mysticism and Religion. What will the future Religion be like? He thinks and believes confidently, as only those who have abundance of faith can, that there will be a revival of Religion, and that the future Religion will be a "Spiritual Religion" and independent of the Churches; this prediction is, naturally, concerned with the West.

I am venturing to predict a revival of spiritual and unworldly religion in this country, and no doubt in other parts of Western and Central Europe. I base this opinion partly on the tendency of human nature to seek for compensations. Now that all the idols of the last century are lying broken at the foot of their pedestals, now that what the Catholics call the last Western heresy, the belief in an automatic Law of progress, has been so far disproved by events that it has become a manifest absurdity; now that we are losing faith in our political institutions, it is plain that we must either give up hope, as St. Paul accused the pagans of his day of doing, or once more fix our hearts where the joys are to be found, namely, on God and the eternal world.

It is not possible to offer a detailed discussion of this interesting book. I will, therefore, content myself with citing a noble passage from Plotinus quoted by the Very Reverend Dean Inge:—

We must not be surprised that that which excites the keenest of longings is without form, even spiritual form; since the soul itself, when inflamed with love for it, puts off all the form which it had, even that which belongs to the spiritual world. For it is not possible to see it or be in harmony with it, while one is occupied with anything else. The soul must remove from itself good and evil and everything else, that it may receive the One alone, as the One is alone....

He who has seen it knows what I say.... But the vision is hard to describe. For how can one describe, as other than oneself, that which, when one saw it, seemed to be one with oneself?

N. A. NIKAM

Wordsworth's View of Nature and Its Ethical Consequences. By NORMAN LACEY, M.A. (Cambridge University Press, London. 8*s.* 6*d.*)

This latest study of Wordsworth endeavours to find out what the poet's view of Nature actually was. It might seem a little late in the day to ask this. Yet, the fact is, people think they know what his philosophy of nature was, without really knowing it at all. This is not surprising, because Wordsworth himself was confused about many things and was never very clear in his head about anything. One of his worst confusions was that he took philosophy as seriously as he took mysticism. So did Coleridge. In this matter he was tripped up by the age in which he lived. We are not so entangled in secondary issues now, and there is nothing redundant today in a critic's asking again what Wordsworth's view of Nature was.

Let me say at once that Mr. Lacey goes to the heart of the matter by saying in effect that the chief thing about Wordsworth is his *experience* of Nature, not his thoughts concerning that experience. His thoughts are neither clear nor consistent. He did not give due value to his mystical experience. He did not concentrate upon that. He went off into endless philosophising and moralising about Man. Mr. Lacey sees this; he sees that the experience was everything, but that Wordsworth let it go: "The tragedy was that he let it go because he did not value it sufficiently." That is well said. Unfortunately Mr. Lacey does not value it sufficiently himself. For he immediately draws a red herring across his theme by writing as follows:—

> If Wordsworth, instead of being content with having such experiences and thinking of the glory of the human mind which was capable of receiving them, could have thought only of the Giver of them, he might have come within sight of that destiny to which in an earlier mystical experience he had been dedicated. He might have been led to consider that if the spirit interfused throughout all creation had really created men as the highest of all earthly beings, that spirit could hardly be less personal itself. From this thought of the spirit as supra-personal rather than simply impersonal, infinite, it would have been but a short step to the thought of the possibility of a personal relationship between the spirit and man. And this thought might have opened the way for him to a real understanding of Christianity.

It is hard to make much meaning out of that. And why drag in Christianity at that point? It would not have been more irrelevant to have written Hinduism. But readers of THE ARYAN PATH are perhaps accustomed to this sort of thing from the West. It is a pity. But I hope I have made it plain that Mr. Lacey's approach helps to clarify the fundamental issues.

JOHN STEWART COLLIS

The Tales and Teachings of Hinduism. By D. S. SARMA, M.A. (Hind Kitabs, Ltd., Publishers, Bombay. Rs. 3/-)

Intended as a high-school text-book, impliedly for India, this popular presentation strikes the reviewer as being admirably suited for bringing Hinduism to life for ordinary Western readers. Much more space is given to the stories than to the placing of Hinduism in relation to the other great religions of the world or to the admirable exposition, cogent and succinct, of the cardinal teachings of Hinduism with its lofty ethics and philosophy, its adaptable

code and its graded approach to the spiritual heights. The moving natural touches in the delicately presented "Leelas of Krishna," like the beautifully condensed stories of the *Ramayana* and the *Mahabharata* and the famous legends of Dhruva, of Prahlada, of Harishchandra and of Savitri and Satyavan, each with its unobtrusive moral purpose, elevate while they entertain.

E. M. H.

Lawless Youth. By MARGERY FRY, M. GRUNHUT, HERMANN MANNHEIM, WANDA GRABINSKA, and C. D. RACKHAM. (George Allen and Unwin, Ltd., London. 10*s.* 6*d.*

This book is the fruit of the work of the International Committee of the Howard League for Penal Reform and gives the reader a clear account of what is today being done in a number of the countries of Europe to set up courts appropriate for the handling of juvenile criminal business.

The major part of the book deals in detail with the constitution of these courts, and its ninety-six-page appendix, which appeared first in the *Howard Journal*, offers the sort of information the practical helper needs—the kind of material that is so much more valuable than emotional generalizations and ill-considered mental gestures. Of these there have always been too many where this subject is concerned, perhaps because where young people are concerned it is easier to be emotional than objectively useful.

While it is true that the late War brought out in abnormal dimensions the antisocial impulses of youth, it would not be true to say that the war created this problem, which is probably as old as human society. Indeed, within the lifetime of many now living there have been periods (*e. g.*, in Russia in the 'twenties) when Society made for the children and the young people such conditions as to render large-scale delinquency inevitable.

All the contributions to the book are important since they are by men and women with knowledge and understanding. One of the most important is that of Wanda Grabinska, a former Warsaw Juvenile Court Judge and a jurist of international reputation. She shows us how the influence of Roman Law, so long paramount, has been overruled; the underlying idea of punishment abandoned, the importance of social education recognized; the responsibility of Society for its erring children accepted. A quotation from Herbert H. Lou's *Juvenile Courts in the United States*, used by this contributor, puts the matter clearly and briefly:—

> Juvenile delinquency, in its final analysis, is nothing but the result of the maladjustments of the child to the community standards and the failure on the part of the community to provide for his wholesome development. The community, therefore, must take upon itself the responsibility for the child's social maladjustments in the community, whether they arise in home, in school, in industry, in recreation, or elsewhere.

Half a century ago this adequate summary of the present approach to this social problem would have made strange reading: today, it makes plain common-sense.

This is an important book and one that should be on the desk of every man or woman who has the heavy responsibility of administering justice to juveniles, and of those whose work is with such young people before and after trial.

GEORGE GODWIN

Walt Whitman's Backward Glances: "A Backward Glance O'er Travel'd Roads" and Two Contributory Essays Hitherto Uncollected. Edited with an Introduction on the Evolution of the Text by SCULLEY BRADLEY and JOHN A. STEVENSON. (University of Pennsylvania Press, Philadelphia, and Geoffrey Cumberlege, Oxford University Press. $5.00 and 27*s.* 6*d.*)

"A Backward Glance O'er Travel'd Roads" first appeared as Preface to Whitman's *November Boughs*, 1888, and has since been classed as one of the indispensable guides to his life and life-work, absorbing as "reminiscent literary autobiography" and inspiring as a statement of faith. In the Nonesuch *Whitman*, edited by Professor Holloway, the essay occupies only sixteen pages, but there can be no question about its intrinsic quality. It is both the statement of Whitman's poetic creed and an analysis of his own work in the light of the theory. It is thus a singular juxtaposition of intention and execution, and it is also an assessment and an anticipation. Deliberately and aggressively Whitman wanted to make a great revolution in poetry, in the choice of subjects and in the method of utterance; he would be, in effect, the Homer of the democratic age, the Valmiki of resurgent America. The exuberance of his vision and the energy of his style—often unbeautiful, but never without force—made him an elemental, unconventional and explosive poetic personality.

In "A Backward Glance" we have Whitman's arresting defence of his markedly autochthonous *Leaves of Grass*, an analysis of its themes, and an enumeration of the literary and other influences that had shaped him as man and as poet. In the scholarly volume under notice, the editors have tried to trace the evolution of this famous essay from four earlier drafts, and the filiations between these and the final essay are emphasized generally in the Introduction and particularly in the innumerable foot-notes and cross-references. It is absorbing detective work, and the result is quite a meritorious piece of scholarship. It is interesting, once in a way, to raise the lid and scrutinize the wires and the machinery, and it is good to have a facsimile reproduction of a 21-page Whitman manuscript and study his superb calligraphy and his methods of literary composition. The inspiring photograph of the aged poet which serves as frontispiece further enhances the value of the finely produced, if heavily priced, memoir.

K. R. SRINIVASA IYENGAR

Religion in War and Peace. By GUY KENDALL, M.A., OXON. (Hutchinson and Co., Publishers, Ltd., London. 12*s.* 6*d.*)

Our learned author has tried in this little volume to trace the fortunes of religion through times disturbed by war and through the intervals of preparation, of comparative peace. He has confined himself to the reactions on Christianity in Christendom. The other religions hardly exist for him. From the Christian stand-point he examines the Hereafter, Mysticism, Sin and Law, Democracy, Prayer and Praise, the conception of God, etc. Moral good or evil are as light and darkness. "If one of the two exists so must the other." There is a sense of achievement in getting over evil.

The days when religious institutions, like the monasteries, were looked up to as custodians of culture are gone. The people are groping under contradictory directions as there is no final authority. Christ's teachings have not specifically dealt with present-day problems, though the inspiration of his life and his philosophy go a long way to indicate the "strait gate" and the "narrow way." The author fears that people are feeling that a policy of mere "carrying on" without armed interference with aggressors will not keep such invaders out of the country. His reading of church history indicates that the church lost its lead when it began to flirt with organised violence and he feels that violence cannot end war.

Professor Kendall's analysis of the situation does not carry us beyond an academic study. One misses any practical suggestions. He does not ferret out the real causes of war and search for ways of avoiding or banishing them.

He dimly recognises that there is a difference between the conflicts of ancient days and the global totalitarian conflagrations of present times. If he had gone a little further in his search he might have discovered that these upheavals that our generation is witnessing had as their seeds the present-day economic methods of production, distribution and consumption based on a set of values divergent from those laid down by Jesus in his code of love. He taught us that life does not consist in the abundance of things we possess; but modern education and culture set us running after material goods, which brings us into conflict with our neighbours. The remedy for this from the religious side would seem to be the inculcating of values based on eternal principles rather than on the immediate welfare of the individual. Even the Passive Resisters of the West have not yet found out that our lives have to be remoulded if war is to be banished. Totalitarian war is an inevitable consequence of our economic life and unless we are prepared to change our standards it will be futile to look for peace and good-will among men.

Having traced the fate of religion in war and peace, we hope that in a future study Professor Kendall will be able to suggest how religion can set out to usher in peace in this world distraught with competition, hate and jealousy.

J. C. KUMARAPPA

Religion in the Twentieth Century. Edited by VERGILIUS FERM. (The Philosophical Library, New York. $5.00)

Twenty-seven sympathisers or adherents of as many major faiths or variants thereof present these accounts, most of them strikingly free from the dogmatic and exclusive spirit of the presentation of Roman Catholicism. There is happily no climactic arrangement. The reviewer has never felt that the editor of such a collaborative volume has discharged his duty by the reader in setting his exhibit before him and saying in effect, "Take it or leave it." Mr. Ferm's preface is most satisfying with its emphasis upon the spiritual unity of all mankind and its appeal for the transcending of provincialism in religion. Especially encouraging is his conviction that the age-long struggle between prophet and priest must go increasingly in favour of the former. "The values that are eternal are found in diverse places and on many tongues."

E. M. H.

The Alchemist in Life, Literature, and Art. By JOHN READ, PH.D. (Thomas Nelson and Sons, Ltd., London and Edinburgh. 10*s.* 6*d.*)

We are indebted already to the Professor of Chemistry at the University of St. Andrews for historical studies of Chemistry, with special reference to the work of the Alchemists. In this volume Professor Read shows how mythology and magic (with other ingredients) have made contributions to the rise and development of alchemy. Two chapters discuss the presentations of the alchemist in literature (*e. g.*, Chaucer and Ben Jonson) and in pictorial art (*e. g.*, Dürer and Teniers). Praise is due to the publishers for their admirable production, and the illustrations are excellent.

If to modern occult theory hydrogen is gas only on our terrestrial plane, it is not likely *au contraire* that science would perceive significance in most of the terms used by alchemists in past centuries. That "Adam's Earth" should be the equivalent of Mula-prakriti, or "Athanor" of the Astral Fluid, are matters of sublimation and interpretation which betoken an universal philosophy that is something more than the complex "farrago" which Professor Read suggests is the basis of alchemical reasoning and experimentation. He himself is on the side of the angels, however, when he extends the usual narrow definition of alchemy to include "a grandiose system of philosophy, embodying a field of human beliefs and ideas vast in range." We may cherish the hope that one day the missing links of chemistry will be discovered in the usually despised world of alchemical research. "Separate the earth from the fire, the subtile from the gross, acting prudently and with judgment," records the *Smaragdine Tablet* of Hermes, from which our author also quotes. But who today can read these cryptic sayings with other than physical eyes?

A modern *savant* in the Hermetic tradition wrote:—

> "All proceeds from Ether, and from it seven natures," said the alchemists. Science knows these only in their superficial effects.
>
> (*The Secret Doctrine, 1888*)

It is very much to be desired that other students may be led to explore this subject by reading Professor Read's fascinating study. To all such Heinrich Khunrath has given a motto in the curious drawing which appeared in his *Amphitheatrum Sapientiae Æternae*, published at Hanau in 1609 (reproduced here in Plate 19). It is *Nec temere, nec timide* (Neither rashly, nor timidly).

B. P. HOWELL

Life and Myself. Vol. I. *Dawn Approaching Noon.* By HARINDRANATH CHATTOPADHYAYA. (Nalanda Publications, Bombay. Rs. 6/12)

A genius of rare gifts, background and early opportunities gives fascinating glimpses here of an idyllic childhood, succeeded by an adolescent poet's pangs. The broadly cultured father, sure of the Divinity of Man, his philosophic calm, his hospitality; and the exiled revolutionary brother Virendranath are vividly drawn. The book is engaging but it reveals an unresolved conflict between the Within and the without, between profundity and shallowness.

E. M. H.

CORRESPONDENCE

"RELIGIOUS EDUCATION"

In a thoughtful article on "Religious Education in India" in THE ARYAN PATH for May 1948, Shri K. G. Saiyidain made out a convincing case for the imparting of religious education in a proper way so as to lead to harmony in life. But there seems to be—or so it will seem at least to Rationalists like Dr. R. P. Paranjpye and Shri M. N. Roy—some overdrawing of the picture. Religion is good; religious education is infinitely useful and makes the preparation for life that a real education ought to make. But worship is not all there is of life; living in the world as if living in a mosque or a temple or a church is not a possibility. It will, however, be wrong to think that we need little of religion. There is urgent need for religious education, but mere religious instruction will not do; we need education, a complete experience, a preparation for life.

Hence the need for the right type of teachers. They must not be merely religious. An exclusively religious outlook in our teachers will lead to harm and not to any good. Teachers should have secular knowledge which they have made their own by wide reading—knowledge of history, of politics, of economics, of sociology, of psychology, of ethics, etc. All teachers, however, ought to be familiar also with the religions of the world and the philosophy of love, truth and devotion which underlies them all, a philosophy that, generally applied, would culminate in lasting peace throughout the world. Much is learnt by imitation. Let our teachers be truly religious, in thought and in action, and they will impart religious education by their life no less than by their lectures. They will command respect and their teaching will be effective. Religion will then be to their pupils both knowledge and experience, and it will live in them. Such teachers will make their pupils in their turn truly cultured and religious, broad in their interests and tolerant of differences of opinion. The products of such education will be able to plan for the real prosperity and happiness of the world.

B. S. MATHUR

D. A. V. College,
Kanpur.

THE INDIAN INSTITUTE OF CULTURE:

[The Institute celebrated Independence Day on the morning of Sunday the 15th of August. Mr. D. N. Hosali and Mr. N. Kasturi, M. A., B. L., were the speakers.

On July 22nd Mr. G. P. Rajaratnam, M. A., delivered a lecture on "The Flag of Free India (The Significance of the Wheel of Asoka)" which is being published as a separate Transaction of the Indian Institute of Culture.

On July 29th Mr. M. Ramaswamy, B. A., B. L., reviewed the book *The Great Rehearsal* by Carl Van Doren on the subject of the American Constitution, drawing pertinent attention to parallel conditions prevailing in India. This valuable review also has been published separately as a Transaction of the Indian Institute of Culture.

A Vocal Musical Recital was given by Shrimati Saroja Bai, B. A., on the 21st of August.

During the month of August lectures were delivered on "Tyagaraja as a World Teacher" by Mr. T. G. Rama Iyer, B. A., "The Place of English" by Shri T. R. Venkatarama Sastry, B. A., B. L., C. I. E., and "The Poets of the Romantic Revival" by Prof. P. K. Venkata Rao, M. A. The books discussed in the month of August were: *Touchstone for Ethics* by T. H. Huxley and Julian Huxley, *Nuremberg Diary* by G. M. Gilbert, *Doctor Freud* by Emil Ludwig and *Essays on Contemporary Events* by C. G. Jung.

On the 4th of September the Hon. Lady Egerton spoke on "Individual Initiative in a planned Economy" and on the 9th Shri A. N. Krishna Rao on "Allama Prabhu: His Life and Philosophy."

Below we print the lecture delivered by **Mr. John Hampson** on the 27th of March 1948. Readers of the interview with Mr. Hampson which we published in our March number will be particularly glad to peruse this inspiring account of his study and his approach to the problem which is being worked out in Madras.

—ED.]

SOCIETY AND THE ANTISOCIAL CHILD

It gives me great pleasure to come to Bangalore and to talk to you tonight. While the problem of the antisocial child has loomed very large in the West during recent years, it is not exclusively Western and I know that you have similar problems here. I have noticed that your children are very friendly and sociable, if given the chance to be so. I think, perhaps, I should start by telling you what I mean by the term "antisocial." I, myself, as a small boy, could certainly have been classed as antisocial." I was disagreeable and quarrelsome, and took advantage of my delicate health in order to impose my will on others. As I grew older this tendency was corrected promptly. However, my early experience has given me great sympathy with the child we describe as antisocial—that is, the child who has not been taught to live in society. To live in a community one must have consideration for one's neighbours; that, I think, is a virtue which all

children and young people must be taught, since it is not a quality which we are born with. We are born with the instinct to grab, and even in India, where you have a deep traditional value of spiritual qualities, I think many of your young people have become infected a little by Western materialism and that is very bad for you.

While quite a young man I became interested in the problem of backward and mentally retarded children, and my interest in children, especially problem children, has steadily widened. Many of the people, I find, who take up special work among children, do so in order to obtain bread and butter, rather than from any real urge, and this I consider wrong. If you are really going to help, you must have strong feelings, for to do social work properly you must feel enthusiasm. In time, I came to do a little work among juvenile delinquents or, as I really prefer calling them, difficult children, children who, for some reason or other, have fallen afoul of society. I soon became very much interested for, while I have no qualifications that I can boast of (other than of being a novelist who is naturally interested in human behaviour), I like children and, what is still more valuable, children like me. If children like you, you can do wonders with them, because they quickly accept you and if you lower the barrier of your own adult importance, then a child's confidence is soon won. Remember, it is the adult who makes the barrier. If the child realises that none exists, he will soon feel that he can trust you and confide in you, and then you are in a position to help by explaining things that worry him—you can often tell him the way round, or out of a problem. This is not always as easy as it sounds, for occasionally you come up against an abnormal child, one who needs the guidance of a highly trained psychologist or, again, an obstacle is where the child is in really serious trouble, one who has experienced prison or, at least, detention, and as such he may need expert help for his re-establishment. Then there is the child who is unhappy, or who is so afraid of life that he is inarticulate and quite unable to explain his states of anguish or of terror. Many children between the ages of four and nine come into this class and they can often be greatly helped by play therapy. For instance, in England recently, a small boy of eight threw his baby brother in a pond. He was quite unable to say why he had done this terrible deed, yet this child could have been saved, if only his parents had realised his morbid mental state early enough. As it is, this child has been helped, since, he now understands the motive behind his action and this gives him the chance to make a recovery.

In England for many years we have used the system of the certified school for dealing with children who have come before the courts for serious or repeated misdemeanours. In the old days, thirty years ago, these schools for difficult children were really jail schools. The child was behind high walls. Conditions were harsh and the atmosphere was far from good, but during the last twenty years there has been a complete revolution in the methods of dealing with difficult children, and we have broken down the old rigid and harsh systems of correct-

ing the antisocial tendencies of children and young people. The high walls and the iron bars are all gone, the guards too, and if you were taken into one of these schools today you would think you were in an ordinary boarding-school. Perhaps you might think the discipline a little strict, but I can assure you that if you visited some of the famous public schools, you would find far stricter discipline.

About eighteen months ago the British Broadcasting Corporation invited me to do research work into the current methods of dealing with children in trouble with the law. In consequence I talked to a great number of people concerned with this problem, including experts, probation officers, doctors, schoolmasters, matrons, and even to some of the children themselves. I went and stayed in various certified schools and Borstal institutions up and down the country. In this way I was able to feel the atmosphere of these places, and to see for myself something of their routine, recreation and life.

Among the many questions I discussed was that of causation. In case after investigated case I found that a bad environment, or an unhappy home was the real cause for the child's fall from grace. Many of the children came from slums, or from overcrowded homes, from homes where the mother was a prostitute, or the father had run away with some other woman. During the war, with its many and various restrictions and handicaps, the standards of adult morality were lowered, and the children were set a bad example. Mothers with three or four young children would often go out to work in factories and the children would be left to run wild, to find bad companions. We discovered that most of the antisocial children were neglected children. But even so most of them were not really abnormal at all; they were merely naughty and had received no proper training in social behaviour. Most of them had started in a small way, with truancy, or petty theft, and had been led, step by step, to take up a life of crime. Such a life is very easy for a child when there is no responsible person at hand to guide, control or direct him, a fact which many people who lead sheltered, comfortable lives fail to realise; for the children of middle-class people seldom come into serious conflict with the law. They are shielded from many of the temptations which constantly confront the children of the poor, of men and women who have hardly enough to live on. To such children the bazars offer their wares in such a tempting fashion. And they are very quick and nimble; if they succeed in their first attempt at theft, they think that they will be able to do the thing again and again, but eventually a shopman or a policeman catches them, and then they are in serious trouble.

I have discussed the various problems of antisocial children, with parents, guardians, schoolmasters and social workers. The question everyone asked, but none could answer, was: How are you going to deal with the vast mass of antisocial children? This question of numbers seemed the main obstacle, for all of us knew that there were not enough trained psychologists to go round.

When I came to India a couple of months ago I talked to a number of interested people in Bombay about the problem. They, too, asked the same

question. One of my reasons for coming to this great country lay in the fact that I had heard of the Madras Government's new project for dealing with child law-breakers. Already they had done something which, as far as I am aware, no other Government had ever done before; they had appointed an Adviser to Government in Child Psychology! And the expert chosen for this newly created position is a doctor who had already done valuable experimental work with antisocial children both in Scotland and in India.

I arrived rather early—for the New Madras Children's Act is not yet law. But I have listened to Colonel Thomson's theories (he is a Scotsman) and seen some of his theories demonstrated already, in what must be called this interim stage. For an observer, one of the most significant points about his method is that he consults the children about their own problems of behaviour. He says: "Look, what do you think we should do about this?" At first the children say that they do not know, but under his stimulating technique of question and answer, he makes them think. Soon the children respond freely: they need guidance and direction, of course, but they play an active part in making the laws which govern the institutions in which they live—the certified schools of the Madras Province.

He will ask: 'Why is it wrong to steal?" At first the boy does not know, though he will admit that theft is wrong. When it is explained that if society did not condemn robbery the strongest person would be able to take away his possessions, the boy readily agrees, and becomes anxious to make a law against stealing and other antisocial behaviour, such as telling lies and taking bribes. I can assure you that his methods are most impressive and I have seen them working in a school of more than 600 adolescent boys all of whom had been convicted of crimes against society.

Another important point about Colonel Thomson's method is that it can be learned and put into practice by people of good-will. In discussing this highly valuable factor the Colonel makes only one qualification for those who would employ his methods: They must *like* children. I wish I could take you all to see this man with a large group of what are termed "antisocial" children. You would be as impressed as I was, for the atmosphere is radiant with good-will and happiness. The children call him "Big Brother." I believe that the peoples of the West, from England, Russia and America will come to India to see these new methods and to learn this new and practical way of dealing with children. Such methods as these cannot be confined to any one state or country, but will be copied all over the world.

Our children of today are the adults of tomorrow. We adults have allowed hatred and fear to rule us far too long, and even when we have good-will we make deplorable mistakes. Our only hope is that our children will be better people than we have been, that they will have nobler ideals than ours and pursue them further than we have done. And we all want our children to grow up to be good citizens. I like to think that since the tragic death of Gandhi, another movement has risen here which will draw the attention of the whole world, for India has the courage and the spiritual vision to start where the

West has failed in this matter of mass character training for children. That a nation like India, without much political experience, of her own volition, when she gained her political freedom should make this big effort for her children is impressive.

I cannot help saying that I think this magnificent gesture must bring about a most wonderful reward and I think the gesture by India's political leaders has considerable intellectual significance. Whenever leaders take advantage of their people's mistakes that nation ultimately collapses. Here your political leaders have developed a social consciousness and the people must emulate their big-heartedness and good-will, for we can be quite certain then that India intellectually will lead the world in these reforms. If you carry them through then the world must follow your example.

If we train our children to be better than we are, then the world must advance, and so the standard we create will be raised higher and higher. It is only our children and their children who can bring about our deep desire for universal brotherhood. This is not just an ideal; it is something which will work. I shall finish by saying how very happy I am to have had this great experience in India. I shall take back to the West the idea that India is going to lead the world in this very important work of character training. She has made a brilliant start with the anti-social child.

JOHN HAMPSON

CIVIL LIBERTIES

The opening address in the Conference on Civil Rights, held in the Atlanta University Centre last February, which is published as a Special Supplement to the University of Chicago's *Round Table* for June 13th, has its message for India. In it Prof. Avery O. Craven of the Chicago University, discussing "The Background of the Civil Rights Struggle in the South," brought out how the rights of the individual States were being invoked against the civil rights which were being demanded by the President in behalf of the exploited Negroes in that part of the United States.

Human beings are not so constituted that they can oppose what they recognise to be right without salving their conscience by finding right also upon the side which they espouse. In this case, the opposition has taken as its rallying-cry the essentially democratic need of defending local governments against the growing sweep of national authority.

India has the same problems of assuring civil rights to all and of defending local régimes against undue encroachment by the Centre, and there is need here also for the formula which Professor Craven offers for their joint solution. He declares that

> a state's right carries with it the responsibility for doing justice according to the democratic dogma to all of its people, and the only defense of local government against federal encroachment is...the capacity and the willingness to look after human well-being in a given area in so good a fashion that no one could possibly suggest the need of outside interference....The true believer in states' rights can help his cause more by seeing to it that his state lives up to the highest obligations to all of its people, than by all the protest and fear he may stir up.

ENDS AND SAYINGS

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

Theosophy Co. (India), Ltd., has published *Reflections on Gandhiji's 'Hind Swaraj.'* This small book contains articles which originally appeared in the Special "Hind Swaraj Number" of this magazine in September 1938. The book of about 100 pages is published to commemorate the first birthday of Gandhiji after his assassination in the early part of 1948 and is available for Re 1/-, 2s. or 50 cents from the publishers 51, Mahatma Gandhi Road, Bombay.

The ideal of world citizenship was stressed by India's Governor-General, Shri C. Rajagopalachari in his convocation address at the Madras University on August 24th. Recalling that Pandit Jawaharlal Nehru and himself had been referred to recently by Mrs. Grady, the former American Ambassador's wife, in her farewell message, as men who belonged to the world and not only to India, he declared: "Every enlightened citizen of India must now rise to the full height not only of national citizenship but of world citizenship. India, by virtue of her place in Asia and her long and intimate connection with the West, had special obligations to fulfil. The Indian culture, philosophy and outlook on life held a new hope for the nations that had suffered and were suffering in the West. It was his hope that India would "lead the way in demonstrating harmony in diversity and furnishing a striking example in human co-operation in the midst of seeming heterogeneity."

We cannot escape world citizenship and the particular Dharma which must appertain to India in that regard. By thinking of the world and of man as a whole, we shall purify and strengthen ourselves even in respect of internal problems and difficulties.

Not the least important part of Shri Rajagopalachari's inspiring address was that relating to educational aims, and to the obligation of leadership and of example which went with the privilege of higher education.

The primary aim of education he defined as moulding personality in the right way. It was not indoctrination that was desired but that the pupil should acquire "an automatic appreciation of values, moral and other," and understanding of and respect for the different religions in the land. Totalitarians, he said, might wish to give the youthful mind a twist in a planned direction, but the aim of democratic education was rather "to produce a free and faithful intellectual and moral apparatus." Less stress, he urged, should be laid on examinations and more on opportunities for study and assimilation.

What is wanted is not competitive ambition but intense co-operation. The furtherance of the welfare of the people as a whole in constructive channels is the warp and woof of patriotism now.

Honest work, he declared, was the sheet-anchor and it was incumbent on every Indian to put forth his full productive effort in terms of his capacity,

each in his own sphere. "The greatest crime in India today is idleness."

The Brighton Session of the British Association of Science was held in the second week of September under the presidency of Sir Henry Tizard. His address on "The Passing World" naturally deals with the mortal aspect of the past, and the future is drawn in hues mundane and material. Technology and engineering, industry and war loom large and the implication of the great teaching that man does not live by bread alone is entirely overlooked. As to the future, Sir Henry states:—

> Many years will pass before the dreams of those who look forward to a world Government which will bring not only peace but happiness to all, will come true. But if it must be in unstable equilibrium for many years to come, let us at least strive to balance it so that the chance of a major catastrophe is made as small as possible. Science has much to contribute to this aim; but just as no man can aim a rifle accurately without a back-sight as well as a foresight, so must we provide ourselves with both, if our contribution is to be worth while. The back-sight is history; it can be fashioned from our knowledge of the state of science as it exists today, and from what we know is possible. It cannot be so accurate as we could wish; because we cannot foretell the effect of discoveries of which we have no inkling at present.

The retrospect and the prospect are most unsatisfactory. The realities of life, the moral forces, the creative power of Nature, the directive power of Spirit are non-existent for Sir Henry's back-sight and foresight.

A timely warning against the setting up of language as a new divisive force in India was sounded by Shri R. R. Diwakar in *The Free Press Journal* of 15th August under the caption "Linguistic Fanaticism Will Be Our Ruin." The unfortunate tendency of the mind to move from extreme to extreme is doubtless responsible for the erection of the natural and wholesome liking for one's mother-tongue into a pseudo-religion with the language as its fetish. Shri Diwakar did well to remind us that anything that disturbs "the territorial basis of nationhood and lays emphasis on invisible links such as those of religion, blood, or language is dangerous to us."

The proposed redistribution of Provinces on linguistic lines will ill serve the interests of a united India if it strengthens the great and growing tendency to cliques. Sufficient acerbity has already come into the discussions of boundaries in respect of the proposed groupings to indicate the evil quarter from which the wind is blowing. There are bound to be many in each linguistic Province whose mother-tongue is different from that of the majority in it. Are they to regard themselves and to be regarded as outsiders? The logical conclusion of that tendency is a shifting of population on a scale that India, already saddled with a tremendous refugee problem arising out of comparable fanaticism of a different stripe, can hardly contemplate with equanimity.

Shri Diwakar referred to the community of economic, political and social interests between all living in the Indian Union—and, we would add, of fundamental cultural interests as well. And he reminded his readers pertinently that

> language is not and ought not to be looked upon as either a religion or anything akin to it....It is like an acquired habit which can be changed according to circumstances. To think or look upon all those who speak one language as blood-brothers, or as those who

belong to one nation, and to look upon all others as foreigners or as belonging to some other nation, amounts to sin in India.

Mr. Avro Manhattan's almost completely objective study of *The Vatican in Asia*, recently published as No. 43 in the Rationalist Press Association's "Thinker's Forum" series (C. A. Watts and Co., Ltd., London. 1s.) gives food for thought. Believing no orthodox religion wholly false or wholly true, and that in origin and in ethics the world's religions own a common bond, we would have all men free to follow the religion of their choice, as Mr. Manhattan assures us in the following pamphlet, *Religion in Russia*, is the case in the Soviet Union today. Nor would we take exception to the open and avowed attempt by any religious group to bring others to their way of thinking by their example and by the promulgation of their faith by any legitimate means. These to our minds do not include, however, the subtle proselytising of immature minds, carried on by mission schools under the name of education, or social service with an ulterior motive, or ideological penetration aiming at political influence in the name of religion.

Religion is not "the worst cloak" that a man only can have, as Bunyan well declared; it is also the worst cloak for an organisation's political ambitions; and the resumption attempted by the Vatican, with growing success in recent years, of its one-time status as a political power raises the natural question why a religious body should seek power. Then follows the question of means and then examination of the record of how such power as has been gained has been used, whether it has been thrown on the side of right or on the side of its own supposed interests.

Mr. Manhattan finds the key to the present Vatican policy in Asia, as in the rest of the world, in its unrelenting opposition to the Soviet Union. The Vatican's alliance with Japan despite the latter's aggressive advance on the Asiatic mainland; its consent to open diplomatic relations with China only after it became clear that Japan was headed for defeat and that a substitute defender against Communism must be sought; its growing strength in both countries, in which Roman Catholicism, with educational, cultural and charitable service on its banner, is attracting increasing numbers of converts—these are part of the background against which Indians must read the portents.

In a thoughtful study of "Religion and Co-operative Ethics" in *The Plain View* quarterly of The Ethical Union (London), Sir Richard Gregory sees in human rights and duties "the common ground upon which all peoples can meet in fellowship, whatever their faith may be in divine powers, or *with* none." While he denies distinctiveness to the ideals of Christianity, declaring them common to all high religions, he recognises, of course, variations in ethical ideals in terms of the stage of culture and environment. From the obligations within the group, however, the outlook has to widen to the concept of the brotherhood of man. We have still far to go, as Sir Richard remarks, "before the moral laws which determine the rights and duties of a community are extended to bind the peoples of the world together for their common welfare."

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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PARACELSUS AND BOEHME

It was in the month of November that two great men were born, the value of whose knowledge and the depth of whose service to humanity still remain to be fully acknowledged.

Theophrastus von Hohenheim, later known as Paracelsus, was born on 14th November 1493.

Jacob Boehme on 18th November 1575.

Both were bearers of the Torch of Truth of the Wisdom-Religion to the mediæval ages of Europe Both were Theosophists and Jacob Boehme actually wrote a book named *Theosophiske Studier*. Paracelsus carried on his researches in the sphere of the objective. As a practising physician he used his knowledge of the Science of Occultism and dug foundations for the method of laboratory experimentation, but never overlooking the invisible and the intangible. Boehme, on the other hand, taught what he acquired subjectively. A study of the genuine writings of both these teachers of the Esoteric Philosophy will yield precious knowledge which can be used by the individual for self-improvement as well as for serving humankind.

The influence of the teachings of Paracelsus and Boehme on European thought and culture is vast but indirect and has not been properly assayed. Since the days of H. P. Blavatsky, who wrote a good deal about both these Occultists who were her predecessors, serious and sincere attempts have been made to bring their life-labours to the notice of the general public. The altruistic labours of Paracelsus and Boehme and their like still remain to be better known and evaluated in the Occident. Their work was to introduce the Wisdom of the Ancients, which was better appreciated in the Orient, for the benefit of the West.

The Teachings of the philanthropic Esotericists of Europe have great value for modern Indians. There is a notion abroad in this country that spiritual Wisdom is the monopoly of the East in general and India in particular. The very fact of Wisdom ante-dating the *Vedas* is not considered. Yoga, *i. e.*, Self-Realisation through self-discipline, is not exclusively Indian or a Hindu science and art. Wisdom is universal and Indian scholars miss a great deal in neglecting the study of Occidental Yogis and Occultists from Pythagoras down to H. P. Blavatsky and William Quan Judge.

We salute the memory of Paracelsus, the greatest Occultist of the Middle Ages in Europe, and of Boehme, the poor shoe-maker who was a natural clairvoyant of most wonderful powers.

ISLAM AND WORLD CULTURE

[**Prof. A. J. Arberry,** Professor of Arabic in Pembroke College, Cambridge, who is the author of several scholarly studies in his field, writes here of the great contribution, often overlooked, which Islam has made, of which not the least important for the West was its preservation and transmission of the cultural values of the Græco-Roman world, which had in turn derived from Egypt and from India.—ED.]

What is the contribution of Islamic culture to world progress? This is a difficult question to be asked to answer in two thousand words, as I have been invited to do; yet the limits set for my reply make the task in many ways easier, for it means that we shall need to confine our attention to fundamentals and to avoid the discussion of details, however fascinating and revealing these may be.

The best point of departure for our enquiry is to propound another question, and to give a response to that. What would have been the probable fate of world civilization, if Muhammad had never lived and the religion of Islam not been revealed?

By the end of the sixth century A. D. when Muhammad began his mission, Greco-Roman civilization, which had brought so great intellectual brilliance and material prosperity to Europe, Asia Minor and North Africa, was in the last stages of decay. Christianity was rent by schismatic quarrels. The Sassanian empire of Persia was fast breaking up. The Dark Ages of the West were at hand.

It is possibly not too much to say that, but for the unifying influence of Islam and the coherent pattern of Islamic culture, Western civilization would in due course have been overwhelmed and utterly destroyed by the successive waves of barbarian invaders. It was a most fortunate circumstance that when the most powerful threat came, from the Turkish, Mongol and Tartar tribes, the Islamic empire, though weakened by decay and internal dissension, yet remained solid enough and strong enough to absorb the full impact of those onslaughts and to halt the flood of destruction short of Europe.

Otherwise, it seems that nothing could have stood between Hulagu Khan and the Atlantic seaboard. Rome and Paris would have suffered the fate of Baghdad. The scholars of the West, like those of Persia and Iraq, would have been butchered, and those monastic libraries which formed the centres of learning at the renaissance pillaged and burned.

So much on the purely material plane. On the spiritual level, we might speculate that it was in part at least the challenge thrown down by Islam for the possession of men's souls that stimulated the Christian

West to seek a revival of learning, lest the masses of Europe should go over wholly to the new religion. The naked sword of Islamic monotheism could only be parried by the shield of a Christianity purified and rid of its crasser accretions of pagan superstition.

Materially and spiritually Islam throughout its history has maintained a certain pattern of thought, a distinctive standard of life that have secured, despite all the vicissitudes of fortune, a notable stability of culture over a large area of the globe. It is easier to discern the significance of this fact in these days of the breaking up of nations and empires, when we are spectators of a Europe seemingly on the brink of dissolution.

We see, perhaps for the first time in such startling clarity, that the first requisite of a civilization if it is to survive, much less prosper, is that it should be grounded in a firm faith in itself and its values. Because the peoples of Europe appear to have lost faith in themselves and their traditional way of life and belief, Europe may well perish as an integrated centre of civilization.

Because Islam offered its followers a firm and simple faith, asserting the omnipotence of a Divine Power yet maintaining the worth and dignity of the individual man and woman, the Muslim peoples held fast to their conception of the good life in the face of immense catastrophes.

Islam is a system of law as well as a way of life and worship. Men will more readily and obediently accept the idea of the sanctity of law if they believe it to be rooted in a heavenly faith, and not the imposition of the strong upon the weak. The religious law of Islam provided a fair and reasonable basis for society and human relations: it is marked by a benevolent care for the weak, the widow and orphan, and asserts the rights as well as the duties of the ordinary citizen. Islam gave birth to one of the great legal systems of mankind, and taught its followers to accept and respect the arbitrament of a reasoned judgment in all causes and disputes.

The faith which Muhammad brought to mankind thus supplied the spiritual and material basis for a civilization which in point of extent and duration bears comparison with any of the other great civilizations of history. It provided a common standard of ethics and conduct and a common sense of loyalty which bound together many millions of men and women of the most diverse races and languages, fashioning an international society that has known a large measure of internal peace and security.

Islam created a model of human intercourse which, given favourable circumstances, might well bring about the permanent pacification of an area stretching from the Atlantic coasts of Africa to the frontiers of India and China. It has furnished the ideal of a virtually classless order of life in which discriminations of pedigree and colour need play no part.

When we consider the intellectual and artistic achievements of Islamic civilization, we are compelled to recognize that they are fully equal to its other contributions to world culture. Each of the major "Islamic" languages—Arabic, Persian, Turkish and Urdu—has produced its own great literature, both religious and secular, rivalling in range and quality any comparable output of the human mind. And what is outstandingly obvious in all these literatures is how predominantly Islamic in character and inspiration they are; though each of the languages acting as vehicles of thought and expression belongs to a different group and has its own quite characteristic structure, there is a remarkable similarity between the literatures themselves.

The medical, mathematical and philosophical discoveries of the ancient world might likely enough have been lost after the collapse of Greco-Roman civilization, had they not been taken over by the Arabs and the Persians at the beginning of Islam and accepted as the starting-point of a further range of intellectual exploration.

Islam, so far from being hostile to study and research, lays it down as a religious duty that the believer should seek after knowledge wherever it may be found. The academies of ancient Greece were not more liberal and fertile as centres of teaching and learning than the madrasas of mediæval Islam. The universities of modern Europe owe not a little of their structure and design to the models provided by Muslim Spain, Sicily and Egypt.

In art and architecture equally the achievements of Islamic civilization are patent to view. To have stood in the vast fabric of the Omayyad Mosque at Damascus or the majestic Sultan Hassan Madrasa at Cairo, to have seen the delicate arabesques that adorn a thousand splendid buildings from Morocco to India, is to be conscious of a human spirit disciplined in the worship of One God and trained to observe the evidences of His omnipotence and supreme artistry in all creation.

The men who planned and executed these places set aside for God's service lavished all their skill and imagination upon a well-loved task. They were inspired by a burning faith to erect monuments to their belief that would compel the admiration of succeeding ages, and confirm countless generations in their knowledge and worship of the All-Compassionate. Grandeur of design, exquisite perfection of detail—these reveal a spirit richly satisfied in God.

So with all the arts of Islam: grandeur of design, exquisite perfection of detail, these are their supreme characteristic, the mark of men who loved the beauty of pure form, and lived leisurely to fulfil that love. These were a people who dwelt consciously in eternity, even during this transient life; for them the dimension of time meant nothing; they were in no demoniac hurry to scamper through a shoddy task, but

laboured slowly and skilfully to produce the best they knew. It is an attitude to life which has been severely criticized by the West; but it has yet to be proved that any other is its superior. The Greeks of old also knew the virtue of contemplation; Islam was in this respect far more truly the heir of the Hellenic spirit than dynamic modern Europe.

Islam's contribution to world progress? The question is very large and very complex, but the foregoing analysis will have made clear some of its many facets.

To believe in One God, and to acknowledge His supreme authority and goodness—this liberates the human soul from the intolerable bondage of demon-worship, the propitiation of many rival and unpredictable godlings; it frees the human spirit from the prison of doubt and fear, concentrating the whole heart and will upon the Creator's service.

From this belief all other things follow: even to the ambition, which underlies all Islamic political theory, to see established upon earth that excellent City of God of which Farabi like Augustine dreamed, a city conterminous with the world's boundaries, wherein peace, justice, lovingkindness and happiness reign supreme.

A. J. ARBERRY

TECHNOLOGY VERSUS HUMANISM

The editorial column "The Lantern of Diogenes" in the Summer 1947 *Personalist* is, like so much of Ralph Tyler Flewelling's writing, challenging and suggestive. It is based upon the story of Samson, "a tale of spiritual degeneracy; the loss of superlative strength through atrophy of the soul." The world today, he warns, is in danger arising out of its overlooking the fact "that physical power unattended by spiritual integrity is fatal weakness." He has a special message for the enthusiasts for technical education at the expense of the humanities:—

> Any age which swaps education for technology; the lessons of history, the arts and religion, for an unthinking confidence in gadgets, is afflicted with a tragic sickness.

Mr. Flewelling puts his finger on a truth when he writes that "in the long roll of history it is ideas that survive, and at present the world seems short of ideas." Notions there are in plenty, theories in abundance, dogmas to burn, but constructive thinking that bears the stamp of a deeper level of ideation than the superficial brain-mind is in general conspicuous by its absence. And, lacking ideas themselves, men shy at those of others.

> Because the present world has despised its intellectual and spiritual resources it is afflicted with an unseemly fear of ideas.

The attempt to suppress self-expression, Mr. Flewelling warns, must produce political, social and moral blindness, leaving "the national Samson"—and, we might add, humanity itself—groping at menial tasks, "eyeless in Gaza grinding at the mill with slaves."

BODY, THE VEHICLE OF THE SOUL

[Two articles dealing with an important theme—the value of the body as the vehicle necessary for soul growth—are brought together here, one by **Shri J. M. Ganguli** and the other by **Shrimati M. A. Ruckmini.**

The body, as Hermes Trismegistus says of matter, "is the vehicle of becoming" or, as Shri Ganguli puts it, "a great means to a supreme end," and as such is not to be despised. Shankara's *Viveka Chudamani* repeats the Buddha's *Dhammapada* in asserting that human birth is hard to gain. Spirit and Matter are not antitheses but two facets or aspects of one unity, as steam and ice are but different states of a single substance. And the human form is the crown of physical evolution; there is a divine harmony in it and to the seeing eye the without can always mirror the within.

In our civilisation, however, a corrective is needed to the prevalent disbelief in the possibility of conscious life apart from the physical brain and a preventive of the pathetic clinging to the worn-out bodily garment in ignorance of the new body which reincarnation promises. The subjugation and control of matter, not abject dependence on it, is the ancient Eastern goal, as Shrimati Ruckmini brings out here.—ED.]

I.—THIS BODY I LOVE

[This article does not relate to matters of topical interest, though it is a thought-reaction to the overwhelming preoccupations due to them through which we live and in which pass the precious, irrevocable moments of this short-spanned conscious life. Our body is the central attraction or, rather, the pivot round which our mind, efforts and activities revolve, keeping the inner consciousness enveloped in utter forgetfulness of its own self. The crude senses dominate, the subtler *indriyas* remaining embedded underneath, and they create endless hankerings and illusions and drive us into follies and insignificances. We cling to physical objects; we think so much of our body and its appearance; we go mad caring for what we possess—all for what, we do not stop to think. It is only at times that we get a sharp prick inside that wakes us from the stupor and provokes reflection. And then for a passing moment at least our eyes turn to the unreality and even to the hideousness of the things we have been caressing and playing with.

My thoughts may cause some similar pricks in my readers.—J. M. GANGULI]

When I come home and take off my fine clothes, when the scent I had put on my hair and my shirt-front has evaporated and the sweat is drying on my body, how do I feel looking at and pondering over my bare body in the quietness of my room?

There is nothing in it to excite fancy or possessing charm, nothing to fascinate, nothing to be proud of

or be delighted with. As I survey it I find that every element in its constitution, the blood, the bones, the flesh, the hair, I would not care to touch if they were not part of my own body. How they stink! And what comes out from inside the body is still more foul and offensive. The excreta are repugnant and I am afraid of them also because of the diseases they so quickly breed and spread. How ludicrous indeed to think that I spend most of my time and life and efforts to procure sweet and delicious things to put into my mouth, which, as soon as I have put them in, become execrable. One loathes to touch them if they be spat out, so abominable is the inside of the mouth.

Similar thoughts strike me as I turn my eyes to other parts of the body. Why should I then be so much attached to this body which, over and above all that, is so susceptible to an infinite variety of sicknesses and pains? Every moment one or the other physical craving keeps my mind and my imagination pinned down to the fleshly body and I struggle and strive and rove about and do the silliest things for the satisfaction of that craving, a momentary satisfaction, which brings no peace, leaves no happiness. After I have eaten, what I had desired comes unpleasant eructation, the stomach reacts, making me sick. How many times physical satisfaction is similarly followed by something or other that causes regret, depression, exhaustion, lassitude or the like! Even if no such immediate after-effect is perceived, the actual moments of enjoyment are unretainable; they flit away, leaving the hankering raging as before.

Such is my body that keeps my mind all the time worried, my thoughts narrowed and confined, my irrevocable time engaged; that makes me run after trifles and insignificant things. And yet with all that I do for it, all the care that I take of it, it will become inert and dead without a moment's notice as soon as something that I do not know, I cannot catch, leaves it. This body is nothing without that mysterious thing that stays, works and departs without my knowledge and without any physical perception. Without that, this body becomes untouchable. The dead body not even the dearest ones would keep near. How sad to think indeed that this body which I so much love and which those who love me embrace and caress will be given to the flames or buried deep underground one day, and people will even be in a great hurry to dispose of it.

As my thoughts go deeper and deeper a feeling of gloom and voidness spreads over my mind. The world and my surroundings lose interest, for I have only looked at them with my physical eyes and have not learnt to think of any relation between them and myself other than the physical. The utter worthlessness of this body, its outer

ugliness and inner dirtiness, its being the cause and also the seat of so many diseases, of so much misery and suffering—thinking of all these brings no consolation but all the more intensifies the feeling of helplessness and despair.

At times, however, a ray flashes across my vision, a ray which shows a way out of the gloom and reassures me. What is that mysterious essence in me, which forms no part of the body and which does not contact it, even though without it the body I so much love is an untouchable carcass? That question arises in me and deflects my mind to the search for it. If I can catch it through realization, what a thing I shall have, a thing which will not perish or fade, a thing immortal and eternal. The enduring happiness which I am even in quest of shall be in my grasp. In this flash of passing spiritual enlightenment I feel like comprehending reality and absoluteness, which I was missing under the overwhelming influence of physical conceptions. And I begin to see the purpose of this life—to attain to the realization of the immortal and the absolute in me. This physical embodiment of that subtle element which, whatever else it be, does not pertain to the physical, cannot be, I see, for pursuing the cravings of the flesh, which entail only dissatisfaction insatiableness, miseries and sufferings, but must be for serving as a great means to a supreme end.

As I so reflect and ponder I feel as though I have transcended the physical plane where I was suffering the despair of uncertainty and the gloom of all-enveloping unreality, but I fall into the same environment again as soon as my eyes and thoughts turn to the urges of the body and the alluring charms of its enjoyment. My ascent was short-lived, so much have my mind and thoughts been entangled in my physical body. It strikes me now that these entanglements have to be cut. My attachment to the body has to be understood as silly and childish. The care I take, the attention I give to my toilet, to ornamenting and covering this filthy body, is ridiculous. My thoughts hovering round it drive me only to torture and suffering. Is it not for that reason that the wise discard clothing and let their hair and beard grow naturally wild, so that there might be no artificiality either to distract themselves or to attract and deceive others? The attraction and fascination of the body are only like the attraction of filth with colour and sweet perfume spread on it, like that of poison coated with sugar. How sinful then it must be to apply paint, brushes and massage to the face, scent to the ill-smelling body and to put on ridiculously tailored coverings so as to impress the unthinking or to excite the base instincts of the weak! That will only give me as them nothing but misery and unhappiness. Let me then keep my body bare and unattractive so that people may not look at it but

may look instead inside this clay mould where my soul is. Let my soul only attract the soul of others, for when souls meet, the union is eternal, the happiness is unfading, the bliss is supreme.

J. M. GANGULI

II.—"BACK TO METHUSELAH": A NEW APPROACH

Since George Bernard Shaw's completion of his ninetieth year, the author of *Back to Methuselah* has been besieged with requests for interviews and messages on the speculative and practical aspects of endless life in the same body. I desire to discuss the significance of such a striking slogan as "Back to Methuselah" and its general philosophical bearing on the moulding of Nature, proceeding along the comparatively new line of approach suggested by the inevitable reciprocity between man moulding Nature and Nature, in her turn, moulding the destinies, the structure and the functions of mankind.

Many today are undoubtedly conscious that they are living in an epoch of the highest importance. References are freely made to the dawn of a new era, a new stage in the evolution of humanistic biology. Humanity is today revealing a remarkable will to power.

One can vaguely imagine something about the nature and strength of this tremendous social evolution when one contemplates the serious and systematic attempts made by scientists to usurp from Nature her characteristic function of creative modifications of living species. Since the dawn of the era of scientific advancement, considerable power has been attained over organic and inorganic Nature. Scientists have learnt to fashion Nature into thousands of shapes and patterns almost at will, their efforts being directed to enhancement of the pleasures of life. It does not seem possible to cry halt to this ceaseless conquest of Nature. Far from thinking of a Creator as pious folk and theologians may, reason-dominated mankind is beginning to be its own Creator. The most sensational discovery of the modern age, namely, the atom-bomb, has not only revealed the unpredictable potentialities of scientifically harnessed matter and energy, but has also administered a stern warning that unless the discoveries of science are directed to the planned social and spiritual service of mankind and to the preservation of the species and of the cultural and spiritual contributions made by it, there is the grave and permanent danger of eventual destruction of the species by uncontrolled use of the lethal weapons created by

science. Intellectuals the world over feel gratified that man has examined practically the whole of this planet. Most of the world's highest peaks have been climbed. Rivers and oceans have been navigated. The civilian and military navigation of the air is a familiar phenomenon. These advances of modern science taken in conjunction with some of the latest wonders of gland-therapy and sex-metamorphosis by glandular control, must demonstrate that man's conquest of Nature would include to a remarkable extent the conquest of his own body viewed as one amongst the countless objects in Nature, a mere conglomeration of natural elements—*Prithvi*, *Tejas*, *Ap*, *Vayu* and *Akasa*. Experts are not wanting who talk glibly of the needlessness of old age, and of the possibility of permanent youth and of rejuvenation. The cry of "Back to Methuselah" is undoubtedly due to man's eager desire for physical immortality in this existence, with the apparatus of his present nervous mechanism.

The argument seems to be: If Science has controlled biological and bio-chemical growth by means of hormone-therapy, *pro tanto*, general behaviour, intellectual power, mental alertness and creativity are all controlled and if these lines of investigation are pursued with steady, systematic method, there is no reason why another species of mankind superior to the present one in physical constitution and mental functions may not be brought into existence by Nature, as envisaged by creative evolutionists. The new species of Supermen would then dominate the earth and their fellowmen. Congenital physical deformities can be rectified by plastic surgery and if indeed the devastating defects of senility could be counteracted by modern scientific therapy, both physical and mental rejuvenation would become practical and the millennium of Methuselah might be ushered in.

On the most charitable interpretation, the transformations that could be brought about by science in the different forms of Nature reduce the mind, soul, self and other non-physical aspects to the position of mere plastic clay. It cannot be otherwise. In the modern political concept of adult franchise, the application of a particular set of stimuli to elicit desired controlled responses, is claimed as the most effective weapon. If this is true how can mechanization be avoided? Consider, for instance, the moulding of self by self, behaviour by behaviour. The entire world is aware of the methods and conclusions of modern experimental psychology, psychiatry and allied disciplines, and amidst the mountain-high piles of chaff of books, monographs and research-reports, one detects with difficulty scattered grains of reason and scientifically rectified common-sense in the shape of mechanization of soul, self, spirit, etc. It may not be an overstatement that modern experimental psychology would be

emptied of all content if physiological and anatomical factors in human behaviour were ruled out.

The result of the muddle-headed manipulations of so-called experimental psychology is as amusing as it is startling. A discipline or a branch of knowledge that was heralded and ushered into being with a flourish of trumpets as the science of soul, of mind, and so forth, has ended by denying outright soul and mind. No wonder waggish critics are fond of repeating that "Psychology first lost soul, then mind, and then lost consciousness, but has some sort of behaviour still." If, therefore, we are to understand in correct connotation and perspective the slogan "Back to Methuselah" and the infinite potentialities of Nature to bring into existence higher and more powerful species of Supermen in the course of biological evolution, the first requisite is a planned and concerted search for Soul.

It is too late in the day to try to prove the existence of the Soul. (*Atman*). All the Indian systems have postulated it as basic, but today European and American psychologists and spiritualists are working with bandaged eyes in their search for it. Many are groping in the dark; a few have commenced the familiar tradé of conscienceless quackery.

But the very mystery of the Soul exerts an irresistible fascination and a challenge to scientists to pursue their tireless search for it. Up to a certain point at least, mind and soul have yielded some of their secrets, as the published reports of the Society for Psychical Research and other organizations amply demonstrate. Some interaction between body and mind or soul may be taken as conceded by most of the schools of psychology that count. That the mind or soul definitely influences the body may be taken as beyond controversy. Secondly, when the different schools of psychology are interpreted in conjunction with the accepted truths of bio-chemical transformations and creative evolution, it will be observed that the soul or the mind is emphatically not a static entity, but a dynamic, vital, plastic substance, which must indicate endless potentialities of moulding, educating, and reforming of personality. Modern sociology, criminology, and particularly the problems of juvenile delinquency and of international rivalry and the exploitation of the smaller powers by the larger ones, are susceptible of solution only on the basis of the plasticity and patternability of personality. I leave this with just an indication as a detailed discussion is beyond the scope of this survey.

Such a moulding of mind or personality may be easily understood in the light of the principles of psychology that reveal the greatest common measure of agreement. The mind stands mid-way between instinct and overt action. The instinctive drives of the personality are the untamed powers and forces. The human organism is a colony of

millions of cells While each cell may be taken to have an independent and autonomous life of its own, it is in the part it plays in the maintenance of the life of the whole organism that its main function consists. Each cell is absorbing energy from external Reality and in its turn emitting energy. Desires, ambitions, motives and aspirations emanate in the form of radiations of cell-energy. In all crucial stages in history, such a tremendous drive of cell-energy is moving millions in a single direction and along a single track. Such energy-drives being most often blind, nations plunge into wars and carnage, mechanised millions acting as if they were one mind or soul.

Of these drives two are fundamental—the urge to secure food and the sex urge. The nourishment urge is intimately connected with self-preservation and the sex urge with reproduction. Other instinctive urges depend on these two fundamental ones. Modern socialistic and economic programmes rest on these two urges. When the programme of different nations and communities conflict world-wars or clashes result. Urged by the instincts of self-preservation and sex, people rush in helter-skelter. They do not reckon with obstacles. They scorn dangers. They blindly rush to destruction, urged by the animal instincts. There is something profoundly tragic and pathetic in such atavistic attractions of the instinctive urges. In all mass-scale actions, mankind is guided by the blind herd instinct, which indicates the very negation of calm judgment and rational reflection.

The outlook may not after all be so gloomy as that. The leaders of higher thought, the philosophers and the prophets through the ages, have given the counsel of perfection to the effect that if man is to be saved from destruction, brought about by the mad rush directed by the instinctive urges, some regulator must be posited between the instinctive urges on the one hand and the final activity on the other. That controlling switch-board is the mind itself, by whatever name described.

The term instinct points to two distinct types of phenomena. In one psychological sense, instinct stands for the root instincts like those of food and sex; and in another it refers to such remarkable constructive and co-operative activity as the building of the honey-comb and the concentration of honey. It must be obvious that, unless the basic and blind drives and instincts were kept under proper control by the mind, life would run into nothingness in a trice. The analogy of the clock-work mechanism may be taken. The clock keeps time by means of weights that fall in accordance with the law of gravitation. The merest uncontrolled drive of the weight would reduce the mechanism to utter inutility. Such a catastrophe is prevented by the pendulum and other contrivances that regulate the movement.

The Mind, Self, or Soul should be regarded as the most effective con-

trol mechanism, that diverts instinctive drives into useful and healthful channels of activity. The existence of this non-physical, spiritual entity of the Mind is a postulate for all systems of thought. The hero in *Nagananda* clinches the matter strikingly. "If the human body were merely a conglomeration of muscles, bones and tendons, flesh and blood, what could be there in it to like or to love?"

As far as I am able to see, there can be only one conclusion. The slogan "Back to Methuselah" must be summarily rejected if it refers to the continuance of this or that nervous system, or even species, for the matter of that, as these must necessarily disintegrate and perish. Uncanny advancement there can be, which Shaw, Wells and others may imagine to be. But whatever the advancement of science, the endless perpetuation of the physical frame is an absolute impossibility. Hindu mythology is full of instances of kings having lived to sixty thousand years and more. This may be apocryphal but the prolongation of life and the maintenance of bodily and mental health unimpaired by practising the methods advocated by Yoga-Darsana may be deemed possible up to a certain limit. There we must stop. People, however, are pathetically blind to those possibilities. By disciplined application of the basic, instinctive urges to beneficent spiritual activity through the rational checks and inhibitions exercised by the Mind, the realization of the ethical and spiritual ideals advocated by distinguished world teachers like Buddha, Sankara, Ramanuja, Christ and others is possible. I feel certain that nothing else can be hoped for. Man moulds Nature. There is inevitable reciprocity. Nature moulds man. Even assuming for the sake of argument that Nature has in store for us some superior type of supermen, even that species must become extinct in the fullness of time. The truth emphasized by the *Gita* that the body or the physical frame must decay can neither be contradicted nor improved upon. The *Katha-Upanishad* tells the same story. Nachiketas exclaims: "Who can delight in greatly prolonged existence?"

The whole of India is rejoicing in the advent of independence. To a serious and strict student of higher Hindu thought (Islamic, Christian and other thought as well) economic and political freedom and independence are merely forms of fresh and new types of enslavement or enmeshment. Real, genuine freedom or independence is from the bondages of *Karma* and *Prakriti*. When an aspirant has managed to secure freedom from the apparently endless series of births and deaths, then alone can he be regarded as genuinely free. Man's moulding of nature may not stop with the release of the energy in uranium. Nature, Prakriti and Karma must be controlled and subdued. It is a matter for deepest regret that the higher thought of civilized humanity does

not reveal any concentrated effort in that direction.

We are still living in the age of jungle-warfare and communal rioting. If such is the story of the moral regeneration of humanity in the year of grace 1948 no useful purpose could be served if identical conditions were mechanically reproduced for millions of years in an endless manner by a kindly Nature ready to take humanity "Back to Methuselah." This pathological craze for economic and political advancement must be got over. The question today is not "Am I my brother's keeper?" but quite a different one—"Am I my own keeper? Do I control my mind? Do I subdue the instinctive drives that urge me on to sure destruction?" If every thinking person asks himself these questions and searches for the correct answers, genuine ethical and spiritual freedom can be secured. Call it *Mukti* or *Apavarga* if you please. The securing of that taintless freedom is my earnest hope for those who tread the "Aryan Path."

M. A. RUCKMINI

LOYALTY AND LIBERTY

Under the caption "Subversive of What?" Julian P. Boyd, Librarian of Princeton University, who is editing Thomas Jefferson's voluminous papers, examines in the light of Jefferson's views the recent American moves against "subversive" ideas in politics. (*The Atlantic Monthly*, August 1948) Jefferson, who declared "I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man," was a fiery defender of every man's right to buy and to read what he chooses In the case of one book, whose seller had been haled into court, charged with vending subversive if not blasphemous literature, Jefferson wrote:—

> If M de Becourt's book be faulse in its facts, disprove them If false in its reasoning, refute it. But, for God's sake, let us freely hear both sides, if we choose.

He even went so far as to say, at his first inauguration as President, "If there be any among us who wish to dissolve this union or to change its republican form, let them stand undisturbed as monuments of the safety with which error of opinion may be tolerated where reason is left free to combat it." This sentiment most countries, including India, would not be able to avow today, nor could they accept the proposition of Mr. Boyd that "loyalty cannot be commanded but can only be deserved." But the ideal must be held and an ever increasing allegiance to it striven for.

It calls for virile faith in human nature and in the principles of genuine democracy to take the stand that Jefferson took, that any threat in the realm of ideas can be defied, as Mr. Boyd puts it, "not by suppression but by tolerance."

PLENTY OF ROOM AT THE BOTTOM

[It is no defeatism or mock humility that is preached here by our valued contributor **Miss Elizabeth Cross,** but contentment with little and the equal dignity of all honest labour, faithfully performed. Implicit in her praise of the humble niche in life is the recognition that the dignity of man is not measured by his occupation, but that rather the man determines by his attitude and effort the dignity of his work. It is in the trivial that the sublimity of true greatness is revealed, and the renouncing of all personal ambition is a long step towards peace.—ED.]

No, not plenty of room at the top, in spite of the falsely encouraging catch-phrase. Nor is there plenty of room in the middle either, as many demobilised men and women have discovered to their disgust. What is more, it is a great pity to get the idea that the bottom is merely a place to start from—you know the idea: "Oh yes, my son is learning hotel work—starting from the bottom, of course." The implication being that the son will soon leave the bottom far behind, and forget all about it as quickly as possible. No, my idea is that there is plenty of room and work at the bottom and that, once you get yourself into the right frame of mind, the bottom is a very nice and comfortable place to *stay* in.

Shocking heresy? No ambition? No wish for improvement? Yes, and no, or yes and no, if you prefer it. Rather amusing, when you come to think of it, that lack of worldly ambition should be disgraceful in a Christian country when the founder of our religion was marked by this same lack of ambition and by his contempt of the rich and the "successful." If we care to think the matter out it is clear that acceptance of a humble rôle sets us free for improvement in all other ways. If we haven't to worry about a rise in our pay packets, a better job, a larger house, smarter clothes and so on, we have all that energy to spend on things that really matter. It is false to reply that it is impossible to improve the mental and spiritual self if money is lacking. To take one simple example, the need for reading matter, if one's tastes incline that way, there are plenty of free libraries and cheap reading material available to all in England at any rate, and the true student never lacks helpers. Lack of money will often mean a similar lack of the distractions that prevent thought and study. The weekly or bi-weekly cinema-going habit will not afflict any one living at the bottom, and this in itself is something to be said in its favour! Again the actual lack of money precludes many other "amusements" and encourages the kind of hobbies and activities that develop one's potentialities. Instead of passive

amusements we shall be gardening, keeping animals, bees, making our clothes painting our little homes, contriving toys for our children and so on.

The greatest blessing of this philosophy, however, lies in the complete peace of mind it provides in the midst of our uneasy civilisation. We who are content with the bottom know that we are necessary, we are never going to be out of a job, never unwanted, never useless. For the whole charm of the unskilled (although in truth we are highly skilled in a number of useful arts) is that we are adaptable. We can turn our hands to so many jobs, and although the world stigmatises them all as horrible, toilsome or tiresome, we know that on the whole they are very satisfactory and that we are quite proud to be able to do them. What is more, we have quite a large choice so that, although we are all in the ranks of the unskilled, holding the world up, being its foundations so to speak, we can use our strength and capabilities in different ways.

Consider the matter calmly, not only from the point of wage-earning, but from mere human usefulness and social desirability. Those, men or women, young or old, who are able to accept more than their fair share of the humble jobs and to do them cheerfully, have grasped the secret of being welcome. There must be hewers of wood and drawers of water, however mechanised the world becomes, for the fires must be fed, and the people too. To take a completely different example, that of the average office; how many dull, routine jobs so-called must be done and done efficiently, and how hard it is to find anyone willing to do them for long. Letters must be filed, records kept, parcels tied up—"office-boy" jobs in fact, and nearly everyone expects to be promoted from these jobs as soon as possible. Well, in many offices they are promoted, but it means teaching a new office-boy every so often, whereas one of the "bottom" dwellers might be perfectly happy indefinitely and also contribute immensely to the general efficiency of the business by such long service. The same applies to the world in general—it is the contented work of those at the bottom that keeps things going.

If you are willing to join the large army of necessary workers, those who grow our food, tend the sick, care for the children, do the millions of jobs that must be done, without worrying at all about whether you are promoted, you will find an immense lifting of the spirits. Discard that abominable idea that there must be a field-marshal's baton in every private's knapsack (how extremely awkward if it were true!) or that you are bound to make an attempt to become Postmaster-General because you happen to be good at selling postage stamps. Why should you "get on" or become a "success"? Why not look round and see what needs doing and decide which bit you can do and merely do it? Why worry about "better"

jobs? They will very likely be worse in every way than your present one except for some extra pay which is immediately swallowed up in copying your neighbours.

Do not, for one moment, imagine that I am suggesting you should deteriorate in any way by joining us at the bottom. If you have the advantage of a good education (whatever that may mean) or if you have the brains to improve your knowledge of this and that, all the better. You will find your necessary work all the more worth while. If you know about birds and wild-flowers and the chemistry of soil you will enjoy hoeing a beet field a great deal more than others who have only their aching backs to consider. Although, to be quite truthful, nothing will distract your mind from your back at certain stages, you will have the acute pleasure of resting it now and then. If you have studied child-psychology you will find it adds to the fun and efficiency with which you bathe a lot of orphans—and so on. While if you take on a routine job like peeling potatoes or washing milk bottles you can meditate on anything you please, or compose poetry, or admire the colour of the water as the sunshine catches it.

No, what I am objecting to is the habit most people have of regarding the contented workers as somehow lacking. They try to instil a feeling of guilt—as if those of us at the bottom are, somehow, not really trying. We ought, they imply, to be fretting to get on, or, at any rate, to be feeling miserable because we can't. Can it be, let us whisper, that they might be jealous? Are they cross because we aren't earning a great big salary so that we can buy a great big house that will need a great big insurance policy (when we've finished paying our great big income-tax)? Do they realise, inside, that they are the insecure ones, who after their struggles find that their expensive toys aren't so pretty as they had imagined? I fancy so.

It is worth considering, this idea, once more. It has been put forward, century after century, by many a seer and leader, and paid lip-service by most organised religions in most lands. Yet still people are looking for "good" jobs and working to get to the top. Why not try the bottom, for a change? After all, if the last can be first and the first last, perhaps the bottom is the top?

ELIZABETH CROSS

CHARACTER TRAINING

[Mr. John Hampson described in his lecture at the Indian Institute of Culture, Bangalore, published in THE ARYAN PATH for October 1948, the highly interesting and valuable effort which is being made in Madras to reclaim the wayward children. In charge of that project in character training is a Scotsman whom the children call "Big Brother," a doctor who has worked with antisocial children in his own country as well as in India. **Lt.-Col. J. Ford Thomson's** official title is Adviser to the Government of Madras in Child Psychology. We publish here with his kind permission extracts from a chapter bearing the same heading in his forthcoming book, *Ask the Children*, which many of our readers will look forward with keen interest to reading.—ED.]

The education of a child to fit him for a full, happy, and productive life in human society falls broadly into four divisions: the development of character; the acquisition of knowledge; the development of the ability to use knowledge; and the development of skills. There cannot be a hard and fast line drawn between these divisions, but it is convenient to divide up the educative process in this way, for purposes of description.

In forming a child's character it is desirable to think not only of fitting the child into society, but also of the part the child, when he becomes an adult, should play in advancing society. One can, it is considered, discern a code of ethics based on a conscious system of self-preservation, which is as nearly absolute as is possible, in the present state of our knowledge; but many things which are considered ethically good by our society, are not good, when one applies the criteria of this fundamental ethical code. The problem is where to strike the balance. It might be thought a foolish thing to bring a child up in such a way that he reacts automatically, in accordance with the fundamental ethical code, when such behaviour would render him out of phase, to a significant extent, with the society in which he lives. On the other hand, were one to bring a child up to behave automatically in complete accordance with the imperfect ethical code of our society, it would mean that progress towards higher ethical ideals would be halted, or at least slowed down. What the problem really boils down to, is whether or not an individual can survive and prosper in our society, when his conduct is governed by a sound ethical code.

I have no doubt in my mind but that it is possible to live ethically, and be happy, should one's work lie in one of the professions or services. The problem only becomes really acute in connection with the world of business and commerce,

where ethical conduct, in these days of fierce competition, places an individual at a grave disadvantage; and a business man who behaves honourably and ethically, is very prone to see less scrupulous competitors forging ahead of him. He may then ask, "Is ethical conduct worth while?" To find the answer to that question one must cast one's mind back to human motivation, and remember that the central motivation is to gain personal value. The business man who regards the acquisition of material wealth as a measure of his value, will answer the question in the negative, because from his point of view he is failing to acquire more value by behaving according to ethical standards of behaviour. On the other hand, an individual who has genuinely accepted ethical principles upon which to guide his life, will never even ask the question for, to him, wealth is a secondary matter, since adherence to his accepted ideals is the means by which he maintains and increases his value in his own eyes.

It would, therefore, appear that if a child accepts sound ideals, and is taught and trained to behave in accordance with them, his being out of phase with society as a whole, will not worry him personally very much; and if adequate character training is given on a mass scale, the new generation will rapidly advance the ethical standards of human society, to the lasting benefit of all mankind.

There are three ways in which instinctive conduct may be modified. The first two are conscious, and the third subconscious in nature. The first of the conscious methods is by means of the exercise of reason, where the individual forms a judgment as to the best way to react to a situation and then acts in accordance with that judgment, although this action might be contrary to his instinctive desires. The second conscious way of modifying instinctive behaviour is by means of the memory. In this case the individual remembers what happened when he reacted in a certain way to a similar situation in the past, and decides either to act in the same way, or differently, on the present occasion, according to whether his action previously had led to good or bad results for him. Again, this may result in his taking action which conflicts with his instinctive desires. Such an individual has consciously profited from his experience in the past. The third method of modifying instinctive behaviour is by the formation of habits. The formation of these has already been discussed, but it is worth remembering that this is a subconscious process, and once a habit has been established, the individual reacts in accordance with it automatically.

It is thus possible to act against an instinctive urge consciously, by the exercise of reason and memory, or subconsciously, through the formation of habits. The question now arises as to which of these ways, the conscious or the subconscious, exercises the stronger influence in

controlling instincts. The writer is of the opinion that there can be no doubt but that habit formation is the more powerful. The former method involves a conscious mental conflict, which is distressing to the individual, while the latter produces no conflict in the consciousness, and is much more stable.

An excellent illustration is provided by the behaviour of people when shouts of "Fire!" arise in a cinema. The majority of individuals stampede for the exits, and usually numbers of people are either crushed to death, or seriously injured in the mad rush to get outside the building. What has happened to these individuals? The shouts of "Fire!" when they are in an enclosed space, coupled possibly with the movement of others towards the exits, indicates an extreme emergency involving danger to life. The result is that the ability to reason is inhibited, and the instinct of self-preservation is allowed full expression. Such individuals have become unreasoning creatures, frantic to escape, like a newly captured bird dashing itself against the wires of its cage. Self-preservation says, "Get out at all costs" and reason, alas, is discarded. It is obvious that if the audience fled out in an orderly manner, everybody would be able to leave the building within a matter of minutes, without danger of injury or death. The individuals who make up such a panic-stricken mob have not been trained properly in childhood, for a properly trained person has formed the habit, in emergency, of inhibiting instinctive action, and preventing the inhibition of reason, so that he stops for a moment and thinks. It is failure to have been trained to this habit in youth which results in an individual "losing his head," as it is popularly known.

What this means, in effect, is that a conscious system of modifying urges coming from the subconscious, is not a strong and stable one, capable of standing the strain of adversity; and a person who has not formed good habits in childhood, cannot be described as having a strong character. To train a child so that he develops a strong stable character, which will stand firm whatever happens, it is necessary to form habits which will lead to behaviour of such a nature that his reason will have no cause to disagree with it when he becomes mature. In such a case, the individual's reasoned convictions will be in agreement with his unconscious motivation from his habits, so that no amount of adversity will result in a breaking down of character. That, then, is the aim in forming a child's character, so to train the child, that he reaches maturity with a mind largely freed from the necessity of using reason to work out methods of gratifying antisocial instinctive desires or, as the case may be, fighting them. In addition, he should have learned, to some extent, to govern his relationships with others by extending his feeling of self to include them, so that his behaviour towards them is

benevolent in motivation. Further, the child should reach maturity with his mind well stocked with relatively true and accurate knowledge, well cross-indexed, and with each portion valued correctly. He should have acquired sufficient knowledge of himself to know his limitations, and to set for himself goals of achievement of a valid nature. His mind should be well integrated, so that he has acquired a basic philosophy of life to which he can refer for guidance, and, finally, he should have been so trained, that he adheres to a sound ethical code in achieving his aims in life. The primary methods by which he maintains, and increases, his personal value, should be through his adherence to his ideals, and all other goals and ambitions should be secondary in this respect.

This is a very big aim, and if one achieved it completely, one would have moulded an individual who was friendly and confident—a young adult with a finely balanced mind, whose judgment is accurate and valuable. The possibilities of achievement for such a person, whichever walk of life might be chosen, would be bounded only by the limitations set by hereditary intellectual endowment; for the whole mind could be applied, without distraction, to the problems which presented themselves. The ability would be possessed to judge the nature of people with whom contact is made, and to adjust behaviour towards them accordingly. Such an individual would have a clear idea of the essential things in life, which were, in extremity, worth fighting for. He would possess a considerable store of sound factual knowledge covering a wide field, and the ability to use that knowledge would have been cultivated, so that higher education could be approached with an excellent foundation. Such a young person would be, potentially, a very valuable member of the community, and as such, would be assured of a high standard of living. Last, but not least, such a young man would be happy, and would taste of some emotions to which few of us, at present, can aspire.

J. FORD THOMSON

THE SPIRIT OF ISLAMIC CULTURE

[Last month we published, under the caption "Islam Stands for Tolerance," the first part of this address of **Mr. K. G. Saiyidain,** Educational Adviser to the Government of Bombay. Below we print the second part.—ED.]

II.—ISLAM AND THE SOCIAL CONSCIENCE

Besides the contribution of Islam to the ideal of tolerance, another important characteristic of Islamic culture which is of far-reaching significance is its frank and unequivocal recognition of the claims both of matter and the mind, the flesh and the spirit, this world and the hereafter. Its attitude is expressed pithily in the oft-repeated prayer which occurs in the *Quran*:—

O Lord! Give us the good things in this Life and the Hereafter.

This is not, if I may say so, an expression of avidity but enshrines a profoundly important point of view. It differs sharply from some other important and influential views of life which have shaped the thought and conduct of many ages and communities. There is, for example, the view which is rather vaguely called Materialism, which holds that the meaning of life is to be found in the satisfaction of our material wants, which quests after power and riches and which has been responsible, in its *better* manifestation, for the progress of human civilization. Then there is the view which rejects the world of material phenomena and forces, which seeks to withdraw from this dark vale of tears and misery and concentrate only on man's inner development—intellectual or cultural or artistic or spiritual. The man of research, the poet, the painter, the mystic, has often sought refuge in a private "ivory tower" of his own, oblivious to the imperious call of the world around.

Islam has no sympathy or patience with this individualistic and selfish "paradise." It accepts whole-heartedly the challenge of "the world of matter," with all its rich resources; it rejects asceticism as a way of life, and welcomes the conquest of Nature by man. But when this world has been conquered and Power is controlled by man's hands and his mind, they have to be exploited *not* for selfish ends but for establishing the good life on earth, material and cultural, for all. The good Muslim must retain an inner attitude of independence, of superiority to the trappings of wealth and power—what Iqbal calls an attitude of *Faqr*, a kind of asceticism of the spirit—which would enable him to spurn the temptations which ensnare the feet of weaker mortals. For him this world is, in the words of the *Quran*, "a field where we sow the seeds for the hereafter," and "he who is blind in this world is blind in the next," —a clear affirmation of the innate

relationship of this world and the next which can be broken only at grave peril. Roomi, the great poet and mystic of Islam, puts one phase of this truth with the piquancy of an epigram when he says:—

For him who can stalk across the skies,
'Tis not difficult to tread on the earth!

So material riches are not, in the Muslim *Weltanschauung* the end of life but only the means which may (or may not) be used for its spiritual and cultural enrichment. To ensure that they shall be so used, it introduces the concept of "*Hudūd-ul-lah*" (the limits defined by God) within which all personal and collective life and activities are to be organized and which no true believer can ignore or transgress. As Pickthall remarked in one of his lectures,

In the Islamic polity there are no such ideas as irresponsible power or irresponsible wealth or irresponsible God.

Man is responsible before God—and before his own conscience—for all that he does in religious or secular matters. Many of these limitations relate to the control of group relationships—the prohibition of usury and gambling, the imposition of *Zakat* and *Khums* on all who can afford them, the rules of warfare which enjoin scrupulous respect for treaties, humane treatment of all civilian populations and non-interference with the enemies' means of subsistence. The social, economic and political ideas of Islam are inspired by the ideal of Social Justice, leading to social equality, and by the desire to check the growth of unjust economic anomalies due to the misuse of wealth. "He is no true Muslim," remarked the Prophet, "who eateth his fill and leaveth his neighbour hungry." How few, one wonders, are the true Muslims in the world today, judged by this simple criterion? But the ideal did inspire many. "It is impossible for me," said Ali when he was the Khalifa, "to sleep peacefully if there is even one hungry person in Madina," and he used to go about at night with a load of bread on his back to bring food to the needy who were too self-respecting to ask for alms.

Now, I am not suggesting that Islam *as such* stands for Socialism or Communism. For one thing, these systems were not relevant to the age in which its teachings were presented. But I do hold that the social and ethical considerations which underlie modern movements to secure better social and economic justice for all, are not only implicitly but also explicitly available in Islamic thought. And any Muslim—or any human being—who remains indifferent to, or unaffected by, the poignancy of the present situation—which condemns hundreds of millions to lead subhuman lives—is a traitor to the spirit of Islam and the spirit of humanism.

Islam has repeatedly stressed the principle of "collective responsibility" which knocks the bottom out of the "ivory-tower" theory of life—namely, that no man liveth unto himself alone, that we are all

members of the family of God, that everyone in truth is his brother's keeper and can, on no account, shirk this responsibility. The *Quran* states this truth in a striking verse :—

"And beware of the catastrophe which, when it befalls, will not be confined only to those of you who have specially transgressed." (But will sweep all into its train.)

The special relevance of this principle in the modern world, which has been knit into a unity—for good or evil—is only too obvious and they are grievously mistaken who believe that they can sow the wind with impunity without being called upon to reap the whirlwind. Islam has stressed this fact of national and international dependence and her most positive contribution in this behalf is the attempt to abolish all those differences of race and caste and colour which have always succeeded in disrupting the unity of mankind. Whatever other charges may be brought against the Muslims, I think they can claim with some satisfaction that they have always been attached to the ideal of social democracy and that racial, geographical and colour considerations have appealed to them less than to most other peoples. Balal, the dark-as-night Negro of Abyssinia, occupies amongst them the same place as the greatest and the noblest companion of the Prophet.

The kinship of ideas and faith has meant more to them than that of blood and country which someone has described as earth-rootedness; and the international brotherhood of Muslim peoples that actually came into being was at least a definite improvement on the aggressive geographical nationalism of later days. The real line of demarcation in Islam is not between people professing different religions or belonging to different races or colours but between those who stand for truth, decency and justice and those who are transgressors and evil-doers, irrespective of their formal labels. In emphatic and unequivocal words, the Prophet of Islam has defined the ethical and moral principles which should govern the conduct of every true Muslim :—

He is not of us who sides with his tribe in aggression and he is not of us who dies while assisting his tribe in injustice.

Thus an appeal to religious fellowship in a cause that is not just is not only meaningless but definitely sinful; it places the person outside the Prophet's fold. In fact, the basic law of human relationships has been stated for all time by the *Quran* in these clear words :—

Co-operate in all that is good and moral but do not co-operate in sin and injustice.

It is an absolute, unqualified injunction which rejects for ever doctrines like "My country—right or wrong," or "My religion—right or wrong" or "My people—right or wrong." Before the supreme issue between Right and Wrong, Justice and Injustice, all these ties of country and race and creed lose their

hold and their significance. The Muslim's offer of co-operation is to be open to all, whether Muslims or non-Muslims, who do good; it is to be withheld from all who choose the path of injustice, even though they may claim formal affiliation to Islam. In one of his arresting Persian couplets, Iqbal defines the true *Momin* (man of faith) in these words which epitomize the Spirit of Islam :—

He is a sword against Unrighteousness and a shield for Truth,
His affirmative and negative are a criterion for Good and Evil;
Great is his forgiveness, his sense of justice, his generosity, his kindness—
Even in a fit of wrath, his temper retains its nobility!

Thus essentially the ethical basis of Islamic culture, on its practical side, is *humanism*, which I would define as a recognition of the fact that man—not the Muslim or the Hindu or the Christian or the Parsi, not the white man or the black man or the brown man, not the rich man or the poor man, not the petit bourgeois or the proletarian but man—is the measure of all things, the highest common factor in the arithmetic of life. All that ministers to his growth, that enriches him materially or spiritually is to be welcomed; all that arrests or inhibits his development, that builds up walls of prejudice and separatism around him, is repugnant to the genius of Islam and should be rejected. Respect for individuality, for Man as an End—not as a mere means to others' ends—is implicit in Islamic thought.

"The principle of ego-sustaining deed," remarks Iqbal in his Lectures which present a dynamic view of Muslim ideology and culture, "is respect for the Ego in myself *as well as in others*," which means that, unless we cultivate a sense of reverence for others' individuality—their opinions and beliefs, their ways of living and thinking, their points of difference with us—our own individuality will remain warped, distorted and incomplete. One of the finest definitions of this humanism that I have come across occurs in his Persian poetry, where he defines the quality of being truly human—which is not limited by any narrow social, political or religious ties but is characterized by a breadth of sympathy and a sensitiveness of heart in which the believer and the unbeliever, the saint and the sinner, can all find a haven of refuge.

Religion is a ceaseless quest
Beginning in Reverence, culminating in Love!
What is "*Admiyat*"—Respect for Man!
Understand then his true place!
It's a crime to utter harsh words
For believers and unbelievers are alike God's children!
The man of God acquires the ways of God
And is gracious to the believer and the unbeliever!
Welcome belief and unbelief alike to the heart!
If the heart turns away from the heart—woe betide the heart!
Although 'tis imprisoned in the prison-house of clay,
The entire Universe is the domain of the heart!

I have presented only a few facets of Islamic culture which I consider to be of special relevance to the

modern age. It is a very inadequate picture and in some ways also an idealized picture—in the sense that it presents not the actual and current situation of Muslim culture but the ideals of that culture. My apology for doing so is the fact that in these days of cultural and religious intolerance, accentuated by ignorance, it is necessary that we should appreciate the best in one another's cultures and learn to value others' deeper aspirations. Normally that which is superficial and irrelevant is swept away on the torrent of Time; it is only the significant and the useful that abides. But in abnormal times and in a crisis there is a great danger that fanaticism may reject even things of abiding value that centuries of patient and peaceful co-operative effort have built up and thus culturally impoverish the country for all time. This is a danger that threatens both India and Pakistan today, for both are in the throes of a pseudo-revivalism which must be resisted because it is repugnant to the spirit of the age and, so far as Islam is concerned, is out of harmony with its genius and tradition.

If Islam has one significant contribution to offer to the world, it is its spirit of internationalism, its rejection—total and unequivocal—of the idols of race and colour and creed and geography, its affirmation of social equality and human brotherhood. In the words of Iqbal, whom I take the liberty to quote again :—

> The most important objective of Islam is to demolish all the artificial and pernicious distinctions of caste, creed, colour and economic status. It has opposed vehemently the idea of racial superiority which is the greatest obstacle in the way of international unity and co-operation.

It is impossible for any one who is aware of the ugly temper of this age, which is dominated by these very concepts, to deny the importance of this contribution.

Islam has also another very valuable contribution to make—to the critical and pressing issue of Power run amuck in the hands of man. We are only too acutely aware of how scientific power, applied to industry and war, has brought our world to the brink of utter ruin and annihilation. Islam does not advocate the rejection of Power as evil, for civilization cannot be built up without using its many resources. But to the dangerous use of Power it seeks to apply the corrective of Vision which is the source of Love, of sympathy and of intuition in man. Not Power, uncontrolled, unlimited, but Power limited by the laws of God and the love of mankind. *The divorce of Power from Vision, of Science from Religion, of Intellect from Intuition, has produced the present situation,* so fraught with greed and hatred and violence and exploitation, over which hangs the nemesis of the Atom Bomb.

There is literally no hope for the world, no way out of this *impasse,* unless out of all this incalculable travail of the spirit and the suffer-

ings and sorrows of the body, is born a new and sincere realization that mankind today is a single social organism, integrated by the forces of science and technology; and there is no escape from the present tangle unless men learn the old but ever new lessons of *love and justice, of brotherhood and humanity, of charity and sacrifice, which true men of God and true Religions have taught throughout the ages.* Man must re-learn, in this age of Science, how to live his life "in the name of the Lord," to "surrender oneself to His will" so that one becomes a willing instrument for working out His beneficent purposes on Earth.

Obviously, such a state of heart and mind is possible only for a few; whole nations and communities have never attained to this great moral height. But the value of such an ideal, which seeks to control Power and to harness science for the good of mankind, lies in the fact that it defines the direction of our advance. From the point of view of the larger interest of mankind it is imperative that we should learn to welcome all the help that may come our way in strengthening this vision of life—whether it come from the religious ideology of Islam or the humanism of a Mahatma Gandhi or an Einstein or a Romain Rolland or from the internationalism of an organization like the P. E. N.

India is a part of the great world and, therefore, what applies to the world applies equally to India—only in a more intimate and urgent sense. For India has been one of the great centres of Islamic culture. She has learnt much from this culture and has made a rich contribution to its development. Its fine strands are woven inextricably in the warp and woof of her cultural pattern. Its arts, its architecture, its language and its literature, its philosophy and its religion, are all a part of her great heritage. The rhythm of its musicians and the artistry of its painters, the gentleness of its saints and the sagacity of its rulers and its administrators, the rich legacy of its scholars, its writers and its poets —now using Persian, now Urdu, now Hindi, now Hindustani—all these, too, have gone into the making of what we love and admire as Indian culture.

They have drawn their inspiration from many sources—for there are no frontiers in the world of the mind and the wind of genius bloweth where it listeth! But they have all grown and developed and come to fruition on *this* soil which they have enriched with the blood and sweat of their body and the spiritual travail of their minds. One may as well try to separate the finger nail from the flesh as to eradicate the gracious and many-sided impress of Muslim culture from Indian history. I have no doubt a rude surgical operation can do either, but it would leave the organism bruised and poorer. A plea for the study of Islamic culture in a spirit of broad-minded appreciation is therefore, I repeat, *not* a plea on behalf of the Muslims of India, though

they have undoubtedly served as the main (though *not* the only) receptacle for this sparkling wine. It is a plea on behalf of the future richness and greatness of India ; it is a plea on behalf of values which have something to give to the whole world ; it is a plea for a cultural approach inspired by vision, by humanism and by a spirit of tolerance.

In the world of today, enlightened countries devote their time and attention and resources to the study of cultures far off in point of space and time. In the British Universities, one may find scholars devoting their whole lives to the study, say, of ancient Egyptian civilizations or of the culture and languages of the Middle and Far East. Is it then conceivable that India, which has even now over forty million Muslims and a thousand-year cultural association with Islam, will eschew the study of Islamic culture ? Or that Pakistan—till yesterday a part of Indian polity and still an equal co-sharer in Indian culture and history —will ignore the study of the great cultural wealth of her next-door and most important neighbour ? No, I cannot contemplate this possibility. I am hopeful that when the fit of communal madness that has overtaken many persons in India and in Pakistan passes away—it may be soon or it may be late—the essentially hospitable and assimilative genius of India will reassert itself here and the broad-minded humanism of Islam assert itself in Pakistan and the process of cultural contact and interaction which has been rudely disturbed by recent happenings will continue along its course.

K. G. SAIYIDAIN

A THOUGHTFUL PRONOUNCEMENT

Shri K. M. Munshi expressed in a press interview on September 9th views which should be taken into account in connection with the precipitate abandonment of English as a medium of instruction in Indian universities which threatens to take place throughout the country. For precipitate such a complete *bouleversement* within the short space of five years must be called. Shri Munshi believes, as we do, that the

acceptance by a university of the provincial language as the medium would bring down the academic level of such an institution, for most of the provinces had yet to develop the literature of scholarship in the essential branches of knowledge, and universities would develop a parochial outlook.

Another factor to which he called attention was the rapidity with which Hindi was displacing English in most of northern India. This would mean, he pointed out, that a province adopting a provincial language as the medium of instruction would be at a great disadvantage economically as well as culturally, as compared with those which had Hindi as the language of official and educational intercourse.

NEW BOOKS AND OLD

THE LIMITATIONS OF DIALECTICAL PHILOSOPHY *

This is not a book on philosophy. It is a book about philosophy. The author is perplexed when people ask him the simple question, what is philosophy about? He has not succeeded in giving an answer which would be intelligible to those who inquire. As a matter of fact it is an attempt which can never succeed. Professional philosopher though Mr. Irwin Edman is, he cannot say what sort of truth philosophy aims at and how it can succeed in the investigation of that truth. All he is able to say is that philosophy is a species of reflective consciousness in which certain ultimate questions are tackled by the human mind. There is an urge to philosophise. And when we philosophise we are reflectively conscious of the limitations of our knowledge and the infinitude of truth. But —do we reach any truth at all, or certitude?

He candidly admits that he has arrived at no conclusions on any philosophical question. As a teacher, he has presented in his class room different systems of thought and given expression to widely divergent views on every subject, successively identifying himself with each point of view in turn, and making it appear most plausible and reasonable.

And I must say that each year I am, myself, successively convinced by each of these world-views The mind lends itself to styles of thought as the ear lends itself to styles of music.

The more intelligent students are naturally not satisfied with a number of different and sometimes diametrically opposed views, which are all equally true or equally false. They want a straight answer—what is the truth, and what is the philosophy by which one should live? The author has no convincing answer. He finds no comfort in "the traditional faiths of the Western world," "no promise of immortality or of ultimate order and justice." He has faith in science and in its extension to human affairs. He has faith in human intelligence and human cooperation, and even in human morality. He does not think that the human race is morally bankrupt, or that "intelligence, which has given us so many techniques for destruction, has not helped us to render life on earth secure or pleasant or happy for most of its inhabitants."

The only function that he has reserved for philosophy *as such* is to enable us to take a longer view than is common. "It will prevent us from yielding to hysterias or to the pressures of our friends or our class or to our stubborn personal wishes. It will help us to look on the future with hope, and on the present, even, with a certain measure of serenity." His conclusion is that the philosopher's quest never ends but goes on from generation to generation, and will go on as long as the human race endures on earth.

* *Philosopher's Quest.* By IRWIN EDMAN. (The Viking Press, New York, and Macmillan and Co., Ltd., London. 15s)

A wise man, Mr. Edman concedes, may some day teach him what there is to be absorbed by,—but so far life has taught him,

that, willy-nilly, one can never be distracted very long from the search itself, from the philosopher's quest....There is no first or last thing, but first and last is the quest itself. ...Though the order is not found, the inquiry proves, itself, a goal ...The search keeps the imagination and the spirit of man alive.

It is a view of philosophy which does little justice to philosophy. It is good to be reflective, good to be non-sentimental and rational. But all that is a negative attitude. We cannot live by negation. As one student actually put it—"Doesn't that lead to ultimate skepticism and even nihilism?" The good professor rightly wondered later on whether he "ought not really to envy those preachers of an absolute faith, or even those teachers of an absolute philosophy, who give their students a fortress rock on which they can take, if only defensively, their stand." That gives in a nutshell the difference between a mere teacher of philosophy who presents all the important types of thinking with sympathetic and imaginative understanding, and the real philosopher with a vision.

It is possible that no system is completely satisfactory and that dialectical mistakes can be found in each in turn. But dialectics is not all of philosophy. No one ever reached the truth through reason alone. Reason is an aid, not itself an original instrument of knowledge. As our author recognises in presenting the mystic's case, 'Reason is always a discursive business. It argues, it demonstrates, it proves. It does not give immediate vision, which, in its intense and absolute form, alone is complete awareness."

If philosophy were nothing more than reason, it would be futile and uninteresting. We can argue both sides of a case if we start with different presuppositions. Reason cannot do without presuppositions in some form or other. If these are to be liquidated, we need to aim at direct vision of the truth. This is not possible with reason alone, but only with reason yoked to a great faith. Philosophy must not seek support from science or play second fiddle to it; it must seek support from the great insights of the spiritual leaders of mankind and from the storehouse of such experiences in revealed scriptures. Philosophy ought to have a religious bias and a religious motive. Its attachment to empirical science will only reduce it to mere verbalism or to the intellectual pastime of speculative thinking that can convince no one.

The book consists mostly of stories and imaginary conversations, which are somewhat alien to the philosophical temperament. The more important chapters are those on "The Undistracted" and "The Unawakened." In both of these, the author seeks to find out whether philosophy can have any practical use. In the former, he raises the question whether it can help to put an end to our distractions and absorb the mind in an extra-mundane good. That is a wrong question to put to philosophy. A man of religious faith can more easily remain undistracted, if he has the will to do so, than a philosopher. There is no possible philosophical truth which will absorb the mind mechanically or in the absence of the will to remain absorbed. The prescriptions of different philosophers are merely inducements to the will for a

certain kind of spiritual discipline. But philosophy can help us to a measure of success in remaining undistracted and for that we need not choose between one system and another. There is no system of philosophy but indirectly suggests some truth which should make distraction meaningless and useless. If philosophy teaches anything, it is to be dispassionate and critical. How can one who takes seriously to philosophy allow himself to be diverted by anything at all, except in so far as he ceases to have a philosophical attitude towards things?

In the chapter on "The Unawakened," Mr. Edman raises the question, what can best awaken a young and sensitive man? Evidently, sense-pleasures can do this for a while. But, as there are kinds and degrees of joy, so there are kinds and degrees of awakening. The fine arts—poetry, painting and music—can arouse a mind to a higher enjoyment. Religion can do likewise. But philosophy is, for most, a drudgery of reason. It starts with doubt which it never completely gets rid of till it has reached the end, which is the vision of Absolute Truth. But rarely does a philosopher reach this goal. And when he reaches it he has ceased to be a philosopher. He has become a mystic. There is joy only when we have risen above reason.

But this we can say about all philosophy, that in the process of reflective thinking it frees us from many an illusion to which the common people are subject. If this is an awakening, philosophy certainly awakens as nothing else can. But illusions too can be endless and persistent, and they are never dissipated so thoroughly as not to occur again, unless the root of all doubts and errors is eliminated through the absolute certainty of knowledge. Our author does not define the awakening, and does not give a clear and convincing answer to his question. We find in the book much enthusiasm and much love for philosophy, but little of philosophy as such.

G. R. MALKANI

The Cynosure of Sanchi. By BHIKKHU METTEYYA; edited by BRAHMACHARI DEVAPRIYA VALISINGHE, B.A. (Maha Bodhi Society, Colombo, Ceylon. 50 cents)

Inspired by the return by Britain of the precious relics from the funeral pyres of the Enlightened One's chief disciples, Sāriputta and Moggallāna, this little book enkindles in the reader something of the reverence which has moved the millions who have paid their homage to holiness while the sacred bits of bone are enshrined temporarily in Ceylon, *en route* to Sanchi. The relics of the Venerable Sāriputta may be the very ones which tradition says the aged Buddha placed tenderly on the palm of his right hand, then speaking of his faithful disciple's great humility and compassion. Most unfortunately, a jarring note is introduced by a misdirected counter-attack—prompted by understandable resentment of missionary efforts against Buddhism—upon Christianity and even upon Jesus, whose teachings echoed the Buddha's own.

E. M. H.

Collected Poems. By LILIAN BOWES LYON; introduced by C. DAY LEWIS. (Jonathan Cape, London. 8*s*. 6*d*.)

The impact of Miss Bowes Lyon's collected poems on a mind formerly ignorant of them is one of delighted surprise: one had not thought anything so fresh, so richly spiritual could come from this jaded generation of men. I use "spiritual" not strictly in the religious sense, but as a use of material objects, of nature, figuratively—here almost anthropomorphic in feeling. Miss Bowes Lyon is primitive though sophisticated, young in world feeling, rich in intuitive wisdom.

Against a dark inevitable background, her poems, succinct, strongly yet lightly phrased, present bright images, airy phantasms which still preserve the shape, the contours of actuality. Individual lines and images stick in the mind, some with a ring of immortality, such as this on the plough of a Northumbrian farm:—

> Most beauty is signed with sorrow; the iron share
> Though it strike fire from flint, bites deep.

Ear and eye are keenly, imaginatively informed. The "wind in the rough grass" makes "a papery patter," and in time of high summer, "rushing summer,"

> Unanimously, the grass
> Lies sleekly in one direction,
> Is aware of the wind only as stability.

Mr. Day Lewis, in a preface, has pointed out technical abilities I have not here space to dwell upon. The poems vary widely in scope and in expression: at opposite poles we have "A Finch in 1932" (recalling with no detriment to the poet Browning's "This is the spray the bird clung to") of which I give the first of two verses:—

> A finch swung on a twig, that loved
> His tender weight, and seemed to sing
> Long after its lodger had removed;
> Oh commerce brief and dear as spring!

and "Resurrection Bill" with its macabre super-realism. Here and there are delicious darts of humour, such as in the Kensington Gardens poem with its "two high-brows playing a wordy ping-pong" and "Benevolence" eating sandwiches on a seat and "retailing the crumbs to a multitude."

As the poems progress through their four original volumes, from 1934 to 1946, and with some additions beyond, there is a visible growth of thought. The poet has lost, as poets must, something of youthful ecstasy, but has grown in height, in breadth and in perception. Through "Evening in Stepney," in which the thought-process emerges painfully from the mists of pity and terror in a war-time London, where Miss Bowes Lyon worked devotedly, she emerges at last in "Burning Leaves," with its note of pure religion in suffering, which must be quoted in ful:—

> Light me a candle, windless wood.
> In fire we put the past to bed,
> But from this rag-heap, smouldering still,
> A spire of blue, a singular column
> Straightly ascending proves your leaves,
> (Coined by the sun) my favourite dell,
> Go further now they are dead.
> The smoke has an astringent smell;
> A dagger through the heart is good.
> No stricken beech, no aspen grieves
> For Time's brocade sublimely shed;
> Yesterday's body burneth well
> Soul as I vanish, soul that weaves
> A lasting green, bear out the solemn
> Winter's tale I have understood.
> Light me a candle, fan the whole
> Black world to joy, my generous God.

In a dedicatory poem this familiar wood enters more deeply the realm of the spirit, its "wildwood" recalling Dante's own *selva oscura*. But that

light which pervades so much of her work, sun darting down, glancing, piercing, "rare light after long travail," is here, as it was to the Master Poet, the ultimate goal, the *luce eterna* which is *l'amor che move il sole et l'altre stelle.*

At the end of "Dedication," the seal on her work, she cries,

> Now is love falling as light, falling
> to redeem me with a vision. Delicate
> and crying light,
> confirm this page.

DOROTHY HEWLETT

Public Finance in Islam. By S. A. SIDDIQI. (Shaikh Muhammad Ashraf, Lahore. Rs. 5/-)

It would have been more correct to entitle this interesting compilation "Public Finance in Early and Medieval Islam," for the book deals with the codification of revenue and expenditure at that period when the Islamic world was a centrally governed unit, compact and self-contained. The detailed information given is therefore of historical interest, giving mostly the Hanafi interpretation. It is a historical fact that with the passing of centuries four main schools of jurisconsults arose within the orthodox Sunni fold, even if we were to ignore the Shiahs who take the lead from the teachings of Imam Jafar Sadiq, one of the most learned scholars of the Abbaside Period. The many followers of all these various schools of thought often differed in their interpretations within very wide limits, though they all took their stand on certain basic Islamic principles.

Undoubtedly these principles of economics, based as they are on ethics, are valid even today and suggest to the serious inquirer probably the safest "middle path" in economics known to man so far. To question the applicability of medieval interpretations of these sound principles in the present extremely complex and inextricably interwoven world-situation is not to question the validity of the principles themselves. What is needed today is the complete re-interpretation of these basic principles, by those fully equipped to do so, by the exercise of *ijtihad*, which Iqbal rightly calls "the principle of Movement in the structure of Islam."

Many interpretations of early jurisconsults may still be applicable; but much will be found to be redundant at the present juncture, *e.g.*, all that applies to slaves as a taxable and marketable commodity. Above all, no financial system today can ignore the highly intricate needs of national and international commerce and industry. The author himself makes some reference to this in the introduction.

Perhaps the most interesting chapter in this well-written book is the one dealing with the much-maligned "Jazia" tax. The information given ought to remove the common misunderstanding of this light tax which was levied on non-Muslim subjects mainly in lieu of active military service. By the way, more careful proof-reading is called for in the next edition, and an index will be a boon to the serious reader.

AHMED CHAGLA

Art and Thought. Issued in Honour of Dr. Ananda K. Coomaraswamy on the occasion of his 70th Birthday. Edited by K. BHARATHA IYER. (Luzac and Co., Ltd., London. £3-3-0.)

Dr. Coomaraswamy lived only long enough to see a proof copy of this book but his spirit lives on in it almost as vividly as in the noble body of his own works, and as diversely. In an age that drifted and still drifts almost rudderless towards an abyss of self-destruction, he was, as one of his friends writes, the supremely qualified interpreter and champion of the traditional conception of life not only in India but everywhere. His life was so fruitful for good because it was dedicated to the affirmation of neglected values or, in the words of another admirer,

> of a pattern of order more important to our well-being today than any scientific discovery or any international authority could possibly be.

The true tradition, as the editor of this volume remarks, is intellectual heredity and much more. "To ignore this fact is to bring into being a bastard, nay, a monstrous civilization" in which the divine spark, the creative fire, is "all but smothered under heaps of intellectualized (and, we may add, sensational) rubbish."

It is, of course, something far more essential than a matter of forms and conventions. The forms of a true tradition are always the expression of a true metaphysic in which they are rooted and from which they flower. This is equally true of the forms of a society and of its arts and crafts. The artistic and social forms of today in our industrial civilization are mostly degenerate because they are divorced from a metaphysical source. It was through his study of traditional art and craft, combined with a penetrating knowledge of Hindu and Buddhist metaphysics and of Christian theology, that Dr. Coomaraswamy was able to reveal the fundamental unity in diversity of the Perennial Philosophy and its necessity as the one unifying and creatively ordering principle for mankind.

In this volume his friends and disciples of many nations, each in his own field of thought, scholarship or craft, have combined to enhance the cause which he championed. Many of the essays condense the results of particular research on, it may be, Mesopotamian Seals, Tibetan Book Covers or The Magic Ball and the Golden Fruit in Ancient Chinese Art. Others treat of wider themes, of Blake's illustrations to Dante or Al Ghazzālī's treatise on Beauty. Others are more directly concerned with ideas, with the validity of the aristocratic principle, the meaning of nakedness and on clothes, the lesson India has to offer to the Western World or (by Dr. Jung) the psychology of Eastern meditation. There is an admirable essay, too, by a hand-weaver from Greece on a craft as a fountain of grace and a means of realization, and a kindred one by an American on the validity of Indian handicrafts in this industrial era. And, reaching up to the spiritual plane from which all art derives, are outstanding essays on "Principles and Methods of Traditional Art" by Titus Burckhardt and on "From Art to Spirituality" by Dr. Jacques de Marquette.

The whole book richly exemplifies and attests the virtue of the tradition

it champions and the man it honours. It is beautifully illustrated with plates.

HUGH I'A FAUSSET

Is Evolution Proved? A Debate between DOUGLAS DEWAR and H. S. SHELTON, with an introduction by the Editor, ARNOLD LUNN. (Hollis and Carter, London.)

This book is in the form of letters exchanged between Douglas Dewar and H. S. Shelton who hold opposite views on the question raised by the title. Shelton, the champion of the Darwinian Theory, argues that Darwinism is so well established by facts that to doubt it is due either to a lack of appreciation of the evidence adduced in its favour or to prejudice originating from a bias towards theism. Dewar, on the other hand, holds not only that Darwinism is not proved by facts but that a large number of known data run counter to it.

In assessing the value of a scientific theory one has to bear in mind two points, first, whether the theory covers all the facts coming within its scope and, secondly, how far it is useful in extending the boundary of knowledge, in other words, is it scientific (science producing)? It cannot be denied that Darwinism has been a useful guide in the study of organic life and has had a large influence on its progress. Now, does the theory satisfy the first condition, does it cover all the known facts? Clearly not. On the best authority we can definitely assert that "the formation of one species from another species has not been demonstrated at all" It is in meeting this objection that Shelton has not, in the opinion of the present writer, succeeded. Again, how can Darwinism account for the development of qualities in man which have no survival value; for instance, appreciation of beauty and art, the moral sense, religious experience and philosophic insight, the development of which cannot be denied but which the most ardent exponent of Darwinism cannot show to have any survival value.

In the beginning of the present century physical science, founded on Newtonian Dynamics, was unable to account for two facts, the distribution of energy in black body radiation and the failure to determine the velocity of the earth in space. These two facts, for which classical physics was unable to account, gave rise to the Quantum Theory and the Theory of Relativity; theories which have changed the whole face of physical science. The biological sciences are now in a similar position. A new and more comprehensive theory covering all the facts is yet to come to take the place of Darwinism.

The two champions argue with considerable warmth and do not spare each other. Mr. Lunn who is responsible for the publication of this work, shows, not without justification, a distinct leaning towards Dewar's point of view. The book makes interesting reading and can be recommended with confidence to those who wish to get acquainted with the pros and cons of Darwinism as put forward by two experts.

B. VENKATESACHAR

The Time Is Out of Joint: A Study of Hamlet. By ROY WALKER. (Andrew Dakers, Ltd., London. 6s.)

Books about Shakespeare continue to appear, though little ground has been left uncovered. Perhaps Mr. Roy Walker claims an ancestral right over Shakespearean subjects. We may recall Sidney Walker on *Shakespeare's Versification* and his *Critical Examination of Shakespeare's Text*, of a century ago. Those titles indicate the course to which writers on Shakespeare are driven for avoiding repetition. They have to seek out some new aspect. Some new detail for complete, not mere casual exposition.

The present work, on the other hand, consists of a commentary on *Hamlet* similar to many others written by authors crowned with laurels. As early as 1817 Hazlitt said: "We have been so used to this tragedy that we hardly know how to criticize it any more than we should know how to describe our faces." All honour then to the courage of those who still dare enter the lists. Such stalwarts must, however, be armoured *cap-à-pie*. For their statements are liable to be analyzed into two mutually exclusive categories, consisting, namely, of statements that are true and statements that are new, leaving no statement to be classed as both true and new. Unfortunately there may still remain statements that are neither new nor true! Mr. Roy Walker has unquestionably taken great pains and expended much thought. He gives some seventy detailed references to his predecessors: even more numerous ones to Shakespeare's text. Should we not have been better served had we received a new edition of the play with appropriate foot-notes and preliminary notes to scenes?

Not that being forced, as we are, to refer to Shakespeare's text is any grievance. Contrariwise, "thereby great gains are ours." It is a disguised echo of the warnings of philanthropic lovers of books (like Lord Avebury) against the folly of reading a thousand words eulogizing Shakespeare, and never a word of his own.

FAIZ B. TYABJI

The Atlantis Myth. By H. S. BELLAMY. (Faber and Faber, Ltd., London, W. C. 1. 10s. 6*d*.)

The existence of an earlier continent where the waters of the Atlantic now roll is attested not only positively by tradition, repeated by Plato, but also negatively by the impossibility of accounting otherwise for certain geological formations and observed resemblances, biological and anthropological, between the Atlantic's eastern and western shores.

But it is one thing to concede the indispensability of the Atlantis hypothesis, quite another to accept the Hoerbiger theory of the earth's "capture" of its lunar satellite, some 15,000 years ago, by which Mr. Bellamy seeks to account for Atlantis' sinking. Nor is his attempt to interpret legends without the key of universal symbolism always felicitous. The little book, however, bears witness to the author's deep interest in his subject and to his tremendous industry in assembling very interesting data.

E. M. H.

Fabian Essays. Jubilee Edition, with a Postscript by BERNARD SHAW. (George Allen and Unwin, Ltd., London. 12*s.* 6*d.*)

It is hard to know, as a Britisher, exactly what the Fabian Essays would mean to the average educated Indian. As a rough definition we may say that they were the theoretical handbook of the English social revolution. *The English manner of effecting revolution is by effecting evolution.* It is found that this is the best method of bringing about the most thorough revolutionary results. Of course, these essays, first published in 1889, would have had little effect had they stood alone. They consist of a selection of lectures delivered by Bernard Shaw, Sidney Webb, Graham Wallas, Lord Olivier, William Clarke, Annie Besant and Hubert Bland. "This particular set of lectures," wrote Sidney Webb in the preface to the 1920 reprint, "was only one among many that we perpetrated; but, whether because of our modesty, because of our poverty, or because of a certain lack of enterprise among contemporary publishers, it was the only series that found its way into print." Thus the essays which were published exerted their influence because they were supported by a dynamic corpus of New Thought put over by a company of exceptionally brilliant men.

It is not too much to say, as above, that the socialism that has gained such ground in England today is Fabianism come to power. Now the chief thing which socialism means, according to Fabianism, is "the nationalisation of the means of production, distribution and exchange." And it is just this which is going forward more than ever today. And how has it turned out? "Not too well," said Mr. Shinwell, a Labour Minister, the other day. Not too well says everyone from all sides. I cannot pursue the matter here. It seems that no social way leads to paradise, and Fabianism has not led to paradise in spite of all the exertions, all the brilliance, all the idealism, all the humanity of the Fabians.

This edition is made doubly interesting by a new preface (in terms of Postcript) by Bernard Shaw at the age of ninety-one. The same old hand at work. The same felicity. The same manner of gliding over the real stunning problems: the *real* problem in practice of election; the creation of work that *satisfies* (not any old work); all that is involved in the word Russia. He simply glides over these things. It is fantastic the way he glides.

JOHN STEWART COLLIS

Teachings of Swami Vivekananda. A Compilation. (Advaita Ashram, Almora. Rs. 3/-)

This is a pocket volume of extracts from the complete works of Swami Vivekananda, grouped under forty subject titles, alphabetically arranged. A reference index indicating the source of each quotation is appended. The book should thus be of practical service to those who are unfamiliar with the original works. It is a digest of what the Swami had to say on such topics as Atman, Bhakti, Brahman, Buddha, Christ, Concentration, Duty, Education, Faith, Food, Freedom and so on.

J. O. M.

Ideas of Divine Rule in the Ancient East. By C. J. GADD, F.B.A. (Geoffrey Cumberlege, Oxford University Press, London. 7*s.* 6*d.*)

The book contains three Schweich lectures delivered by the author before the British Academy in 1945. The lectures are here published in a somewhat expanded form and some notes have been added. Their purpose is to show the various ways in which the Deity was conceived, by peoples of the ancient world up to the time of the Persian Empire, as functioning and making His will known and enforced among men. The first lecture concerns itself with God and the gradual evolution of ideas concerning Him, and His mode of communication with men, the second with the king as representing God before men, and the third with the people and what the effects of Divine rule on them were thought to be. The book is characterized by brevity and scholarship. Only one wonders whether it does not suffer, as almost all Western books on Eastern religions do, from literalism, *i. e.*, from too close adherence to the written word and a failure to penetrate to the spirit. When a king was thought of as having divine parentage, for instance, it need not mean that gods were regarded as ruling over men as kings, as our author seems to think. It may have been only a poetic way of extolling the greatness of the king. Nevertheless, there is much in this book which will be of interest to the student of ancient religions.

BHARATAN KUMARAPPA

Search for a Soul. By PHYLLIS BOTTOME. (Faber and Faber, Ltd., London. 10*s.* 6*d.*)

This is the autobiography of a writer who, from her eighteenth year, has been advancing in literary merit and reputation. Autobiography is a difficult art; an autobiography is apt to become a panegyric, the self-love of the writer leading him to suppress what he may consider objectionable. Or, out of bravado, the objectionable parts themselves may be held up to admiration as though the writer were eager to affront the public. There is the further danger, when writing of one's early years, of idealising them. Phyllis Bottome has apparently steered clear of all these pitfalls, seeking, she writes, to present an account "as true as I can make it." From the eminence of later years, Phyllis Bottome looks down on her childhood and girlhood, to discover whether she had a soul bent on expressing itself through the art of literature and how it was shaped. In this she has succeeded admirably and we have no reason to complain if only one thread of the mingled skein of life has been unravelled for us. She traces her life from birth to her eighteenth year, when her first book was published, and the emphasis is all upon the influence of her parents and her environment on her work as a woman of letters. The book will repay reading for an understanding of the complexities of human society for, like her master, Adler, Phyllis Bottome has made human psychology and human behaviour her study.

P. RAMANATHAN

The Book of Tao and Teh of Lao Tse. Done into English by DOROTHY MANNERS and MARGARET AULT. (The Order of the Great Companions, Meopham Green, Kent, England. 3*s.* 6*d.*)

One of the great books of the world, the *Tao Teh King* has been rendered into English many times. The present rendition will suit the ordinary mind because of the simple way in which abstract and abstruse ideas are put into words. It is a handy volume which can be profitably used for refreshing and energising the mind as one goes about one's small plain duties of life.

O.

Murdock and Other Poems. By FRANCIS BERRY. (Andrew Dakers, Ltd., London. 5*s.*)

When the artist has formulated his own conception of the aim of art and of his chosen medium, the reviewer's task is in so far facilitated. Mr. Berry's article in the July 1948 ARYAN PATH "The Mystic Element in Poetry" sheds light especially upon the choice of his word images, not uniformly pleasing but always arresting and often mood-evocative, in this latest collection of his poems. "Malta Elegy" is moving and "Air-raid" in "The Horns of Lud" and "The Drumming Fist" are each as striking of its genre as is the larger canvas of nature in "Resilient Heart."

The title-poem, however, merits its place of honour by more than its length. It shows a village muffled under a traditional fear, of a terrible supernatural pair of ever fighting brothers in the depths of Murdock Wood. As long as the terror lurks, as it were, in the subconscious, it defies exorcism. Its long-dreaded emergence into the open is followed by Gargantuan conflict on the heights; then by ecstatic mutual triumph and release. The grandeur of the finale, the triumph of Man over his haunting fears, merits higher praise than the energy, the originality and the skill in poetic construction justly but inadequately claimed for the poet in the jacket blurb. It is magnificent writing.

E. M. H.

Socio-Literary Movements in Bengali and French. By INDIRA SARKAR, M.A. (French). Illustrated. (Calcutta Oriental Book Agency, 9, Panchanan Ghose Lane, Calcutta. Re. 1/8).

In this brochure a youthful scholar, Miss Indira Sarkar, has worked out an interesting parallel between literary movements in France and India, with a time lag on the latter country's part, similar to that established by her father, Benoy Kumar Sarkar, in the economic sphere. There are many clues of value, to the student of Indian culture particularly, in the "Bibliographical Milieu" which occupies the major portion of the brochure. The little book is dedicated to the "four great masters of Bengali culture" whose photographs are given—Romesh Chandra Datta, Hara Prasad Sastri, Brajendra Nath Seal and Dinesh Chandra Sen.

E. M. H.

Wisdom Is One : Being a Collection of Quotations from the Sayings and Writings of Some of the Masters and Their Followers, Collated to Show the Fundamental Identity of All Veritable Teachings. (Andrew Dakers, Ltd, London. 6s.)

The hundreds of quotations in this discriminatingly edited little book hold a wealth of inspiration. Drawn from a great variety of sources and grouped by subjects such as "The Law of Karma," "The Law of Reincarnation," "Self-Control" and "Evolution and Attainment," they are convincing of the anonymous Foreword's claim that "in their essentials all these veritable teachings were identical, for that which is true must have been always and will be for all time."

How Theosophical in spirit is the compiler's approach is evident from the enumeration of the further fundamental teachings which, along with others, the quotations have been grouped to illustrate :—

that law does govern all, and that nothing can happen to us but what we ourselves have made possible and necessary;...that each individual must work out his own perfection; and that, by the right use of one's own free-will and by one's own experience, perfection can and will be attained—the attainment ensuring freedom from the wheel of birth and death on Earth.

A source index may be suggested for future editions.

E. M. H.

Art and Faith. Letters between JACQUES MARITAIN and JEAN COCTEAU; translated from the French by JOHN COLEMAN. (Philosophical Library, New York. $2.75)

These letters describe Jean Cocteau's spiritual Odyssey; Jacques Maritain's rôle is that of friend and spiritual mentor, but his comments on religion and poetry and art in general reflect the essential spiritual values, however much the scholastic philosopher in him may colour his expression.

Jean Cocteau, in his endeavour to free himself from his personal consciousness, had sought the dissociation which opium provides but, by arousing his will power and placing himself under proper treatment, he had escaped from that bank of Circe to enter another haven of refuge, the bosom of the Church. Maritain warns him of the danger of "the poppy in place of the Paraclete."

Here we touch on the basis of all mystical experience—the rising above the level of the personal consciousness—but that Paraclete which opens the inner vision is not the property of any established religion, and the true pathway to spiritual consciousness, however well understood in Western mysticism, is still more clearly defined in the mysticism of the ancient East.

Cocteau, full of his new feelings, and freeing himself from worldly craving, expresses his awakening higher consciousness and exclaims: "Art for art's sake, or for the people are equally absurd. I propose art for God." He projects his mind into the future, to an era when works of art will no longer be required as "Beauty would gradually become goodness, masterpieces acts from the heart, genius would become sanctity."

Maritain replies :—

Art itself goes spontaneously to God. To God not as man's end, not in the moral line. To God as the universal principle of all form and all clarity.

But there is a prerequisite for the artist. "Art for God," he says, "supposes God in one's Soul."

J. O. M.

The Path to Sudden Attainment: A Treatise of the Ch'an (Zen) School of Chinese Buddhism. By HUI HAI of the T'ang Dynasty, translated by JOHN BLOFELD. (Published for The Buddhist Society, London, by Sidgwick and Jackson, Ltd. 4*s.* 6*d.*)

This treatise of Zen Buddhism, translated from the Chinese by John Blofeld, is one of many reminders that true wisdom is contained in terse aphorisms rather than in heavy tomes of wearying padding. Such as:—

Can Enlightenment be attained? It cannot.

Dana means giving away. Giving away what? The concept of opposites.

To perceive that there is nothing to be perceived is true perception.

Just as Demetrius opposed Paul at Ephesus, finding his trade in danger, so the makers and the publishers of hefty volumes of "spiritual" uplift will be sure that in these little gems of true awakening, there is no sparkle; one knows of people who *prefer* paste diamonds to real ones, apart from the question of their easier purchase. But the discerning seeker of quality rather than quantity, of the word that arouses rather than the verbiage that hypnotises, will add this slender book (perhaps all spiritual things *are* slender) to his *Gita*, his *Voice of the Silence*, his *Light on the Path* and a few others and, in the words of the Marriage Service, "will love and keep (it) forsaking all other." The Path it sharply outlines must be "sudden," because it is without the complications that, instead of solving problems, make them more confused.

E. V. HAYES

The Far Ascent (Poems). By V. N. BHUSHAN. (Padma Publications, Ltd., Sir Phirozeshah Mehta Road, Fort, Bombay. Rs. 3/-)

These latest collected poems of Professor Bhushan's, as rich in music as they are in thought, may have but slight appeal to the materialist, and perhaps as little to the traditionalist prosodist of ultra-rigid standards. Most of them are in *vers libre*, dispensing with rhythm as well as with rhyme, which can more easily be spared. But when a poet, turning his back upon the cultivated genera, has set himself to gathering wild flowers, it would be most unfair to hold these to the standards set for hot-house blooms. And both the materialist and the critic who rates the technique higher than the message are, after all, but interlopers in the realm of poesy.

The idealistically inclined reader as well as the one sensitive to word magic will find much between these covers to reward and charm. Professor Bhushan's forte in poetry is vivid imagery. And colour fascinates him. How his canvas glows with sapphire and flame colour, cerulean and amber, emerald and gold! It is, however, the sustained loftiness of thought that constitutes these poems' chief claim to distinction. They sing "the precious gold and glory of eternal things." Many of the poems are summons to the heights of thought, of feeling and of aspiration—sung by a fellow-pilgrim chanting as he climbs.

E. M. H.

An Acre of Green Grass: A Review of Modern Bengali Literature. By BUDDHADEVA BOSE. (Orient Longmans Ltd., Bombay. Rs. 4/8)

In this very readable book the author, himself a poet and a novelist, discourses on parts of modern Bengali literature, inviting the public, a quadruped which often loves to browse on thorns and thistles and to wander into waste lands, to a succulent meal on an acre of green grass. As a Bengali reader—though the book is primarily meant for non-Bengalis—I should like to confess to the great pleasure I have derived in reading these somewhat intimate reflexions of an author on the performances of his fellow-craftsmen, although I must also confess that I cannot claim familiarity with several of the latter-day exponents of the craft.

Beginning with Rabindranath and Saratchandra he has dealt with a fairly large number of modern writers, appraising, praising, deprecating and characterising poets, essayists, novelists and dramatists. He has the great gift of characterisation in a few vivid words; for instance, he speaks of Jibananda Das's "russet richness," Premendra Mitra's "moist salt," Amiya Chakravarty's "two-dimensional fantasies," Dhurjatiprasad Mukerji's "jittery journalese, brilliant table-talk, intellectual puzzles and genuine profundity." Some of his observations are refreshingly original, *e. g.*, when he brings out the superiority of parts of the English *Gitanjali* to the original, and when he says that, Sanskrit learning in pre-British Bengal having been in the main confined to *nyaya* (logic), the pundits probably found nineteenth-century European rationalism neither strange nor profane.

The non-Bengali reader will probably find some trouble in appreciating the author's intimate reactions to his theme, for intimacy in treatment can be at once attractive and difficult. His appraisal of some of his contemporaries is necessarily coloured with a personal element, *e. g.*, his reference to a fellow-poet as "attractive, very attractive." He has a puristic passion for preserving the white flame of literature inviolate, and a dread of patriotism and politics, which may also appear "dated" to many writers and readers, *e.g*, he deplores:—

> A story takes off beautifully only to crash on patriotic platitudes; a young poetic aspirant, eschewing such paraphernalia of his craft as flowers and coiffures, replaces them by bayonets and dust-bins.

Did not even our ancients discover *rasa* in themes outside the redolent charms of flowers and coiffures? But on the whole these personal reflexions of a modern Bengali poet on the present-day literature of his Province is an exceedingly competent and enjoyable performance and will give the non-Bengali reader an authentic and vivid picture of the most active and the most alive section of Indian literature of our times.

K. C. SEN

CORRESPONDENCE

SRI RAMAKRISHNA AND SRI RAMANA MAHARSHI

The article by Swami Jagadiswarananda in the August issue of THE ARYAN PATH, entitled "Modern Indian Teachers on the Sense of I" surprised me in a variety of ways, which may usefully be delineated.

Firstly, the article, examined dispassionately, seems to furnish a documentary proof of precisely what the author had intended to counter. Swami Jagadiswarananda says that Dr. C. G. Jung, in his foreword to Zimmer's book on Sri Ramana Maharshi,* reprinted by the Sri Ramanashram in its *Golden Jubilee Souvenir*, 1946, had observed that "The Goal of Eastern practices is the same as that of Western mysticism: the focus is shifted from the 'I' to the Self, from Man to God. This means that the 'I' disappears in the Self, and man in God.... Sri Ramakrishna adopted the same position in regard to the Self" but—to be brief—where Sri Ramana Maharshi's stand in this is radical and unmistakable, Sri Ramakrishna's is inclined to be hesitant. He cites a passage in which Sri Ramakrishna speaks, with what might seem an accent of personal experience, of the difficulty of ridding oneself of the ego. "When you ultimately find that this 'I' cannot be destroyed," the passage concludes, "let it remain as 'I' the servant." "In relation to this concession," declares Dr. Jung, "Sri Ramana is certainly the more radical."

"More radical" in this sense, that Sri Ramana consistently speaks from the stand-point of the Ultimate Experience, of *sahaja nirvikalpa-samādhi*, and, far from admitting a difficulty in transcending the ego, is inclined rather to proclaim that "Self-realisation is an easy thing...."

The *ajāta-vāda*, of which Sri Ramana is a personification in our day, gives no kind of support to Sri Ramakrishna's view that traces of *ahamkāra* are necessary for the maintenance of physical existence, nor to my knowledge and belief does Sri Shankaracharya anywhere endorse Sri Ramakrishna's idea that something of the ego is involved in the communication of wisdom—it is hardly conceivable when ego is the token of its absence.

Objectivity of any kind—gross or subtle—is supported by pure Consciousness alone, into which it is immediately resolvable. This is direct and radical Vedanta. Ego, or *prārabdha karma*—secondary consequences of an objectivity admitted as existing in its own right—have no place here at all. Such is the radical position of the *ajāta-vāda*. And, from this point of view, a Guru's communication with his disciples is presumption not of ego in the Guru, but of its absence in the disciple. And those who have sat at the feet of a Sadguru will endorse this presumption as a fact of experience: Guru, *upadesha* and disciple, the beginning, the middle and the end are pure Consciousness alone.

I have not seen this radical position in Sri Ramakrishna's teachings. In point of truth—of "charity,"

* *Der Weg zum Selbst.* By DR. HEINRICH R. ZIMMER. (Rascher Verlag, Zurich. 1944)

Swami Jagadiswarananda would rather strangely say—one cannot perhaps base argument on what has not been seen. But the actual statements of Sri Ramakrishna which have been collected in this article are incompatible with this position. All tend rather to the same conclusion: "Ornaments cannot be made of pure gold; some alloy must be mixed with it. So long as a man has a body he must have some Maya to carry on the functions of that body; a man totally devoid of Maya will not survive more than twenty-one days." It would follow from these words, if authentic, that any statement from the radical position of one who has no ego could be looked for only in the last twenty-one days of Sri Ramakrishna's Life. But these very mathematics, though precise in their form, argue a strange fundamental uncertainty. On the face of it a position without ego is either possible or impossible. It is conceded here that it is possible after a preliminary statement of its impossibility. But, if it is possible at all, whence comes the time-limit on that possibility, particularly for a yogin? A twenty-one days' possibility could be prolonged indefinitely by appropriate measures.

I have pointed out, however, that from the stand-point of the *ajāta-vāda* these questions do not arise. Nothing in existence presupposes or allows of ego or maya as permanent factors. I may be thought unkind in submitting the words of this divine embodiment of tenderness and love to a rigorous intellectual scrutiny. But what we are concerned with here is not so much Sri Ramakrishna, who has need of no one's kindness, as a certain use of his name and teachings to obscure rather than to unveil the Truth. That which it has been sought here to cover over—unwittingly perhaps, and in the understandable desire of asserting the supremacy of one's own master: one of the most innocent forms of spiritual egotism—this I have sought to place plainly in evidence, lest lovers of Truth should have their paths darkened by argumentation of this kind.

I have my deep reverence for both these great Teachers, but I am a partisan of neither. Fortune has, however, favoured me with a long acquaintance with Sri Ramana Maharshi which enables me to state plainly what he represents, and which commands me further to correct Swami Jagadiswarananda on a point of fact which he would appear to be imperfectly acquainted with. He makes allusion to a law-suit of some years ago over the present ashram property, in order to establish the presence of ego in Sri Ramana. But what took place in actuality was less simple but more instructive than the picture he presents. Sri Ramana Maharshi's general position is that he has nothing whatever to do with the ashram which has grown up around him. He was prevailed upon on this occasion by one or two eminent lawyers among his devotees to deviate from his natural stand, and assume, perhaps, the appearance of an ego, for the sake of those who come to him for guidance, whose access would have become exceedingly perplexed if the ownership of the ashram had been allowed to fall into dispute. The moral of this is that out of Love, which is its nature, the Ultimate may take on the *appearance* of an ego, to meet the ego-bound on their own terms. But it is not bound Itself by that appearance.

It was in this sense only that "the Maharshi had to declare in court that the hermitage belonged to him and not to others."

Swami Jagadiswarananda concludes his article with the opinion that the contrast that Dr. Jung discerns between the positions of Sri Ramakrishna and Sri Ramana "must have sprung from a distorted appreciation of an isolated extract from the sayings of Sri Ramakrishna." This view appears to me to be neither very "charitable" to a scientist of Dr. Jung's eminence, nor very necessary by any objective standards. And to verify the fact one has only to ascertain Sri Ramana's real position, which I have attempted to indicate, and contrast it with—I hesitate to say Sri Ramakrishna's—but at least with the conception of an *avatara* which his followers would generally claim for him, as exhibited, modestly perhaps, in the present article.

I must add that Swami Jagadiswarananda's closing statement, that "The declaration ascribed by Dr. Jung to Sri Ramana Maharshi is no doubt a true enunciation of an abstract metaphysical idealism which has been previously set forth in our scriptures," lays him open to a charge of the same "uncharitableness" he reproves in Dr. Jung with much less reason. It would seem to be his perilous contention that Sri Ramana Maharshi's words, where their content exceeds Sri Ramakrishna's, are not so much the voice of immediate experience as of a kind of tutored "idealism." Unhappily for this contention, Sri Ramana's spiritual path has been particularly notable for the fact that his experience of *nirvikalpa-samādhi* at the age of seventeen preceded any kind of instruction in spiritual matters. It would be difficult to find a more spontaneous mouthpiece of the Ultimate than Sri Ramana Maharshi.

Furthermore, when Dr. Zimmer's book has been entitled "The Way of the Self," its theme is clearly marked, and it is quite unreasonable as well as quite unjustified to imagine that Dr. Jung has formed his impressions from an isolated "declaration" which has been nowhere mentioned. Dr. Jung is concerned with the spiritual position to which Sri Ramana's teachings—written, oral and silent—all bear consistent witness. And I would recommend Swami Jagadiswarananda to make himself more familiar with this if he wishes to appraise at its exact value the comparison he has chosen to contest here. A living embodiment of the highest stand-point to which the scriptures point, effacing the sensation of the entire ego from our hearts by His silent presence, is of greater practical aid to the real spiritual aspirant than any words of commiseration to him in the difficulties of his *sādhana*, whose effect is rather to leave, even to fix him, where he stands, and particularly so when they come, as at present, very much at second-hand.

DAVID MACIVER (CHINMAYANANDA)
Bombay.

RACE RELATIONS

Paul Robeson's reported retirement from the concert stage to give more time to the task of improving the relations between white and black and other coloured peoples is a fine gesture.

One of the major problems in connection with this important matter is displacement, for it becomes obvious that relationship between scattered people is difficult. It is, of course, a problem to secure homes for all—and it is the duty of governments to supply and feed the country they serve. When persons are naturalized it is more simple. Yet at this time, when we are trying to rebuild the desolate places, we should not underestimate the task.

It is not my intention at present to stress the need for more toleration: and caste and creeds need no pen paragraphs. Rather let us consider for the moment homes for the homeless aliens.

If we define a "home" as a place where persons are equal citizens, living without fear of persecution, then there are in the world 1,000,000 people without homes.

These displaced persons, different in nature and in creed, are in many cases intelligent and often brilliant. Surely it will be profitable to the world if this powerful group is co-ordinated with the rest.

In some cases statesmen refuse to offer sanctuary to any of these—be they Jews or not. In America millions of people have been naturalized and given homes. Black, yellow, copper-coloured,—all have their domicile there and, though closely related in some ways to homeless people, need no further help in securing better understanding

The theory of Malthus that populations tend to increase at a faster rate than food should be carefully studied: there are vast tracts in the world that could be called "No-Man's-Land" and giving the displaced homeless people capital to sustain them in such areas until they were self-supporting might be a step in the right direction.

Race relations will improve when governments realize that every person, Jew or Gentile, black or white, has a right to access to the land for food and shelter.

This problem has been before the politicians for many years. It has reached a climax—yet the solution will not be found by one nation trying to dictate what another nation should do in this matter: it would be like trying to send each person back to his or her birthplace.

If some of each nationality will only, like Paul Robeson, sink their differences and abjure self-seeking, a great stride will have been taken towards settled race relations.

B. H. STEERS

ENDS AND SAYINGS

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

Pandit Jawaharlal Nehru reminded his countrymen in his broadcast on Gandhiji's birth anniversary that if India should stand for the great aims and ideals which the martyred Gandhiji had placed before them, they would have to think and act accordingly. And that meant, he said :—

> You will have to root out every tendency that weakens the nation, whether it is communalism, separatism, religious bigotry, provincialism or class arrogance.

A few days before, the National Government had given a directive to the Provincial Governments and local bodies which should go far to starve out communalism. We join with the Bombay Municipal Corporation in heartily welcoming this directive not to recognise communal organisations for purposes such as the granting of lands at concessional rates and sanctioning grants-in-aid to benevolent and educational institutions under communal auspices.

In the last week of September Sir C. P. Ramaswami Aiyar visited Bangalore especially to deliver two lectures under the auspices of the Indian Institute of Culture. Large crowds, not of hundreds but of thousands, gathered to hear the well-known statesman-administrator who now is dedicating himself to the service of Culture, especially of Indian Culture, with a view to rebuilding a New India with a place in the New World.

Sir C. P. Ramaswami Aiyar's first lecture on "India and World Culture" dealt with the influence of India on the thought of the world. He described India's contribution under three headings, *viz.*, fearlessness, the moral order in the universe and life's continuity making for progression in a spiral movement. Absence of fear enabled thought to probe into the deepest mysteries and gave India the philosophical tolerance which had characterised Hinduism down the ages. The recognition of order in Nature had given Indian thought the concept of a moral law within. Life never ended, but always began. Death was only a change. When this continuity was perceived, man could hope and wait and watch and work, even in the darkest hour, for the Dawn.

The second lecture on "World Culture and India" dealt with the impresses made on India from the world at large and was developed round the central thought that exchange and osmosis took place not only through friendly relationships but also through antagonisms. Then the speaker showed the influence of Egypt and India upon each other in ancient times; that of Persia and India with their sister-languages of Avesta and Sanskrit. He referred to the influence of Greece on Indian drama and sculpture especially, and that of China on her art and pottery as also on the concept of Ahimsa. He then turned to Europe and said we

had failed to assimilate the Spirit of the West and had only copied the mere externals of Western civilisation. Referring to the great contribution of Arabic culture as of Islam the speaker concluded with a plea for enrichment through interpenetration. India, he said, still needed from the West its attitude of positiveness in science and of objectivity in literature.

Other Bangalore institutions took advantage of Sir C. P. Ramaswami Aiyar's visit and he was generous with his time and energy and in the course of three days spoke in public on five different occasions. At the Indian Institute of Science at Malleswaram, at the Rotary Club, at the Engineering College, at the newly-founded Law College and at the Association of Advocates he addressed large audiences on different and appropriate subjects, proving his versatility and his familiarity with various branches of knowledge.

The motor force underlying his lectures was to bring his countrymen to recognise India's obligation to humanity, her duty to learn with discrimination from the modern world, and the power of the individual as a builder of the bridge between different and at present antagonistic groups, each of which aims to serve the Cause of Peace and Universal Brotherhood.

It was a week which Bangalore will long remember.

Some remarks of interest to all who value language chiefly for that which it enshrines were made by the Rt. Hon. R. A. Butler, M. P., presiding at Cambridge on August 20th, 1947, over the Conference of British Orientalists, the condensed *Proceedings* of which reached us recently. There was, he declared, and many will agree, a great need for developing the civilisation side of the teaching of Oriental languages. He recalled the saying, "If you develop the philological side too much you become like a man who takes his car to pieces but never goes for a drive." What he well called "a kind of philological trance" has been the bane of the approach to the textual treasures of the East. The savants have too often made the Indian texts themselves, with their vital message, subjects for dry philological disputations. The world is grateful for their translations but it must be recognised how much better these would have been if the scholars had been able to enter more comprehendingly into the spirit of the originals. Mr. Butler recalled Professor Arberry's recent statement with regard to translations— "that the Arabs put the Greek physicians and philosophers into Arabic to heal their bodies and to save their souls." And he added :—

> That is what the world wants today; it wants not only accurate scholarship, but it wants as well the making available of the knowledge and wisdom of the East.

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 MESSAGE OF CHRISTMAS

Christendom borrowed the grand Festival of the Winter Solstice from the Pagan world. Psychologically it ever symbolized the Birth of Divinity in man and only in the fourth century of this era was it narrowly applied by the early Christians to the Birth of their Prophet, Jesus of Nazareth. The Second Birth is a Universal Truth. It follows the travail of Temptation which culminates from the antenatal life of Purgation.

The man of flesh resolves to free himself from his carnal nature. Soon he discovers that such freedom is very intimately bound up with loving service of all men as souls. Service of others and self-purification create the psycho-spiritual phenomenon of his entanglement in the sins and sorrows of his kind. Race-Karma assails him fiercely and he encounters the Temptation to solve its moral and spiritual problems by mundane ways and means.

Jesus was tempted by the Devil—the force of material, sensuous and competitive life. Man does not live by bread alone or by attempting to ignore or forcefully to destroy his self-made destiny, or by conquest of the world without. The Devil left Jesus triumphant when material security was given its proper place and the service of the Spirit was accorded the seat of glory.

The world of today is seeking security in economic conditions; is moving heaven and earth to bring about change without any recognition of past misadventures; and above all, moral and spiritual ideas are discarded and only material gains calculated.

This month the Festival of Christmas should bring the message to the race of the necessity for purgation, and to its leaders in the U.N.O. and other International Conferences, the lesson of Temptation. Man does not live by bread alone, or by buffeting self-made destiny, or by political power. By humility, strong search and selfless ideation can peace be found and prosperity ushered in. Let Nationalisms die and Humanity come to Birth!

LIFE'S DEBT TO DEATH

[The writer of this thoughtful study **Dr. Alexander F. Skutch,** is an American naturalist who enters the temple of nature with the reverence of the true scientist. Educated in the U. S. A., he has done most of his collecting of botanical specimens and study of bird habits—he has never collected birds—in Central and South America. He has contributed articles on birds and plants to many periodicals and a book of his has recently been accepted for publication by the Oxford University Press He holds at present a Fellowship of the John Simon Guggenheim Memorial Foundation of New York.

It is in the person of such of its pioneers as Dr. Skutch that science may be expected some day to leap the gap on which it still insists between organic and inorganic matter and to recognise that wherever there is motion—and where is there not?—there is life, spirit, consciousness, however handicapped in its expression by its vehicles. The answer to Dr. Skutch's closing question in this article is implicit in what has gone before. Forms die but matter never perishes; the consciousness disembodied temporarily is not destroyed; Life builds, preserves, destroys but to build better, casting her erstwhile vehicles into the alembic men call death, that they may be worked up again as other forms.—ED.]

No one knows how long ago, or under what peculiar circumstances, life arose on the cooling surface of our planet. But those who have weighed the evidence most carefully believe that the interval separating us from the origins of terrestrial life must be measured in hundreds of millions of years, and that the earliest of organized creatures were extremely simple in gross structure, comparable to the lowliest and least differentiated of the living things we know today. And there is no good reason to doubt that the first progenitors of contemporaneous animals and plants suffered from the same limitations which we find without exception in all their progeny—that they could continue to exist only within a narrow range of external conditions and so were liable to sudden destruction; and that even if they escaped disaster from outside agencies, their own internal processes would in the end bring on old age and death.

Of the many peculiar qualities possessed by the newly formed living substance, perhaps the most significant was its instability, its liability to swift destruction or slow decay—in a word, its mortality. For closely associated with its instability was its capacity to change, to assume new forms. In outward shape the first living beings were in all probability very much simpler than many inorganic objects that were coeval with them, such as crystals and the more complex minerals. But these were far more resistant and enduring than the labile living substance. As

a result, the stable mineral productions remain today much as they were æons ago, while the weak and protean life-substance has flowed on and on to new and more complex forms.

Because living beings were individually so easily destroyed and of such limited duration, if they were to continue to exist collectively it was essential that they reproduce themselves, giving rise to other units which might survive their own destruction. The ability to reproduce, coupled with the capacity of protoplasm to change, made possible the gradual evolution of higher forms of life. It is not impossible that through the æons of geologic time simple beings have arisen which were essentially alive but lacked the capacity for reproduction, and hence failed to remain extant long enough to come to our attention. And some kinds of organisms, especially in the seas, attained a relative stability which, external conditions remaining more or less constant, enabled them as species to survive with scarcely any change for countless millions of years. But life in all its highest, most exciting and most familiar manifestations is characterized by ceaseless reproduction and endless slow change.

That the death of the parent is one of the conditions necessary for the evolution of diverse and more complex forms of life is obvious to anyone who has carefully considered the theory of organic evolution, which has become one of the commonplaces of modern thought. Much of the mechanics of evolution remains obscure to us; but there can be no doubt that an essential part of the process is the removal of poorly adapted individuals and races, and their replacement by others better fitted to meet the stresses of a constantly changing environment.

Thus the endless variety in size, form and colour of living beings is bound up in the most intimate fashion with their mortality. In a narrower sense, the necessity of plants and animals to reproduce themselves has called into being many of the most curious and beautiful of their characters. Were plants individually indestructible, the green mantle of the earth would persist without change from year to year and there would be little need for plants to blossom and set seed. Flowers in all their delicacy of shape and brightness of colour; fruits with their multiplicity of form, texture, taste and means of dispersal; seeds so various in configuration and mode of development—these are the plants' tribute to death. Among animals, bright colours and adornment by plume and crest and mane have, in the view of many of the most competent zoologists, developed largely because they are of importance in winning mates and thereby perpetuating the kind—the butterfly's wing, the peacock's train, the tanager's coat of many hues, reached their full perfection of beauty because death stood watching in the shadow. Were birds immortal,

they would not need to build nests of such various and curious forms, or lay eggs which delight us with their multiplicity of colouration; possibly also they would not sing, for with many kinds song is intimately associated with the breeding-season. To death we owe a large share of all the beauty, the colour and the music which life displays.

It is not only in physical qualities that death has enriched life; it has been responsible also for the development of many of its noblest attributes of mind and spirit. Were living beings immortal instead of the frail, perishable creatures they are, it is likely that they would be even more selfish and callous to the sufferings of others than we find them. For, if immortal, they would long ago have populated the earth to capacity and would need to rear no more progeny; but, being mortal, they must leave offspring, which in the higher animals must be fed and protected until they can care for themselves. The necessity to nourish, shelter and defend the young has more than anything else called forth generosity, courage and self-sacrificing devotion in animals which otherwise would find food for themselves alone, flee from rather than face danger as the surest means of saving their own skins, and know no obligation beyond the satisfaction of their appetites

If non-human animals have a sense of duty—and I believe that those more highly endowed possess at least the germ of this feeling, even if they cannot talk about it—it has arisen in connection with the nest, the den or the hive where their little ones are sheltered and reared. To hatch out their eggs and keep their nestlings warm, birds must sit motionless for long periods, although constant movement seems more in keeping with their lightsome, restless natures. They nourish their young with food taken from their own mouths, often at a time when the close observer can detect signs that they themselves are hungry. Feeble birdlings hardly bigger than a man's thumb will often risk death by attacking the snake, cat, hawk or man which threatens or seems to threaten the safety of their eggs or nestlings. The performance of such acts is the very essence of duty; and if birds and furry animals are

> Glad hearts! without reproach or blot
> Who do thy work and know it not,

they are laying the foundation upon which we have rationalized and systematized our notions of that "Stern Daughter of the Voice of God." With men, feelings of duty as well as most other civic virtues originate in the home; and the home has no biologic significance save as the shelter of the children who will replace their mortal parents.

The necessity to perpetuate the kind is the origin of love, which is one of the strongest influences in the formation of the human character. Love if allowed to degenerate into uncontrolled physical passion degrades man below the lowest of the beasts; when nourished with noble

sentiments and unselfish devotion it lifts him among the immortals. Love may be either the foul canker or the flowering of the human spirit; according to our response to it we grow or shrink in spiritual stature. In no other way are we more directly accountable for the growth of our own spiritual nature than in the path we choose when beckoned onward by love.

If we were immortal and indestructible we should have no cause ever to feel afraid, and without fear we could not know what it is to be brave. We should have no heroes or tales of heroism. We should be without knowledge of most of mortal life's "hopes and fears, so blind and yet so sweet with death about them." Were our life without term we could without reproach put off until tomorrow whatever we did not feel inclined to do today. There would be no reason to be diligent at our task, since in an indefinitely prolonged existence there would always remain ample time to complete it. Industry would cease to be considered a virtue. I knew a scientist who kept a human skull upon his desk, to remind him hourly how short his span of life, and how he must persevere to complete his work ere he, too, became a grinning death's-head.

But for death we might still be amœbæ rather than men. To him we owe a large share of the beauty and colour and variety of life—flowers, bright plumage, the song of the bird and the nobility of the human spirit. When he calls us he merely claims his own. We can only wonder what his purpose may be in delivering up to decay and putrefaction all that he has laboured so long and patiently to create. Will he save nothing from the apparent dissolution of all his handiwork?

ALEXANDER F. SKUTCH

To live as a plant, the *seed* must die. To live as a conscious entity in the Eternity, the passions and senses of man must first DIE before his body does. "To live is to die and to die is to live," has been too little understood in the West. Siva, the *destroyer*, is the *creator* and the Saviour of Spiritual man, as he is the good gardener of nature. He weeds out the plants, human and cosmic, and kills the passions of the physical, to call to life the perceptions of the spiritual, man.

—H. P. BLAVATSKY

THE POET T'AO AND HIS PROSE AND POETIC PHILOSOPHY

(365-427 A. D.)

[Born and brought up in China and having spoken Chinese before she did English, **Clara M. Candlin** (Mrs. W. A. Young) is particularly well-fitted to write this appreciative study of the Chinese poet who loved nature and preferred his rural poverty and peace to office, his leisured calm to all the Court could offer. Her translations from some of the later Chinese poets of the Sung Dynasty have appeared in two volumes in the Wisdom of the East Series under the titles *The Herald Wind* and *The Rapier of Lu*.—ED.]

T'ao Ch'ien, styled Yuan Ming, was born in Kiukiang in the Province of Kiangsi. His great-grandfather was Minister of Literature and his grandfather Minister of War. T'ao as a man of letters far excelled his scholarly great-grandfather; but as a Civil Official he did not emulate his grandfather who was an able administrator.

T'ao like all Chinese poets was deeply absorbed in abstract matters, and his indifference to material comfort was phenomenal. The series of poems headed "The Poor Scholar" are diaries of his days. They reveal his philosophy of life.

The system of Government in China during Imperial times was dependent on the intellectuals. Officials were selected by their skill in writing poems and essays. The essay was written with as much rigidity of form as poetry, differing only in that it did not adhere to the five-word, or seven-word line with short or long stanzas following a rhymed pattern. In this way any student of literature, whether of humble or noble birth, was eligible to compete in the examinations for official posts. All scholars at one time knew high rank if possessed of poetical genius; but with few exceptions those claimed as immortal poets ended by eschewing worldly power and prosperity. T'ao's life followed this rule. It is manifest in his poem, "Return to Fields and Gardens." Simple ways of life, quiet and leisured calm, are what he seeks when his life is matured and thought and action have been weighed by experience. To him creative genius is imprisoned where great splendour abounds. Within the embroidered robe of state he is conscious of a withering soul. With a chain of office hung about his neck he thinks of the "tethered bird" seen so often by the river in the evening, being aired on a crooked stick, to stimulate its output of song. Under his peacock-feathered hat his brain loses its vitality, and the blossoming of the mind is seared. The upwelling of original thought is overwhelmed and ultimately

quenched. The creative mood must then be roused by much wine quaffing. The poem "Return to Fields and Gardens" amply illustrates this theory.

I.

In youth I never was in tune with vulgar life.
I naturally adored the undulating hills.
I dropped by error down into the World's enfolding web;
and tarried there for thirty years,
a tethered bird repining for the woods:
a tank fish yearning for its native pool.
I now return to cultivate the Southern Wilderness;
to live a rural life in garden and in field.

* * *

My house and courts hold no confusion of the World;
Their empty rooms in leisured calm abound.
A narrow cage confined me for an age;
but now I come to Nature once again.

II.

Few worldly cares disturb
my country life.
The tranquil lanes
are seldom scarred
by wheels.
My wooden gate
is closed by day.
My humble rooms
are severed from distracting
earthly thoughts.
At times I wander,
to and fro,
among my rural friends,
with coat of reeds
across my shoulders thrown;
and when we meet
no idle words are said.
We only speak of hemp
and mulberry trees.
Already mulberries
and hemp have grown.
My fields and mind
seem broader every day.
I often fear the frosty sleet
with falling icy drops
will come and sere
my thoughts and crops.

To place T'ao in his historical setting the mind must be flung into the limbo of the Chin Dynasty, and the latter half at that, when the Capital had already been moved from Lo Yang to Nanking.[9] In A. D. 326 Ssu-ma Yen, the son of a renowned warrior of that period, had dethroned the grandson of T'sao T'sao, a famous rebel, and proclaimed himself the First Emperor of the Chin Dynasty. Fifteen years later he had conquered the Kingdom of Wu, thus quelling the last of the Rebel Kingdoms. With its Capital in Lo Yang the Chin Dynasty had begun with exceptional promise. China was united under one monarch who took for his model the early and enlightened Han Emperors. Trade routes were reopened. A bridge was built over the Yellow River linking North and South. Barbarian conquerors began to settle. Libraries were collected together again. Rule by savage force was abandoned. Confucian ethics were again revered and Buddhism revived. But when death seized the First Emperor his mighty empire crumbled. The one elected to succeed him was both weak-willed and feeble-minded. A period of utter chaos ensued. The years allotted to the life span of T'ao saw five Chin Emperors ascend the throne, then swiftly vanish. These crooked and evil days make a turbulent background for a poet and philosopher. Court life was full of intrigue and the lust of power. There is little wonder that T'ao set no store by magnificence and

pomp, and that a note of disillusionment pervades his writings. Neither had long life any allurement for him. Melancholy haunts these few lines:—

My wish is not to know long life;
but have all kindred live in one abode;
with sons and grandsons sheltering each other.

Life is impermanent. Of the future life there is no certainty. Everything fades and folds up. "For I am like a boat upon a lake, without a pause rowed to and fro. How long the voyage will be I cannot tell; nor do I know which port to anchor in. The ancients valued every inch of sun-dial shade. Thus pondering I fear afraid."

No root nor stem
has life.
Like dust,
impermanent,
it whirls
about upon
the roads
It scatters with
the turning wind.
To Earth descending
all are one fraternity.
Why cherish bones
and flesh alone?
When Happiness
is gained be glad.
The Golden Years
come never twice.
Each day has but one Dawn.
Seize time, redeem the hours.
The moons and years
wait not for man.

* * *

Suns and moons do not tarry.
Seasons chase and urge each other on.
Icy winds sweep away
withered branches,
till they fall and fall
covering all the spacious land.
Weakening is my form.
Raven hair is turned to white:
visible signs are thrust
upon the head.
Gradually the path
of life
grows narrower.

This home—an inn
for wayward travellers.
Myself, a parting guest,
that onward, onward goes,
not knowing where.

In the Southern Hill
there is
an old
Burial Ground.

In general the philosophising of T'ao is calm and temperate when dealing with human action; but at times the moralising is a little priggish: this only when read in translation. The original has an Eastern dignity without lack of point and poise. A whimsical, artistic sense of humour is necessary to obtain its full flavour. The lack of scholarship in his children impels him to write sarcastically—thus:—

Whitened hair on either temple:
skin and flesh no longer firm.
Though possessing five male children,
none are fond of pens and paper.
Ah Shu now is twice times eight,
His is idleness unrivalled.
Ah Hsuan means to learn
but does not love the Arts.
Yung and Tuan are both thirteen;
six and seven they do not know.
My son T'ung is nearly nine:
he but hunts for plums and chestnuts.
If the days revolve like this,
what can I do?
Draw to me the contents of my cup?

But T'ao is not intolerant of youth's waywardness. He remembers his own obstinate days and writes:—

Long ago
when my elders spoke
I sealed my ears
and always felt
displeased.

Now fifty years
of age,
already,
suddenly
I find
affairs
reversed....

When T'ao was fifty-five the Chin Dynasty tottered and fell. The new dynasty, as soon as it was established, called T'ao to Court and appointed him Minister of Publications. This office he resolutely refused to accept. His loyalty to the old régime and his innate rectitude barred him from serving usurpers. He retired from official life and became, more or less, a hermit: or the mysterious "Mr. Five Willows."

This rather insipid prose sketch is of himself:—

There was once a man who had five willow trees growing by his residence. No one knew where he came from or what his name was; so they called him Mr. Five Willows. He was quiet and sedate with little to say. He was without worldly vanity, or desire to be rich; but he was very studious. When he read he did not seek the exact meaning of the text. Often he forgot to take his food when he was absorbed in his books. He was addicted to drinking; but he was poor so he was unable to procure much wine. His relatives and old friends knew this so they bought wine at times to entertain him. Every time he was invited to drink he took all he could and became elated with wine. He then went quickly home. His house was very shabby. It scarcely sheltered him from the sun and wind. The short ragged gown he wore was in shreds, which were knotted together. His food basket and water calabash were always empty; but he continuously looked untroubled. He wrote essays and poems to amuse himself and express his thoughts. He never worried about gain or loss to the end of his life.

This and other words in like vein were written as an epitaph for himself.

This state of irresponsibility was a desire for freedom of spirit, which was achieved by shedding worldly cares. The immortal poets rose above physical discomforts. Their lofty thoughts and abstractions rendered them impervious to cold and hunger.

They blissfully floated on a sunny sea invisible to others but a reality to them, imagining themselves the Eight Immortals. One of their ancient sages has said: "Am I a butterfly dreaming that I am a man, or a man dreaming that I am a butterfly?" From a series of poems called "The Poor Scholar," I have chosen one or two extracts to illustrate this:—

In the stern wintery evening of the year,
before my study in the sun,
I wrap my robe about my form.
The Southern Orchard
has bequeathed no flowers.
With withered twigs
the Northern Garden fills.
I overturn my wine carafe
to drain from it
the last remaining drop.
No smoke is seen within my hearth.

Piled up with classic tomes
are all my chairs.
At close of day there is
no time to read.

* * *

Venerable Yung was destitute
when old,
yet twanged his lute
of seven strings.
The scholar Yuan
wore soleless shoes,
but sang in ringing tones
Chung Hua was flourishing
before my time.
Each generation sees
poor scholars everywhere.
My ragged sleeves
scarce hide my elbow-joints;
and meagre is my broth.
Those clad in costly furs
I envy not.
I would not value them
if I had such.
C'hien Lou in olden days
was well content with poverty.
I glory not in lofty rank;
nor am I grateful for emoluments.
For suddenly the years
decreed to me will end;
when still my burial clothes
are unprepared.

According to T'ao poverty quickened genius. It seemed to go hand in hand with poetry. These ragamuffins in shredded garments "knotted together" were a challenge denoting freedom from the severe exactions of life. Turning their backs on pelf they became young again, and vigorous. "Their thoughts on pinions soared in upward flight." The future existence was unpredictable. Being sages they pronounced "Virtue, righteousness, and magnanimity" worth attaining. T'ao says: "A thousand ages since the world began such men have been who lived at Dawn with righteousness and magnanimity. At Eve they die with nothing to regret."

All these theories leave us with T'ao a mellow old philosopher sitting in his sunny court in autumn, surrounded by the flowering chrysanthemums he loved to plant. After serene reflection and contemplation on the principles of human action he paints a picture with his writing brush in perfect tune with Nature.

Spring floods fill
the Four Lakes.
Summer clouds
are many-peaked.
Autumn moons
send bright gleams.
Winter hills
beautify
the lonely pine.

CLARA M. CANDLIN

HISTORY AND TENETS OF THE ALBIGENSES

[**Mr. M. A. Moyal,** with his Turkish and Near East antecedents, his cosmopolitan sympathies and his leanings towards the mystical, is well fitted to understand and to depict, as he does here, those descendants of the Gnostics, the Albigenses or the Western Cathars of Southern France, whose extermination is so dark a stain upon the history of Rome and her accomplices in mediæval France. The Albigensian heresy was mercilessly crushed, and yet "the *Gnosis* lingers still on earth, and its votaries are many, albeit unknown."—ED.]

Jesus did not found the religion of Calvary for dominating the nations but for preaching Love by word and by example. Since the day that the Church was accepted by the Roman Empire, it turned into the friend of the Cæsars, the associate and often the accomplice of the Great. Theologians have led it and lead it still but theology is something far from God's love! Theology enforced by the Church Councils under pain of anathema, by the Inquisitors under pain of sentence for life, of torture or of death has been responsible for the enacting of terrible tragedies.

In the beginning of the thirteenth century, the Roman Theocracy committed a loathsome crime against the Spirit. In 1209, the Papal Nuncio preached in the whole of France, that men ought to take arms against the Count of Toulouse and the other Southern nobles who were protecting the Albigenses, promising that the Crusaders would be forgiven by God for all their past sins. Quite a few, priests and laymen, moved far more by the prospect of loot than by craving for justice, answered the call to put to the sword a whole people believing in lofty religious and moral tenets, fond of poetry, industrious and rich and living happily under the benevolent rule of their nobles.

Such fanatical excesses tarnished this "Holy War" that Pope Innocent III felt remorse for the torrents of blood shed in the name of a God of pity and mercy. He called for a truce. Vainly. At the sack of Beziers, when the Crusaders asked the Papal Nuncio how they were to distinguish Catholics from Albigenses, he uttered the loathsome command "Put them all to the sword; God will acknowledge His Own!" Looting, fire and mass slayings went on on a still greater scale and even the death of Simon de Montfort, the leader of the Crusaders, did not stop them. His son Amauri left the south of France but Blanche of Castille, the French regent for her infant son Saint Louis, furthered this bloody crusade for her political purposes. Victorious, she imposed laws on the conquered. Her officials crushed the country and the stakes of the In-

quisition were kindled for burning the heretics in mass *autos-da-fe*. The wretched Albigenses rebelled but the defenders of their last citadel, the Castle of Montségur, were forced by hunger to capitulate in 1245. All its heroic defenders were thrown into the flames while all the Royal army encircled the stakes, singing the Crusaders' hymn.

In his challenging book *Why I Am a Buddhist*, Maurice Magre puts excellently the reasons for Rome's hostility against the Albigenses:—

> Every time that the eternal Oriental wisdom has manifested itself to Man by the way of a Prophet, a book or the propaganda of a sect, it has caused indignation to mount so much the more that truth was more beautiful, moral in the higher meaning of this oft-misused word. And then, indignation ebbed down. And as, in a ripening fruit, a worm finds its way into it, a dark element slanders the Prophets, causes the sect to break up, parodies the teachings of the book....The primitive heretics opposed Apollonius of Tyana to Jesus....One notices only one exception to this rule: the Albigenses who stirred up such hatred that they were all put to the sword and the great-grandsons of their great-grandsons were also put to the sword!

What was then this religion of the Albigenses, this doctrine of the Paraclete?

Almost all the documents come from Roman Catholic sources, and one must be chary of the evidence gathered by the Inquisitors. But we have also the Catholic *Sommes* in which the missionaries of Rome, catechizing the Albigenses, learn the disowned or changed articles of Catholic dogma. Only one Albigensian document escaped the systematic destruction: it is their version of the New Testament, which includes also their prayer-book and the description of some Albigensian rites.

From these, we can catch a glimpse of this religion. It hails clearly from the Orient; it had been taught in Southern France by some unknown teacher. It is evidently of Manichean origin and somehow akin to esoteric Buddhism.

"This material world is in a perpetual state of change," teaches the Sutra of Mandathri. Death follows after life and life after death. Man, like all that surrounds him, revolves in the eternal cycle of transmigration. He successively passes through all the forms of life, from the most elementary to the most perfect. The place that he occupies in the scale of being results from the merit that he acquires in this world. So the virtuous man is bound, after this life, to be born unto a god-like body and the culprit unto the body of an outcast. But the rewards of Paradise and the punishments of Hell are only temporary, like all that is. Moreover, the Buddha teaches us that we can evade this curse of reincarnations through a perfect life. The Albigenses also taught this tenet. The two religions have many points in common; they are one in their gnosticism. I must particularly stress the successive emanations of

first principles, the modified dualism and the belief in the rise of a Saviour to teach man his real destiny and final goal.

The Albigenses recognised three categories :—

(*a*) Those wandering in error and darkness.

(*b*) The believers, akin to the Upasikas.

(*c*) The Cathars (from the Greek Katharos, pure), the Perfect, akin to the Bhikkhus. The Cathars attained the perfect life through three degrees: abstinence that frees them from the flesh, celibacy, and poverty that frees them from the world and its enticements.

The Cathars substituted for the Catholic dogmas of the unity of divine substance and the trinity of equal beings, the doctrine of a Father-God, existing for all eternity, which can send forth infinite emanations, a Son and a Holy Ghost (named Paraclete) Gods in origin, but angels by destiny, inferior to the Father though consubstantial with him. Superior spirits with immaterial bodies dwell in the Spheres.

For the Cathars, all things created were not perfect. For them there could be no possible affinity between an infinite, eternal, perfect God and finite, perishable and imperfect matter. An incorruptible God could not create corruption. A kind God could not possibly have created a wicked world.

Philosophy teaches that some analogy must exist between the cause and its effects. If the cause is unchangeable, then its effects must partake of the same nature. But all visible creatures are perishable and vain. If a kind God has created them, then why has He not created them like Himself? If He could not, then He is not almighty. If he could and did not do it, he was urged by envy, out of fear that perfect creatures would become as perfect as Himself. One cannot reconcile such a feeling with supreme good. Therefore, it is impossible that He has created this world.

In the Roman dogma not all souls are bound to be saved. What must one think of a God who knew from the outset to what use we should put our free-will—and yet bestowed it upon us? Does a good father give his children a weapon when he knows all its danger? On the contrary, we believe that all souls return to God after successive reincarnations for He wanted them to have the merit of the struggle and also the joy of final victory.

Therefore, the Albigenses were against: (*a*) The Catholic thesis of a good God, creator of the visible world; (*b*) materialism and (*c*) the pantheism which teaches that nature is eternal in God's bosom, whereas, quite the contrary, its imperfections put it in opposition to perfect God.

Therefore there were for the Cathars two principles, one good, the creator of the invisible world, the other bad, the creator of matter. Were they therefore two Gods, the God of good and the God of evil? In the last analysis, there was only one superlatively good God, for evil was bound to be vanquished. All souls

were to be redeemed, there was no such thing as eternal damnation, not even for Lucibel (Lucifer) and the rebel angels.

Men's souls were angelic and celestial in origin, foreign in nature to the material world; they had not been created for dwelling eternally in this world. They were for the time being enclosed in men's bodies through the treachery of the evil principle, which God had allowed for giving us the merit of the struggle. Jesus, *God's son*, had come into this world to redeem these souls but he could not possibly take a human form for body is a prison to the souls to whom He came to announce their release "from this chain of reincarnations."

He descended on earth in his celestial body that He revealed to His disciples on Mount Tabor on the day of transfiguration. Therefore, He said to his mother, "Woman, what have I to do with thee?" His great task was not redemption but enlightenment as to man's origin and destiny. The Old Testament showed the reign of evil. The Cathars believed only in the New Testament; they preferred the esoteric Gospel according to Saint John.

The Consolamentum was to them the most important sacrament; it marked the transition from the state of sin to that of perfection. It was administered through the laying on of hands while reciting prayers and invocations. It was, according to the Cathars, "a real baptism of the Holy Ghost and Fire." They had no use, therefore, for the baptism by water as practised by John the Baptist.

Great virtues were attributed to the Consolamentum. It was not an initiation but a real sacrament bestowed only upon those who deserved it or who were on their death-bed. "It communicates the Holy Ghost and redeems of all sins."

"God sends into the soul purified through the Consolamentum, the blessed spirit that it has left in heaven." Therefore its conjunction with the spirit after so long a separation rejoiced the soul. So the recovered Holy Ghost was given the name of the Solacing Spirit or the Paraclete. This rehabilitation of the soul which turned the Believers into angels strayed upon this earth for a little while was the spirit of the Consolamentum, which gave a good death. Among the Albigenses, at any rate, the Perfect had as their ideal love of their fellow-men and they lived in celibacy. They did not take the oath and held all war to be criminal.

And to think that such people, striving for so lofty an ideal, were basely calumniated by their Roman Catholic foes who exterminated them and strive nowadays to kill the truth! As a student of religions I feel in duty bound to join my protest to the "mighty and eternal concert of Pity in face of eternal injustice."

M. A. MOYAL

THE BUNDISCH YOUTH IN GERMANY

[**Dr. K. Hans A. Ebeling,** author, former editor and correspondent in England of German papers, was prominent in the German Youth Movement from 1919 until he had to leave Nazi Germany in 1934. He worked against Nazism and Prussian-German militarism from Holland and Belgium until the war broke out, and again since 1945 has been active in Bundisch Youth Organisations in Germany. He therefore has a first-hand knowledge of his important subject.

Youth everywhere faces the arduous task of patching up a shattered world. Small wonder if young people are impatient with the pretensions of those who have left them the sorry recent legacy! But there are great principles, noble examples, lofty ideals, also in the racial inheritance, and to these wise leaders must guide them. So long, however, as their aims include truth and veracity, honour and honesty and responsibility, there is hope for the Youth of Germany, and for the world.

Indian youths will find in this informative article substantial help for their own service of the Motherland.—ED.]

The Bundisch Youth in Germany has been an outstanding feature in the life of the younger German generation for many years. It is, to use a well-known definition, the will of youth "to order its life by its own decision, on its own responsibility, with inner integrity. This free, responsible self-reliance sprang up as a protest against the irresponsibility and crowd instincts of the older generation. What was the real purpose of the criticism and protest of the Youth passed on Socialism, Nationalism, Catholicism and Christian Institutions? "We can answer plainly that it was the men and the half-hearted way in which they advocated their ideas," said Theo Hespers, a Bundisch leader executed by the Nazis in 1943.

We saw that the champions of Socialism did not stand whole-heartedly for a Socialist new order, that the representatives of Nationalism pursued selfish aims rather than the welfare of the nation, that Catholics did not display the breadth of mind needed for a universal church and that the Christian (Evangelical) clergy never took seriously the injunction to "love thy neighbour as thyself."

This protest, therefore, against the lack of truthfulness, hollow conventionality, even wilful deception in all ways of daily life, spread and embraced a considerable part of middle-class youth in Germany.

The yearly additions to the movement came not in a steady flow, but in waves, now stronger, now weaker. And, on the other hand, it was not equally strong throughout the German territory. Certain areas were more affected than others, the towns more than the country. The second-

ary school boys, the students and young clerks were more attracted than the young workers who launched their protest side by side with their fathers in the political opposition of class struggle. But this changed after 1930 when, especially in Western Germany, also young workers came into the Bundisch Youth organizations. The Bundisch movement attitude was for many a mere transitory youthful protest, but with others it meant a completely new conception affecting their whole future attitude towards life.

The form in which the "Old German Youth Movement" first took shape was the "Wandervögel." After 1919 this youth movement became invaded by the *Pfadfinder* and other national groups. From all these emerged the Bundisch Youth, adopting some of the externals of the scouts. The spiritual content remained that of the Wandervögel. The Bundisch Youth is marked by the creation of their own forms of youthful life. It united the many varied groups and *Bunde* who did not present a national unity in organization. Their main characteristic is independence from "Old People's" organizations as parties, associations (*Verbaende*), unions (*Vereine*) etc. with particular aims. They, therefore, called themselves the Free and Independent groups and *Bunde* of the Youth Movement, *i.e.*, the Bundisch Youth.

Being surrounded by the social and national disputes and catastrophes, this protest movement of Youth could only partly maintain its position. Another part was swept away by events. But again and again the young citizens revolted, and created their own forms of life. Barclay Baron, the well-known editor of Toc H. journal, writes :—

> In Germany, where several generations of youth have been increasingly conscious of frustration and disillusionment, as they have lived under conditions of anxiety or defeat, political chaos and economic crisis, the motives and the consequences have been entirely different (to those in England). Youth has felt bound to help itself, to revolt against its elders instead of, as with us, to receive service from them. Some parents and teachers have understood and supported the young enthusiasts, but—to a degree unknown to us here—German youth has felt bound to protest against what older people reckoned the progress of civilization in place of helping them to maintain it. "Insurgent youth" is an odd-sounding phrase to English ears: we may sometimes have needed it but we have never had it. In Germany such a phrase is not only natural, it is almost necessary.

Thus the movement of protest is Protestant, although not in the narrow denominational sense. It spread from the Protestant camp from which it came to the Catholic and Jewish groups. We see soon Catholic-Bundisch and Jewish-Bundisch organizations besides the independent groups which embrace members of any denomination. But amongst the Protestants proper, Bundisch Youth groups remained

scarce. "The Bündische Jugend perceives that the essential components of national life can only be found in a clear recognition of the German nation's historical share in Christianity and the Christian churches," says the "Outline of a Bundisch Attitude," a proclamation by the German Bundisch Opposition, September 1938. And in an appeal of the German Jungkatholiken, "The Germany We Want," November 1938, is said :—

As upholders of Christianity, they (the churches) are essential bases of German culture. It was once, and will again become, their mission to make Christianity a living creed for the German nation. The churches must abstain from politics, but it will be their great national mission to bridge the differences between the various Christian sects by demonstrating the community of Christian conception of faith and morality.

Most important for a real youth movement is a genuine democratic education and, therefore, an absolutely independent development. The development of the regulated Free German Youth (*Freie deutsche Jugend*) in the Soviet Zone of Germany and with the "antifascist-democratic" Central Youth Boards at Berlin, which are the only licensed bodies for youth activities there till today, leads to new totalitarianism. There is no difference between National Socialism and National Communism. The latter only is stronger for having totalized also the economic sphere of life. And if the "Free German" Youth in the Western zones declares itself to be "unpolitical," but is nationalistic and centralistic, that amounts only to party political tactics and camouflage. It does not change their general structure and aims.

The variety of organizations is important to give scope to the variety of life. If democracy means giving the individual a chance to live his life, youngsters must be allowed to work out the forms and contents of their life themselves. That is only possible in absolute freedom from compulsion. Forced unity of organization does not produce personalities. Mass organization does not create consciously responsible bearers of ideas. Theo Hespers, whom I mentioned above, wrote :—

Therefore the German Youth Movement was always sceptical of this type of mass movement, and experience showed that such scepticism was justified. Its members are convinced that everything depends on ideas. If they are so pure and noble as to be worth the trouble their accomplishment involves, then we shall find men ready to serve them. The essential point is that ideas should be championed by persons whose life, conduct and actions demonstrate the genuineness of their intentions. Such persons only will win the confidence of their people to an extent which will guarantee the successful issue of their struggle.

Although often deceived and betrayed and now entangled in a network of organized mistrust, the German people are so profoundly disillusioned that they will never be deceived or

misled again by cheap slogans shouted in the market-place. Therefore the most important and most difficult task will be to establish a certain measure of confidence in their minds. But this can only be undertaken by persons and groups whose past and present show a clean record and whose straightforward attitude and readiness to make personal sacrifices carry conviction.

The aim of the Bundisch Youth organizations, therefore, is to educate these men and women who know, to tackle life and solve its problems, personally and for their people. The organizations (groups, *Bunde*, etc.) are no aim in themselves, but only a temporary frame for a special purpose.

This special purpose after thirteen years of Nazism and six years of war will be to find new forms for the old "Protest" of youth. It will be to ease the road for them. And the youth in Germany have found them again. In the British Zone of Germany alone, the last statistics of March, 1947, count 30,000 members of Bundisch local groups. And this is only the beginning. The old purpose remains young for ever. It is the aim at truth and veracity, honour and honesty, responsibility and personality. At bottom, it is the endeavour to lay the foundations for new forms of society in Germany, without which all youth work remains unimportant and untenable.

K. H. A. EBELING

THE AUTHORITARIAN IDEA

The ideological background of democracy must win in any contest with totalitarian theory.

It is the shortcomings of democracy in practice that open the fortress from within and leave the people of the democracies tongue-tied before just criticism and, worse, open to the insidious attack of opposing ideologies. It is something, of course, that the problems arising out of discrimination, such as the anti-Negro prejudice, can be openly discussed in the United States, but progress towards their solution seems to the believer in true democracy inordinately slow. And the fact that there are problems which may not be discussed, either in that stronghold of democracy in the West or in this one in the East points to a compromise in democratic principles, necessary no doubt in the interest of ordered government, but still a capitulation to opposing ideologies.

One of the most subtle and sinister manifestations of the extent to which authoritarian ideas have swept the world is the growing tolerance of the principle of compulsion of the individual in the real or assumed interest of the group. The All-India Co-operative Planning Committee as well as successive Conferences of Registrars of Co-operative Societies have accepted the principle that in activities "essential for economic progress," such as, for example, consolidation of holdings or irrigation, where voluntary compliance with the large majority's wishes cannot be secured, its will should be enforceable upon dissenters. And this in the very field of "co-operation," which ought to be democracy's best ally!

India and the democratic peoples everywhere cannot be too much on their guard against the wave of authoritarian theory which is pounding against their dikes, and must strengthen these by making practice conform to democratic faith.

PH. D.

THE ROHIT SUKTAS OF THE ATHARVAVEDA

BOOK XIII—HYMN IV

[The *Atharvaveda*, the fourth Veda, with its aphorisms, its incantations and its magic formulæ, is held in great reverence by the Brahmans, but is less known generally than others of the ancient Indian scriptures. There is room for considerable differences of opinion as to the meaning of the archaic text. The translation which we publish here, by the Indian scholar **Shri U. K. Oza,** is suggestive.—ED.]

I

1-2 There comes the Sun on the ceiling of the sky, burnishing the heavens; the great lord comes robed in rays; the sky is filled.

3 He is the Creator; He is the Organizer; He is the Wind; the high-held sky.

4 He is the Aryaman (God of culture); He is Varuna (one who penetrates into and covers all); He is Rudra (the Terror-Inspirer); He is Mahadeva (the Most Majestic).

5 He is Agni (Fire: Kinetic energy); He is the Sun (the progenitor); He is the Great Yama (arch-disciplinarian).

6-7 The single-headed calves shaped as (*Vatsa*) beams connecting Him with the ten quarters have their resort in Him. Then they, as He rises and bursts into resplendence, spread forth, progressing from the East to the West.

8 His is this group of Marutas (storm-raisers). He comes as if framed in prisms.

9 The great Lord comes robed in rays; the sky is filled.

10 His are these nine outlets of the human body; His are the activity cells placed in nine places.

11 He looks to the created: whatever breathes and whatever does not.

12 The force called *Sahas* (Cohesion; Power of Self-persistence) is centred in Him.

13 He is only one, in every way only one. In Him these Gods become existent as One. He who knows this, knows.

II

14 *Kirti* (Glory), *Yashas* (Fame), *Ambhas* (Essence), *Nabhas* (Expanse), *Varchas* (Lustre) arising from Brahmanhood (realisation of one's essential identity with Brahma, or Wisdom combined with Knowledge), *Anna* (Nourishment) and *Annadya* (that which is eaten as nourishing food).

15 He who knows this to be the only one Lord in every way,

16 Not second, not third, not fourth even is He called;

17 Not fifth, not sixth; not seventh even is He called;

18 Not eighth, not ninth; not tenth even is He called.

19 He looks to all that breathes and that which does not.

20 The *Saha* force is centred in Him. He is only One, in every way One alone.

21 In Him all Gods become existent as One.

III

22 *Brahma* (Wisdom arising from Knowledge), *Tapas* (Physical and mental seasoning after experience of doubt and personal handicap), *Kirti*, *Yashas*, *Ambhas*, *Nabhas*, *Brahmanvarchas*, *Anna* and *Annadya*;

23 The past, the future, faith, predilection, heaven and *Svadha* (the syllables that carry human oblations to the manes or departed ancestors);

24 He who knows this to be the only one God in every way;

25 He only is death, He deathless life, He birthless existence, He alone is perpetual self-preservation.

26 He is consistently sung in the Vedas (all collective Wisdom known) as Rudra, pursuer of wealth (*Vasuvanih*); He is the expression of homage, the *Vashat* syllable in all prayers for the gift of wealth (*Vasudeye Namovake*).

27 All these spirits bound to mortal life respect His rule.

28 All these constellations, including the moon, are bound in fealty to Him.

IV

29 He was verily born of the day; the day was born of Him.

30 He was verily born of the night; the night was born of Him.

31 He was verily born of space; space was born of Him.

32 He was verily born of the Wind; the wind was born of Him.

33 He was verily born of the sky; the sky was born of Him.

34 He was verily born of the quarters; the quarters were born of Him.

35 He was verily born of the earth; the earth was born of Him.

36 He was verily born of the waters; the waters were born of Him.

37 He was verily born of fire; the fire was born of Him.

38 He was verily born of the Rik; the Riks were born of Him.

39 He was verily born of sacrifice; sacrifice was born of Him.

40 He is sacrifice; His is the sacrifice. He is made the head of sacrifice.

41 He thunders; He shines; He hurls the (thunder-bolt) stone.

42 For sin or for welfare; for the man or for the non-God.

43 That Thou createst health-giving herbs or that Thou rainest with beneficence or that Thou developest what is born.

44 Embracing all that, O Maghvan (Great One) is thy Greatness; the Powers by the hundred.

45 Or that is Thy ordained course if Thou art ever progressing (in forward motion)—the Nyarbuda Serpent.

V

46 Thou art the Great Indra (Ruler) because of Thine immortality; Thou art the Great Ruler because of Thy withdrawals of Manifestations.

47 Thou art Great because Thou art the Lord of the Power that yields all that could be cultured (*S'achi*). Thou art Omnipresent. Thou art Omnipotent. Thus do we worship Thee.

48 Salutation to Thee! See! See me! See!

49 With that which can be eaten as nourishment; with fame; with light; with lustre begotten from Brahmanhood.

50 Essence; Expanse; Volume; Cohesion (*Ambhas, Amas, Mahas, Sahas*) —thus do we worship Thee.

51 Red textural fineness, Silvery Materiality, Cohesiveness—thus do we worship Thee.

VI

52 Wide, expansive, well-framed world of space (*Bhuvar*)—thus do we worship Thee.

53 Broad, happily chosen, capable of development, this universe—thus do we worship Thee.

54 Potential wealth; shining wealth, controlled wealth, graspable wealth —thus do we worship Thee.

55 Salutations be unto Thee! Look! Look on me! Look!

56 By all that is enjoyable as for consumption, by fame, by light, by the lustre born of Brahmanhood.

U. K. OZA

BRITAIN AND INDIA

India's Prime Minister, Pandit Jawaharlal Nehru, made the following reference to future British-Indian relations in his speech at Kingsway Hall, London, on the 12th of October:—

"I should like to congratulate here in public the present Government of the United Kingdom and the people of Britain for the courage and vision they showed at a very critical moment in their dealings with India. I should say that that courage and vision has already—to those who can see it—yielded substantial fruit.

"Remembering the past background of generations of struggle and bitter conflict, it is extraordinary how the sense of conflict has rapidly faded away. Not entirely perhaps—it lingers on in some people's minds—but, generally speaking, it has faded with remarkable rapidity.

"For that I think there are two causes: One certainly is the manner in which the whole struggle for freedom was conceived and carried out by Gandhiji. Undoubtedly that is a very basic fact. And the other is the manner in which at this critical juncture the British Government and British people handled the situation.

"People talk of the kind of nexus that might continue between England and India. They think of it in legal and other terms.

"I do not know at this moment exactly what shape it might take. All I can say is this: First of all I should like the closest co-operation between the people of India and the people of Britain. But whatever form it might take it is obvious that any foundation for co-operation is this sense of comradeship, fellow-feeling and absence of conflict between them.

"We have already, in the course of the last year, gone pretty far in removing the sense of conflict and thereby leaving the door open for close co-operation."

THE VEIL THAT VANISHED

[**Mr. William Bashyr Pickard** is the author of *A New World*, reviewed in THE ARYAN PATH for June 1947. Even in one who does not remember so vivid an experience of the falling of a veil of consciousness as that described here, something affirms its possibility and responds to it with hope. For such sudden insights, however partial and fleeting, constitute the milestones on the pilgrimage of life. An enlargement of the field of vision follows the lifting of the curtain that had hidden from us all the stage but the proscenium. But this exhilarating experience is far from having the character of finality. We see man's upward climbing in the words of H. P. Blavatsky's *Secret Doctrine* as "a series of progressive awakenings, each advance bringing with it the idea that now, at last, we have reached 'reality.'" But the "realities" of one stage are seen at the next as the shadows they were all the time.—ED.]

When it happens to you, you will be surprised. I don't say it will happen, but it certainly may. There comes a time when, as an unfolding, you gradually realize what life is. Hitherto you have been taking life for granted. You have been interested in the setting of life—all the varied things you can see, hear, touch, taste or smell. The myriad complexity of this panorama of the senses passing slowly or swiftly, by you like some gigantic film entertainment, has held you spell-bound. How well indeed it may! For it exercises a high proportion of your human faculties and you feel yourself part of the scene before and around you.

But now there comes a time when you feel that something fresh and yet more interesting is happening to you. It is as if the curtain over one of the windows (blind or dark while you were looking at the panorama of practical life) had slipped aside, blown perhaps by some cosmic breath, and now there entered an outer and more piercing light, dimming the confined camera show which was holding you engrossed.

You are disturbed, irritated, perhaps disappointed. The shows of this worldly life were all very well and the chasing of dreams was exciting and invigorating; why realize that to catch these dreams actually in itself is as nothing, valueless? Why? and you repeat, why? Still hankering for your dream vision, you may be inclined to say, "Let me alone. I am content with the prizes of this world—if only I can get them! and I mean to have a good try! Why look at what comes after, until we have finished with what is here?"

Why indeed? This question must be answered, and the answer, in brief, is this.

Face up to reality, not the external largely known but widely misinterpreted reality, but the fundamental underlying reality. When

you have found that, you will have found something better, surer, more satisfying than even the accomplishment of your wildest dreams.

You must awake to the long view. Consider not the passage of one hundred years, but a long time, vast time and the ending of time itself in eternity.

Why should this interest you? Because "you," the essential "you," the only "you," belong to the eternal, the imperishable. In other words, the spirit and nothing else whatsoever is "you"—neither your hand, nor your foot, nor your body, nor your head is "you"; each is something you use for a time and will in time discard. Attach not yourself, then, to these things, thinking they are "you."

Now do you see, when once you have realized this, what a tremendous change comes over your life? "You," being eternal, are not to be harmed. "You" cannot be ill—it is your body that, perchance, contracts illness. You lose your hand or your leg, but, in that, no whit of your true self, the enduring "you."

Now wherein lies the benefit of this realization? In this. Upon the bedrock of truth is all existence founded. A thing not true will not stand, but withers and falls. Therefore, for our own joy, we must first recognize this abiding truth beneath the physical and material veil. We must acquire, or rather develop, a sixth sense (which assuredly we can do), a sense which can pierce this outer veil without destroying it and without removing it. Just as the X-ray pierces and reveals by its innate power without disturbance or destruction of the object, so we realize the eternal foundation, the truth which yields not, upon which all life is founded. We realize and the result is an ever renewed joy. We enter upon a serenity unshakable.

Consider now what has happened to you. You have obtained insight into the fundamental. What does this mean? That the superstructure at once becomes valueless and meaningless, an idle mirage?

By no means.

Does the X-ray photograph destroy the value of the flesh through which the ray pierces or by its revelation of actuality, make normal life, health and comfort mere words without significance?

Obviously not so. Far and away differently.

You may now without fear or deception live and enjoy, clothed in a protective sanity which gives you an unbreakable serenity. Observing the fundamental truth underlying all existence, the fearlessness of the conscious spirit descends upon you, and you find that calamities no longer harm you; delights no longer intoxicate you; delays, opposition and rebuffs no more cast you down but are met by an inexhaustible patience.

It's as if a man, toiling on a long pilgrimage, came at last to the shrine of his hopes and, treading with trembling, wearied feet the thresh-

old steps, sank exhausted upon the mosaic floor. He has reached the goal. But what is the goal?—the sacred walls? the fretted windows? the perfume of the censers? the thrill of the notes of the chant of the hymn divine?

Nay, nay, nay! For him these veils have vanished; and the voice of the spirit, viewless and clothed not in sound, bids him welcome, rest and rejoice!

WILLIAM BASHYR PICKARD

DHARMA AND MODERN INDIA

Lest modern Indians rest on the laurels of their distant forbears, the reminder of Dr. R. C. Majumdar in his presidential address at the Dharbhanga Session of the All-India Oriental Conference in mid-October was timely. While correctly appraising India's cultural heritage, he drew attention to the "decline and decay of those very ideals which once had made her great." Modern India is in one sense worse than the rest of the world in taking expediency as its rule of private and even of public conduct, because the sons of India who do so are sinning against light. In ancient India, Dr. Majumdar said,

> the material interests were not regarded as the *summum bonum* in life and were not pursued in disregard of other factors which were considered as equally important values in life.

Mahatma Gandhi had proved the possibility of embodying in practical daily life the ancient Indian emphasis on duty rather than on rights and privileges and the catholicity of outlook that left the individual perfect freedom of thought and expression. Dr. Majumdar called upon Indian scholars to interpret Indian culture and help make it the regenerative force it ought to be.

> We can effectively help the national regeneration and possibly also the salvation of the world by stressing the great value of our ancient culture in moulding life and society even in the modern world

Patriots have been accustomed to saying, in the days of British rule, "India has a great message for the world, but who will listen to a slave people?" The yoke of foreign domination has been lifted, but India's message does not yet receive the heed it should. It will, when Indians in their millions attempt the demonstration of the practicality and beauty of their spiritual heritage, making *dharma* their rule of conduct, perfect tolerance their watchword, and brotherhood in thought and action their high aim.

NEW BOOKS AND OLD

IMPRIMERIE DE SRI AUROBINDO ASHRAM

A great amount of publishing is being done on the life, work and philosophy of Sri Aurobindo. We have before us numerous volumes. We group them together in two parts—first, Sri Aurobindo's own poem entitled *Savitri*, handsomely printed, which very likely will prove to be a milestone in the literary development of Indo-Anglian literature. The second part consists of a variety of books.

I

Savitri, A Legend and a Symbol. By SRI AUROBINDO. Book I, 5 Cantos; Book II, 15 Cantos; Book III, 4 Cantos; 10 Parts in all. (Sri Aurobindo Ashram, Pondicherry. 310 pp. in all. Total price Rs. 13/8)

This is a magnificent piece of work. Should it be judged on its literary merit or its philosophical? In both fields its achievement is distinctive. Its verse is of stately grandeur and its mythologic content thought-provoking. The poem can well be described in Sri Aurobindo's own lines in the Sixth Canto of the Second Book—

> In sudden scintillations of the unknown
> Inexpressive sounds became veridical
> Ideas that seemed unmeaning flashed out truth.

It is not customary with us to reprint reviews or articles from other periodicals; but Sri Krishna Prem's review in the *Mandir Annual* is so striking that we readily accede to the request made and reprint it below:—

Sri Aurobindo's achievement in this great poem is one of which it is not easy for us to grasp the full significance. It is not a mythological poem, an ancient myth—as often as not even believed—used as a backcloth against which to display poetic virtuosity. Neither is it a philosophical poem, an exposition in verse of doctrines whose more natural vehicle would be prose. Nor, again, is it mere literature, to be evaluated according to the canons of traditional, or even modern, English poetry. Indeed one remembers Sri Aurobindo's explicit rejection of certain criticisms—not of this poem—made by the Irish poet A. E.* The

* A E. wrote in a letter to Sri Dilip Kumar Roy (dated 6 1. 32): "English is a great language but it has very few words relating to spiritual ideas For example, the word 'Karma' in Sanskrit embodies a philosophy There is no word in English embodying the same idea. There are many words in Sanskrit charged with meanings which have no counterpart in English—words like *dhyani*, *sushupti*, *turiya*—and I am sure the languages which the Hindus speak today must be richer in words fitting for spiritual expression than English, in which there are few luminous words that can be used when there is a spiritual emotion to be expressed. I found this difficulty myself of finding a vocabulary though English is the language I heard about my cradle." To this Sri Aurobindo replied in a letter:

"...but this seems to me a reasoning from the conventions of a past order which cannot apply to a new poetry dealing with spiritual things. A new art of words written from a new consciousness demands a new technique....Truth first—a technique expressive of the truth in the forms of beauty *has* to be found if it does not exist. It is no use arguing from the spiritual inadequacy of the English language: it has to be made adequate. It has been plastic enough in the past to succeed in expressing all that it was asked to express, however new: it must now be urged to a farther new progress." (A.E. referred to some poems of Sri K. D. Sethna sent to him for opinion by Sri Dilip Kumar Roy)

English language has been given to the world and its usages and limits can now no longer be determined exclusively by the ears of the islanders whose tongue it originally was. Those who would remain sole rulers of their language must abjure empire. But to return:

The uniqueness of the achievement lies in the fact that Sri Aurobindo has closed a gulf that has yawned in the human psyche for many, many centuries. In the ancient world, poetry, whether in Vedic hymns or elsewhere, was—above all—revelation. Its subject-matter was the eternal truth which dwells in the heart of all life. Of that secret "Truth-consciousness"—to use Sri Aurobindo's own terms—poetry was the essential expression: the poet was the seer, not in some mild Wordsworthian sense, but in the full and ancient meaning of the word. He *saw* in very actuality the ever-living Gods who from within ruled and still rule all life and he used all the magic of the divine Logos to weave garments of sound in which those powers could dwell, as it were, embodied. He was the Seer, the Prophet, the Magician and his speech was mantra and enchantment, not only in India but throughout the world. It was a dim memory of this that remained in the medieval European tradition of Virgil as the great Enchanter.

But this of which we speak was in that archaic world when men were still embedded in the matrix of the universal life—in touch with Gods above and beasts below—the days before the rise of tyrannous, self-conscious, separative mind, that "slayer of the Real." Gradually, with the rise of this self-arrogating power, a separation came about. One became two and head sundered itself from heart, knowledge from feeling. For itself the head forged the new tool of prose with which to express what it termed the facts of life, while to the more conservative heart was relegated whatever was left of the old magic language, shorn indeed of its prestige and power, but still possessing the glamour which clings to the language of an old but conquered race. Poetry thus became the language of the dispossessed heart, the vehicle of its dreams and misty unfulfilled longings, a glowing many-coloured rainbow arched over the rushing waters of life but existing—as the analytic head is careful to tell us—only in the eye of the beholder.

Perhaps the last great Western poet to have made any real attempt to grasp the inner unity was Dante, and even he made use of merely traditional myth—and somewhat degenerated myth at that—for most of his structure, while Milton who came later used even more degenerated myth for purposes which it is not unfair to describe as theological apologetics. Still later, Blake, a genuine but undisciplined seer, attempted to recover the lost unity but lost his way in uncharted private worlds.

After him the venture fails. The best poetry became, more and more, purely lyrical and subjective. The rainbow still gleams above the waters, the magic light still glows within the heart; but, more and more, the fissure widened, polarising, however unspokenly, the *poetic* with the *actual*, poetry with life.

In this poem the fissure has been closed. *Sāvitri* (and it is no mere coincidence that the name is that of the

quintessential verse of all the Vedas as well as that of the wife of Satyavān) is neither subjective fantasy nor yet mere philosophical thought, but vision and revelation of the actual inner structure of the Cosmos and of the pilgrim of life within its sphere—Bhu, Bhuvar, Swar: the Stairway of the Worlds reveals itself to our gaze—worlds of Light above, worlds of Darkness beneath—and we see also ever-circling life ("kindled in measure and quenched in measure") ascending and descending that Stair under the calm unwinking gaze of the Cosmic Gods who shine forth now as of old. This and much more can be seen, not as some theory to be agreed or disagreed with, but as present living fact by any who can open their inner eye. For poetry—all poetry—is evocative. "Out of discussion," says Plotinus, "we call to vision." Far above the plains of prose with their challenge to agreement or disagreement, tower the mountain peaks of poetry calling to vision. Poetry is indeed the full manifestation of the Logos, and when, as here, it is no mere iridescence dependent on some special stand-point, but the wondrous structure of the mighty Cosmos, the "Adorned One," that is revealed, then in truth does it manifest in its full, its highest grandeur.

Such poetry can only be written either in the early days before the rise to power of self-conscious mind or when that particular cycle has run its course and life establishes itself once more in the unity beyond, this time with all the added range and power that has been gained during the reign of mind. It is an omen of the utmost significance and hope that in these years of darkness and despair such a poem as *Sāvitri* should have appeared. Let us salute the Dawn.

KRISHNA PREM

II

Sri Aurobindo Mandir Annual No. 7 (15th August 1948). On the occasion of the 76th Birthday. (Sri Aurobindo Pathamandir, Calcutta. 202 pp. Paper bound, Rs. 5/-; cloth, Rs. 6/-)

This contains numerous interesting papers including the review of Sri Krishna Prem printed above. Portraits of Sri Aurobindo and the Mother follow a striking coloured reproduction, "The Golden Purusha," by Krishnalal.

Sri Aurobindo and Indian Freedom. By SISIRKUMAR MITRA. (Sri Aurobindo Library, 369 Esplanade, G. T., Madras. 88 pp. 1948. Re. 1/8)

This volume opens with lines from a poem composed by Rabindranath Tagore in 1908 about Sri Aurobindo and contains articles which have appeared in various periodicals, which are revised.

Sri Aurobindo: Lights on the Teachings. By T. V. KAPALI SASTRY. (Sri Aurobindo Library, Madras. 165 pp. 1948. Rs. 2/8) is also a collection of articles which originally appeared in various periodicals.

The Yoga of Sri Aurobindo. Part IV. By NOLINI KANTA GUPTA. (Sri Aurobindo Library, Madras. 79 pp. 1948. Re. 1/4)

Shri Nolini Kanta Gupta has issued the fourth part of his book, the first of which was published in 1939. The second was reviewed in these columns in 1944. The third, in which some

useful things appear on the subject of suffering, its nature and its use, was issued in 1946. The fourth also contains provocative thoughts, and for those who wish to *live* and not only exist, they will prove helpful. To live one must think and what is contained in this and the previous parts will help the aspirant to think. He may not always agree with the author but what of that? The aspirant will feel grateful for the thinking stuff.

The King and the Corpse: Tales of the Soul's Conquest of Evil. By HEINRICH ZIMMER; edited by JOSEPH CAMPBELL. (The Bollingen Series XI, Pantheon Books, New York. $3.75)

This collection of tales, drawn from the West as well as the East, is held together by the running commentary and also the tension of a continuous argument. Abu Kasem's slippers which again and again return to him, like a bad coin, to his mounting discomfiture; Conn-eda the pagan and John Chrysostom the Christian who grow into knowledge and wisdom through the experience of Evil; Sir Gawain who loses his soul in order to save it, and Sir Owain who achieves, through trial and error, an integrated personality; Sir Lancelot, the flawed hero, and his son, Sir Galahad, who reembodies and redeems him; Merlin the Master Magician who tires of his sovereignty and submits to the power of Niniane; Vikramāditya who holds prolonged colloquy with the spectre within the corpse, and at dawn emerges rich in wisdom and puissance—these are myths that generate vast circles of significance, some of which are snapped by Dr. Zimmer in his book. The concluding section is a brief rendering of the *Kālikā Purāna*, and covers the story of the birth of the Goddess Sati, her union with Shiva, her self-determined death, and Shiva's frenzy and ultimate retirement to the Siprā shore for *tapas*. The gods are thus caught in the play of Māya even as men are; through the shocks of unpredictable circumstance alone can evolution race towards its goal; if nude, immobile, mute Being is Reality, the baffling flux of Becoming is Reality no less; experience, not mere innocence, is the way of progress; and integration of the vital and spiritual sides of one's nature—of outer and inner life—is the end of Perfection. No need to dogmatize, however: although each age will discover in these myths the meanings relevant to it, the myths remain themselves incommensurable. Infinity may be scooped out of Infinity, yet Infinity is left behind! It is with this salutary reflection that we close Dr. Zimmer's most absorbing study.

K. R. SRINIVASA IYENGAR

The Poet of Hindustan. By ANTHONY ELENJIMITTAM. (Orient Book Co., Calcutta 12. Rs. 5/- or 8*s.*)

Prof. S. Radhakrishnan says of the book in his Foreword that "it is important not only because it deals with the thoughts of the great Rabindranath but also because it reveals the workings of a reflective mind on the problems of religion." After reading the book, however, one is constrained to confess that it more reflects the mind of its author than it interprets adequately and authentically the thought of the Poet. It is difficult to endorse the publishers' statement on the jacket:

> Anyone acquainted with Rabindrian literature will notice the close kinship the author exhibits with the poet. Some passages so reflect the spirit of Rabindrian literature that the reader can hardly distinguish them from the writings of the Poet himself.

The title, therefore, is likely to mislead many an unwary reader.

The author has adopted the literary device of creating incidents around the period during which the Poet stayed at Oxford to deliver the Hibbert Lectures on the "Religion of Man," so that the latter may be made to unburden his mind on a variety of problems such as art, music, poetry, a national language, Buddhism and Christianity. What is thus expressed as if from the lips of the Poet himself is, however, only the author's own reactions to the many-sided thought of the Poet, with an occasional reminiscence or recollection, here and there, of the Poet's vision or view-point. The style bespeaks more the priest or the philosopher than the poet, though at places it tries to contact the crux and core of true religion. *The Poet of Hindustan* is, at best, only an interesting essay in telescoping the Poet's thoughts on religion, as embodied in his *Religion of Man*, into the framework of the author's own philosophy of life.

The proof-correcting has left much to be desired, as have also the photographic reproductions.

GURDIAL MALLIK

The delightful lecture which Shri M. Ramaswamy, Advocate of the Mysore High Court, gave on July 29th at the Indian Institute of Culture, Basavangudi, Bangalore, reviewing Carl Van Doren's book, *The Great Rehearsal* (The Viking Press, New York), has been published as the first *Transaction* of that Institute, from which it is available for Re. 1/-. This story of the beginnings of "The United States of America: The Making of Its Constitution" is particularly interesting, instructive and encouraging for India, which has been able to benefit in its own task of Constitution forging from the pioneering of the men who at Philadelphia in 1787 evolved the constitutional devices which made a strong federal nation out of a disorganised group of new States.

The title of the book was chosen because its author hoped that the American Constitutional Convention might be regarded as a rehearsal for the establishment of many such federal governments of the future. A Constitutional Convention for a World Federal Government is now to be hoped for, as Shri Ramaswamy suggested. And his proposal that, when it is held, it be in India will appeal to many of our readers.

> Can there be a more appropriate country to be chosen as the venue of such a gathering than India, the land which gave birth to Lord Buddha, the Great Apostle of Peace, and Mahatma Gandhi, the Great Friend of Mankind?

ENDS AND SAYINGS

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

Writing in the August *Fortnightly* on "The Relation of Education to War and Peace," William F. Russell, Dean of Teachers' College, Columbia University, finds wanting all the formulæ devised for education that shall make for peace. Neither educational reconstruction nor interchange of persons or ideas nor the direct teaching of international good-will, he believes, can prevent the gearing of nations to war. The first three were found in both Germany and Japan before the last war and the fourth, he feels, while like the others deserving of support, is more likely in general to impart "ideas about good-will" than actual good-will itself.

Real education for peace means that we must keep our schools free, our children free, our leaders free and close to the people and our parents responsible

UNESCO, for all its good intentions, is an agency of Governments; the free teachers of the world, united, can do what it cannot—

Teachers with free minds who are resolved to keep free; teachers who insist on free schools to turn out free men to keep the mind of children free; such teachers cannot be controlled.

The fatal ease with which the people can be bent to war by educational programmes under political control has proved that mere extension of education to all will not of itself "provide a bulwark for democracy." The simple formula for enslavement of the mind of a nation holds the clue to how, by following the opposite course, free-thinking boys and girls can be helped to grow up into "*free* men and women, free intellectually, free morally, unprejudiced in all respects," as Madame H. P. Blavatsky has put part of the aim of education of the right type. The formula for war conditioning is this:—

See that every child goes to school; keep the parents out; make the child obey all the time. Never let him ask a question. Prohibit initiative. Permit no variation. Then train a set of leaders for this mass to obey....

An excellent formulation for educators of what *not* to do.

In "Culture and Education in a World Order" (*World Review*, September 1948) Herbert Read seeks a way for the germination of a new culture to replace the bankrupt one of Europe. UNESCO recognizes that "the defences of peace must be constructed...in the minds of men," but he finds its tendency to be "to confuse culture with learning, and education with propaganda." He sees the problem of the solidarity of mankind not as primarily an intellectual but a moral problem. We are in a state of moral apathy, he declares.

Our civilisation has no natural habits of goodness—only certain intellectual concepts of goodness, some of which we try to enforce by legal sanctions.

Plato and Aristotle had insisted that children's minds and emotions should be trained in equal measure, "and that if there were any question of priority

the education of the emotions, moral or ethical education should come first." Mr. Read advocates the concrete arts as alone having "that basis of harmony and rhythm which is inherent in nature."

What men do makes them what they are; how they do what they do determines the quality of what they are; and it is only when the doing is raised to the dignity of a regular or ritualistic art that it penetrates into the deepest recesses of the soul.

Mr. Reed denies that culture is, as seems sometimes to be assumed, a concrete material which can be distributed. "Culture," he declares, is a spiritual growth...it is only the seeds of culture that can be diffused with any pervasive or creative result." He does not look for mass results; the achievement must be one by one,

helping one another, discovering one's own peace of mind, waiting for the understanding that flashes from one peaceful mind to another.

The Nair Service Society has accepted the task of trying to translate into action the ideals of Gandhiji, declared its President, Shri N. Govinda Menon, at the ceremony of the laying by India's Governor-General, Shri C. Rajagopalachari, of the foundation stone of the new college which the Society is building at Pattam, Trivandrum. The *Travancore Information and Listener* for October reproduces photographs taken on the occasion, on August 22nd. The words of His Excellency were pregnant with wisdom. It was not enough to raise an institution here and an institution there to memorialise Gandhiji, he said.

the entire structure of life in India will have to be a memorial for Mahatma Gandhi The whole of the life of India so far as they were concerned should hold Mahatma Gandhi within its character.

Gandhiji's ideals could be served by the scavenger as well as by the Chief Minister, by the small shop-keeper selling the necessities of life to poor people in the proper way as well as by the elementary school teacher.

The Nair Service Society's resolve, its President said, was "to keep the ideals of Gandhiji burning bright and steady in the hearts of young men and women who would enter the portals of the temple of learning." But to give an institution bearing the honoured name of Gandhiji a sectarian designation is surely to deny in advance the cosmopolitan ideal for which he stood, to snatch back with the left hand what the right has offered, to pander to the very force of narrow orthodoxy against which he fought and which was responsible for his assassination. A "Mahatma Gandhi Hindu College" is a contradiction in terms. If the new college is to stand indeed for the ideals of Gandhiji, let it drop at the outset its sectarian label.

Prof. P. K. Gode, Curator of the Bhandarkar Oriental Research Institute at Poona, who presided over the Technical Sciences and Fine Arts Section of the All-India Oriental Conference's Darbhanga Session in mid-October, deplored the inadequacy of the study of ancient India's achievements in these fields. While conceding that India's richest heritage is spiritual culture, he maintained the value of knowledge of the material culture which had grown side by side with it without ever submerging spiritual values. The fact that two voluminous studies within recent years, Albert

Neuburger's *Technical Arts and Sciences of the Ancients* and Howard S. Reed's *History of Plant Sciences* had omitted India reflected our own failure in general to study in detail our ancient sources for the light they threw upon material achievements. Acharya P. C. Ray had set an example in the exhaustive research behind his *History of Hindu Chemistry*.

Among the points made by Neuburger were that, while the methods of ancient technical science were simpler than those of modern technicians, it had achieved results so remarkable they had not been surpassed and that, while modern technical science, using new sources of power, had developed more broadly, the ancients had penetrated more deeply. This certainly applies to India with its countless types of specialists and its craft guilds.

Professor Gode's proposal of a word-index to ancient literary sources significant for material culture, an object-index of concrete objects or their visible representations and a tentative dictionary of technical terms would immeasurably facilitate the countless patient investigations which must precede a comprehensive survey of the subject.

If, as defined by Neuburger, technical sciences represent "the unceasing struggle of man with matter," we might define the fine arts as attempts to express man's emotional responses to the world, on the one hand, and his aspirations towards something above, within or behind matter on the other.

Omitting poetry, covered by other Sections of the Conference, Professor Gode urged the desirability of adequate histories of music and of painting and deplored the neglect by most Indian Universities of the fine arts. We should not, he said, neglect, in our enthusiasm for agriculture in these days of food shortage, our cultural heritage. Government encouragement of art exhibitions was recommended and an Institute of Indian Æsthetics was proposed. If such an Institute is ever formed it would seem fitting to name it for the late Dr. A. K. Coomaraswamy, to whom Professor Gode paid eloquent tribute for his great services to Indian art and its appreciation throughout the world.

The growing appreciation of the Eastern values by Western thinkers was strikingly brought out by Dr. P. T. Raju in his Presidential Address before the Section of Philosophy and Religion of the recent All-India Oriental Conference. He brought out by a series of quotations from Western writers their conviction that

> no new philosophy, which is also a philosophy of life, can be adequate for man unless it gives the proper place to the values of life for which Eastern philosophies stand.

The present task was to reconcile the phenomenal world and the spiritual life of the individual. India had effected reconciliations between different systems of thought in the past and could, Dr. Raju maintained, "incorporate the scientific and humanistic ideas of the West and effect a synthesis of these ideas and her ancient spirituality in her own way and to the best advantage."

It is that synthesis of the thought of the East and the West which THE ARYAN PATH has as one of its chief aims. Aryanising Western thought and taking the best of Western culture for the East must result in the evolution of a more united world, based on the eternal verities and expressing in practice that universal brotherhood which is rooted in them.