

# 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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## OUR NEW VOLUME

With this issue THE ARYAN PATH commences its 20th volume. When it was launched on the sea of public life its promoters were well aware that it was not a business proposition that they were dealing with, and that it was going to cost them not only in money but also in time and thought-energy which might drown them out of existence. THE ARYAN PATH has not been a success if we are to judge by financial gains. Its continuance has cost its publishers literally thousands of rupees. But still we have kept on with the venture because THE ARYAN PATH has wielded an influence for the better out of proportion to its restricted circulation. In English-speaking countries, and even outside of them, THE ARYAN PATH has succeeded in influencing the thinking of cultured minds, especially in the direction of Eastern thought of the Sages of ancient and honourable Asia in general and of India in particular. At home, in India, it is rendering an important service—keeping alive in the consciousness of the people the high value of true internationalism. It appeals chiefly to the Individual, trying to exhort and instruct him to

change his own mind, to adopt nobler and truer values. Through spiritual alchemy he can and should rise to a high altitude of mental and moral perception. Communalism, provincialism and nationalism have to be overcome and only those men and women can help to destroy their manifestations who in their own lives have risen to real manhood, above the distinctions of caste and creed, race and religion. To achieve that altitude, thought and mental effort are necessary, and persistency in that effort, and the inner faith which is reasoned and enlightened. A new style of thinking along moral and spiritual lines is necessary; great thoughts are plentiful and easily obtained but the faith and persistency to assimilate them are scarce and so right actions are rare. The duty of THE ARYAN PATH is to try to energise as many as possible to undertake this new style of thinking, old in essence and neglected by the modern.

We appeal for the help and co-operation of our contributors and readers and friends to make THE ARYAN PATH more widely known, but more especially to use its monthly contents with greater zeal and devotion.

## THE WISDOM OF LAOTSE

[ A new book is soon to be published by the famous Chinese scholar, **Lin Yutang**. The following article, received through the courtesy of the International Literary Pool, Unesco, forms part of its introduction and our readers will not only enjoy but appreciate what this great and lucid thinker says on an important theme.—ED. ]

If compelled to indicate my religion on an immigration blank, I might be tempted to put down the word "Taoist," to the amazement of the customs officer who probably has never heard of it. The thought has been constantly on my mind to find a religion that is acceptable to a scientist. For this is the central problem of the age. The Tao of the Taoist is the divine intelligence of the universe, the source of things, the life-giving principle; it informs and transforms all things; it is impersonal, impartial, and has little regard for individuals. It is immanent, formless, invisible, and eternal. Best of all, the Taoist does not presume to tell us about God; he insists to the point of repetitiousness that Tao cannot be named and the Tao which is named is not Tao. Above all, the one important message of Taoism is the oneness and spirituality of the material universe.

I have been watching the progress of scientific thought, and have reason to believe that the period of crass materialism of the nineteenth century is fast tottering, because it is no longer tenable in the light of modern physics. While Karl Marx

was developing his materialistic dialectic in the flush of mechanistic science, a New England sage wrote, uncannily:—

Fear not the new generalization. Does the fact look crass and material, threatening to degrade thy theory of spirit? Resist it not; it goes to refine and raise thy theory of matter just as much.

This was published in 1847. Meanwhile, the physicists have been digging from under the foundations of matter itself. As Eddington summarizes the century of research, "We have chased the solid substance from the continuous liquid to the atom, from the atom to the electron, and there we have lost it."<sup>1</sup> What the electron is doing inside the atom is summarized in the following line, "*Something unknown is doing we don't know what.*" Somewhere in the quantum of light, the corpuscular and the non-corpuscular meet and confuse and exasperate the investigator of truth. A century has passed now since Emerson wrote, and a cycle has been completed. Eddington wrote:—

It will perhaps be said that the conclusion to be drawn from these

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<sup>1</sup> A. S. Eddington, *The Nature of the Physical World*.

arguments from modern science is that religion first became possible for a reasonable scientific man about the year 1927. If we must consider that tiresome person, the consistently reasonable man, we may point out that not merely religion, but most of the ordinary aspects of life first became possible for him in that year. Certain common activities (*e. g.*, falling in love) are, I fancy, still forbidden him. If our expectation should prove well founded, that 1927 has seen the final overthrow of strict causality by Heisenberg, Bohr, Born and others, the year will certainly rank as one of the greatest epochs in the development of scientific philosophy.

Mysticism usually frightens the people of a rational temper, chiefly because of the extravagances of some of its devotees. But the mysticism of Laotse, Whitman, and Eddington need not. Mathematics, the tool of science, works with equations and has yielded us nothing but equations, plus the new knowledge of the essential emptiness of matter. When Laotse and Chuangtse spoke in mystic phraseology of the "elusiveness" of Tao, it must be remembered that they were not being mystic, but merely good observers of life. For it must be remembered that it is exactly this quality of "elusiveness" of life processes that confronts the thinking scientist in his laboratory. The scientist knocks and the door refuses to open; at the moment he is about to discover the secret of life, life shuts up completely. He hunted matter and lost it in the electron; he hunted life and lost it in the pro-

toplasm; he hunted consciousness and lost it in electric brain waves. Over and against his mathematical equations stood out clear, resistant, unbreakable, the sphere of meaning, beauty, love and consciousness, for which there are no tools for scientific exploration. Intuitive knowledge and mathematical knowledge never meet, for they obviously lie on different planes. Mathematics is a tool of the human mind and a way of expressing what the mind can see and reason about physical phenomena, and nothing more. Intuitive knowledge is different from, and is not subordinate to, mathematical or symbolic knowledge, as expressed in equations. Professor F. S. C. Northrop of Yale calls attention to the importance of recognizing the place of intuitive knowledge of "the aesthetic undifferentiated continuum," and the right to existence of that kind of knowledge, which is in all probability closer to reality than the differentiated knowledge of the reasoning mind, and which is exactly what Laotse meant when he warned against the danger of "cutting up." Chuangtse is especially specific:—

The disadvantage of regarding things in separate parts is that when one begins to cut up and analyze, each one tries to be exhaustive. The disadvantage of trying to be exhaustive is that it is consciously (mechanically) exhaustive. One goes on deeper and deeper, forgetting to return, and sees a ghost (the externals of things only). Or one goes on and imagines he has got it, and what he has got is only a

carcass. For a thing which retains its substance but has lost the magic touch of life is but a ghost (of reality). Only one who can imagine the formless in the formed can arrive at the truth.

By necessity, the physicist must carefully confine himself to observable forms, substances and motions, phenomena amenable to mathematical calculations, and in loyalty to his subject he consciously shuts his eyes to phenomena that are not mathematically manageable—the phenomena of life, mind, consciousness—which must remain the eternal residue of science.

Fortunately for us, lying even more entirely outside the sphere of meanings, *i. e.*, strictly “illegitimate territory,” is the sphere of meanings and values. In this sense, Eddington draws the important distinction between the “symbolic knowledge” (of science) and the “intimate knowledge” of everyday experience. Eddington cleverly refutes critics who would call his mystical views “nonsense,” or perhaps even “damned nonsense.” “What is the physical basis of *nonsense*?” he asks. Other critics may have the right to speak of “nonsense,” but the positivist has no right to do so, because the word *nonsense* implies value, which is not legitimate within the logic of science, and *damned nonsense* implies even more value. “In a world of æther and electrons we might perhaps encounter *nonsense*; we could not possibly encounter *damned nonsense*.” And so, fortunately, the world of mean-

ing and value still remains with us. “As scientists we realize that colour is merely a question of the wave-lengths of æthereal vibrations; but that does not seem to have dispelled the feeling that eyes which reflect light near wave-length 4800 are a subject for rhapsody whilst those which reflect wave-length 5300 are left unsung.”

Robert A. Millikan, dean of American scientists, made a striking and, to my mind, very important statement on religion when he read a paper before the American Physical Society, on April 29, 1947:—

A purely materialistic philosophy is to me the height of unintelligence. Wise men in all ages have always seen enough to at least make them reverent. Let me quote Einstein’s notable words: “It is enough for me to contemplate the mystery of conscious life perpetuating itself through all eternity; to reflect upon the marvellous structure of the universe, which we can dimly perceive, and to try humbly to comprehend even an infinitesimal part of the intelligence manifested in nature.”

That is as good a definition of God as I need.

I take credit for a few wise decisions myself, and why not? For while the Great Architect had to direct alone the earlier stages of the evolutionary process, that part of Him that became us—for we are certainly inside not outside, creation’s plan—has been stepping up amazingly the pace of vegetable, animal and human evolution since we began to become conscious of the part we had to play. It is our sense of responsibility for playing our

part to the best of our ability that makes us godlike.

It seems that the great truths of the world have been seen by the wise men of all ages, regardless of country and period. Dr. Millikan, Einstein, Eddington, Emerson, Laotse and Chuangtse, with different backgrounds and possessing different tools of knowledge, come back to nearly the same thing. The preceding statement of belief is, I believe, acceptable to most thinking modern men. But the ideas are characteristically Taoist: "It is *enough* for me to contemplate," etc., "the *intelligence manifested in nature*," "which

we can *dimly perceive*," and "that part of *Him that became us*." Emerson, too, says, he was a part of "God in nature."

What Emerson wrote a hundred years ago is still true today. "We have the same need to command a view of the religion of the world. We can never see Christianity from the catechism—from the pastures, from a boat in the pond, from amidst the songs of wood-birds we possibly may." That is about where we stand today, possibly all we need. And Laotse adds, "He who does not think so—his door of divine intelligence is shut."

LIN YUTANG

## THE FLAG OF INDIA

The fascinating lecture on the "Significance of the Wheel of Asoka in the Flag of Free India," delivered at the Indian Institute of Culture, Basavangudi, Bangalore, on July 22nd, 1948, by the Pali scholar Shri G. P. Rajaratnam, M.A., has been published by the Institute as its *Transaction No. 2*, available from it at Re. 1/-.

Shri Rajaratnam dealt in general with the symbolism of the Indian Flag adopted by the Constituent Assembly exactly a year before, and with Sarnath and its famous Lion Capital, the wheel on the abacus of which has furnished the design for the wheel on the National Flag. The wheel symbol long antedated Asoka; it antedated even Buddhism, whose foremost protagonist among rulers was the great Asoka. It

was the Wheel as Dharma that the Buddha set once more in motion, with his universal teachings of Duty, of Ahimsa, and of Love. For it was, Shri Rajaratnam declared, the Dharma of Love which the Buddha built his Sangha to propagate, urging His monks thus:—

Go forth on your wanderings, O Bhikshus, for the welfare of the ordinary folk, for the happiness of the ordinary folk, out of compassion for the whole world.

Go about like those who have the Self as a Lamp. Cultivate this with wakefulness.

The National Flag of India gains in sacredness from the high antecedents of the model chosen for the symbol of its *Charkha*, associated as that model was with ancient India and with the Buddha, India's greatest son.

# INDIA AND WORLD CULTURE

[ Below we print a condensed version of a most interesting lecture delivered by **Sir C. P. Ramaswami Aiyar**, who has been serving the cause of culture with power, charm and dignity. The lecture was delivered under the auspices of the Indian Institute of Culture, Bangalore. The complementary one on " World Culture and India " will appear next month.—ED. ]

Before we consider what India has meant to world culture let us, for a moment, dwell on the underlying idea of culture itself. As I understand the term, culture is a way of life, an interpretation given by each mind and soul to the environment. India's influence upon the world has been profound, but not always recognised. What, to us Indians, do this civilisation and this culture of India represent? Taking the history of India in relation to the things of the mind and the spirit, what are the essential ideas or ideals that have been energising this country through the millennia?

The first specific contribution of India to the world is what I have always called fearlessness, *abhaya* in the language of the *Upanishads*. Very few items of speculation, whether directed towards the existence or the qualities and attributes of Divinity, or the mind and the soul of man, have escaped the investigation and analysis of the Indian thinker. Many theories, apparently foreign to what is usually associated with Indian thought, have been put forward from as early as the 3000-4000 or the 5000-6000 years ago, which our Vedic chronology gives,

down to this day. Foreigners who are our friends, and many more who are un-friends, are anxious to emphasise the heterogeneity, the lack of unity of Indian life, and that is correct as far as it concerns the mental and spiritual attention bestowed throughout our history on the most apparently incongruous speculations. The country of the Buddha whose philosophy did not demand the existence of a Supreme Being, as we understand it, the philosophy of the Vedanta, which does not postulate the existence of a Personal God, as many religions do, the philosophy of the devotee which culminated in the complete submission of the self to a Supreme embodied in a personal form—all these varieties of thought, however contradictory perhaps, analyse the Ultimate. This habit has kept alive in man in India what I call fearlessness, the boldness of the Indian approach to the problems of both the here and the hereafter.

The second idea is that of rhythm, called *dharma* in some of our books, what the Vedas called *ṛta*, the science of harmony and of supreme order. The idea that things take place not according to accidental

circumstances, or any intervention, human, semi-divine or divine, but in ordered simultaneity, according to a law existing from before time, that idea of *rita*, the idea of the continuity of existence, that is India's second contribution to world thought. To the Indian mind, the life that is lived by each, whether belonging to the vegetable, the animal or the human kingdom, that life is not culminated by what we call death, is not commenced by what we call birth, and is not co-existent with the turmoil and the struggle, the perplexities and the difficulties of our existence. This is a direct following out of the idea of *rita*, that is, life is regarded as a great harmony, a harmony which, in the language of music, involves some discords, a harmony which swells and forms into heights and depths of life, but life continues for ever. That idea, which afterwards found expression in the doctrine of evolution, was one of the fundamental ideas of Indian thought.

The main contributions made by India to world thought have been those ideas, namely, of the continuity of life, the evolution of existence, the great perceived order of everything that takes place, and the necessity to approach all these problems and to carry them to their logical conclusion, without being afraid of the mental or spiritual consequences of your thought, and where it leads. Why do I say that all these ideas are contributions to the world? Indian culture in the

past is analogous to a subterranean river that has been fertilising many countries which have not always acknowledged that fertilisation, but the subterranean river has its unseen but formative influence not only on the landscape but also in all the countries of the mind.

Let us take certain definite categories of religious and philosophical thought. Many of us read of the Avataras, the ten manifestations of Vishnu. Some of us believe in them literally. Others scout the idea, but let us analyse it. What are the ten Avataras? The first is of the world of Matysa, occupying the universe when, even before the birth of the reptiles, the fishes were the first evidence of life. And then we come to the period of the amphibia, then to that of the half-man, to that of the dwarf man, then to the period of the primitive, the uncontrolled, the impulsive man. Then we come to the period of the man more or less perfect, until that man merges and vanishes into the Supreme. And then there again comes in the future a kind of cometary influence, destroying the world.

Some refer to this as a prefiguration of the evolutionary doctrine. Others say that this is one of the efforts of the ever-subtle Indian mind to find a satisfactory explanation for what is really insoluble. But the whole of our philosophy, of our religion, is essentially based upon an acceptance of the facts of life which involve a gradual evolution from the more primitive to the

less primitive forms, not only of outer existence and life, but also of inner, from mere awareness to intellectually great and spiritual exaltation.

Now these ideas have found expression in Zoroastrianism. They have found expression in the religion of Egypt. It was not long ago that there was found on the Temple of the Sun, Ra, in Thebes, an inscription which recalls the *nama-rupa* doctrine of the *Upanishads*. The *Upanishads* declare that the world was made of one primordial material, and that the difference between humanity and Godhead was all a matter of *nama-rupa*, names and forms. As the energising consciousness functions, so life transforms itself, evolves. And in that inscription on the Egyptian temple, you find that the whole, gods and men, are one. It is all a matter of name and form. Some people have said that this is a quotation by the ancient Egyptians from one of the sacred books of India. It does not matter. The fact remains that one of the fundamental concepts of Indian thought was already existent and recognised in ancient Egypt. So far as Indian history and Indian thought are concerned, the excavations in Mohenjo-daro and Harappa, in various parts of the Punjab and in Central Asia, all make it clear that there was some osmosis or interpenetration of cultures.

Two thousand years ago it seems to have been possible for some persons to go from here to Peru and

Mexico. You have only to go there to find not only that the faces are exactly like the South Indian faces. The colour is more or less ours, probably a little darker, but that was not what astounded me as much as the circumstance that their temples are built exactly on the pattern of the South Indian temples. The culture is very similar. I do not wish to enter into controversy, but one of the royal dynasties of Peru was called the Aiyars—not that at this day I expect the Aiyars to start an expedition to Peru to vindicate their claims to royalty in that far-off country, but, in my opinion, there was a tremendous transference of culture across miles of sea.

Also in Java and the Far Eastern countries, and throughout French Indo-China and Cambodia, you get very vivid glimpses of life in the past which was closely interlinked with the life of India. Their architecture is the same and the people are called by Hindu names, though they profess the Mohammedan religion. The name Arjuna is very common from Burma to the Philippines.

This influence is most remarkably illustrated in Islam. It is generally believed that, Islam being monotheistic and Hinduism being polytheistic, they are fundamentally different. But look at, for instance, the Sufi manifestations of the Islamic religion. Islam has been responsible for a development which is exactly parallel to that of Hinduism. The poet Jami speaks to his Friend—the

Sufi poet always called the Supreme his Friend, or his Beloved—and he says “Won’t you give me a place on that divan where there is no place for two?” In other words, he regards that complete identity of the human soul and the Over-Soul as one of the essentials of his doctrine.

The influence of Indian thought and culture has been very deep though not always acknowledged. There has been much more interchange of ideas and ideals between India and the world cultures, Zoroastrian, Persian, Christian, Egyptian and Islamic, than many are apt to confess or to admit. Take, for instance, the idea that most people accept, that of transmigration. The West regards it as something foreign to the Christian ideal, but a blind man was taken to the Lord Jesus, who was asked “Who did sin, this man or his parents, that he was born blind?” What is the meaning of that?

The doctrine of transmigration was as old as Pythagoras in Greece, on whom the Indian philosophers exercised a profound influence. The whole theory of the Christian religion is not essentially different from that underlying certain aspects of our Buddhistic culture. There has been interchange of ideas. If we grant that not only in philosophical concepts but also in many matters of art, there has been a profound influence exercised by India in the past, can it play, does it deserve to play, any part in the evolution of the world culture of the

future? Yes. What is the position of the world today? The Chairman indicated disequilibrium as a factor of present-day society. We are always apt to call this an age of transition. In fact, right through the ages people have said theirs was an age of transition. There was a time, about the birth of the French Revolution, when Wordsworth said:—

Bliss was it in that dawn to be alive  
but to be young was very heaven.

Some of us, when we were working for the political emancipation of this country, dreamt; and the greatest of these dreamers, the consummate dreamer, but one of practical ideals at the same time, was Mahatma Gandhi. He dreamt of making a new world, but is it not correct to say that at this moment we are in the midst of a reaction, a certain disillusionment? We have expected so much, such rapid results. We are not getting results, and we are, therefore, feeling hurt and angry and disgusted with our surroundings, with the unfortunate Governments called upon to handle almost insuperable problems, and trying to do their best, or with the philosopher who is not able to present what we should call the ultimate solution to world problems. That feeling is due to a forgetting of those great fundamental truths which in the past irrigated the mental and spiritual lands of the world. The cultural life of India has not yet changed. Its boundaries are the same, and its development will be the same pro-

vided we are equal to our responsibilities.

The malaise of the world is due to three factors: First, the loss of consciousness of the world as one, and that it can remain one. We have all read Wendell Willkie's *One World* but its lessons have not sunk very deep. The oneness of humanity has not yet become a real factor in our inner consciousness or in our outer life.

At this stage someone may interrupt and ask: "How does it happen that you are speaking in relation to India of the oneness of the world when we are not united? India has been in the past torn by factions, has made a lot of difference between community and community, and has victimised a certain portion of its population and behaved unjustly towards them. What right have you to speak of one world?"

My answer is this: that humanity is travelling in a spiral, and very often it is unable to translate its ideals into action. There are countries which have these ideals, countries which say their Constitution insists on the equality of men in respect of colour and nationality, but I have myself travelled through countries in which, for instance, I was not a coloured man. I became white for purposes of accommodation in railway carriages, buses, attendance at meetings and so on. But these countries proclaim these ideals. They are trying to put them into practice. The ultimate test should be: Is the ideal present in

the mind and soul of men? Are they trying, however imperfectly, to translate these ideals into action?

All that I am concerned to point out is that, right through the ages, the complete oneness of not only humanity but of all animate life and of all life inanimate, has been one of the fundamental bases of Indian thought, and I submit that this is an aspect on which we might dwell although at this moment neither India nor any other country lives up to it. That India can do so is another matter, and that is to my mind a very significant factor. India can give that rest and that poise which come from the ever-present consciousness of this One Life. That is the main contribution that India can make to the solution of world problems.

What do I mean by this? I was travelling in the U.S.A., the most highly mechanised part of the world. Their machinery and their standard of life are tremendously high. One might imagine that that country had solved the problems of well-being and human happiness in so far as it sees its way. I reached San Francisco a week after the assassination of Mahatma Gandhi; I found everyone plunged in grief. More than one told me—and I met not only the average politician, but the literary man and woman, the bankers, the representatives of labour, and various other people—and they all said: "We are suffering from lack of leadership. We are suffering from a lack of poise and mental balance.

There is such a tremendous hurry to do things, to get things done, to achieve things, that there is no room for thought. We are craving for something, we do not know what." And the spectacle of Gandhi as a man who had achieved a poise, a mental balance—that conveyed a message which, however untranslatable, was, nevertheless, a message of quiet and calm and contentment, the presence of an object of healing throughout the world.

Can India do anything in respect of these matters? I submit that it can, provided it retains its heritage. It can, however, only retain that heritage if it regards that continuity, that oneness of life to which I have adverted, that evolution, that unescapable rhythm, the order of Nature, or what you might call the Supreme Being. If those ideas which at one time prevailed even in our literature, our philosophy and our art, ideas which made it possible for us to understand the apparent diversity of Divinity, to conceive all these forms as manifestations of the One, if that sense of unity and of calm can not only be felt by us but also communicated to others, that would be the greatest contribution that India could make to world culture.

Mere satisfying of wants has not satisfied. It has led to the creation of more wants. The craze for achievement has only awakened the desire for greater achievement and today the United Nations is toiling through an unwieldy agenda, because no one

is willing that things rest anywhere. People must be moving, rushing. It is not so bad in England as in America, and still less bad in some of the Continental countries, but all through the world there is this feeling of restlessness, of trying to get something done with the least possible delay and in the shortest possible period. And when all this is done, what is the net result? You produce one more machine and that machine is scrapped the moment it is produced. You produce one type of destructive thing—a rifle, and it is at once out-moded. • No doubt Science has manifested itself most wonderfully through the mind of man in the West, achievements made by laboratories, by meticulous calculation and so on. India has achieved results both in science and in other departments more through intuition than through experiment. We have to learn in the matter of analysis and experimentation. They have to learn in respect of what I have called intuition. This world can never be lop-sided. It cannot be divided.

To sum up, my thesis is this:— There are certain fundamental aspects of humanity which have been definitely specialised in by Indians. There have been certain root ideas characteristic of Indian civilisation, and these are valuable and can be of value to the world. My plea is that these characteristics shall not be jettisoned, shall not be forgotten. They are of service to the world, but we can serve the world through

these ideas only to the extent to which we are true to them. My

plea to you today is that you should be true to those ideals.

C. P. RAMASWAMI AIYAR

## SYNTHESISING KNOWLEDGE

The change that has come over human relations in the last fifty years does not receive its due of attention from human beings preoccupied with political and economic problems. Is it true, as Alex Comfort arrestingly avers in "The Cultural Unity of Science and Philosophy" in the October *World Review* that our society "has progressed so far beyond the pattern of social living, and so far into a state of fragmentation held together only by power" that we may call it "an asocial society"?

There is at least enough of obvious truth in the statement to underline the necessity he urges for the recognition of the complementary nature of science and of art. Every branch of knowledge, he writes, deliberately abstracts that part of any given experience which is relevant to his particular interest, but both scientist and artist fail to see that the parts which lie in their particular fields are not hostile, though different. They are complementary, and bound together by community of interest, science being no less threatened by a fully materi-

alised or tyrannical order than is artistic integrity, as he brings out.

It is not necessary to agree with Mr. Comfort that art represents today "the only effective relic of mutual aid" to accept his comparison that, against the attempt of science to achieve complete objectivity, art is synthetic, "the communication of total experience." He believes that "the practice of art tends in itself to a high degree of human responsibility," but so should that of science, given the reverence for life which a synthetic concept of the universe would give its votaries in every field. It is that synthesis that is lost, to which both scientists and artists and the rest of us must find the way back. Mr. Comfort puts his finger on the crux of the issue and of much of the world's present malaise when he writes:—

Today, in spite of the interest of writers and painters in some aspects of natural science, we miss the cultural unity which existed once, when a man of education tried to embrace the theory of nature and the theory of æsthetics in one coherent whole, which he called philosophy.

## FREEDOM OF MIND AND SPIRIT

[The Programme Director of the Edward W. Hazen Foundation at Haddam, Connecticut, **Mr. Paul J. Braisted**, writes stimulatingly in this article of freedom—its possibilities, its implications, its responsibilities, and how it may be gained. The third especially is but too likely to be overlooked in a world clamant for rights and in too many cases blind to the responsibilities inseparable from any right that man can hope to gain. The freedom of religion which Mr. Braisted calls “probably the least understood of the Four Freedoms” has a vital message to the modern world, for the effort at self-realisation which it facilitates involves not only one’s relation to the Divine Presence within but also right relations with all other aspects of that Unity.—ED.]

Freedom is a term we understand almost instinctively, and yet it is a word of many accents and colourings, used with differing shades of meaning in differing circumstances. It means one thing to peoples struggling for political liberation. It means other things to nations developing their independent life. It sometimes has a different meaning for great powers in their dealings with other peoples and nations.

The words “The truth shall make you free” make a universal appeal. Frequently they have been made the motto of a college or of another educational institution. They convey much more than the thought of mere intellectual content. They suggest life motivated by and exemplifying teachings which Jesus’ disciples had already heard and which were illuminated for them by their experience with Him. His summons to them was to a life of a new kind of freedom.

The liberal educator is concerned that youth may be free from preju-

dice and ignorance and so enter upon a life of growing freedom in thought and faith. The faith of the religious man and of the liberal educator are mutually sustaining and helpful. Religion and liberal higher education belong together. Their combined strength, but neither one nor the other by itself, offers us our greatest hope for a more kindly world.

During the late war our attention was drawn again and again to what came to be known as the Four Freedoms—freedom from want, freedom from fear, freedom of speech and freedom of religion. The magic of these words was a vast and potent rallying force throughout the struggle, but few people pondered their meaning sufficiently to realize the far-reaching implications involved, which would be nourished at a more appropriate time by those who could understand. It is of the utmost importance today that all who have tasted true freedom concern themselves with its true nature.

The first and most urgent question that confronts us is the fundamental one, can man really be free? There have been times when the possibility of freedom would not have been called in question, but this is not so today. In many subtle ways doubts arise and this belief is challenged often in the name of man himself and with the promise of happiness if he will surrender some part of his freedom. You and I must live in that hostile environment. This is due partly to the magnitude and complexity of modern life and the confusion of a period of very rapid social change. So we must be on guard against encroachment upon fundamental freedoms.

It is only a few short years since democracy was widely challenged by Fascists who, as part of their drive for power, ridiculed democracy as a weak and helpless thing. But the same spirit is abroad today wherever totalitarian ideas have taken root. These notions are by no means confined behind some real or supposed iron curtain, but have infected the thinking of men in every continent. Thus disbelief in the achievement of true democracy is often found in the bureaucratic mind which perpetuates privilege without consulting the people, which at other times exercises dominance even over representatives chosen by the people. The same distrust of man is often associated with fear of the possible loss of privilege or prestige. In even more subtle ways private initiative and individualism

are suspect or challenged. This is apparent in the continuing debate over the future of capitalism as an economic system. A similar distrust of man and denial of his true nature as understood by high religion and liberal education are found in all authoritarianism in religious matters.

The classic portrayal of this fundamental issue is, I am sure, familiar to all who read these words. It is found in Dostoevsky's latest and greatest novel *The Brothers Karamazov* in the chapter of Book V called "The Grand Inquisitor." It is a fantasy in which Dostoevsky makes his affirmation concerning man's freedom. He chose for the theme of his story the time of the Spanish Inquisition, but it would have served his purpose equally well to have pointed to other situations where a party or a class or a group has found freedom a hindrance or an embarrassment. The particular scene of the story is merely a vehicle for an idea and an affirmation.

The story is simple. Jesus appears among the people of Seville and is recognized by them. They hail Him and follow Him and then on the steps of the cathedral He repeats the miracle of Galilee in the raising to life of a little girl whose funeral service is about to take place. The Grand Inquisitor, coming on the scene and understanding all, orders His arrest, and in the night visits Jesus in His prison cell. The remainder of the story is the Inquisitor's defence of the necessity and wisdom of curtailing the freedom

that Jesus would have given men. He understands full well and speaks with power of the meaning and nobility of Jesus' belief in men and in their possibilities. He points out that the pursuit of freedom would not have brought happiness but rather suffering and trouble, and that therefore it is a greater thing to deny men freedom, so as to assure their happiness. In the end he opens the prison door and orders Jesus to leave and not create any further trouble with His thought of freedom. The story is told with great force and its simple message is compelling. Men and groups and classes have again and again denied that man could be free and have promised him superficial happiness in order that they might gain power and influence through his slavery. To gain their way they have often had to discredit and dismiss Jesus and all the great prophets of the peoples of the world. It would seem that people are always easily persuaded that happiness will come by less rigorous means and so give everything into the hands of those who would lead them. There is a certain timelessness about Dostoevsky's affirmations and the things of which he wrote are easily forgotten.

Similar affirmations of man's true nature might be selected from the writings of great seers, educators, religious leaders of many times and places. The truth is well known to many leaders in our own time, men of true insight and understanding. Among these one would most cer-

tainly include Mahatma Gandhi, Jawaharlal Nehru and Rajagopalachariar. All men of good-will and good faith may join in this affirmation, "The truth shall make you free," and all wise men will resist every effort to rob them of this true insight.

With clarity on the possibility of freedom the next urgent issue is, how is freedom to be used? Is it merely to be cherished and to be celebrated? Is it to be exercised with abandon and careless disregard of others' freedom? Rather, freedom has another aspect which is responsibility and to find the meaning of that fact is itself a continuing obligation placed upon the educated person. The responsibility born of freedom begins with a commitment like that of Thomas Jefferson in his immortal words, "I have sworn on the altar of Almighty God eternal hostility against every form of tyranny over the mind of man." These are words which might very well be adopted by everyone who appreciates the opportunity of liberal education and the avenues of life that it opens to one and to one's fellows.

We may readily illustrate some of the possibilities in the exercise of responsibility in freedom by reference to those freedoms which symbolize so many of the aspirations of men, and it will be easier for the writer to choose illustrations primarily related to his own people and their relation to other peoples.

There is first of all freedom from want. Any one who is at all humane

must be concerned with the dispelling of want and hunger and I suppose that history has no record of any people more spontaneously generous in sending voluntary gifts of food to others than the people of this country. Yet it is easy for us to forget that people by nature and even when they are hungry, so long as they are not actually at the door of starvation, are always concerned also with the things of the mind and the spirit. One senses too frequently in these days, and with amazement, the apparent belief that food of and by itself will solve fundamental problems. People want courage and faith to believe in the things of the mind and the spirit and, more than that, they want the confidence of others and a sense of comradeship. This has been made abundantly plain by various spokesmen from the countries in Europe where simple want is greatest. We need to be on our guard against the defect in thought which considers food as a political weapon and so forgets the people whose life is always much more than food.

Freedom from fear is another cause which deeply moves everyone in these days. The problems it poses for us are of two dimensions: (1), the protection of freedoms and free institutions which have already been gained and (2), the winning of such freedoms by and for those who do not possess them. How will the free mind and free spirit of man think about these problems? People striving for freedom and for the op-

portunity to develop free institutions are scattered across the world and we can gain some perspective by contemplating their situation and our relation to it as a people. These problems are baffling and complex. One wonders whether our foreign policy in the recent past has not been guided primarily by our own inherent fear of Russia rather than by any well considered judgment concerning the welfare of the peoples concerned. Does the fear of eastern dominance justify the backing of reaction and the continued exploitation of men who might be free and who might of themselves develop free institutions?

The case is much the same whether we look East or West. In these latter days some even of the most loyal supporters of the Chinese people seem to be guided almost exclusively by fear of other encroachments upon China and so tend to reduce the entire problem of her future merely to a military one. So the people and their interest are forgotten. Thus the essential nature of men and their fundamental wants are denied. So also the matter of appropriate development of free institutions is disregarded. So we justify support of a government which has yet to demonstrate any concrete, constructive efforts to improve the lot of the people and to lead them in the development of genuinely free institutions. These are some of the focal points chosen from many at which the free mind and the free spirit must inevitably

be troubled and perplexed and seek to press far beyond the common assumptions of our day. Only in so doing can we hope to develop more stability and to create more enduring foundations for the future.

We may also inquire how the free mind and the free spirit will operate when confronted with the challenge of freedom of speech. This is one of our most cherished possessions. We can gauge something of its worth when we compare it with the situation in those lands where it is greatly restricted or practically unknown. But reflection will surely lead us to a re-examination of the manner in which we use this freedom. Does it mean that we are free to say everything, to publish anything, to select and so to distort for limited and selfish purposes? Is there no restraint and, if so, what is its source? Surely it is the restraint of inner vision and clarity and confidence born of knowledge of the truth. It is self-imposed. The lack of this restraint and wisdom is a chief source of world-wide confusion, of inflamed relations among peoples. We have to think more deeply of the effect of free utterance and learn wisdom from the responses of other peoples. It is here that the liberally educated person can help, directly or through moulding public opinion, to guide the various means of communication on behalf of the better education of our young, of more stable relations at home and abroad and so of a kindlier world.

These and other considerations

lead us at last to a still more fundamental question, how is freedom, genuine freedom, to be gained? In our time we have seen people both gain and lose freedom. We have seen it lost through abuse or neglect or faithless pursuit of lesser things. We have seen it won by toil, devotion and diligent cultivation. Possession of freedom seems precarious among powerful hostile forces. We see so much of history repeating itself. The old and oft-discredited patterns of power politics, the ancient reliance upon force and a cynical disregard of the nature of men and of truly democratic institutions, a preference for monetary gain and disregard of long-range implications for the life of entire peoples, a cynical pursuit of personal or group advantage behind the cloak of self-righteousness and the claim of inability to do otherwise are too much followed in our time. It requires increasing steadfastness and devotion to find significance and to set events in some long-range perspective. But this is simply to point out the obligation and the opportunity of the liberally educated person, for freedom is also self-realization that must be constantly won or regained, today as every day, by nourishment and cultivation.

The freedom that is self-realization is nourished by those things learned in college halls and all who have tasted it know that everything gained is the beginning of a new and greater quest. That quest, like all high adventure, requires discipline

and unrelenting pursuit of high goals for its fulfilment. Such discipline is the common experience of all who cross the trackless seas, who create new works of art, who unlock the secrets of nature, who delve more deeply into an understanding of the minds and hearts of men. It is to be welcomed as a gateway to all the things which we desire. Freedom of religion is probably the least understood of the Four Freedoms. The term is badly misused both by those who are hostile to religion and by those who are over-concerned with its institutional expression. Freedom of religion implies two things of vast importance to you and to me. On the one hand, it is the freedom and responsibility to cultivate a living faith within ourselves, an experience of recognition and of response, a relation to the Author and Maker of all things. And, on the other hand, the freedom of religion requires of us a continuing pursuit of a more enlightened faith. Liberal education continuing throughout life can strengthen one in the pursuit of inner clarity and outward integrity. With such free-

dom life can be poised, calm and unafraid, no matter what cross-currents may prevail; and each one in his own place within the family, the school, the town, and in any other aspect of life which opens to him, may turn others by example toward the achievement of these things.

The clearest and most penetrating picture of the nature of freedom with which I am familiar was penned by Rabindranath Tagore. It was a prayer for his people in which we may join on behalf of ourselves, our country and all men:—

Where the mind is without fear and the  
head is held high,  
Where knowledge is free,  
Where the world has not been broken up  
into fragments by narrow domestic  
walls,  
Where words come out from the depths  
of truth,  
Where tireless striving stretches its arms  
toward perfection,  
Where the clear stream of reason has  
not lost its way into the dreary  
desert sands of dead habit,  
Where the mind is led forward by Thee  
into ever widening thought and  
action,  
Into that heaven of freedom, my Father,  
let my country awake.

PAUL J. BRAISTED

## THE MAN WHO MET HIMSELF

[ Among present-day English novelists, **Mr. Claude Houghton** possesses in a peculiar degree not only the gift of mood evocation—many a writer can claim to share that with him—but the ability to strike a deeper note whose vibrations do not die away with the laying aside of the story, as many can testify who read “Mr. Bramley’s Date with Destiny” in our March 1942 issue.—ED.]

I’ve been here quite a time now. Several weeks at least. And I shan’t be leaving yet. That’s certain.

Not that I mind staying here. Not in the least. I needed a rest. No doubt about that. You can be awfully tired without knowing it. I don’t mean physically tired.

You’ve no idea how peaceful it is here. Sylvan silence by day—and the sound of the sea at night. Once, this was a country house. It stands on an eminence and is surrounded by undulating meadows. You can’t see the house from the road—only monumental gates, and a lodge, and the long aisle of the leafy drive.

The same family lived here for generations. Then the house was sold, just as it stood. Portraits look down on you from hall and gallery. Proud, fearless, self-assured faces. There’s one remarkable portrait of an eighteenth-century poet, who drank himself to death. It’s in a recess near the drawing room. Such a gay witty mouth—such luminous hunted eyes. One night, when the moon was full, he winked at me.

I don’t mind staying for another month or so. Not a bit. It’s near the sea. Sometimes, if you wake

with a start in the darkness, you hear the swish and slap of the waves. Nothing soothes like the sound of the sea at night. Besides, the staff here is so efficient. You’ve no idea. And I meet the most interesting people. You’d be surprised.

Mind you, I knew something was going to happen—long before I came here. Oh yes, I knew! I knew all right. You see, I’d known for a year that things couldn’t go on as they were. They just couldn’t! And yet that was odd because, by all ordinary standards, I had nothing to bother about. Nothing whatever! I had money. I’d been a success in my day. Oh yes, quite a success. Not in the way I had dreamed, but you can’t have everything, can you?

So I knew something was going to happen. That didn’t frighten me. Not a bit of it! On the contrary, I felt excited—elated. Each day, when I woke, I said to myself:

“Perhaps it will happen today.”

And d’you know—this is odd—from the moment I knew that something was going to happen, I stopped seeing others. Absolutely! I spent the whole of my time alone—waiting.

And then it happened.

Funny thing is that I wasn't thinking about anything. Just walking along the Strand. That's all. Just walking along the Strand at about half-past twelve on a misty-mellow October morning—on my way to a pub which I went to pretty often. Very often. I know the proprietor quite well. Decent chap. It's a good class pub. No doubt about that. Lot of successful people go there. They're always telling each other how well they are doing. There are a few tables near the bar. I always sit at one in a corner. Alone, of course.

So there I was, walking along the Strand, thinking about nothing. Lot of people about—naturally. All in a hurry, except me.

And then—heaven knows why—I looked up. And that was very odd, because I always stare at the pavement. Why not? I know I shan't see anything I haven't seen a thousand times. Besides, my sight isn't what it was. You know how it is—when you're getting on a bit.

Anyhow, I looked up.

And who do you think I saw fifty yards ahead, coming towards me?

*Myself—when I was twenty.*

There wasn't any doubt about it. Absolutely none! Myself—when I was twenty! Walking towards me, down the Strand, on a misty-mellow October morning.

I began to tremble. I tried to shout. My heart beat a tattoo. My eyes filled with heavy tears. And, d'you know—this sounds queer—

but I became a kind of prayer. A strangled prayer.

I stood, reeling, staring at him.

He moved like a god among the men and women hurrying along the Strand. There was a heaven of expectation in his eyes—and God's crest on his forehead.

He had come back.

I thought he was dead.

He had come back! A tidal wave of memory overwhelmed me. I reeled like a drunkard. I couldn't think why the traffic didn't stop—why everyone didn't stand still. I wanted to kneel—to stretch out imploring arms. But I could only wait, reeling like a drunkard.

He came nearer—nearer.

He was almost level with me.

He cut me dead.

I wanted to laugh—cry—scream. I nearly fell down. People kept bumping into me.

I turned round. I couldn't see him. Only people, people—endlessly coming, endlessly going.

I tried to run after him.

Someone helped me up. Someone asked if I was all right. A girl—quite a young girl. Very frightened, but she helped me up.

“Did you see him? Just *now!* not a minute ago! A poet! A student of passionate midnights!”

She said she hadn't seen anyone like that.

I left her, then groped my way towards the pub. I staggered to the little table in the corner—collapsed into a chair. There was no need to

give an order. They know what I want.

The waiter brought me a double.

I drank it while he waited. Then he fetched another.

I don't know how long I stayed there. I was exhausted. I rested my head on the table. Later, much later, someone came and said I'd have to go. Closing time. I was crying.

The waiter evidently saw that I'd had a shock, because he helped me up. He said we all have our troubles. I shouldn't have got home if he hadn't put his arm round me—and hailed a taxi.

When I arrived at the sitting-room of my flat, a very strange thing happened. I stood in front of a mirror, but it didn't reflect me as I am. It reflected me as I used to be when I was twenty. Then it suddenly altered to the me of today.

A time comes when you can't stand any more. Know what I mean? You just can't! It's too much. That happened as I stood in front of the mirror. I couldn't bear it. Not for another second!

So I did something I haven't done for years. Not for years.

I fell to my knees and prayed.

It's queer to pray—when you haven't prayed for years.

I didn't ask for anything. It wasn't that kind of prayer. I emptied the hell of my heart at the feet of God. That's all.

Then I must have gone to sleep, on the floor. It was dark when I woke. The radio was on in the flat

above and I heard the nine o'clock news.

That was the first time I met myself.

Never thought I'd see him again.

I was terribly unhappy because he'd cut me dead. Or—worse—perhaps he didn't recognise me. I brooded over that—day and night.

Surely he must have known that I am his child! Yes, yes, his child! He is my Past—and I am his Future. The Future is the child of the Past. So he is mine—and I am his. I knew him—why didn't he know me?

Then I met him again. In the Strand—same place—same time. And the odd thing is I wasn't thinking about him. Just shuffling along the Strand—staring at the pavement. I heard a shout—looked up—and there he was, quite near me.

I stopped—held out my arms to bar his way—then clutched his shoulder.

"Look at me! Look at me!" I shouted. "You won't get away this time. *You* can't deny me. You're the last person on earth who can deny me."

"Who are you?"

"Look closer.... No, don't step back! You can't dodge me. Every stride you take leads to me."

"But who are you?"

"Can you imagine being me?"

"*You!*"

No contempt in his tone. Only surprise.

"So you can't imagine being like me."

"No. Why should I?"

" I can imagine being like you. "

I stared into his eyes. Stared into them so deeply that I began to see what they saw. And I couldn't bear that. Not now!

" Come on! " I shouted. " You've got to have a talk to me. It's a terrible time since we met. "

" I can't stay long. I've no end to do. "

" You'll have to get used to me. "

" Why? "

" One day you'll always be with me—but I shan't be with you. "

He stared into my eyes. Stared into them so deeply that I was afraid he would see what they saw. And he wouldn't be able to stand that. Not yet!

" I can't waste time, " he said. " You'd better go your way—and I'll go mine. "

" Your way leads to me—but my way doesn't lead to you. Come on! You're going to drink with me. Yes, you are! You'll drink to the Future—and I'll drink to the Past. "

I led him towards the pub. Not that it was necessary. Nothing the matter with his eagle eyes.

Ah, how proud I was to be with him! Everyone looked at us. Everyone!

I wanted to laugh—to dance—to sing! I turned to the staring crowd and shouted:

" You thought he was dead, didn't you? So did I. But he's come back, d'you hear? He's come back! "

We went into the pub and I led him to the small table in the corner. The place was full. Directly they

saw us, they began to talk excitedly. They were amazed. They thought I was just a man who came there every day to drink doubles. And they saw me with a poet—a maker of worlds!

The waiter came—with only one drink on his tray.

" Can't you see there are two of us? "

Then I waved him away. He was right. Only one of us needed a double.

" Why do you come here and drink? "

" I've never told anyone that. I drink to remember you. "

" To remember *me*! "

" Yes. You'll understand one day—when the magic light flickers out. You look round. It's flickered out—gone! You don't believe it. You daren't believe it. It goes awfully suddenly, you know. You're alone—and it's dark—and you're afraid. "

He leaned nearer, then exclaimed:

" You looked different! For a second, you looked different! "

" I'm the grave of a dream.... You caught a glimpse of a ghost. "

I banged on the table for another drink.

Then I said:

" Why did you cut me the other day? I've been in hell ever since. "

" I didn't see you. "

Then he added:

" I'm frightened of you. "

" I'm afraid of you, too. "

Then I asked.

"Will you meet me here tomorrow?"

"Yes."

I met him the next day, and the next, and the next. I showed him how I'd gradually become this thing that shuffles along the Strand, starting at the pavement. This thing—haunted by a ghost.

He got very excited. He shouted: "I'll never become like you! Never! Never. I'll die first!"

"Yes—you'll die first."

Then I told him how easy it is to die. So easy, that you don't know you're dying a little death—every day.

He said he was sorry for me.

And, d'you know, I couldn't bear that. I just couldn't bear it.

I fell across the table and sobbed—as only a child can sob.

Then I felt a hand on my shoulder. I looked up. There was the man who runs the pub. Quite a decent chap. He sat down—lit a cigarette—then said:

"Look, old man, you can't go on like this. No, listen! We're good pals, aren't we?"

"Yes, yes!"

"You see, I've others to consider. You know—regular customers."

"Aren't I a regular customer?"

"Course you are! But there are others. And they're beginning to gossip—seeing you here alone every day, talking to yourself."

"But he's here with me. He's—"

"I know—I know! But they don't. They think you're talking to yourself. Now, I tell you what.

There's a doctor here—friend of mine. Decent bloke. Let me send him over to you—and you tell him all about it."

"All right—if you think that's best. I want another drink."

"O.K. I'll send him over."

Well, the doctor came to my table. Calm sensible man. I told him everything.

When I finished, he said he knew a man who was much cleverer than he was. Much cleverer. And he wanted me to see him—and tell him all about myself.

I said I would. I didn't care; you see. I didn't *care*.

The next day, he came to my flat, then we went to see the man who was much cleverer than the doctor.

A sad-faced man—in a panelled room—in Harley Street. He had a genius for listening. Just listened—and watched me with deep profound eyes.

I told him how I'd met myself when I was twenty—and how he'd cut me dead. I told him everything.

When I finished he said:

"You're tired. You drink because you're tired of it all. Why not have a rest—a long rest in a country house? You'll hear the breeze in the day—and the sea at night."

"Ah, the waves at night! I lived near the sea when I was a child."

.....That's how I came to this country house. I remember so well my first sight of the monumental gates, and the lodge, and the long aisle of the leafy drive. I remember so well my first glimpse of the great

house, standing on an eminence, surrounded by undulating meadows. And the family portraits—in the huge hall and the gallery—that look down at you. Proud, fearless, self-assured faces. And I remember too my first glimpse of the interesting-looking people in the forecourt. Remarkable people. You've no idea. And the staff! Incredibly efficient! They think of everything. And the care they take of you! Quite impossible to have an accident with them about. You'd be surprised.

For instance, after I'd been here a few days, I suddenly felt very restless. It was dead of night—but a huge moon. I crept out of my bed and went along the broad passage that leads to the drawing-room.

Suddenly I stopped.

In a recess, lit by moonlight, was the portrait of an eighteenth century poet, who drank himself to death. Such a gay witty mouth—such luminous hunted eyes. I stared at him. He winked at me.

Then an attendant appeared from nowhere—and we went to my room. I told him the poet had winked at me. He wasn't a bit surprised. The attendants here are like that.

And, do you know, every other week, the sad-faced man with the profound eyes comes to see me. Yes, he comes—all the way from Harley Street. The trouble people take! It's extraordinary.

He came a few days ago—and said something which started a bird singing in my heart.

I must tell you about it, but it's not easy. I'm so excited.

Well, it was like this.

I told the sad-faced man how terribly I'd suffered because—when I met myself in the Strand—he cut me. Didn't know me! I couldn't bear that. I just couldn't bear it!

When I finished, he said:

"How would it be if you altered? Then, when you meet him again, he'll know you."

"Oh yes! That's an inspiration! But—how can I alter?"

He thought for a minute, then said:

"Well—I only suggest this—but how would it be if you gave up drinking?"

"Do you think I'd alter, if I did?"

"Yes, I think you would."

"Alter so much—that he'd know me?"

"He'd know you. You're not so different from him as you think."

"You believe that? You *really* believe that?"

"Quite sure of it."

I kissed his hand. I promised to give up drinking—to do anything, if only he'd recognise me, next time we met.

I haven't had a drink for days. Mind you, it's terrible when the corkscrews begin to turn in my inside—one after another—deeper—deeper. It's—terrible.

Yesterday afternoon, it was so terrible that I could not stay in my room.

I ran downstairs—hurried to the recess near the drawing-room—then winked at the poet.

I felt better after that.

And now, at night, listening to the changeless sound of the sea, I seem to be a child again. A child,

in a white bedroom, in an old gabled house.

And, every night, I dream that I've altered. Every night I dream that, when I meet him again, he'll know me! He'll *know* me.

CLAUDE HOUGHTON

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## THE MIDDLE EAST INSTITUTE

The increasingly felt need for understanding each other is the motive behind the formation of organisations for making the culture and the problems of other countries come alive for those who live elsewhere. One fairly new organisation working in this field is the Middle East Institute of Washington, (1906 Florida Avenue, N. W., Washington 9, D. C.) which, while concentrating on what it calls in its prospectus "the heart of the area," the countries usually included in what we have been accustomed to hearing called "the Near East," includes India among the "closely peripheral areas." Established in the spring of 1946, the Institute has published since Janu-

ary 1947 a quarterly journal called *The Middle East Journal*, and has courses developed in co-operation with the School of Advanced International Studies, Hindustani being one of the languages taught when required. Two conferences have been held at Washington, dealing with economic, political and cultural aspects of the Middle East. There is already a sizable specialised library. Fellowships are offered to graduates for advanced training, preparatory to a business, government or professional career.

"One must study to know, know to understand, understand to judge," declared the ancient Hindu philosopher Narada."

# KASHMIR SĀIVISM

[ **Shri K. Guru Dutt, B. A., M. C. S.**, Director of Food Supplies in Mysore State, lectured illuminatingly at the Indian Institute of Culture, Basavangudi, Bangalore, on October 7th on a not sufficiently widely known facet of Indian philosophical thought. We are publishing his valuable lecture in three successive issues.—ED. ]

## I

Kashmir is very much in the news at present. But as against the sordid politics of the day, little is known of the glorious intellectual and philosophical past of the country of Kaśyapa, the mythological progenitor of the Devas and the Asuras. At one time, it must have been a veritable home of learning, in the sense not merely of erudition and scholarship, but of that true wisdom which constitutes the end and aim of all existence. Otherwise, it would be difficult to account for the very familiar śloka recited daily in almost every Hindu household, which describes Śāradā (Sarasvatī—the goddess of learning) as having her home in Kashmir: *Namaste Śārade Devi Kāsmīrapuravāsini*. At the time it was composed and for centuries afterwards there was evidently no divorce between learning and wealth, as the name of the capital, Śrīnagara indicates, Śrī meaning wealth—material as well as spiritual. The connection is well brought out in the term *Śrī Vidyā* so familiar to Tantric and other Sādhakas.

The original faith of the country was a kind of Śaivism, the prominent

feature of which was the worship of Śiva-Śakti in the androgynous form of Ardhanārī-Naṭeśvara. Some investigators hold that this was the aboriginal faith of the whole of India prior to the advent of the Aryan tribes with their Vedas. Considerable support is lent to this view by the fact that the archæological excavations in Mohenjo-Daro seem to point unmistakably to the prevalence in that millenniums-old civilisation of a full-fledged cult of Śiva with the characteristic accompaniments of the Lingam and the Bull. This religion which may have pervaded India centuries before the advent of foreigners was mainly based on traditions of antiquity signified by the words Āgama and Purāṇa. These have apparently been recast from time to time to suit the taste of later ages and the obvious modernity of the language of composition of many of these has misled scholars into believing that the stuff itself must be of recent origin, which, however, is often far from being the case. However that may be, the ancient traditions of the Āgama and Purāṇa compendiously and more familiarly termed

Tantrik have formed a strand in the web of Hinduism no less important than the Vedic. Perhaps present-day Hinduism is really more Tantrik in texture than Vaidik. Throughout the ages, there has been a certain collaboration, as well as occasional antagonism between these two elements which has led to a remarkable interfusion. More of this later. But it would be of interest here to note that the Buddhist faith, which in many respects was a protest against the Brahmanical Vedic ritual, was unacceptable to India in its original form, but that after it had been worked upon for centuries by the indigenous Tantrik leaven, it took the form of the Mahāyāna. Between the Mahāyāna Tantras and the orthodox Hindu Tantras there is a fundamental agreement both in outlook and in detail. It was in the Tantras that Hinduism and Buddhism found a common ground where they got reconciled to each other.

The spiritual history of Kashmir bears testimony to the truth of this hypothesis. Much of it can be read between the lines of Kalhaṇa's famous chronicle of the Kings of Kashmir, known as the *Rājataranginī*. In India, which with all the wealth and varied range of its literature has shown a marked deficiency on the historical side, this unique work stands out as a landmark. Although much of the matter is legendary, the historical framework is not without value. Kalhaṇa was an avowed Śaiva but his partial-

ity for the Buddhist faith is only too obvious. What strikes a modern reader is the catholicity of taste and the broad-minded tolerance of those ages, which present a refreshing contrast to the fanaticisms and bigotries of the present day : political and religious. We read with pleasure in Kalhaṇa that those princes and others who endowed Buddhist Stupas and Viharas endowed with equal zeal shrines of Siva as well as of Vishnu.

Buddhism was introduced into Kashmir in the reign of Asoka ( 273-232 B.C. ). But, so wise was the way in which Buddhism was spread, so non-interfering was the religious policy and so judicious was the distribution of royal patronage that there was no marked hostility at first to the advent of the new faith. Only later on alliance with the political power and the introduction of what might be described as exclusive and totalitarian conditions, gave rise to antagonisms, especially when Kaniska ( 125-160 A. C. ) made a gift of Kashmir to the Buddhist Church. It was at that time that the celebrated monk and scholar—Nagarjuna—made use of organised propaganda to convert the country. A struggle seems to have ensued in which, however, the final victory did not rest with Buddhism. There was a revival of the local religious traditions and a systematisation of floating beliefs. With this renaissance is prominently associated the name of a pious Brahman ascetic, Candradeva. This is symbolically depicted in the

*Nilamata Purāna* which is a canonical work of the ancient religion of Kashmir, wherein is related the deliverance of Kashmir from a plague of Piśācas through the rites revealed by Nīla Nāga. Incidentally, it may be remarked that the time seems to be ripe again for a second similar deliverance.

Little is known of the course of the religious life of the land during the next six centuries. Apparently the Buddha was assimilated in the local pantheon and admitted to worship as one of the gods. Thus, in the words of Dr. K. C. Pandey, to whose work on Abhinavagupta I am indebted for much of the material contained in this essay, there developed a religion which was neither purely Buddhist nor purely Śaivite, but was a harmonious mixture of the meditative and philosophical aspect of the one and the ritualistic aspect of the other. It had its branches and schools of interpretation—dualistic as well as monistic—each with its own set of authoritative Tantras and traditions of oral interpretation. But it was something more than a purely local development. The dualistic school made its way to the South where it found a congenial habitat and flourished in the form of the Tamil Śaiva Siddhānta which shares with the Northern monistic school much of its philosophical terminology and many of its leading concepts. It is, however, with the fortunes of the latter school of thought that we are concerned here.

The tradition or Āgama of this branch is linked up with a set of Tantras of which the *Siddhayogīśvarī*, the *Mālinī*, and *Svacchanda* are the principal ones. Support is also derived from other ancient works like the *Rudrayāmala*. These works all have a mythological background and deal primarily with practice or Sādhana, with philosophy and doctrine thrown in here and there. Systematic interpretation had to wait for some time more. These ancient bases of the faith and particularly the *Mālinīvijaya Tantra* which occupies a position of pre-eminent authority are referred to as the Śrī Pūrva Śāstra, comparable to the Old Testament, in the works pertaining to the newer presentation of the doctrine. The origins of the revival of the teaching, the New Testament, are also enveloped in legend. We are told that the Lord Śiva while roaming over Mount Kailāsa in the form of Śrikanṭha was touched with pity for suffering humanity which was then immersed in spiritual darkness owing to the lack of correct understanding of the Śaivāgamas. He accordingly instructed the sage Dūrvāsas to revive the teaching, which he straightway proceeded to do. The monistic line of teaching was confided by him to his mind-born son Tryambaka who propagated it.

The first historic name connected with the teaching is that of Vasugupta who probably lived in the first half of the ninth century A. C. It is said that the Śiva Sutras were reveal-

ed to him through a dream. These Sūtras form the bedrock, as it were, of the system. There are several commentaries on the Sūtras, of which the most valuable are those by Kṣemarāja and Bhaṭṭa Bhāskara. Another important work is the *Spanda Kārikā*, an exposition and amplification in verse of the main teaching of the *Śivasūtras*. This is also attributed to Vasugupta, and is sometimes referred to as the *Spanda Sūtra*. It is commented on in the *Spanda Sarvasva* by Bhaṭṭa Kallaṭa, a disciple of Vasugupta. This great scholar was a contemporary of Avantivarman, King of Kashmir, who reigned between 855 and 883 A. C., and is referred to in the *Rājataranginī* as a great Siddha.

In the next generation Somānanda, claiming to be nineteenth in direct descent from Tryambaka himself, wrote the *Śivadrishṭi*, the first attempt to present the doctrine in a reasoned philosophic form as contrasted with the dogmatic presentation in the *Śivasūtras* and the *Spanda Kārikā*. Somānanda, too, is said to have received inspiration in a dream. The *Śivadrishṭi* comprises 700 verses distributed over seven chapters. Somananda's son and disciple Utpaladeva carried on the scholarly tradition. He wrote the famous *Īśvara Pratyabhijñā Kārikā* and a *vritti* or commentary thereon. It is from this that the Kashmir school of Śāivism has come to be popularly known as the Pratyabhijñā system, a name older than the *Sarvadarśana Saṅgraha* of Mādhavā-

cārya. Utpaladeva also wrote a work in three parts known as the *Siddhitrayī*, and a *vritti* or commentary on his father's work, *Śivadrishṭi*.

Utpaladeva's son and disciple was Lakshmanagupta. He was a great scholar and Tāntrika and the author of an authoritative work on Mantra Śāstra called *Śāradā Tilaka*. No work of his directly dealing with the Śāiva system has come down to us, but he was undoubtedly the teacher of the celebrated Abhinava Gupta whose position and status in the Kashmir Śāiva system is comparable to that of the great Śāṅkarācārya in the Advaita Vedānta. Some detailed notice of this great scholar will, therefore, be of interest. His versatility and genius have to be better known and appreciated in this land of which he is one of the major glories. It is a tell-tale commentary on our educational system that few "educated" men seem even to have heard his name. He was descended from Atri Gupta, a great Śāiva scholar of the eighth century A. C., who lived in Antarvedi, probably the region between the Ganga and the Yamuna rivers. Lalitāditya, King of Kashmir, and a munificent patron of learning (700-736 A. C.) heard of his fame and invited him to settle down in Kashmir, which he did. Abhinava Gupta was born in this family which produced generation after generation of reputed scholars and Sādhakas. He was born sometime between 950 and 960 A. C. His love for learning was insatiable and he studied systemat-

ically under the best teachers of his day and attained all-round proficiency in the Sastras: orthodox as well as heterodox.

We find that he learnt grammar from his own father Narasimhagupta, the Dvaitādvaita Tantras from Vāmanātha, dualistic Śaivism from Bhūtīrājatanaya, Brahma Vidyā from Bhūtīrāja, the Krama and Trika darśanas from Lakshmanagupta, Dhvani from Indurāja, and dramaturgy from Bhaṭṭa Tota. He studied at the feet of other great teachers also: Śricandra, Bhaktivilāsa, Yogānanda, Candravarā, Abhinanda, Śivabhakti, Vicitrānātha, Dharma, Śiva, Vāmana, Udbhaṭa, Bhūtīśa and Bhāskara. But the highest praise and regard is reserved by him for his Guru Śambhunātha who initiated him into the Kaula Prakriyā (system) through which he attained self-realisation and final peace. He was regarded as an incarnation of Śiva or Bhairava himself. He remained unmarried and devoted his whole life to the writing and teaching of the Śāstras. During his lifetime he was credited with the possession of miraculous powers and his end was in keeping with the tenor of his life. It is said that one evening after his work was finished, he walked with 1200 disciples into the Bhairava Cave, to be seen even now at a spot midway between Srinagar and Gulmarg, and was never seen again!

Over fifty works, including Stotras, are attributed to him. One of the most important of these is the

*Tantrāloka* dealing exhaustively with the contents of the sixty-four monistic āgamas, on the ritualistic as well as the philosophical side. It is based on the authority of the *Mālinīvijaya Tantra*. There is a valuable commentary on the *Tantrāloka* by Jayaratha. Abhinavagupta himself made two summaries of his big work, one called *Tantrasāra* and a still briefer one called *Tantravaṭa Dhānika*. Abhinava also wrote a commentary—*Mālinīvijaya Vārtika*—on the first verse of *Mālinīvijaya Tantra*. He wrote two commentaries, one big one (*Brihatī Vimarśinī*) and a smaller one (*Vivritī Vimarśinī*) on Utpala's *Īśvara Pratyabhijñā*. He is credited with having written a commentary *Śivadriṣṭi-ālocana* on Somānanda's original, but it is not available. He wrote two commentaries, a bigger one called *Vivarāna* and a smaller one called *Laghuvrittī* on the *Parātrimśikā*, an important Tāntrik work purporting to give the gist of the *Rudrayāmala*. Then comes a commentary on the *Bhagavadgītā* entitled *Bhagavad-gītārtha Saṁgraha*. He is credited with having written a commentary on the *Yoga Vāsishṭa* but it is not available. Apart from Tantra he has written the monumental work *Abhinava Bhārati* on Bharata's *Nāṭya Śāstra* and the *Dhvanyālokalocana*, a commentary on the *Dhvanyālika* of Ānandavardhana, which are both authorities in their own sphere of poetics up till today.

Abhinava was followed by a succession of brilliant expositors like

Kṣemaraja, but the stream thinned rapidly and at present there are perhaps in Kashmir not even three or four competent pandits who can understand and expound the Śaiva

tion—is designated by its own followers as the Trika. The word means triune or threefold and obviously points to the various triads of categories described in the system. For

the ancient texts pertaining to this system. Several have already been brought out and constitute an invaluable contribution to the world's stock of philosophical material. A good but somewhat incomplete account of the system in English is given in J. C. Chatterji's *Kashmir Śaivism* in the same series. I have already referred to Dr. K. C. Pandey's excellent monograph on the life and work of Abhinavagupta which is a mine of information for all those interested in the subject. There are also scrappy references to the system in the histories of Indian philosophy. With this historical and textual background, we may now proceed to examine the basic ideas of the school.

We may first deal with some general characteristics. The system, although often referred to as the Pratyabhijñā or Spanda—names which we have had occasion to men-

disappearance leads to the recognition of their essential identity. It is this recognition which is technically termed Pratyabhijñā. This recognition is not of a passive and static reality, like the Vedantic Absolute (*Tatastha Brahma*). It is an active and dynamic perception ever renewing itself and is described as Camatkāra. Perception (*Drik*) in this system is indissolubly bound up with activity (*Kriyā*). Far from being in perpetual opposition, and continually excluding and contradicting each other, as in other systems, they form a couple (*Yāmala* or *Mithuna*) whose mutual interaction (*Samghaṭṭa*) is the basis of all experience, up to the very highest. This dynamism is also known as Spanda, the literal meaning of which is vibration or energy, a notion which fits in very well with modern scientific concepts.

K. GURU DUTT

## NEW BOOKS AND OLD

### GREAT PERSONALITIES OF CHINA \*

These two books form a notable addition to what we already possess in the way of Chinese biography. Lin Yutang, well known as a scholar and writer of impeccable English, has chosen for his subject the famous Sung poet Su Tung-p'o, on whom he lavishes something like a quarter of a million words. Bernard Martin, author of "the best and most honest biography of Sun Yat-sen in any language" (such is the verdict of Mr. S. I. Hsiung) has now produced a book of much slighter texture, containing short sketches of seventeen eminent persons taken almost at random from the pages of Chinese history. These include four emperors, two empresses, and a number of poets, philosophers and men of action.

Su Tung-p'o is one of those fascinating figures about whom too much can never be written. A selection from his poems translated by the late Mr. Le Gros Clark was published a good many years ago, together with an account of his life, but nothing on the scale of the present work has yet appeared about him. In fact, considered purely as a biography, it might seem to be almost overweighted by the mass of detail. Whole chapters are devoted to Yoga and alchemy, calligraphy and painting, which were favourite occupations of the poet; and the socialistic reforms introduced by Wang An-shih in the middle of the eleventh century are discussed

at considerable length with but little reference to Su Tung-p'o himself.

It is mainly as an essayist and a poet that we are accustomed to think of him nowadays, and much of his prose and verse will be found translated in these pages. But of course the compelling beauty of the originals can rarely be reproduced. For one thing, Chinese poetry is so wedded to rhyme that its whole flavour is apt to evaporate without it. Thus we are left with a stronger impression of the man's character and personality, honest, impulsive and genial, than of his poetic powers. Such failings as he had—one being a tendency to drink rather more than was good for him—are quite overshadowed by his virtues. Lin Yutang sums him up well as "a many-sided genius, possessing a gigantic intellect and a guileless child's heart... What other people could not understand was that he could get angry over things, but never could hate persons... He did not know how to look after his own welfare, but was immensely interested in that of his fellow-men... He played and sang through life and enjoyed it tremendously, and when sorrow came and misfortune fell, he accepted them with a smile." His sense of humour never deserted him: when towards the end of his career he was exiled outside China where no medicine or doctor was available, he told his friends: "When

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\* *The Gay Genius: The Life and Times of Su Tungpo.* By LIN YUTANG. (William Heinemann Ltd., London. 370 pp. August 30th, 1948. 15s.); *The Strain of Harmony: Men and Women in the History of China.* By BERNARD MARTIN. (William Heinemann Ltd., London. 188 pp. July 12th, 1948. 10s. 6d.)

I think how many people at the capital are annually killed by doctors I must congratulate myself."

None of the diverse characters in *The Strain of Harmony* are quite so attractive as Su Tung-p'o, though they range from the semi-fabulous emperor Yao to the Generalissimo Chiang Kai-shek. The title has been taken from a passage in the ancient Book of Songs: "It is the accord of brothers which makes the harmony and happiness lasting," because, according to the author, there is "an underlying unity" in his book. Such unity, however, is not at all easy to discern. The lives are told with vivacity and insight, but Mr. Martin does not claim to be a Chinese scholar, and there are not a few chronological errors and other inaccuracies. Perhaps it was a mistake to include Confucius and Lao Tzu in his list, so much having already been written about the former, while practically nothing is known about the latter, so that the biographer has little else to retail than pure legend. The animal, by the way, that Lao Tzu is said to have bestridden on his journey to the West was nothing quite so startling as a "green cow," but simply a black ox. One of the best chapters is that on the pirate Chêng, known to foreigners as Koxinga. His activities are amusingly described when the

Emperor tried appeasement and made him an admiral: "Chêng found this very convenient: the two jobs worked so well together. As an admiral he could live respectably in Amoy and chase himself without ever getting caught: and as a pirate he could attack a ship of the admiral's command and meet only a show of resistance."

A very valuable bibliography is appended to Mr. Lin's book. The index to Mr. Martin's is hardly adequate. The transcription of Chinese names in both leaves something to be desired. Mr. Martin will make the purist shudder with his constant repetition of the Empress Dowager's name as "Tz'u Hsi" (instead of Tz'u Hsi). As a rule, however, he does insert aspirates in their proper place, whereas Mr. Lin (of set purpose, of course) omits them altogether, and also discards the initial *hs*—which he describes as "atrocious" in favour of *sh*, although this is required for another sound altogether. But small matters like these will not even be noticed by the ordinary reader. It is more important for a reviewer to be able to state that each book is good of its kind and highly to be recommended, one for light reading and much general information, the other as a deeply sympathetic study of a great man who held high office at a crucial period of the Sung dynasty.

LIONEL GILES

## GANDHIJI

### I<sup>1</sup>

The most moving part of this book is the author's description of his visits to Gandhi in 1942 and 1946. Against the background of the Mahatma's

death, intimate details of his daily life attain tragic dimensions.

On broad lines, the rest of the book has two main themes—the impossibility of collaboration with Russia; and

<sup>1</sup> *Gandhi and Stalin*. By LOUIS FISCHER. (Victor Gollancz, Ltd., London. 163 pp. 1947. 10s. 6d.)

a suggested alliance between those states not under Soviet domination.

Mr. Louis Fischer establishes the failure to find any workable compromise between Moscow and her late allies with such a wealth of examples that the reader is prepared to concede the case before the author; especially as collaboration between "communism" and "capitalism" is not—and never was—a possibility. The aim of the Soviet Union is—and always has been—world revolution. There have been detours—disagreements about the route, but none about the destination. The aim was, and is, to create world revolution. It is difficult to have long-term collaboration with men who are determined to destroy you.

Mr. Fischer's suggested solution for world security is a new international alliance—with one sixth of the world unavoidably left out. He gives reasons why this international venture will succeed—despite the failure, in fundamentals, of the League of Nations and the United Nations. In the new set-up, the veto will be abolished (the United States permitting), "teeth" will be provided by a police force—it would run the international bank which is already in existence—it would administer the Ruhr—and so on.

One reader regretfully records that he is unconvinced. He has the uneasy premonition that the unity achieved would be, at the best, merely negative and—as the last war showed—negative unity is short-lived. "It's true that all parties want to beat the Germans, but every party wants to win for a different reason. This will be made very clear when the war is over."

The statement of Dostoevsky, regarding "idealistic" organisations, still has penetrating relevance. "If there are brothers, there will be brotherhood. If there are no brothers, you will not achieve brotherhood by any institution."

Possibly the most valuable contribution made by Mr. Fischer's interesting book is the frequent implication that Conditions Create Communism—not Soviet propaganda.

CLAUDE HOUGHTON

## II<sup>2</sup>

Dr. Catlin's book is interesting reading, especially Parts II and III, where he turns to the central theme of Gandhiji. Part I gives an account of his journeyings up and down in India, visiting people, ashrams, mosques, churches. He has not much use for Hinduism; his sympathies are more with Christianity, though he also favours Mohammedanism and Buddhism. Kali seems to have affected him adversely and Hinduism suffers therefore in his mind. The main theme of the book, however, is "a quest to find an answer to something that concerns us all: By what rule should a man best live his life?" He follows the life of Gandhiji from the very early years in London and South Africa to his assassination and cremation, and makes of this a truly human document.

Dr. Catlin's quest was ended by a letter from Rajkumari Amrit Kaur just before Gandhiji died concerning what he had written her on the question of non-violence:—

I was lucky enough to get ten minutes to myself with Gandhiji yesterday and showed him your letter.... He says he has no diffi-

<sup>2</sup> *In the Path of Mahatma Gandhi.* By GEORGE CATLIN. (Macdonald and Co. (Publishers), Ltd., London. 332 pages. 1948. 15s.)

culty in accepting that police force against those who will not submit to due process of law. Non-violent non-co-operation may, in some cases, be too vague and therefore impossible.

This, for Dr. Catlin, solved all difficulties for it united the positive work of building "work-shops of souls," *i.e.*, monasteries, educational centres, etc.,

while ensuring that these would be allowed to flourish peacefully through the use of "world-organs of law and police."

The non-Christian East offered of itself a doctrine which brought it into unity with the Christian gospel of Jesus, the Apostles and the Church, as over against the power lust of the restless West.

E. BESWICK

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*Human Dignity and the Great Victorians.* By BERNARD N. SCHILLING. (Columbia University Press; Geoffrey Cumberlege, London. 246 pp. 1947. \$3.00; 16s.)

The assaults on human values are everywhere apparent today and we are apt to think that times were never as bad as now. This book dealing with the attack on Human Dignity in the 19th century shows how England met the challenge by the vigorous efforts of its humanitarian writers. The author selects seven of these for study—Coleridge, Southey, Carlyle, Kingsley, Arnold, Ruskin, Morris—thus covering almost the whole of the century. These men were faced with the dismal effects of the industrial revolution and they set out to rescue its victims from the degradation of social life consequent upon the loss by the masses of the dignity which the creative work of their own hands had previously given to them. Bernard Schilling develops the theme that these men were not merely social reformers but they could

rightly be called disciples of the great spiritual leaders of mankind. Their main task was to recover and make widespread, each in his own way, the great universal ideas and ideals of *Mfē*. This is a worth-while book and the task of selection from the mass of available material has been done in a discriminative manner.

In these times of India's industrialization the lesson from Britain's misfortunes should be learnt. Ruskin, in *Stones of Venice*, tells us that "men were not intended to work with the accuracy of tools" and to try to make them do so is to "unhumanize them." In every workman there is some unpolished power which will be lost in a society which demands technical perfection and finish. From imperfect imagination may come out roughness and often failure but there comes out "the whole majesty of him also" because the man is doing human work, "that is to say, affectionate, honest and earnest work."

J. O. M.

*Education for International Understanding.* By K. G. SAIYIDAIN, B.A., M. ED. (Hind Kitabs, Ltd., Bombay I. 208 pp. April 1948. Rs. 3/12, paper; Rs. 5/-, cloth).

This book contains a number of speeches delivered by the author at the International Educational Conference in Australia in 1945, and at UNESCO Conferences in London and Paris in 1945 and 1946. It, therefore, inevitably contains a good deal of repetition and a certain amount which is of purely local or temporary interest. It would have gained much by the elimination of these drawbacks by careful editing. For the main theme and the major points which the author makes are of first-class importance and should be read, not only by every educationist, but by every intelligent adult.

Mr. Saiyidain, moreover, has a clear and forceful style which makes the reading of his speeches as stimulating as it must have been to listen to them.

The general background of the speeches is the fact that, since the world of today is One World in a sense unprecedented in history, civilisation can only hope to survive and progress in it if nations agree to understand one another and live as brothers instead of trying to exploit and dominate, as in the past. The theme of the speeches, therefore, is the part that education might and must play in the building of this new world.

Among the many valuable points dealt with are three of outstanding importance, each of which occurs more than once in varying contexts.

First is the necessity for greater unity and greater courage amongst the leaders of the cultural side of civilised

life. In time of peace Science, Art, Literature and Education know no frontiers. But all too often in the past these voices have been silenced by the outbreak of war. "Too often in the past have intellectuals danced tamely to the tune of politicians and war-mongers and merchants of death, and failed to raise their voice against all things ugly and inhuman."

The second point is the crucial importance of the teaching of History—the harm that it has done and the good that it might do. One of the most inspiring articles in the book deals exclusively with this subject and contains a powerful plea for the teaching of history in a way designed to turn children into citizens of the world first and foremost, with national and other local and particular loyalties relegated to a place of secondary importance—a plea which comes with all the force and cogency born of long years of experience as a *practical* and not merely a theoretical educationist. That is one of the strong points of Professor Saiyidain's position, that he speaks with the authority of one having experience of actual teaching and not just as a theorist, of whom there are already too many telling the educational world what it ought to do.

The third point is the question of social justice in the new world. Though not, perhaps, an educational matter in the narrow sense of the word, the writer points out that it is, nevertheless, of supreme importance to educationists since "we can have neither peace nor freedom nor culture in a world rent asunder not only by political factors but by inequality of social, cultural and educational opportunities. This inequality makes real commerce of the

mind impossible amongst the nations of the world." And again:—

In this "one world" which is so closely knit together, no country or people can afford to remain indifferent to what happens in other parts of the world; for not only Peace and Freedom but also Culture and Education are indivisible. You cannot have a sane and rational and enlightened world where only half the people are educated and able to enter into the kingdom of the mind while the other half are condemned to ignorance

and illiteracy and thus deprived of the riches of the spirit which is their birthright.

Altogether the book is a noteworthy addition to current literature on education, and every Indian teacher and educationist will gain renewed courage and inspiration for his work from the knowledge that his country has so able a spokesman on these all-important matters.

MARGARET BARR

*Twelve Million Black Voices: A Folk History of the Negro in the United States of America.* By RICHARD WRIGHT. (Lindsay Drummond, Ltd., London. 150 pp. 15s.)

The American Negro author of this book, Richard Wright, has written two novels, *Native Son* and *Black Boy*, which provide a striking psychological insight into the racial problem in the United States. This latest work relates to the same field, but is of a somewhat different character. Based on a number of well accredited documentary studies, it offers a sociological exposition of the Negro's position in American life.

The book's virtue lies, therefore, not in its novelty of theme, but in the effective way in which Wright has compressed a fairly complete analysis of American racial relations, involving historical background, rural economics, the attitude of White trade unions, political pressures, Negro social classes, etc., within the space of 150 pages. This is done by a most skilful and effective use of allegory, and to say that the result should have a highly popular appeal to many classes of readers is no more than a just compli-

ment to the literary style and ability of the author.

*Twelve Million Black Voices*, as its title implies, avowedly pleads the Negro cause, and there are, though very occasionally, moments when "man's inhumanity to man" appears, perhaps unduly, as a White prerogative. For example, in his justifiable horror at the European slave trade with Africa, the author allows little or nothing for the fact that, to a very large extent, the White traders carried on their business only on the sufferance and through the connivance of the indigenous peoples on the coastal belt. This, however, is a very minor quibble, which is more than balanced by the general discernment of later sections. The book makes its real lesson clear and it is one which no thinking person concerned with the American race problem can ignore. It is that the twelve million black voices are an integral part of the general voice of American society. There can be no solution until their owners are accorded the place and status in that society which is their legitimate right by all canons of modern democratic precept and practice.

KENNETH LITTLE

*Shelley's Socialism: Two Lectures.* By EDWARD AVELING and ELEANOR MARX AVELING. (Leslie Preger, Oxford Book Shop, Manchester. 26 pp. 1947. 4s. 6d.)

*Shelley and the Thought of His Time: A Study in the History of Ideas.* By JOSEPH BARRELL. (Yale Studies in English, Vol. 106, Yale University Press, New Haven; Geoffrey Cumberlege, Oxford University Press, London. 210 pp. 1947. \$3.00)

Shelley is the despair of his biographers and his critics, as in his lifetime he was the despair of his father, his University, his wife Harriet, and even of his mentor, William Godwin. His radiant gift for song is never for a moment in doubt; there can be no doubt either about his severe and almost ruthless sincerity; and his magnificent other-worldliness is nearly as patent in his most characteristic work. As a poet Shelley was not content to sing of dells and dingles, clouds and birds—although he did commemorate his contacts with them in melodious entrancing song—but wished to dive deeper into Reality, to detect the filiations between the cabined, limited sensory world and the splendid eternal world of ideas; thus, in his own unique way, he too attempted to “justify the ways of God to men.” The phenomenal world baffled him and shocked him. Human conventions and institutions—marriage, the family, the school, the University, Government in all its forms, organised religion, nationalism, and the frivolous irreverent laughter of the “polluting multitude”—in varying degrees enraged and exasperated Shelley, and he carried on a bitter undeclared war against the whole brood of humanity’s self-forged

ills. He was truly a child of his age, a disciple, acknowledged or unacknowledged, of Rousseau, Voltaire and Godwin. But the objective world did not blot out the entire horizon of his consciousness. He was also—increasingly aware—of that other spiritual realm, the immaculate Platonic realm of Ideas. The seed of this awareness was nurtured into a plant in the atmosphere of Hellenic revival in England since the Renaissance, but when it encountered the Platonic life-giving shower it blossomed luxuriantly and yielded ambrosial fruit. Shelley the politician saw that the individual was all but crushed by man-made customs, laws and institutions; and it was in the Platonic realm of the archetypes, the realm of the eternally Good, Beautiful and True, that he sought and found, in Dr. Barrell’s words, “that vindication of the human spirit, of the human will, which he so desperately needed to find.” The politician was a rebel, an anarchist, who would have Prometheus unbound, who would have all human fetters fall with a clatter; but the Platonist would not—perhaps he could not rest in rebellion, but would rather forge a new harmony, an abiding union in the spirit. There is a continuity and a progression of thought in Shelley’s poems—from *Queen Mab* to *Prometheus Unbound*, from *Epipsychidion* and *Adonais* to *Hellas*—and it would appear that the position he finally reached was not very far from the idealism of Berkeley or of Sankara. Shelley too seemed to think, of the phenomenal world of the dualities, that

... All that it inherits

Are motes of a sick eye, bubbles and dreams.

Mr. and Mrs. Aveling’s two lectures are an attempt to prove that Shelley

was a Socialist—a Marxist by anticipation! Such an inquiry is an entertaining exercise rather than a sober critical statement. Dr. Barrell's learned memoir, on the other hand, is a conscientious and meritorious piece of work

which convincingly relates Shelley's thought to his poetry, revealing in the process the Platonic idealist behind the anarchist revolutionary, and the incipient prophet behind the inspired poet.

K. R. SRINIVASA IYENGAR

*Friar's Lantern.* By G. G. COULTON. (C. A. Watts and Co., Ltd., London. 232 pp. 1948. 3s. 6d.)

This is a strange book. Its material, drawn from authentic history after years of research in church records and other documents, has been shaped as a vivid narrative. The two main characters, clericals nostalgic for the Middle Ages which please their escapist fancy, find themselves transported into that period by magic. They retain their modern minds and outlook. In their own country they are travellers, as it were, from a far-off land. And their experiences make painful reading.

The astounding intolerance of the clergy of those days, the frantic heresy-hunting, is of course common knowledge. But cold facts gain power when they are translated into human terms. We feel sore contempt for a class of people who let trifles grow tremendous in their distorted vision; we are revolted by their stark crudity, their lack of humanity, their bestial capacity for inflicting physical pain. It might be said that the picture in this book is lop-sided. So it is. But the author does not pretend to draw a complete image of life. He is concerned with

a narrow section. In a subtle way he is a propagandist. Does it matter, however, so long as the material is historically authentic?

The author's conclusions are briefly as follows: (1) Clerical morals in the Middle Ages were such as no civilized country today would tolerate. (2) The so-called Ages of Faith were too often ages of doubt and despair. (3) Barely a century after St. Francis's death, Franciscans were tortured and burned by their brethren for their old, orthodox beliefs. (4) The medieval Inquisition committed incredible barbarities in the name of God. And the author draws a moral: "The true lesson which their history has for us is that of content with the age in which our own lot is cast."

Indian readers nostalgic for their own golden ages would reflect with pleasure how free our ancestors were from religious fanaticism and how our olden times were rounded with humane reactions. Or, will someone produce out of untapped sources (unlikely, I feel sure) a work in the mould of *Friar's Lantern*, with which to smite our fond illusion?

BHABANI BHATTACHARYA

*Kural : The Great Book of Tiru-valluvar.* Selections from Books I and II with English Translation and Notes by C. RAJAGOPALACHARI. (Rochouse and Sons, Ltd., Madras. 280 pp. Rs. 5/-)

Shri C. Rajagopalachari's translations of selections from the First and Second Books of this inspiring Tamil classic, generally conceded, the Preface tells us, to be at least 1700 years old, have previously appeared separately. That from Book I was reviewed in our pages in June 1948. If that book presents the tenets of an individual morality of the noblest type, the second, here published with it, has a broader range, including statecraft far indeed removed from the opportunism of a Machiavelli. It is a happy augury that this work, an ethical gem deserving the world setting which the translator's eminence should help to assure it, should have appeared. There is nothing fanatical or utopian in the approach of Tiruvalluvar. As India's first Governor-General of Indian birth remarks, "Throughout we can see how the poet brings everything down to the level of practicality without losing hold of the ideal." Especially interesting in the context is the section which deals with the ruler and with the attitude towards the executive. That "he alone deserves to be called King who never swerves from Dharma" was

*Rosemary for Remembrance.* By CLIFFORD BAX. (Frederick Muller, Ltd., London. 207 pp. 1948. 12s. 6d.)

It is against the background of war, of flying bombs and of fire-watching that Clifford Bax has penned among the vignettes from life and the more strictly literary sketches included in this collection of essays, his medita-

a common concept in ancient India. The Tamil sage particularises, however, not only the necessary qualifications of the administrator, including "sensitivity to public censure" but the responsibilities of those who choose him. "Entrust work to men only after testing them. But after they have been so appointed, accept their service without distrust."

The *Kural* breathes a virility and a confidence that the world needs, individually and collectively, in these troubled days. Plan before you act, but having decided, act with energy, resoluteness and efficiency: that is its counsel. "Be vigilant with everyone and at all times without any lapse," which Shri C. Rajagopalachari rightly calls

most practical and all-embracing advice,— useful to all and not only to princes, and applicable to the problems of moral conduct as much as to worldly affairs.

Again, the commentator explains that "every honest endeavour raises the man a step higher in the course of the evolution of the soul." And what could be more heartening in such times as ours than Tiruvalluvar's assurance:—

There is nothing that is impossible if one brings to bear on one's work a vigilant and resourceful mind... Every aspiration may indeed be achieved if one knows to keep his aim ever before his mind.

E. M. H.

tions on eternal things. While to many of his contemporaries the "Soul" is a kind of fairy-tale princess, to Clifford Bax it is something real, perhaps, he suggests, seen in action whenever a self-sacrificing deed is performed. Science notwithstanding, "everyone is essentially invisible, a spirit, as we say," and "the soul is more present in

the world than the world's general grossness would make us think."

Especially interesting are the chapters "The Strayed Angel" and "Design for Dying." In the latter Mr. Bax tries to think things through, finding reincarnation wholly plausible if intellectually unprovable; toying with the idea of communication with the dead; and examining the old Chinese concepts of Ying and Yang, the life-force as the creator of forms of beauty and the freedom of æsthetic appreciation from personal desiring.

In "The Strayed Angel" the author records his reminiscences of AE, "that rare, clear personality," poet and co-operative leader. It is interesting to learn that it is to Mr. Bax's inspiration that we chiefly owe the collection of AE's noble and ennobling essays under the title *The Hero in Man*. He found AE an exception to his experience with literary men among whom he had nowhere found "a mind that had any innate sense of that spiritual world which, in my view," he writes, "under-

lies and also projects the obvious world." And he has scant patience with those who would have "the poet of Theosophy" presented without his philosophical background.

Theosophy pervaded the whole of AE's mind and...to ignore "this aspect" would be like printing an edition of *Hamlet* and omitting the unfashionable soliloquies.

If those who counselled silence on AE's Theosophical antecedents were literary men, he writes, it is odd that none of them, with one possible exception

should have paused to ask himself whether, in view of AE's undeniable brilliance of intellect, he might be a great deal profounder than they themselves, whether they could possibly be justified in superciliously dismissing karma, reincarnation, and the other guiding ideas of AE's life as exploded nonsense... whether in the end it might not be they who should prove to have had infantile notions of the universe and ridiculous ideas about man.

A consummate literary artist, both as playwright and essayist, Mr. Clifford Bax conveys his thoughts in a delightful style.

P. N. CHARI

*The Gāthās of Zarathushtra*. Text (in Roman type) with a free translation by IRACH J. S. TARAPOREWALA, B.A., PH.D., Bar-at-Law. (Author, 7 Vatchagandhi Road, Gamdevi, Bombay 7. 307 pp. 1947. Rs. 3/-)

A reputation for scholarship the author has certainly had for several years past—he is one of our leading Iranists, being an accomplished Sanskrit and Vedic scholar as well and a man of wide culture—but this work is inspired by a deep faith and a burning zeal which reminds us of the Sufi poets of old. He fits in worthily with the words of Yas. 50-10.

The deeds that I have done in days gone by,

And those that I will do by Love inspired,  
May all of them seem worthy in Thy Sight;  
They but reflect Thy Glory, as ordained,  
As do the Sun and blushing Dawns, O  
Lord.

This true scholar and humble soul has given us a rendering of great merit and now even those who, like ourselves, are unable to read the original will be able to appreciate its spiritual beauties.

The Gāthās are the most ancient wisdom of Persia and are attributed to the Prophet Zoroaster. Their language is allied to the Vedic and presents a fascinating subject for the philologist. Dr. Taraporewala explains the principles of his rendering; he wishes

to interpret the Holy Writ by its own contents. In this he is at one with the Russian *savant* Kratchkovsky, who is attempting to do the same with the Koran at Leningrad. The teaching of Zarathushtra represents a world-religion and a world-ethic which is well reflected in the rendering before us. We are glad that he has printed the text in Roman type; it is so much cheaper and clearly legible to those who have no Avesta, and who may yet like to read the Holy Book. The text is that by Geldner, the well-known authority on Vedic and Old Persian and Dr. Taraporewala is himself the pupil of the great German Iranist, Bartholomae.

The impression gathered by the

reviewer is of a simple and sensitive rendering of a great religious text by a noble soul. We have read the translation with pleasure for its depth of feeling, its lucidity and its smoothness. To use a Persian phrase, the author is a *ṣāhib-dil*, and this rendering is inspired by a deep faith. One recalls parallel passages from the Indian scriptures, the *Gita*, the *Bible* and the *Koran*. The author is to be congratulated on this readable version of the Holy Gāthās, but we wish the printing and get-up had been worthy of the contents. The author will, however, surely reply "*al-faqr fakhri*" (Arabic, "Poverty is my pride," attributed to the founder of Islam) and we are left speechless.

A.A.A.F.

*Eyes of Light (Poems)*. By DILIP KUMAR ROY. (Nalanda Publications. Dhan Nur Building, Sir Pherozshah Mehta Road, Bombay. 143 pp. 1948. Rs. 4/-)

A member of the coterie of Sri Aurobindo, Shri Dilip Kumar Roy as a mystic poet seems to conform less closely to pattern but also to have a less certain sense of rhythm and of the inevitable word than characterises certain other members of the circle. There is no doubting his theoretical acquaintance with poetic technique; his notes on his experiments in prosody reveal a more exact acquaintance with verse forms than many with a surer poetic touch can boast. His slips in rhythm, however, are surprising in a

singer of the author's reputation. The foreign medium also betrays him into an occasional lapse into a word or phrase taboo for poetry. Whatever Gopis in real life may have done when danger threatened their Beloved, a Gopi may not "yell" in poetry, nor a butterfly "flop."

The reader will do well, however, not to be put off by these not very frequent lapses, for here is depth of feeling and often, too, real beauty of word music and of concept, though now and again a poem seems somewhat overfreighted.

"Prahlad" in blank verse sometimes attains a grandeur that makes one feel this poet would do better to abjure experiments with formal verse.

PH. D.

*From the League to U. N.* By GILBERT MURRAY. (Geoffrey Cumberlege, Oxford University Press, London. 217 pp. 1948. 15s.)

After the First World War a great experiment symbolizing the ardent desire of mankind to promote international co-operation and to achieve peace and security was made in the form of a League of Nations. That experiment, as we all know, signally failed in achieving its main purpose of preventing wars. We are now on the threshold of another great experiment for promoting peace and good-will among men as attested by the establishment in June 1945 at San Francisco of another apparatus of collaboration among the nations of this world known as the United Nations Organization. Whether or not this new experiment is going to succeed in its main objective of safe-guarding peace, only the future can show.

Prof. Gilbert Murray in his stimulating book bearing the title "From the League to U.N." not only analyses the causes which underlay the failure of the first experiment but also assesses the prospects of success before the new one with a detachment, a perspicacity and a knowledge which command warm admiration. The book brings together six addresses delivered by the author at various British Universities between the years 1934 and 1945, an answer given at the B. B. C. Brains Trust in 1943, and two articles contributed to the *Contemporary Review* in 1946, the whole collection being prefaced by an illuminating introduction written by him in 1947. Ordinarily a reprint of

old speeches and articles on political topics would arouse little enthusiasm in the reader. But Professor Murray's speeches and contributions have a perennial interest and value, because, although he deals with contemporary events he is concerned not so much with a mere recording of those events as with the understanding of the motive springs which brought them about and with their impact upon the well-being and progress of humanity considered from a long-range view.

While Prof. Gilbert Murray does not minimise the difficulties which the new organization will have to face in order to keep the ship of humanity on an even keel and save it from disaster he, nevertheless, strikes a note of sober optimism for the future of mankind. And what makes him optimistic is the many evidences that exist to confirm the fact that, as he puts it, "even in this envious and war-distracted world the passion of human charity is alive and at work" and is "irresistibly on the increase." And as a life-long liberal he bases his hopes for the future on two forces "both having power to penetrate unconsciously minds that seem bitterly closed against them; that is, on the spread of truth and on the wakening of the conscience of mankind."

Prof. Gilbert Murray deserves our warmest thanks for having given us a volume which is thoughtful, instructive and inspiring. Only a man like him could have written such a fine book, because, he is not only a great classical scholar but also a deep thinker and a great humanitarian.

M. RAMASWAMY

*Adventures of King Vikrama.* By HANSA MEHTA. (Geoffrey Cumberlege, Oxford University Press, London. 151 pp. 1948. Rs. 6/-)

More than two years ago all India paid homage to King Vikrama and celebrated his millennium with great *éclat*. All the historians of India directly or indirectly participated in the celebrations in remembrance of a great and mighty hero who had won for India her independence by uprooting the enemies of freedom from the land, especially the Sakas. Hansa Mehta has now brought out a short but illuminating book for children entitled *Adventures of King Vikrama*. In the introduction she says that Vikrama was undoubtedly a king of flesh and blood, though the historians have not agreed on his exact identity.

There has been of course some confusion among scholars regarding the identity of King Vikrama and the Gupta King Chandragupta II Vikramaditya. Various traditions which have grown up around them attribute the exploits of one king to the other and *vice versa*. These cycles of conflicting traditions have puzzled historians and the real exploits of King Vikrama have been thrown into the shade. There was once a king called Vikrama who ruled from Malwa in about the middle of the 1st century B.C. Apparently this king did not belong to the imperial line which had its capital in Magadha. After the Sungas, who disappeared about 73 B.C., came the Kanvas who ruled for 45 years. They gave way to the Andhras who succeeded in capturing the Magadha throne. The dynasty to which King Vikrama belonged was indeed a local one. It is all the more

interesting that a local chieftain holding a smaller status was able to achieve many wonderful things among which was the expelling of the foreigners from the soil on account of which all India owns her allegiance to him even today. He justly earned the title *Saka-ari*.

In this book Hansa Mehta has selected eight adventures of King Vikrama to whom certain miracles have been attributed by later authors. The stories presented in the book are themselves interesting and the author writes with ease and charm. The adventures of Vikrama have a stimulative effect on the patriotic minds of young children, who are thrilled with the accounts. The stories are narrated to King Bhoja who is anxious to sit on Vikrama's throne. Every story praises King Vikrama for his learning, for his courage and for his piety and devotion to the local goddess Maha-Kaleswari. One or two stories throw some historical light which may be utilised in the matter of identification. There is the story of Gardhabasena which narrates that Vikrama was originally the son of God Indra who was cursed to live on earth as a donkey. But in the story before us Gardhabasena who was also known as Vikrama is presented as the grandson of Lord Indra. Perhaps the Gardhabila of the Puranas which make out King Vikrama as his son, was a confusion of names and Gardhabila was really the founder of this dynasty. In the last story the name of Vikrama's son is mentioned and his exploits are described.

The book is richly illustrated and is sure to evoke interest and a patriotic spirit in the readers, who we hope will be in thousands.

V. R. R. DIKSHITAR

*Modern Trends in Islam.* By H.A.R. GIBB, Laudian Professor of Arabic, University of Oxford. (*The Haskell Lectures in Comparative Religion, delivered in the University of Chicago in 1945.* University of Chicago Press and Cambridge University Press, 1947. 141 pp. 14s.)

The key-note of this stimulating work is on p. 123:—

“ Three facts lend colour to the accusations of those critics, both Western and Eastern, who describe orthodox Islam as a petrified religion. But the accusation is false. Islam is a living and vital religion, appealing to the hearts, minds and consciences of tens and hundreds of millions, setting them a standard by which to live honest, sober, and god-fearing lives. It is not Islam that is petrified, but its orthodox formulation, its systematic theology, its social apologetics. It is here that the dislocation lies, that the dissatisfaction is felt among a large proportion of its most educated and intelligent adherents and that the danger for its future is most evident. No religion can ultimately resist disintegration if there is a perpetual gulf between its demands upon the will and its appeal to the intellect of its followers. That for the vast majority of Muslims the problem of dislocation has not yet arisen justifies the ulema in refusing to be rushed into the hasty measures which the modernists prescribe; but the spread of modernism is a warning that reformulation cannot be indefinitely shelved.

The world of Islam is in flux; the unchanging Orient is changing before our very eyes, if only we have the eyes to see. Turkey has done away with the *Shari'a* laws; Egypt, Palestine and Persia are governed by codes based upon the Holy Writ, but with the fullest use made of the modern machinery of codification. Central Asian Turks have come under the influence of Soviet Communism. In India, the largest Muslim state—Pakistan—has been created by the endeavours of

an extraordinary lawyer—Jinnah. Indonesia is fighting for a modern secular Republic, and so the story may go on interminably.

Professor Gibb's work is timely and is written in the spirit of scientific objectivity to be expected from the holder of one of the two most important chairs of Arabic in England. *Modern Trends in Islam* explains the background, the causes, the nature and the prospects of the modernist movement. Indians will find in it a thorough discussion of the views of Ameer Ali and Iqbal; and Egyptians, of those of Muhammad Abduh. The reviewer greatly appreciates—and in the main agrees—with the thesis that Muslims must find their own solution to the problem of re-stating the principles of their faith in the changing values of the twentieth century, and he also agrees—risking anathema at the hands of those who profess to have direct access to the *vox Dei*—that the intellectual confusions and the paralyzing romanticism of the so-called modernists must disappear before anything can be achieved. I would offer only one criticism—apart from some details in which “ difference is a Mercy from God ” (!)—that it is a pity that Professor Gibb, who is so well qualified for the task, both by training and by temperament, and who is free from the bias exhibited by those who call themselves Christians, does not know at first hand the work of such modernists as Abul Kalām Āzād, ‘Obaidullāh Sindhī, Abu'l-a'lā Mawdūdī and some others. With that regret we recommend the book to all who are interested in the intellectual renaissance of the Islamic world.

*The Lingayat Movement: A Social Revolution in Karnatak.* By S. M. HUNASHAL; with a Foreword by Dr. C. R. Reddy. (Jagadguru Murusavirmath Publication No. 12, Karnataka Sahitya Mandira, Dharwar. 268 pp. 1947. Rs. 5/- or 10s.)

Basava lived in the twelfth century A.D. Mr. Hunashal has faithfully imbibed the lessons taught by his predecessors, Nandimath and Sakhare and carried their researches on Lingayatism further.

The Lingayatas worship the God Siva by wearing His token, the Linga, around their necks. They have no caste or sex inequalities; all, even the so-called untouchables, are equal. The human body is a temple of Divinity. Everyone should work, for wasting time is criminal, and should earn just enough for his maintenance. There is no separate hell or heaven; our duty is to make the world around us a *Kalyānarājya* where everybody will be happy, giving up polygamy and prostitution and practising a highly moral and monogamous life.

The leader of this progressive social upheaval was Basava who preached in the simple colloquial language and who discountenanced idol worship. Among his followers women were allowed freedom of thought and expression; so much so that there were as many as sixty women poets. Unfortunately his revolt was not systematically organised and was not backed up by the then kings and so did not prove much of a success. Hinduism, against which this revolt raised its head, was able to reassert itself soon after.

The over-emphasis of Hinduism on Moksha was misunderstood and the

social rebels were, in the march of centuries, Charvaka, Buddha, Jains, Lingayatas, etc., who could not tolerate the other-worldliness especially emphasised by Shankara, who asserted that the world was "*Maya*." The special characteristics distinguishing the Lingayatas from sister Indian religions as also from Islam, Zoroastrianism and Christianity are noted and the writer passionately pleads for Basava's principles which he asserts can save India now.

The first four chapters have nothing to say about Basava except a stray sentence at the end of the second. One is tempted to remark that the author should have refrained from quoting so profusely, leaving the reader wondering whether the writer has anything original to say. The few spelling mistakes and the glaringly loose construction of the last sentence on page 176 should be corrected in the next edition. And the price of the book is rather prohibitive.

Dr. Bhandarkar, in his early history of the Deccan, records a tradition current among the Jainas that Basava's influence with Bijjala was due to the latter's being enamoured of Basava's sister. Mr. Hunashal's passionate tribute to the memory of this great social reformer amply testifies to the malice which prompted this tradition. A supplement in Kannada providing us with the actual *Vachanas* or the poetic inspired utterances of the "*Sharanas*" or saints would enhance the value of the book. We do feel after reading the book that Basava was a prophet not sufficiently honoured in his own day.

U. VENKATAKRISHNA RAO



work. When one saw ancient churches, mosques, temples and cathedrals, he declared, one saw that those responsible for their erection had been not only good engineers but also men of faith. And Pandit Nehru affirmed his own faith, without which, he said, he could not do his work, that, in the conflict going on between the forces of construction and destruction, "ultimately the constructive forces would win."

Deploring, in his address at the first Convocation of the Rajputana University, the recent distressing deterioration in moral values in India as elsewhere, the Pro-Vice Chancellor, Sir V. T. Krishnamachari, Dewan of Jaipur, urged the graduates at Jaipur on December 4th to fight for the highest standards of rectitude in public life and to work unceasingly against communalism and provincialism. Emphasising strongly the need for supporting the United Nations and its ideals, he also stressed the duty of educated men in a Free India to assist in consolidating the newly won independence and in creating conditions affording the largest measure of social justice to India's millions. This duty, he declared, could be discharged only if certain fundamental ideas were borne in mind.

You should work for the rediscovery of the spiritual values for which India has always stood. For centuries, the ideal of the human personality attaining perfection by action done in a spirit of dedication and without attachment to results has been the central dominating message to us in India and the main article of faith with us. It is indeed the most valuable part of our heritage and it sustained us during long periods of political subjection. It will be nothing short of a tragedy if, when we have won freedom, we should forget this message.

While the decision of the Indian Constituent Assembly that untouchability must go furnishes a legitimate cause for rejoicing by all men of goodwill, the lesson of this moral victory will be lost on other countries unless their rejoicing with India is accompanied by heart searching. It is good to learn from a release of the United States Information Service of the interest in that country in this victory for Gandhiji's ideals. It would have been well if the application had been made to the United States' own problem of untouchability, of which the Negroes, especially in the South, are the victims. But a moral victory anywhere strengthens everywhere the forces that work for righteousness.

As one lamp lights another, nor grows less,  
So nobleness enkindleth nobleness.

But the abolition of untouchability by law is one thing; its abolition in practice is another. The fiasco of the prohibition experiment in the United States some twenty years ago proved how difficult it is to legislate people into morality against their will or to force the pace of reform ahead of that of general conviction of its necessity. The history of the experiment might have been different if it had not become fashionable to flout the law; the responsibility for the failure of prohibition in the United States lies in no small part on the upper classes whose example was but too readily copied. It is to be hoped that the natural leaders of the people throughout India will rise to the challenge of this great forward-looking legislation and make their contribution to the expiation of the injustice of centuries, now that that which was always morally wrong, being a sin against brotherhood, has been also legally condemned.

# 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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No. 2

## “ THUS HAVE I HEARD ”—

*“ The Initial Existence in the first twilight of the Maha-Manvantara is a  
CONSCIOUS SPIRITUAL QUALITY.*

*“ It is Substance to our spiritual sight. It cannot be called so by men in  
their WAKING STATE; therefore they have named it in their ignorance ‘ God-Spirit.’*

*“ In our Solar world, the One Existence is Heaven and the Earth, the Root  
and the flower, the Action and the Thought. It is in the Sun, and is as present in  
the glow-worm. Not an atom can escape it. Therefore, the ancient Sages have  
wisely called it the manifested God in Nature.”*

“ Who, Where, What is God ? ”  
“ What is a secular State ? ” “ What  
is Religion in the life of a citizen ? ”  
—these are questions which many  
an Indian must have asked himself  
or his neighbour. For there has  
been discussion in the Constituent  
Assembly at New Delhi about per-  
mitting the highest officer of the  
State, if he desires to do so, to invoke  
the blessing of God in assuming office  
in our secular State.

Freedom of religious worship is  
already recognised by the Constitu-  
tion and so the protection of places  
of worship is guaranteed. This is as  
it should be. But what God is to  
be invoked ? Certainly not the God  
of the Christian or of the Jew, of the  
Hindu or the Muslim or the Parsi.

A secular State cannot recognise  
tribal gods or racial deities, but, as  
Egypt inspired by Akhnaton rec-  
ognised the One and Indivisible  
Spirit which, like the sun, sheds its  
countless rays dwelling in countless  
minds of men and women, our secular  
State should recognise as God  
THAT which is common to all men  
who intuitively hold the belief that  
Deity is potent in every form of  
matter which is Life.

What is the nature of such Deity ?

All speak of the Omnipresence of  
God but many picture God as a  
gigantic person ruling earth and its  
humanity from a distant heaven.  
This false doctrine is the womb of  
atheism. Between idiotic anthropo-  
morphism and speculative atheism

there must be a philosophical mean and a reconciliation. The secular State of India can never be atheistic any more than it can be credal and sectarian. The genius of the ancient land is persistently active; the ancient culture is still vital and viable; therefore here this philosophical mean is not difficult to get at. The Boundless and the Infinite can never be limited and conditioned to one manifestation individualised in one man—Krishna, Buddha, Christ or any other—or even in one nation or one race—Aryan or Semitic or Teutonic.

A dozen texts can be cited from the Hindu Shastras, the Zoroastrian Fragments, the Semitic and the Christian Scriptures, to show that Deity is the Great Living Presence which is potent at every point of space and moves from within outwards by infallible Law which is Wisdom Itself.

Educate the citizen to seek the Light of the Soul, to look to the heights of the heart. This is of primary importance if our secular State is to succeed in establishing a real Democracy. The voice of the people will become the Voice of God only when people feel that the Light of Spirit is active in the Kingdom of India, because It is activating themselves. The true citizen must feel himself to be the vehicle of the Light of Spirit which finds expression in growth—not only in the Virtue of Justice but also in the Wisdom of Mercy.

The materialistic influence dom-

inating the present cycle is not conducive to this inward recognition. Everywhere the striking regret expressed in the Mahayana text is echoed:—

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

If, therefore, the highest officer of the secular State is to take the Name of Deity, the common citizen must be educated and become intelligent so that he may comprehend the true nature and power of the Divine Presence.

It is written:—

Man ought to be ever striving to help the divine evolution of *Ideas*, by becoming to the best of his ability a *co-worker with nature* in the cyclic task. 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*.

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

SHRAVAKA

## WORLD CULTURE AND INDIA

[ We publish here the second of two related lectures delivered by **Sir C. P. Ramaswami Aiyar, K.C.S.I., K.C.I.E.**, at the Indian Institute of Culture, Basavangudi, Bangalore, on September 23rd and 25th, 1948. His previous lecture on "India and World Culture" appeared in our January issue, like this one regrettably somewhat condensed to meet our space limitations.—ED. ]

My task on the last occasion was to indicate in what respects the culture of the world had been influenced by certain underlying basic principles of Indian thought. My subject this evening is "World Culture and India." It is hardly necessary to indicate what should be beyond controversy, namely, that in whatever region of life or of affairs Shakespeare's maxim, "Neither a borrower nor a lender be," may be correct, it could not be correct in the region of the mind and the soul. The history of the world is both an illustration and an embodiment of unity. However much the nations of the world are in conflict with each other, or have been constantly so throughout the ages, there has been a lively contact in the intellectual and moral spheres, between the rest of the world and India, as between India and the rest of the world.

An illustration comes to my mind, taken from our epics, of the fact that perhaps antagonism is a quicker way to understanding than love. You know the story of the great Asuras who were real co-operators with Vishnu—they were guilty of certain errors of judgment and, according to the universal law of

Nature and of Karma, they had to atone for their sin and their folly. That atonement, which had to remedy the curse pronounced upon them by an irascible *Rishi*, was that they should abandon their status within the gates of heaven and descend into the fields of mortality. The choice was given to them—to be *bhakta* devotees to the Lord for seven generations, or to be antagonists for a more limited number of births. After some hesitation, the latter choice was made, and a wise choice it proved to be because, as the epic itself points out, a man who hates another, who is constantly jealous of the other and wants to supplant him or to do away with him, keeps him more constantly in mind than the mere lover or friend who has other avocations and can only bestow a few hours or minutes in the day on his friend. Therefore, they preferred to be enemies, and so to be constantly put in memory of the great Lord that they might the sooner regain their places in heaven.

So it seems to me that cultures, even amongst nations which have ranged themselves against each other, have the habit of spreading into the other community. We all

remember the saying of the Roman poet that Rome had captured Greece, but the vanquished had become the victor instead. The art and literature of Greece so profoundly affected the ethos of Rome that the achievements of Rome in literature, science, art and architecture were replicas of Greek ideals.

In the *Gita*, which is itself brought from earlier sources as not only the summation of the cultural unity of the world but also a full compendium of life's significance, the Universe is typified as a tree whose roots are above in the Infinity of the Supreme. The branches spread downwards. The eternal tree of life and therefore of culture, which is the translation of life in terms of art and science and philosophy, has its roots in the immensity of the universe and spreads its branches in the world below. Our instruments or phenomena of knowledge are spread throughout the world, though the root comes from on high. That seems to me the true illustration of culture, and what it connotes. It arises from one root—Humanity, which is striving, struggling, dreaming, aspiring and achieving—and the branches, the results of that striving, are seen in the various manifestations of human genius. It is, therefore, right to regard the literature, the art and the culture of the world as springing from the same source and developing.

The word idiot has now acquired a somewhat curious significance. The original meaning of *idios* in Greek was the man who lived for himself,

who regarded himself as the centre of the universe. The nineteenth-century European thinkers and economists at the turn of the century were largely "idiots." The philosophy and the speculation of that time not only concerned itself with a very narrow aspect of humanity, but also closed its doors against all outside influence. To them what is called the economic struggle, the survival of the fittest, was the reality. A man could put down all competitors if he lived according to the doctrine of the weakest going to the wall and "Devil take the hindmost!" That was essentially a cramping, antisocial system of thought.

It appears to me that there is great danger today of such idiocy spreading throughout the world. Take the industrial technique of today, its lop-sidedness, its specialisation, the cramping effect of some narrow activity which really takes the mind away from the ideal and the inspiring influence which craftsmen had at their disposal. They were producing things of beauty. They had certain prototypes or archetypes, but they could evolve intricate designs of variegated pattern whether in colour, in carving, in textiles, in poetry or anything else; but today machine production is so complicated that no one can do more than look after one corner of the machine or one little bit of a factory. While he has a responsibility for something which goes into an integrated whole he cannot possibly reflect upon the whole effect

of his work. We cannot avoid the advent of industrialisation, and this lop-sidedness is inseparable from the industrial mechanism.

For the best ordering of the world, therefore, it is necessary for us not to close our eyes and ears to the ideal significance of life and of culture. In the past, so far as India was concerned, there was no employment of industrial technique, and China still reposed in the quietness of the Confucian and Lao-Tzean philosophy, but one of them said something which we should remember: "He who stands on tiptoe does not stand firm." When you are constantly looking ahead, when you are constantly anxious to move forward and stand on tiptoe, there is likelihood of a physical collapse. And he proceeds to supplement his observation thus: "He who takes the longest strides does not necessarily walk the fastest or for the longest time." In talking of the sum total of our achievements and our culture, these maxims must be borne in mind.

And now I shall proceed with the indication of certain directions in which India has benefited, and those in which India can still benefit from outside cultural influence. In the *Chandogya Upanishad* there is a very elaborate description of the embalming of the mummy by certain peoples with the idea that after a while the body would return to life; and it is said that this looking upon the body as the equivalent of the soul is an error to be avoided. I cite this to show that, as early as the *Chandogya*

*Upanishad*, there was a very intimate contact between the Indian civilisation and the Egyptian. There had been more than that. As readers of the *Egyptian Book of the Dead* will know, and as what has been recently unearthed and described by Budge and others testifies, the root principles of both the Vedanta and the Adwaita systems were outlined by the Egyptians in language very reminiscent of that of some of our scriptures. There has been osmosis.

When we come to Zoroastrian times, the field is very much more clear. Zoroastrianism is one side of the shield; the reverse side is Hindu. Our Asuras are their Devas, their Devas are our Asuras. I mean nothing uncomplimentary. But it is clear from the progress of this one community through that portion of Asia which was a kind of intellectual and psychical watershed, that the two branches of the same race diversified after a quarrel. The language of the Zoroastrians and the language of the Vedas are almost identical. The same words are used in the *Gathas* and in the hymns of the *Rig Veda*, and the general principles are the same, although the cosmology and the theology differ.

But one matter has not been adequately explored. It has struck me that India has been vitally and profoundly influenced by this Persian or Arabic strain of thought. The whole doctrine of Zoroastrianism may be said to be a description of the eternal struggle between the principles of good and of evil, which has

been deliberately brought into existence for a mysterious purpose. The doctrine of Purusha and Prakriti describes it in different terms but it is essentially the same.

Another subject that has not received the attention it deserves from scholars and thinkers is how in India in the old days certain ideas now associated with specific systems of philosophy were the prerogative of the Kshatriyas. In all our more ancient Upanishads, the proposition is always made that whereas the Brahman did what could be called the Vedic portion of the work, the Kshatriya brought into existence these specific speculations which are now regarded as part of the Upanishadic lore. In the *Chandogya Upanishad* we hear that a person comes to a ruler for enlightenment in the mysteries of existence and he asks him to give him instruction in the problems of life and death and immortality. Upanishadic learning became the essential task of a Brahman. After all, it does not matter really whether the Brahman or the Kshatriya invented the speculations. They became essentially part of our national fabric. Notwithstanding, it indicates there was a stage in Indian thought when certain aspects of philosophical enquiry were claimed by certain groups as their prerogative.

The Greeks came here and indeed started dramaturgy though a few plays had been rendered which may date from earlier than Alexander. The Greeks were a drama-loving

people. Drama represented the summation of Greek genius apart from Homer. Æschylus, Sophocles, Euripides and others are the great dramatic poets of the world; barring Shakespeare, they have the highest claim to literary and dramatic genius. Now it appears to me that India showed true wisdom in this matter. It bodily took over the whole of the stage apparatus and scenery of the Greek period. The proof is perfectly clear. The word in Sanskrit for "drop curtain" is the word used in the Greek theatre. Formerly, perhaps, the Indian plays had been produced as the Greek plays were originally—a curious going on to the stage and describing what took place before the scene, but the drop curtain made it possible to present act after act, scene after scene. The Indian plays themselves are very like some Greek plays. I hope to publish shortly a small pamphlet on the analogies between Hindu writers and certain Greek poets and dramatists.

But this is not the only Greek contribution. The whole Indian idea of sculpture was to a certain extent transformed by the Greeks. Sculpture according to Indian ideas did not depend on actual representation of facts. It sought the symbol. If you look at Natarajan, you do not look at that figure with four arms—deformed, as some of our Western critics said—it is only fifty years since a change in outlook came about. These six-, eight- and four-armed figures were symbols of universality

and infinitude, of plenitude of power, of reaching out. The whole idea of Indian sculpture, as is made clear in the great dramatic sculptures, was that art was not to enhance the human form, but the symbol underlying it, the striving which was man's contribution to the world effort. The same thing might be said of Krishna playing on the flute, and of various other basic ideals of Indian sculpture.

But with Greek influence there came a new idea, the production of a perfect human form, as conceived in the world below and outlined for the purpose of one's reaching by contemplation of a perfect body to the spiritual body—the doctrine found in Plato and in the writings of the Neo-Platonists, that the sight of a form of immaculate beauty, whether of man, woman or beast, had such an ennobling, purifying and completely searching power that it stirred the soul and made it conform to the harmony of the universe. That was a different idea, reflected later on in Mahayana Buddhism in sculptures made for arousing the sentiment of beauty and compassion which they embodied. These later developments were undoubtedly due to the Greek influence which was complementary to the Hindu ideal of sculpture.

The Greek influence is found not only in dramaturgy and sculpture but also in philosophy. There is no doubt that some of the later philosophical developments of our people owe a great deal to Greek thought,

as Greek thought owes a great deal to *Upanishadic* thought. Pythagoras himself studied this and started the Pythagorean doctrine of the transmigration of souls. That doctrine was current coin in Greek philosophy, and indeed, although instituted by the Greek philosophers, became part of the web of European thought, and in course of time was incorporated into the Bible.

Just as in the early development of Greek philosophy, India played a great part, similarly it played a very great part in the mysteries of the Dionysian and the various Orphic rites that were among the chief characteristics of later Greek philosophy. These bear such remarkable consonances with our Tantric philosophy and Tantric practices, that there must have been some kind of contact between the two correlations of thought.

When we come to the influence of Buddhism on China, and that of China on India, there is no doubt. In the ancestral rites there are records which show that Chinese pottery and silk-making had a very ancient and deep influence on Indian art. It seems very likely that the very doctrine of Ahimsa which the Chinese philosophers preached at the same time as the Buddhists, or earlier, has played a great part in the doctrine in India.

All these things show a very remarkable contact. Our intellectual fabric today is shot through with European ideals and European modes of life and of expression. That I am

talking to you in English is proof of that. However much I may be ashamed of it, or should be ashamed of it, I could not possibly essay to talk to you as I have this evening on India except in a non-Indian language.

There is much more to it than merely the desire for convenience, for sanitary appliances, for drawing-rooms, and European dress. I am not referring to the externals of civilisation but rather thinking of the spirit of the West. There is no doubt that during the last three or four centuries in Europe and in the countries which derive their culture from Europe, a new development of humanity has taken place. Whereas the Indian thinker, the Chinese thinker, the ancient thinker generally, was content to reflect upon himself and within himself, and to derive his ideas with logical sequence from those which came from intuition, from reflection, from inspiration, modern Europe has perfected a technique which was present, though in a comparatively ancient form, in India. We have heard of the surgical operations performed in the past, and some of the excavations make it clear that, in operations on the eye, instruments were used about 4,000 to 5,000 years ago that are like those used in hospitals to-day.

There is, however, no gainsaying that after a tremendous development—in which the Arabs bore their part and the Persians theirs—a development in astronomy, in mathe-

matics, in algebra and in geometry, there was a kind of lull in India's relation to the rest of the world. It may be due to the destiny which was imposed upon us, partly because of our political insurrections, partly as the result of invasions and partly perhaps as a logical reaction to our own intellectual make-up. But the Islamic period saw some change in this respect. The Islamic civilisation profoundly influenced the Indian in the matter of architecture, music, banking and of a new composite language which was originally the patter of the army camp but has become the *lingua franca* of India and bids fair to be the national language.

Moghul painting, literature, etc., are results of the interaction of Arabic and Indian culture, but so far as Europe has been concerned, there has been no steady osmosis—the result of complete inhospitality on both sides. They conquered us, but they were not conquered by us. No phenomena parallel to the Greek and Roman took place as a result of the French, Dutch and English invasions. They kept their soldiers and their cultures outside, separate. Such poems as were written were reminiscent of European poetry; similarly the paintings, however meritorious, were second-rate imitations of the European masters, and it required strenuous efforts to minimise the assimilation of European art and ideals, and to bring into existence a few exemplars of Indian art. But in other respects, during 150 years of

foreign rule, we have not produced, except in the case of Rabindranath Tagore, any great or original work. Not only in literature but also in painting, in sculpture, in architecture, we have copied, copied, until we have lost the habit of original thought and culture.

And the consequences? Indians did not take steps to inculcate, to establish and to standardise that habit of scientific speculation, of experimentation. They did not produce lecturers on a large scale, research institutions on a large scale, with the result that we have to take steps today to emulate the West in its direct approach to Nature whether in the region of applied science or in that of mechanical invention and development. We have deliberately to bring into existence, to copy at first and then, out of the copy made, to evolve originality. We have to get into that spirit of positive science, what might be called quest and enquiry by direct observation, direct contact with the facts and phenomena of the universe. So shall we be able to establish our culture as a whole, integrally, and be fit to be one of the supreme cultures of the world.

There are many other directions in which we have to cull lessons from the world. Take our literature—in religious literature, Tamil and Sanskrit are perhaps the oldest in the world, but the big, the realistic

description of the universe, whether in novels, romances, or books of descriptive history or biography, that whole view of what might be called objective international knowledge, is a sealed book to us, and these are processes in which the West has done very formative, creative, eternal work. Shakespeare and Balzac and Voltaire and the great Russian novelists, the humanitarian writers of the West, these are works which we need, but we cannot continue to be reading them second-hand in translation. We have to create a new literature of objectivity and description, of history and experimentation. That is a region in which we can be borrowers, wise borrowers, before we become lenders.

My wish has been to indicate that, just as India has done a great deal to bring about unity, assimilation of cultures, there are many directions in which the influence of the world at large can impinge upon us, and we shall be short-sighted if we do not take advantage of these currents that blow in from outside. The world is maintained by currents of air, by ocean currents. The clear thought and noble dreams in any culture translated into literature or painting, sculpture or architecture, these are universal in character. If we are to become part of the world at large, India can play its part and play it most effectively by being both a lender and a borrower.

# THE SOCIALISM OF JOHN RUSKIN AND WILLIAM MORRIS

[ In our July 1947 issue we published "The Christian Socialism of Maurice and Kingsley" by **Guy Kendall**. Here he writes of two idealists whose Socialism was rooted in their love of their fellow-men. Both began with Man—the brother—and what he was and was capable of, not what he possessed or could pounce upon. Buddha and Jesus were also Socialists, and they too held man's life and his happiness as more important than such dicta of economics as mass production or public wealth. If Mr. Kendall found such colossal ignorance among the Forces during the war, about the writings of these two great Socialists, what shall we say of Indian youths who loudly prate about Russian Communism, etc., but who are equally unfamiliar with Ruskin's *Unto This Last* and Morris's *News from Nowhere*. In the India now emerging some type of Socialism must naturally arise. If its leaders are wise enough to learn from the mistakes of Russia and Britain and the U.S.A. and build upon the moral principles of Gandhiji, who himself was greatly influenced by *Unto This Last*, they will not only make India great and prosperous but also serve the world.—ED. ]

Though the names of Ruskin and Morris are not often mentioned by social reformers today, it was in the prophetic utterances of these two pioneers that the founders of the British Labour Party found a potent inspiration. If today both leaders and the rank and file of the party are less interested in those sources than were the original pioneers of the type of Keir Hardie, it is perhaps because they are naturally more absorbed in the practical problems of a transition period than by such questions as the relation of art to life. Though their approach to socialism differed in many respects, Ruskin and Morris had this in common—that their motives were those of the artist—or rather of men to whom Art was the chief concern in life. Both of them looked pri-

marily to the Europe of the Middle Ages as their spiritual home, and both professed socialistic sympathies late in their careers and with surprising suddenness. Modern industrial development had, they held, not only enslaved the workman to an inhuman drudgery, but had killed all joy in work and with it the beauty of the product in the houses they lived in and the ordinary articles of common use. Mankind had gained a whole world of cheapness and lost its own soul.

Morris, who was somewhat younger than Ruskin, had reached the age of fifty and most of his solid work in literature and art had been done, before he became an active socialist in the sense of engaging himself in propaganda, which mainly meant speaking at street-corner

gatherings—a task which he never relished but undertook from a sense of duty. It probably shortened his life. He had no liking for the nationalization of industry, but regarded it as the only available means of putting an end to the subordination of the worker to the capitalist. So long as private profit was the main motive of industry he saw no hope of the reunion of art with labour which he considered the only end worth striving for. He went so far as to assert that even art ought to be sacrificed if it could be enjoyed only by the few and not by the many.

Popular art has no chance of a healthy life, or, indeed, of a life at all, till we are on the way to fill up this terrible gulf between riches and poverty. Doubtless many things will go to filling it up, and if art must be one of those things, let it go. What business have we with art at all unless all can share it?

It is perhaps not surprising that Morris was not at home in either the Social Democratic Federation or the Socialist League which was a break-away from the older organization. He knew clearly what was his ultimate object, but could not concern himself much with the political means towards attaining it, nor was he hopeful of succeeding through the ordinary parliamentary machinery. "My aim, therefore," he wrote, "being to spread discontent among all classes, I feel myself bound to join any organization whose object seemed to me really to further this aim: nor in doing so should I be

much troubled by consideration of who the leaders of such an organization might be, always supposing that one believes them genuine in their support of certain principles." If *News From Nowhere* is to be taken for a guide, he believed that the coming of the new era would be effected by revolutionary means.

As it is described under the semblance of a dream of the future, by a member of the New Order about a hundred years later, the change took place by means of a bloody clash of the Marxian kind between the possessors and the dispossessed. First there was a general strike. Then the middle classes organized themselves in a body known as "The Friends of Order." Finally there was civil war. How it ended we are not distinctly told. But "The Change" takes place in a way which reminds us of H. G. Wells's novel, *In the Days of the Comet*. In other words, it takes place by a sort of miracle. "The spirit of the new days," we are told, "was to be delight in the life of the world." The civil war had resulted in the destruction (conveniently) of much industrial wealth. Then Art or, as he calls it—wisely perhaps to avoid the suggestions of a general dilettantism—"work-pleasure"—"sprung up almost spontaneously, it seems, from a kind of instinct among people, no longer driven desperately to painful and terrible overwork, to do the best they could with the work in hand—to make it excellent of its kind.... A craving for beauty seem-

ed to awake in men's minds."

Morris had toiled at his Marx. In his own words, "I put some conscience into trying to learn the economic side of Socialism, and even tackled Marx, though I suffered agonies of confusion of the brain over reading the economics of that work." But there is a distinct likeness to the doctrine of Marxism in the idea that when the people have obtained control, government will eventually fade away; for in *News from Nowhere* the only governmental functions left are those that we associate with rural district councils—the question whether a new bridge should be built, and the like. He was probably influenced, too, both by More's *Utopia* and Bellamy's *Looking Backward*; more by the former, for the mechanical organization of a State army of industry, such as is pictured in the American work, had no attraction for him. He wrote:—

I neither believe in State Socialism as desirable in itself nor indeed as a complete scheme do I think it possible. . . . The success of Mr. Bellamy's book, deadly dull as it is, is a straw to show which way the wind blows. . . . It is high time that the principles of socialism should be put forth by those of us who are complete socialists—or let us call them communists.

He is right in his amendment; for the polity of *News from Nowhere* is completely communist. There is no money, and the products for daily use are simply given away. How it would be known what to produce

and how much is not indicated. But after all it is a dream. The moral of it all is summed up in his phrase: "The reward of labour is life." For good work the reward is creation, "The wages that God gets." This statement exactly corresponds with Ruskin's famous definition of wealth in *Unto This Last*:—

There is no wealth but life. Life, including all its powers of love, of joy, of admiration. That country is the richest which nourishes the greatest number of noble and happy human beings; that man is richest who, having perfected the functions of his own life to the utmost, has also the widest helpful influence, both personal, and by means of his possessions, over the lives of others.

In fact the correspondence is so close that Morris, writing thirty years later, must have had the passage in mind, though he nowhere acknowledged the debt.

Ruskin, approaching the social problem as a critic, and Morris as a craftsman, thus came to the same conclusion on fundamental principles. There is this difference between them, that Morris was not interested in economics as a science (or pseudo-science, as Ruskin regarded it, at least as pursued by its leading professors), whereas Ruskin thought it vital to be able to give a more or less detailed reply to the accepted systems of economics of which that of Ricardo was the most typical.

*Unto This Last* came out, or rather began to come out, for the author

of the four essays spoke of them as "introductory statements" when published in book form, in *The Cornhill Magazine*, then under the editorship of Thackeray, in 1860. But, for all the good-will on the part of the editor, the series had to be cut short in view of the tremendous outcry and protest on the part of its readers. It is usually stated that it was the socialism of the author that was thus reprobated, and it is true that there was an underlying current of socialism throughout, so far as that means the substitution of a system of social justice for the automatic operations of the market. But it is in the preface to the lectures, as they subsequently appeared in book form, that the formal socialism of Ruskin's practical projects appeared, which to us do not seem very formidable.

He proposed that the Government should provide throughout the country, first, training-schools whose objects should be moral, hygienic, and vocational. (The relations of these to existing schools was not defined.) Secondly, model factories and workshops "for the production and sale of every necessary of life and for the exercise of every useful art." But these were not to interfere in any way with private enterprise—rather to serve as a stimulant to it by showing what really good work was like. All unemployed persons should be admitted to the Government's training-schools, a due wage being provided. Lastly "comfort and home

should be provided for the old and destitute." It is remarkable that the last two suggestions are becoming universally adopted as essential parts of any competent social service.

But there was a good deal up and down the four chapters to worry the orthodox man of business. For instance, the incompetent or less skilled workmen are to be paid as much as the best if they are employed at all. In other words, there is to be a living wage and no sweated labour. "Unto this last as unto thee." Buying in the cheapest market and selling in the dearest is no sound principle. What made your market cheap or dear? he pertinently asks. He incidentally involved himself in the mediæval chimera of the "just price," regarded as inhering objectively in the product. "The worth of the work may not be easily known; but it *has* a worth, just as fixed and real as the specific gravity of a substance." What share in the national income is any particular man's due, apart from the demand for his product? It is not difficult to say what is *not* his due, such as monopoly prices or such as have been heightened by cornering or destruction of produce. But further than that it is impossible to proceed with any exactitude; and the existence of an objective worth is of little economic assistance if it can never be ascertained.

He tells us boldly that "the best work never was and never will be done for money at all"; and there again posterity is beginning to

believe him right. Even in "repetitive processes" it was not primarily the monetary reward that carried the workers of this country through their great war effort, but the value they set on liberty. His most repeated slogan perhaps, after the definition of wealth set out above, is: "Government and co-operation are in all things the Laws of Life; Anarchy and competition the Laws of Death."—Yes, if you mean "cut-throat competition" and not friendly rivalry such as is to be found between factory and factory in the U. S. S. R. No one condemns the rivalries of sport as being based on "the Law of Death."

It is sometimes claimed that Ruskin was mostly wrong in his art criticism which the contemporary world applauded, and right in his economics which that world condemned. Certainly some of his criticisms of the orthodox economists were acute. For the Ricardians subtly suggested that what *is* done by the most successful capitalists is what *ought* to be done. It is significant that it has become customary since his time to omit the epithet "political" from the title "political economy." We speak rather of "economics." For, as Ruskin pointed out, *political economy means the husbanding the common resources for the good of the polis or community. It is the art of the good housewife on a large scale.* Economics can tell us, if we act in such and such a way in the production and distribution of goods, and the organization of

services, exactly what is likely to happen. What is desirable—what course *ought* to be pursued in view of those facts—is a political or ethical question which lies beyond the range of economics.

The present writer, in speaking about "The Meaning of Wealth," and kindred subjects, to the Forces during the war, found only one man who had read *News from Nowhere* and none who had read *Unto This Last*. Yet in the days to come this aspect of human welfare is bound to trouble us. Let us put it in this way. If the average man's life is divided into the traditional eight hours' work, eight hours' play, eight hours' sleep, the "play" to include mealtimes, how much of it is really worth the living, unless the work is rewarding in itself? Now, there are those who say that with the better organization of machinery in production each man's job will be a skilled one—the care and direction of a machine—which is worth while for its own sake. Others rather look to the shortness of hours, which atomic energy and the like will bring, to allow of a much wider leisure in which it will be possible for men or women to devote themselves to art and the things which exercise human skill delightfully. Hand-made furniture and ware would then be produced as a side-line and a hobby, and either used by the producer or given away. Science, music, literature and mechanics would largely occupy the leisure of a truly educated people. Morris, and for the most

part Ruskin, were for definitely putting back the clock and returning to the civilization of the Middle Ages, purged of course of its feudal oppression, its insanitariness, and its armed pugnacity. It is notoriously difficult ever to put the clock back. But the person who recently asked of the "Anvil," or religious Brains-Trust, on the B.B.C. whether the conveyor belt is consistent with Christianity certainly required an answer; and the answer might well be negative; for the said device is typically destructive of vitality.

Possibly Morris the poet may have the last word:—

And what wealth then shall be left us  
 When none shall gather gold  
 To buy his friend in the market,  
 And pinch and pine the sold?  
 Nay, what but the lovely city,  
 And the little house on the hill,  
 And the wastes and the woodland beauty,  
 And the happy fields we till;  
 And the homes of ancient stories,  
 And the tombs of the mighty dead;  
 And the wise men seeking out marvels,  
 And the poet's teeming head;  
 And the painter's hand of wonder;  
 And the marvellous fiddle-bow,  
 And the banded choirs of music:  
 All those that do and know.

GUY KENDALL

## LASTING PEACE

A striking "Plea for Reconciliation and Lasting Peace," which emerged from a conference of nineteen distinguished scholars, called by the Institute of Near Eastern and Arabic Studies in the U.S.A. to review the possibility of peace in Palestine, is published in the September *United Nations World*.

The points made by the signers, who are among the most prominent scholars in America in their respective fields, have a wider reference in space and time than to the troubled Palestine of the present day. The proofs which they offer of the kinship of the Arabs and the Jews, their shared ideals and culture and their essential community of interest apply no less to other countries in the case of which group is ranged against group, not perhaps in open hostility today but clinging to the sense of separateness that but awaits the spark to flare forth into open conflict.

The plea for peace and reconciliation reads in part:—

Nationalistic fervour can create and release immense constructive energies, awaken the finest traditions, consolidate a community in loyalty and mutual service; but exaggerated nationalism can also lead to cultural and political disintegration.

What the signers of the plea aver of nationalism is no less true of separative creedal and linguistic groupings. Whatever fanaticism writes upon the banner that its right hand holds aloft, its left hand brandishes ever the same torch of potential devastation. Especially valuable in this document is the recognition of the truth, as applicable to any group as to the parties to the unhappy conflict in Palestine:—

Nothing can hurt the Jews as much, in the long run, as a restriction of their creative potentialities to the supposed interests of their own people, excluding others.

## KASHMIR SAIIVISM

[ **Shri K. Guru Dutt, B.A., M.C.S.**, Secretary, Mysore Constituent Assembly, lectured illuminatingly at the Indian Institute of Culture, Basavangudi, Bangalore, on October 7th on a not sufficiently widely known facet of Indian philosophical thought. We are publishing his valuable lecture in three successive issues.—ED. ]

### II

When the Jnāna or Prakasa or perception side of it is emphasised, it is called Siva, when the Vimarśa or activity or reflection side of it is dominant it is called Śakti. Together they form a single entity named differently according to function. Other names for this highest reality are Anuttara, a term redolent with Buddhistic associations and literally signifying that which has no beyond and also Caitanya and Citi. The chief characteristic of Śakti is Svātantrya or freedom of activity. This aspect is so crucial for this system that it has frequently been designated Svātantryavāda, in contradistinction to the Vijnānavāda of the Buddhist idealists, the Māyāvāda or Vivartavāda of the Advaita Vedāntins and the Pariṇāmavāda of the realists. Svātantryavāda claims to resolve in itself the contradiction of realism and idealism and likes to describe itself as realistic idealism, a phrase which connotes the fusion in this system of various apparently opposed trends of speculation.

Svātantrya or Śakti is itself three-fold in experience, composed as it is of Will (*Ichā*), Knowledge (*Jnāna*) and Activity (*Kriyā*) śaktis, another

of those fundamental triads which go to justify the designation of Trika. This happy blending of several trends of thought is a feature regarding which Abhinava himself has said that if fundamental dualism is dropped out of Āgamik realism, if Māyā which is deemed a mere principle of illusion by the Advaita Vedāntins should be interpreted as Śakti, and if the two Vijnānas of the Buddhas were to be explained in terms of Ātman and Īśvara, we would have the essence of the Trika teaching.

Like all Indian Darśanas the Trika is a scheme of categories or Tattvas. The term Tattva is difficult to translate, for it is not identical with "category" which has an entirely objective significance and corresponds in our terminology to *Grāhya*. But Tattva in its higher reaches includes the conception of subject also or *Grāhaka*. It has been well said in the Āgama that ordinary knowledge is indissolubly bound up with the concepts of *Grāhya* and *Grāhaka*, object and subject as distinct, but the perception of the Yogis is centred in the common ground or *Sambandha* between these

two. It should not be imagined that this is some extraordinary region of experience available, if at all, only to a few adepts.

But that is not the Trika conception, according to which these levels are accessible at all times and even in the waking condition to all human beings who are capable of reflection or discrimination. They are, however, not realised as they are not capable of being distinguished, and are thus ignored and lost sight of. The aim of spiritual discipline (Sādhanā) according to the Trika is to achieve this recognition or *Pratyabhijnā*. Such a thing cannot be done from outside—even the Guru can only point the direction, as it were with his finger—Diksha. But the seeker alone can identify the essence within himself. Here no external help whatever is possible. The most familiar illustration given in the books is that of a pupil asking the teacher to show him his own (the pupil's) eyes. At best the teacher can hand a mirror to the pupil and ask him to look into it himself. Incidentally it may be mentioned here that this example of the mirror and the reflected image, the *Darṣaṇa-pratibimba Nyāya*, plays as great a rôle in this system as the illustration of the rope imagined to be a snake—the *Rajjusarpa Nyāya*—plays in the Māyāvāda Vedānta.

Like the orthodox Advaita Vedānta, the Trika adopts the groundwork of the twenty-four Sāṃkhya categories or Tattvas of which the essence is the dichotomy of Purusha and Prakriti. It is the latter which

evolves into the descending series of objective Tattvas: first Buddhi, Ahamkara and Manas, the three jointly constituting the inner organ or Antahkarana, then the ten external organs, five relating to perception or sense—*Jñānendriyas*, and five relating to activity—*Karmendriyas*, the five *Mahābhūtas* or gross cosmic elements and the five *Tanmātras* or subtle elements—*Śabda*, *Sparśa*, *Rūpa*, *Rasa* and *Gandha*, which form the link between the *Bhūtas* and the *Indriyas*. All these are *Jaḍa* or inert, objective categories which merge in the principal one, Pradhāna or Prakriti, which is the seed of objective manifestation, sharply contrasted with which stands Purusha who is pure intelligence and eternally distinct from Prakriti. The highest realisation according to the Sāṃkhya is to perceive the distinction between Prakriti and Purusha. This constitutes release or freedom and is termed *Kaivalya* or isolation of the Purusha. It has to be stressed that the stage of Purusha is not a mere speculative rest-house in the path of the discursive intellect but a level of actual attainment through the Sāṃkhyan discrimination or the Yoga discipline. This fundamental dualism is, however, far from satisfying to many who demand some reasonable solution of two main problems left over: the multiplicity of Purushas who may be deemed atoms of sentience, or *Cidanus* as the Trika calls them, and why and how inert Prakriti functions in the interest of the Purusha.

The Vedānta and the Trika start where the Sāṃkhya leaves off. Most of the Vedāntic polemics, e.g., Śāṅkara's commentary on the *Brahma Sūtras*, are concerned with trying to prove that there is no such entity as Pradhāna, and that the essential reality is One and Intelligent. The perception of the phenomenal world is attributed to a principle of illusion known as Māyā, which is neither real nor unreal and about which one cannot speak consistently (*Anirvacanīya*). The process is known as superimposition or *Adhyasa*. Between *Vyavahāra* and *Paramārtha*, there is no gradation but a single leap of experience. Above Puruṣa there is only Brahman with Māyā in between. If somehow the veil of Māyā is lifted, the world of phenomena disappears and the world of essence shines in all its glory. This is the only reality—*Paramārtha*, as compared with which the entire phenomenal world—*Vyavahāra*—is unreal. We have, therefore, the famous Vedāntic formula: *Brahmaiva satyam, jaganmithyā*. The apparent order and evolution in ordinary experience is not substantial (*Pariṇāma*) but illusory (*Vivarta*). In the process of realisation, only Jñāna or knowledge counts, Karma being not merely futile but even the principal obstacle in the way. Such is the Vedāntic doctrine as simplified—perhaps oversimplified, as some might object.

The Trika approach is somewhat different. For the Trika, the distinction between reality and unreality

is only relative. In their own way, the image reflected in the mirror or the snake imagined in the rope has each its grade of reality and performs its respective function; they are all designated as *Ābhāsas*, a term which has given the name *Ābhāsvāda* as an alternative to this system, which rejects the *Vivartavāda* contention of the Neo-Vedānta that the world is originally a false appearance due to error. The Trika holds that *Ābhāsa* is real in the same sense in which an image which has no existence apart from the medium of its manifestation is real. Its existence is bound up with the existence of the medium. The world is thus real and as the expression of the *Svātantrya*—free-will—of the Supreme Lord is spiritual in essence like the Lord Himself.

The main distinction now becomes clear when we see that the *Vivartavāda* while admitting pure *Caitanya* as the highest category denies its *Svātantrya*. In the Trika, experience at all levels is *Ābhāsa* or manifestation, but the manifestation is not a creation out of nothing but the focusing of attention, as it were, on an already existent thing. The ultimate reality already contains within it all the *Ābhāsas*: All that *is*. In other words, all that can be said to exist in any way and with regard to which the use of any kind of language is possible, be it the subject, the object or the means of knowledge or the knowledge itself, is *Ābhāsa*. But *Ābhāsa* is transitory. The Trika accepts the stand-point of mo-

mentariness—*Kṣhanikavāda*—for the Bauddhas and does not make permanence—*Nityatva*—a criterion of reality as the Vedāntins do. This latter, the Trika says, gives to time—*Kāla*—a substantiality which strengthens the potency of illusion. It is not, therefore, *Nityatva* but *Svātantrya* which becomes the criterion of *Sattā* or existentiality in the Trika. By this standard, every *Ābhāsa* is real as being a manifestation of power or *Sphurattā*. All other definitions of reality are relative and conventional.

For the Trika, the sphere of all experience is one's own nature—*Svabhāva*. This is the realm of *Adhyātman*. Like the *Gītā* it equates *Svabhāva* with *Adhyātman*: *Svabhāvo'dhyātmamucyate*. The concept of *Māyā*, too, has its place in the Trika scheme of *Tattvas*, where it is a kind of watershed or dividing-line. Here the *Tattva* called *Māyā*, whose functions of delusion—*Moha* or *Aviveka*—correspond to those in the *Advaita Vedānta*, becomes the universally limiting principle—*Kancuka*—or sheath, and occupies an intermediate position. It operates in a fivefold manner—each mode being a subordinate *Kancuka* or sheath—and is reckoned as a *Tattva*. These are, in order—*Kalā*—limited doership, or restriction in respect of authorship or efficacy. It is *Kin-citkartritva* as opposed to the *Sarva-kartritva* of the Lord. This is the origin and root of the other four *Kancukas*—*Vidyā*, *Rāga*, *Niyatī*, and *Kāla*.

*Vidyā*, otherwise called *Aśuddha Vidyā* in order to distinguish it from the higher *Tattva* or *Śuddha Vidyā* which we shall have occasion to mention later, is the limitation in respect of knowledge and is the basis of that everyday knowledge on which all *Vyavahāra* rests. *Rāga* means inclination or limitation in respect of desire. It is the power behind all choice, when an individual prefers something to the exclusion of all else. *Niyatī* is the power which restricts or limits the causal efficacy of everything. It is because of this that "fire only burns and the sesame sprout comes out of the sesame seed only." Last comes *Kāla* or the ordinary conception of time or temporal succession. These five *Kancukas* with *Māyā* as the sixth dominate *Purusha*, the 25th and last *Tattva* of the *Sāṃkhya* as adopted in the Trika.

Thus, we have in all, so far, 31 *Tattvas*. All together these pertain to the lower or impure path or *Aśuddha-adhva*, that which is below *Māyā*. The Self as identifying itself with these is called *Māyāpramātā* or *Paśu* or *Takala*, i.e., under the influence of *Kāla*. He is afflicted by ignorance which in this system is technically termed *Mala*, and is threefold: *Ānava*, *Kārma* and *Māyīya*. *Ānava* is the primary *Mala* on which depend the other two. It is that which transforms the soul into an *Aṇu* (atom), a small, limited and hence individual entity. It is the principle of individuation. *Kārmamala* is in essence what is

known as Karma in ordinary parlance, which enchains the soul by good and evil action. *Māyiyamala* is that which is responsible for the bodily form. According to the Trika, the realisation of Purusha, *i.e.*, *Kaivalya*, confers freedom only from *Māyiyamala*, *i.e.*, that which is incidental to the possession of a body. The other two remain. They are shed only when *Māyā* is transcended.

Thus we come to that last lap in the "pilgrim's progress," which is above *Māyā* and is called the *Śuddha-adhva*. Here the cognizer has shed both *Kārma* and *Āṇava Mala*. He is no longer a *Paśu*, but the Master or *Pati*. He realises his own freedom or power—*Svātantrya*, by stages: first *Śuddhavidya*, next *Īśvara*, then *Sadāsiva*, and lastly *Śakti* and *Śiva*. All together, we have the well-known scheme of the 36 Tattvas of the Trika. Above all and not counting as a Tattva is Para Śiva who transcends both *Sāmānya* and *Viśeṣa*. In regard to these Tattvas it has to be borne in mind that they are planes and not individuals. Each plane is a level of the cognizer, or subject, *Pramātā* or *Grāhaka*, corresponding to which there is an appropriate *Grāhya* or that which is cognized. At all these levels, however, it is the whole universe of experience—*Viśva* itself—that is cognised.

These levels will now be briefly described, beginning at the top. The Universal (*Sāmānya*) *Caitanya*, common to all aspects, pure and limited, is called *Śiva*, holding within

itself all the *Viśesas*. The appearance of Śiva as *Aham*, the "I" principle, is called *Śakti*, its essence being the self-presentative character—*Aham-bhāsana*. Then it dichotomises itself into an "I," *Aham*, and a "this," *Idam*. The *Idam* is not yet fully differentiated. According to the relative predominance of either of these two constituents we have the three grades—*Sadāsiva* in which *Aham* is dominant and *Idam* subordinate, *Īśvara* in which *Idam* is dominant and *Aham* secondary, and lastly *Śuddhavidyā* in which *Aham* and *Idam* are in balanced equilibrium, *Sāmānādhikarānya*, between the two principles. The respective cognizers, *Pramātās* or *Grāhakas* are—*Mantra* for the *Śuddhavidyā* stage, *Mantreśvara* for the *Īśvara* stage and *Mantramahēśvara* for the *Sadāsiva* stage.

This apparently confusing multiplicity of selves will soon be seen to be not a defect but the merit of the system. Even at the risk of further complicating the matter, it has to be added here, for the sake of completeness, that the scheme posits two other sets of cognizers between *Māyūpramātā* (*Sakala*) and *Mantra*. These are not under the sway of *Kalā*, the effective aspect of *Māyā*, and are hence called *Akala*. They are of two types: *Vijnānākala* and *Pralayākala*. In the latter the potency of revival of ignorance exists, as in the case of a sleeping person who, when he wakes up, automatically resumes all the obligations of waking life. The former,

however, is not in danger of reverting to the original state.

The positing of seven *Pramātās* is so distinctive a feature of this system that it would be well worth while to examine the matter at some length, even though it may look like a digression. That the Self which is ultimately one appears as many is one of the commonplaces of Upanishadic imagery. There is thus the famous allegory of two birds of glorious plumage on the same tree, one eating the sweet and bitter berries, while the other higher up looks on with lordly unconcern. These have been explained by commentators to stand for Jīva and Īśvara, which are polarizations of one and the same Self. The *Gītā* too speaks of two selves befriending or antagonising each other, and how the higher can lift up the lower—*Uddhared ātmanā' tmānam*.

It also distinguishes between *Kshetra* and *Kshetrajna*, of which the former is the lower plane of the Self. This is brought out explicitly by Manu who calls the animated *Kshetra* by the name *Bhūtāt mā*, the self identified with the body which carries out the bidding of the *Kshetrajna*. This twofold classification would roughly correspond to the *Pramātās* of the *Śuddha-adhva* grouped together on the one hand—*Purushottama*, and the *Māyāpramātā*—*Purusha*—on the other. Then again in the Upanishads there is the crucial distinction between the states of waking, dreaming and deep sleep, and the self associated with each: *Vaiśvānara*,

*Taijasa* and *Prājna*. Transcending these three and forming their support and substratum, there is a fourth or Turiya.

Comparable to this is the exposition in the Taittiriya of the five Koshas, Annamaya, etc., each of which can easily be associated with the appropriate Abhimānī self. These classifications are not like the inert categories of physical science which have to be reconciled with each other. But each set furnishes, as it were, its own symbolism for grappling with the complex experience of life, and its justification is the resulting simplification which takes the seeker one more step nearer the goal. It is in this light that the seven cognizers of the Trika have to be appraised. In a sense they are hypothetical, but they yield results (*Siddhi*) in the practical experience (*Sādhanā*) of those to whose *Samskāras* they prove congenial. The number seven, too, has its peculiar appeal and reminds one of the seven higher Lokas corresponding to the seven Vedic *Vyāhritis*, the seven seers, Saptarishis, of the Veda and Purāna, the sevenfold stream (of consciousness?) *Saptasindhu*, which is identified with Sarasvatī, the goddess of learning, the seven little Mothers (*Saptamātrika*) who are her derivatives, the seven stages or levels of Yogic attainment (*Saptadhā prānta bhūmi prajñā*) referred to by Patanjali, as well in the *Yoga Vaiśiṣṭha* and other authoritative works on Yoga.

## SRI PURANDARA DASA

[This study by **Dr. R. Naga Raja Sarma** of a great Indian composer of four centuries ago brings out not only the rare genius of Purandara but, sadly, the lack of appreciation of it in sections where rival local artists are favoured. There can be no rivalry between works of genuine art, and to allow sectional loyalties or political prejudices to bias æsthetic judgments is to make those judgments valueless. Beauty, like Truth and Goodness, stands above the man-made barriers of Province as of creed, of nationality, of language and of race. Its votaries should seek to do the same.]

Indian music and its ideational background, its subtleties and its theories, are largely a closed book to Westerners. "The Birth of Melodies: An Indian View," which Shri O. C. Gangoly contributed to our January 1937 issue, lifted a corner of the veil.—ED.]

A type of uncritically partisan judgment believes that all the available musical genius of India has been monopolised by the so-called Trinity of South India, Tyagaraja, Muthuswamy Dikshitar and Syama Sastry. The fact is that about *three* clear centuries before the advent of the Trinity, Sri Purandara Dasa had not merely perfected thousands of musical patterns and evolved the thrilling technique of Karnatic Music, but had preached in a striking and successful manner the message of the Vedanta to the millions not familiar with Sanskrit, through the medium of Kannada. He had set it to exquisite music the compelling appeal of which moves the hearts of millions towards devotion to the Supreme. On this year's Purandara Dasa Day, the 29th of January 1949 (corresponding to *Pushya-Krisana-amavasya*—the new moon of the month of Pushya, the date on which the saint and singer

died, I desire to place before the readers of THE ARYAN PATH certain salient features and characteristics of his unique contribution to Karnatic Music and to the propagation of the message of Vedanta championed by Madhvacharya (Anandatirtha) to whose school of philosophy Purandara owed allegiance.

Historically documented details regarding Purandara's life and activities are lacking, though glowing accounts written in Kannada by religious-minded admirers are available. It is a characteristic of the Indian genius that master craftsmen like Purandara did not care to gather Boswells round them for the purpose of recording the details relating to their life and achievements. In three pieces composed by his disciples, two by Vijayavithala Dasa and one by Jagannatha Vitthala Dasa, certain details in barest outline are furnished. ("*Gurupurandara Dasa re,*" "*Dasaraya,*" and "*Adigalige-*

*vandipe.*” Purandara was the son of a Brahmin named Varada Naik. His name was Krishnappa Naik. His birthplace was an obscure village known as Purandaragada in the vicinity of Pandharpur, Poona District. The dates 1491-1564 A.D. may, I think, be accepted as fairly well-established. His father was a petty dealer in silverware and miscellaneous jewellery. Into that family business he was duly inducted and he plied his trade. He was a contemporary of the celebrated Vyasaraaja, the spiritual preceptor of Krishnadevaraya and the guardian saint of the Vijayanagar Empire. From Vyasaraaja, Purandara obtained spiritual initiation, perhaps in 1525 A. D.

It is believed that Narada himself appeared on Earth as Purandara to fulfil a divinely-ordained mission. The mission related to direction of genuine aspirants along the path of truth, devotion and spirituality. Another account has it that Narada once went to the abode of the Lord and danced before Him in spiritual ecstasy. Pressed to ask a boon, Narada demanded that the Lord should reciprocate his own spiritual devotion and approach and dance before him. The Lord assured Narada that the boon would be granted when in the age of Kali Narada would take incarnation on Earth as Purandara, and that in Purandara’s daily worship, the Lord would appear and dance before him.

Purandara gradually developed into a great miser. The Lord then

thought that Purandara’s conversion must no longer be delayed. He appeared before Purandara in the disguise of a Brahmin beggar wanting money for the performance of the sacred-thread ceremony of his son. He was mercilessly driven out. Purandara’s wife encountering the same Brahmin gave away her diamond nose-screw. The mischievous Brahmin offered the identical jewel to Purandara for sale, giving him the shock of his life. Having locked the Brahmin mendicant in his shop, he ran home and challenged his wife to produce her nose-screw, which she could not do. The devoted wife, not caring to live once the suspicions of her husband had been aroused, prepared a cup of poison, but when she stirred the deadly drink she found in it the nose-screw, which she handed to Purandara.

That was the moment of Purandara’s spiritual conversion. His sophisticated professional eyes were blinded by the superphysical brilliance of the jewel, the value of which could not be determined by human standards and computation. Bewildered, he ran to the shop in which the Brahmin had been locked. The mysterious mendicant had disappeared. Light dawned on him. The Brahmin mendicant was the Lord Himself.

Purandara after this incident underwent a radical psychological and spiritual transformation. He gave away all his belongings, discarded the narrow confines of home and family, and with his devoted wife he

left his home a free man and entered the wide world to teach, preach and practise the message of Theism by singing the glory of the Lord—Sri Vitthala of Pandharpur. He is believed to have celebrated his spiritual conversion fittingly by acknowledging that his wife had been instrumental in showing him the Godward way and effectively weaning him from Mammon. His first musical composition was a tribute to his wife:—

All is well that ends well. Everything happens only for the best... I was thinking it beneath me to wear a garland of sacred Tulasi round my neck and to wander through the streets proclaiming the Glory and Majesty of the Lord and singing His hallowed names. . . She made me worship the Lord with a garland of Tulasi.

Purandara's life has been filmed. Countless are the supernatural incidents traditionally connected with his mundane career. I do not propose to record them here. Instead, let me describe what have been admitted by the musical aristocracy to be the prominent features of the musical genius of Purandara. Quantitatively viewed, Purandara's creative compositional output has been staggering. He is reputed to have composed 475,000 pieces according to the evidence contained in a piece by his disciple Vijayavithala. Hundreds of these have been printed, at Belgaum, Udipi and elsewhere, in Kannada and Devanagari characters. Qualitatively, just as in the holy Triveni a charming confluence of

three streams is witnessed, so are witnessed in the music of Purandara a happy and harmonious combination of the streams of Pure Karnatic, Hindusthani and Maharashtra Music. Such a combination has created a characteristic charm of its own not found in the works of other artists.

Indian classical music is of two types, *Marga* and *Desi*. The former is a pure type traditionally transmitted from time immemorial and prevalent in the heavenly regions in its pristine purity. The latter is moulded in places territorially and geographically separated and has a distinctive local colouring. Purandara brought about a happy and harmonious synthesis between the two in his creations. Each piece was patterned by Purandara into a unit, three elements entering into its constitution—the *Pallavi*, the *Anu-Pallavi*, and the *Charanas*; and *Kritis* and *Kirtanas* were given permanent local habitations and names.

Purandara was also responsible for the adoption in practice of the division of the different *Ragas* into *Sattvic*, *Rajasic*, and *Tamasic*, so that each was made the appropriate vehicle of corresponding religious emotions and spiritual wayfaring, the diverse moods and reactions of the human mind to characteristic psychological situations.

The Upanishads refer to the constitution of the cosmos on the basis of a quintuple admixture. (*Pancheekarana*). In like manner it is said that Purandara had been respon-

sible for the isolation and identification of eighty-four *Ragas* (*Kalyani*, *Varali*, *Thodi*, *Bhairavi*, *Saveri*, etc.) each of which should be considered as a genus admitting within its fold five or, to be mathematically strict, four species.

The musical genius of Purandara was so extensive that he left no pattern and no tune unexplored and unemployed. Thus, his compositions range over the following distinctive musical types: *Kritis*, *Kirtanas*, *Padas*, *Lavanis*, *Kandapadya*, *Ugabhoga* (also *Umabhoga*), *Budabudika*, and so forth. *Misragati*, *Ratimela* and some other rare and even recedite musical models have also been used by him. Many of Purandara's pieces are admirably suited both for rendering as independent melodies, and for accompanying dance-movements. (*Bharata-natya* and *Abhinaya*.)

In the control of time-measures, Purandara stood supreme. Managing, with perfect ease and grace, the *slow* (*Vilambita*), the *medium* (*Madhya*) and the *quick* (*Durita*) movements, he has composed hundreds of pieces illustrative of each. Emphasising the essentials of correct and perfect music, Purandara assigns pre-eminence to keeping time. It is interesting to note that Purandara was responsible for a category of composition absolutely original and *sui generis*. It is the pattern known as *Suladi* (perhaps a contraction of *Sulabha-hadi*, i.e., the easy way, which is sung to a graded and sliding succession of different *Talas* (Time-

measures). The *Suladi* type exemplifies *Talamalika* (a garland of *Talas*) on the analogy of *Ragamalika* (a garland of tunes.)

From this necessarily brief account of the salient characteristics of the musical genius of Purandara, it will be apparent that in an orderly and disciplined systematisation of contemporary trends and material of music, Purandara stands supreme, unequalled by any master artist before or after him.

Academicians and theorists have claimed that Purandara was ignorant of the scheme of seventy-two *Melakarta-Ragas* (basic tunes from which others have been derived) but in a biographical piece it is definitely and unequivocally stated that Purandara was acquainted with it (*Svaravetti-Raga-moovattaruneradarinda...*, i.e., tunes computed as twice thirty-six.)

One or two more fascinating features, however, cannot be ignored. Some of his pieces have been composed in such an adjustable technique as would easily permit of one and the same song being sung in different *Ragas*. For instance, the piece justly celebrated for proclaiming a simple spiritual remedy for all ills, to wit, devotionally contemplating and singing the holy names of the Lord, can be sung in twenty-four different *Ragas* corresponding to the hours of the day. It is noteworthy that traditional classical music of first-rate technique had always insisted on singing only such

tunes as are adjusted to the time of the day.

Notwithstanding popular protests, the fact remains that many of Tyagaraja's compositions are imitations of those of Purandara. Tyagaraja's "*Vidamoosayave...*" is patterned after Purandara's "*Nachike-pada-beda...*" His "*Eppudu-kripa...*" in tunal and musical mode is an imitation of Purandara's "*Yenu-nanittu-mecchuvano...*" And again, Tyagaraja's "*Nanupalimpa...*" has been modelled on Purandara's "*Bide-ninnayya-pada...*"

The tunes and the language of Purandara are unsurpassable in their direct psychological appeal to diverse personalities, attracting irresistibly children, the young, the adult, and the old alike. Every mood, passion and emotion, ranging from the ridiculous to the spiritual sublime have been portrayed by Purandara with uncanny sympathy and insight.

Children are usually mischievous. The worried mother affectionately addressing her truant child exclaims — "What shall I do? Why did the darkness of night disappear? Why did the day dawn?" The child is Lord Krishna. The mother is Yasoda. For, the dawn means a day of endless mischief. "The charming women of Gokula" the mother exclaims, "bring all sorts of complaints against you. They also blame me for being the mother of such a mischievous boy." Appropriately this piece is rendered in *Udaya-raga* that is to be sung at early dawn.

The plaintive mood soon disap-

pears. "Show me your hands," says the mother affectionately; "I shall fill them with sweet butter." Divine are the hands. The piece goes on recounting the incidents in the life of Lord Krishna. These divine hands were once stretched towards a poor Brahmin for a few grains of boiled and beaten rice (the story of Kuchela). These hands again lifted a huge mountain and converted it into an umbrella for devoted folk threatened by torrential rains (the story of Govardhana). The tune is uncertain. Some manuscripts mention *Sankarabharana*. It is sung differently in different parts of Karnataka with plenty of local colour. Children enjoy the two pieces immensely.

Sometimes, Purandara's compositions have developed into riddles and conundrums. Again, lapsing into highly serious mood, Purandara reminds old and young alike that messengers from the Angel with the dark draught might visit them any moment and that every minute must be spent under the strictest spiritual self-censorship. Particularly are strong persons counselled not to use their strength to victimise the weak.

Making a powerful appeal to the imagination of the masses and the intellectual aristocracy alike, Purandara has proclaimed his metaphysical message in mellifluous music which has been the envy and despair of other craftsmen. Vyasaraaja, his preceptor, was a follower of the philosophy of Sri Madavacharya (Anandatirtha). Naturally, there-

fore, Purandara gave a popular exposition of the philosophy of pure Theism taught by Madhava in Kannada, the language of the people amidst whom his lot had been cast.

Purandara's theism is grounded on belief in the supremacy of the Lord, Sri Mahavishnu (Narayana, Vitthala, etc.) who alone is the saviour of the finite selves. All the other deities of the Hindu pantheon stand behind Vishnu. The doctrine of Karma has found striking expression in many pieces. Purandara counsels striking a daily balance-sheet of the good and evil deeds done, and that the mind should be thoroughly purified. Kindness and love for all, social service, a spiritual outlook based on realisation that all are children of the same Creator are repeatedly advocated by Purandara who explains that this life and all the possessions it might bring should be considered as a sacred trust. The worship of the Lord in images, in life, in his creatures, in service and in sacrifice is the highest worship which would liberate aspirants from the ills of transmigratory existence. God's existence cannot be proved by logic and reason. By faith alone can mankind be saved.

Thousands of pieces by Purandara are luckily available in print and other thousands are in manuscript. Only the barest outline has been sketched to show that Purandara has not been eclipsed by the musical trinity of South India but, on the contrary, is the monarch of music and metaphysics. Professional artists at present are not conversant with even a dozen pieces of Purandara, thanks to the films, the general deterioration of standards in music, the objectionable habit of playing to the gallery, and above all the lack of the spirit of pure research.

When one contemplates the subtleties and the vast number of the pieces composed by Purandara, such a humble tribute for this year's Purandara Day is a small affair. But Purandara's services to music, to metaphysical mysticism, to mankind in general and to the Kannada language in particular are inestimable. Only genuine scholars who have acquired full mastery over the doctrines of Indian Philosophy, the complicated technique of music, and the Kannada language will be able to expound the significance of Purandara's chiselled and polished pieces, every one of which is a charming and self-contained harmony.

R. NAGA RAJA SARMA

# RIGHTS—AND RESPONSIBILITIES

## AN INTERVIEW WITH SHRIMATI HANSA MEHTA

[ Our readers will be interested in the constructive views on human rights and other subjects which one of India's ablest, most public-spirited and best known daughters, **Shrimati Hansa Mehta**, a member of the United Nations Human Rights Commission, expressed at Baroda in mid-December to a member of our staff who interviewed her for our pages.—ED. ]

As soon as I heard that Shrimati Hansa Mehta was back in India from attending the Commonwealth Parliamentary Conference at London, as a member of the Indian delegation, I wrote her at the Editor's suggestion, requesting an interview at Baroda, where her husband, Dr. Jivraj Mehta, is Prime Minister. Before my note could reach her, however, she was off to the Constituent Assembly for the important session at which were being considered the recommendations of the Fundamental Rights Committee on which she had served. I had a friendly note from New Delhi and an invitation to tea the day after her return.

As the clock struck five a red-liveried chaprassi ushered me into the reception room in the Dewan Sahib's spreading white mansion which, for all its size, achieves a homelike atmosphere. He was back in a moment to show the way to the smaller drawing-room where I found Mrs. Mehta, a quiet person of middle age, medium height and pleasant manner, in a dark-blue-bordered sari of white *khaddar*. Perhaps her most outstanding characteristic for even

the casual observer is a quiet steadiness, a poise that would make her noticeable in any company.

I asked her first about her many trips abroad of which the very first had set the purposeful pattern for those that had followed it. In 1923, still in the student-age group herself, she had spent about eight months in America, visiting most of the leading colleges for women to get ideas to bring back for the promotion of women's education in India and especially in Baroda, where her father, the late Sir Manubhai Mehta, was then Dewan. As the wife of the present Dewan, who was Gandhiji's physician and who has been a fearless champion of freedom and democracy, she had come home to the very house where she had spent her girlhood years.

The next year, 1924, was the year of her marriage and of her first meeting with Gandhiji. She had joined the freedom struggle in 1930. Her husband too has a long and honourable prison record. Her own non-violent political activities, organising and participating in the picketing of cloth and liquor-shops, etc., had cost her three prison terms, ranging from

six weeks to five months in 1940, during the last of which she translated *Hamlet* into Gujarati ( a translation, by the way, which has been highly praised, though it is as a writer of juvenile literature in Gujarati and in English that she is best known in the literary world ).

In 1946 Mrs. Mehta had been named as a member of the " Nuclear " Status of Women Commission, a temporary sub-commission of the Status of Women Commission appointed by the Economic and Social Council of the United Nations. Since then, the Human Rights Commission of the United Nations, of which she is the only woman member besides its Chairman, Mrs. Franklin Roosevelt, had accounted for three of her trips abroad, to America in 1947, to Geneva at the end of that year, again to America recently, the American sessions giving her incidentally the welcome opportunity of seeing her son and daughter, both studying in the United States.

There was, she said, talk of another meeting of that Commission early in 1949, for its work was only partly finished with the drawing up of the Draft Declaration of Human Rights. That had been recently approved by the United Nations Assembly with six significant abstentions—Russia and her satellite countries and the Union of South Africa—whose silence proclaimed their lack of sympathy with ideals to implement which would involve a radical change of policy.

The Declaration of Human Rights,

she explained, was not at all concerned with relations between countries; it was the formulation of the principles which should govern the relation between the individual and the State. It stated a moral obligation which it remained to supplement with a Covenant legally binding upon the signatory nations. Most nations had favoured the Declaration but not all even of the democracies were displaying alacrity in connection with the drawing up of the Covenant. Opinions differed, even in the Commission itself, as to whether the application of the Covenant's provisions should be left to the courts of the signing nations. Mrs. Mehta was one of those who felt that there must be an international machinery of enforcement, an international court and an international police force capable of enforcing its decrees. One foresees that all may not be smooth sailing at future meetings of the Human Rights Commission !

" How would you summarise the rights of man as a human being ? " I asked her.

" The first right, " she answered after a moment's pause, " is the right to live, which has been violated all over the world. All other rights grow from this. If a man has the right to live, he must live well. He must have food and shelter and personal liberty. All the social, economic and political rights come from that right to live as a human being, as a person in relation to others. That implies equality. "

And equality she considers most intimately related to human brotherhood.

“ But there are obvious inequalities between human beings ? ”

“ Inequalities there are,” she conceded, “ but there must not be legal inequalities. One human being cannot be favoured by the law over another human being without injustice. There has to be equality of rights and of opportunities. Whether people take the opportunities or not, whether or not they are fit to take them, they must have equal opportunities.”

I asked her how nearly the short definition of human rights which had been formulated by Madame H. P. Blavatsky in 1889 was in agreement with the United Nations' Declaration of Human Rights. Madame Blavatsky had written in her *Key to Theosophy* that what was due to humanity at large was “ Full recognition of equal rights and privileges for all, and without distinction of race, colour, social position, or birth.” And, she had added, such due is not given “ when there is the slightest invasion of another's right—be that other a man or a nation; when there is any failure to show him the same justice, kindness, consideration or mercy which we desire for ourselves.”

“ It more or less embodies the Declaration in short,” Mrs. Mehta said. “ We have also said the same thing.”

I inquired how the abuse of rights once they were given was to be

prevented, citing the obviously just right of workers to unite which had been followed sometimes by threats of strikes in essential services, interference with which might endanger human lives.

“ We have said that none of these rights is an absolute right. They must be limited by the rights of others. I cannot abuse or slander another person; that would be abusing my right to speak.” The Governments, she said, would have to be firm in putting down abuses of rights.

What fundamental civil rights have been written into the new Indian Constitution ? ”

“ Freedom of speech and of assembly, freedom of movement—all the recognised freedoms,” she replied. “ Full equality without any distinctions of creed, colour, race or sex, equal opportunities for all.” The Constituent Assembly had adopted all the recommendations of the Fundamental Rights Committee.

I asked her if she thought there was a better chance for these provisions to be implemented in India than in other countries where democratic principles had been accepted in theory but denied in practice.

She did think so. For one thing, she said, the ground had been more or less prepared here; otherwise people would oppose these fundamental rights. For another, the rights affirmed had been made justiceable. So there was a better chance; a person whose right had

been violated could have redress from the Courts.

“Isn't India's inheritance also a help?”

“If we speak of India's inheritance, people may say that untouchability is part of it. And untouchability must go! Now the treating of any person as untouchable will be a criminal offence.”

“What do you think,” I asked, “is at the root of the tendency to abuse rights?”

“Human nature,” she said with her gentle laugh.

“Would you say human selfishness?”

“Selfishness, yes, but also non-understanding. I think it is really because a man doesn't understand what his own rights are that he is not able to respect the rights of others. Ignorance as well as thoughtlessness plays its part.”

She thought that the present spirit of lawlessness was a passing phase. “The sudden liberty has gone to their heads; they think they are free to do anything they like. It comes from ignorance of what their duties are. We talk of rights. We have to realise that we have duties also. In India we always have emphasised Dharma rather than rights. But rights and duties go together. There should be no emphasis on one or the other.”

“How can India give that ideal of Dharma to the world?”

“India has to set an example. Take untouchability. We have put it in the law, but it is the people who

have to conquer it. If we can do that we can set an example to the United States, for instance, with its race problem. There are those in that country who do not believe in that discrimination.”

“But isn't a united India necessary for India to speak with a firm voice?”

“It is the most essential thing today,” she said with great earnestness. “At the present moment we do not want to encourage fissiparous tendencies.”

“What part do you think the influence of Gandhiji's life and teachings will play in the assuring of human rights in practice?” I inquired.

“Our implementing them will be due to Gandhiji's teachings. That was what I meant when I said that the ground here had been prepared. He always believed in equality irrespective of sex or creed or colour. His influence will always be there. It will strengthen as time goes on because people will gradually understand his teachings. Today they are not able to see exactly what Gandhiji has been aiming at.”

We were finishing our talk cozily over our cups of tea when the genial Curator of the State Museum, Dr. Hermann Goetz, was announced. He proffered at once his request that Mrs. Mehta preside at the early opening of an art exhibition. I had the opportunity to see from the conversation that followed not only how much at home she was in that field too but also the deliberateness

so characteristic of her. She quietly consented to preside, but only after she had poured out tea for the newly arrived guest and after several minutes' chat.

Our talk had ranged rather widely without there being time to touch on all the movements for the amelioration of conditions to which Mrs. Mehta has given freely of her time and energy, e.g., the co-operative movement and the women's move-

ment, with both of which she has for years been prominently associated.

I asked her one last question, reverting to our earlier discussion: "You would say that India has a definite contribution to make to the realisation of human brotherhood?"

She answered with conviction: "A great contribution, to brotherhood—and peace."

## FAILURE OF TECHNOLOGY

The thirty-third of the "Human Affairs Pamphlets" issued by the Henry Regnery Company, Hinsdale, Illinois, is *The Price of Progress*, by F. G. Juenger, made up of selections from his forthcoming book, *The Failure of Technology: Perfection Without Purpose*. Completed though that still timely book was in pre-war Germany, it is an arsenal of cogent arguments for those who oppose the industrialisation of India.

He denies that technical progress creates riches: "The human situation characteristic of our machine world is poverty." Technology, he charges, produces instead an ever-growing consumption, a more and more ruthless exploitation of resources. Not only, he writes, does the progressive mechanisation of life grind the individual more and more into the mass; an advanced stage of technology is accompanied by mechanical theories of the nature of man, a kind of thinking that has lost respect for freedom. Mechanisation, moreover, enforces organisation, an ever-expanding bureaucracy.

This pamphlet is of value for another reason, for the pertinent distinction which it draws between leisure and idleness. "Leisure and free activity," Mr. Juenger writes, "are conditions in no way connected with the machine."

A man who is relieved of work is not thereby capable of leisure; a man who gains time does not thereby gain the capacity to spend this time in free activity. For leisure is not a mere doing-nothing. . . . Leisure, to be fruitful, presupposes a spiritual and mental life from which it draws its meaning and its worth. An *otium sine dignitate* "leisure without dignity" is hollow, empty loafing. . . . the many, when they have gained time, only kill it.

There is a tendency, in India as elsewhere, for this distinction between idleness and leisure to be overlooked, not only by the working classes but also by the politicians who hold out the hope of shorter hours as an unquestioned good. Exploitation must certainly be curbed, but it is the wrong attitude to work that makes it burdensome. Work done with the right attitude offers no less straight an avenue of spiritual advance than leisure fruitfully employed.

# NEW BOOKS AND OLD

## TOWARDS INTEGRATION

### A NOTE ON THE WORK OF HUGH I'ANSON FAUSSET

[ This deeply understanding appreciation of the spirit and the achievement of one of our most valued contributors by his fellow-poet and fellow-critic **Miss Dallas Kenmare** will be of special interest and value to many of our readers. His passion for wholeness, for freedom, for reconciliation between the East's and the West's outwardly different ways of looking at life, are of the essence of religion in the true sense, as they are basic to meaningful and fruitful living.—ED. ]

The problem of the modern world is pre-eminently a problem of integration, and it is significant that the form of mental disease most popular at the present time—"popular" because diseases are very much a matter of fashion—is schizophrenia, the splitting, or disintegrating, of the personality. In an article, Mr. Melville Channing-Pearce drew an interesting parallel between this significant splitting of the self and the splitting of the atom. As he pointed out,

the psychical is the correlative of the physical event and it is only within the orbit of a universal order and correspondence that they can be perceived in their true perspective.

Increasingly among enlightened thinkers the realisation is growing that salvation cannot come through mass movements, that the ideal of democracy has to all intents and purposes proved impracticable, and that the root of any and every problem lies in the individual, in the soul of man, which must undergo a revolutionary change if mankind is to survive.

Among contemporary writers, no one, not even Nicolas Berdyaev, has been so insistent, so patiently persistent

in his warnings, so undeviating in his proffered solutions, so certain of the deep fundamental necessities, as Mr. Hugh I'Anson Fausset. His work, for the last twenty-seven years, has been one long variation on the theme expounded explicitly in his autobiography, *A Modern Prelude*, which appeared in 1933, and in which he says plainly:—

My purpose in writing this book was to throw some new light upon the neurosis from which the modern world is suffering,

for, as he had already affirmed in an earlier work, *The Proving of Psyche*, humanity was suffering pre-eminently from the disease of dualism, and until unity of being has been achieved in the individual, there can be no hope of world unity. The relation between the macrocosm of the world and the microcosm of man is indivisible, and it is the inability to realise this which lies at the root of failure. Faith in politics, science and economics as a means to human betterment has proved itself without foundation, and this, allied to a growing mistrust of religion and spiritual values (aggravated by the Christian Church's equivocal at-

titude to war,) is responsible for the grim disasters which have latterly engulfed the world. The events at Hiroshima and Nagasaki in August 1945 were only the logical culmination of an age of Godlessness and consequent brutality, an age which has come to trust not the heart, certainly not the soul—now discounted altogether except as a happy hunting-ground for the psycho-analyst—but the brain; not the works of God, the miracles of the natural world, but the Machine; not the truths revealed in poetry and great literature but the facts exposed by science. These facts are certainly in themselves miraculous enough, but this is not the aspect that impresses itself on the modern mind, which has lost, among much else, all sense of wonder, and has developed instead a love of sensationalism, fostered of course by the cinema and the wireless. Actually, the world has become much too wonderful as a result of the discoveries of science, until every marvel is accepted as a matter of course. In the modern world, there is little or no reverence, little or no holiness, therefore no wholeness—for the word “holy” derives from “whole.” Mankind has become a house divided against itself, serving a variety of bad masters, all under one Satanic master, who creates all the elements which have become so familiar in the last thirty years of this century particularly: discord, disharmony and pre-eminently disunity, first in the individual, then in the vast world of men.

Mr. Fausset is of the generation who were disillusioned and disintegrated by what is now referred to as the First World War (as if a civilisation were proud of the number of its wars, and

eager for more). In the preface to *The Proving of Psyche* he quotes Mr. Herbert Read's description of the generation of young men who, though they may have escaped its shells, were destroyed by the war. And Mr. Fausset recognised then, nearly twenty years ago, the need for a recovery of faith in life, which he described as “so urgent a need that without it the pulse fails and disintegration sets in.” In this book he says:—

I have made a plea for a creative as distinct from a merely critical individualism, because I am convinced that the central problem for the modern individual as for the modern world, is to bring his thought into a true and fertile relation with his life, and his life into a similar relation with his thought. Critical denial has gone so far in our generation that the need for reintegration is urgent.

Those of the younger generation, who believe that their insistence on the importance of the individual, their personalist and individualist movements, are new, would do well to turn to Mr. Fausset's writings of the 1920's; those, too, who look upon the realisation of the necessity for reintegration as a discovery of the last ten to fifteen years. The voice that sounds in all these books, even in the literary studies, is as deeply prophetic in its way as the revered voice of Berdyaev, as penetrating in its diagnosis of man's disease as C. G. Jung's. But Berdyaev is purely a philosopher and a theologian, Jung a psychologist, whereas the philosophy, the metaphysics, the profound psychology and the deep religious beliefs of Hugh I'Anson Fausset are all concealed in literary writings: criticism, studies of great poets, an autobiography of an unusual kind and two novels, in which the same note is unmistakable. “Salvation,” for individuals as for the

world, he insists, lies only in a total unification of being, wherein heart and mind, soul and spirit, and the inner and outer life are in harmony. In the modern world of harsh necessity, this is often tragically hard to achieve, but it is the most vital of all processes: the deepest issues of personal life are at stake. Ultimately the outer life must become the true expression of the impulses of the soul, otherwise there is fatal discord and tension. But to achieve this demands what is a quite relentless sincerity of purpose, honesty, and searching self-discipline. Mr. Fausset's studies of great poets and writers—*e.g.*, Donne, Wordsworth, Tennyson, Coleridge, Tolstoy—are all experiments in the realm of "personology," and an attempt to explore metaphysical and religious truths through the lives and work of creative artists of genius.

Unity, harmony, integration, are the key-words to Mr. Fausset's philosophy. In *A Modern Prelude* he writes:—

Every task, every meeting, every glance, even, or gesture, should in fact be regarded as a test of our singleness of being. And so far as we fail to meet the challenge of life, whether embodied in a person, in nature, or a work of art, with understanding, we fall short of a true identity. There is imperfect reciprocity between the life within us and without. But the more whole we become, the narrower will grow the division between the two, until at last we shall perceive that in reality there is no outward life, no alien men and women, no hostile world, because all, in their essence, are part of ourselves.

This is the quintessence of unity, and of a profound religious faith. "We are members one of another," and every man is directly responsible, whether he recognise it or not, for the well-being or affliction of his neighbour. The purpose of this book is to

record a struggle towards true self-knowledge and the creative life, which every man in his heart wishes to live, but of which few today understand the conditions,

because only by this method may the world-neurosis of which Mr. Fausset is so hauntingly conscious be cured.

The book falls into two parts, and is an absorbing record of how, in his own words, he "suffered life" (Part I) and "suffered thought" (Part II). With such a remorselessly active thinker, the latter is to a greater degree than usual inextricably interwoven with the former. He is essentially a poet, and believed at the beginning of his life as a writer that poetry was his destiny, and the writing of it the sufficient reason of his being, but, although his early poetry is predominantly lyrical and shows in the main little trace of the powerful metaphysical bent which began to manifest at quite an early age, he is the type of thinker in whom ideas raise storms in the mind as surely as in the lyric poets feelings raise storms in the heart: in other words, a passionate thinker. But he soon abandoned poetry, since, he said,

I realised that it was useless for me to try to write poetry until I had found my true self and achieved some degree at least of inward integrity.

It would be healthier for the state of poetry if more poets were aware of this necessity, instead of spreading the infection of their own neuroses and thus working out their salvation at the expense of their public, in the way that has been so popular during the last twenty years.

In the 1920's, book followed book in rapid succession, and this at a time when, as Mr. Fausset relates in *A Modern Prelude*, he was reviewing "upwards of three to four hundred

books a year." He was, as the critics of the time were quick to recognise, a young writer of outstanding brilliance and originality. His book output prior to the publication of *A Modern Prelude* in 1933 consisted of *Keats: A Study in Development*; *Studies in Idealism*; *Tennyson: A Modern Portrait*; *John Donne: A Study in Discord*; *Samuel Taylor Coleridge*; *Tolstoy: The Inner Drama*; *William Cowper* and *The Proving of Psyche*, in addition to four books of verse, published between 1920 and 1924. In the same year as *A Modern Prelude*, his noteworthy study of Wordsworth, *The Lost Leader*, appeared, perhaps the most successful and certainly the best-known of his literary studies.

Then, after a considerable break, came the fine study of Whitman (1942) and two novels, *Between the Tides* (1943) and, in 1945, *The Last Days*. It was a surprise, and to many readers may have been a disappointment, to find so eminent a literary critic turning from the heights of literature to what are certainly by comparison the "lowlands" of the novel-form, yet it cannot be denied that as a medium for the dissemination of ideas the novel is pre-eminent, and, as would be expected, in both his novels Mr. Fausset introduces the same perennially important themes. Martin Weyman in *Between the Tides* is a writer and a mystic, and the book is rich in the deep wisdom that everyone familiar with Mr. Fausset's work has come to expect. It is a book only a poet could have written, though there is in it nothing attenuated or precious: the pace is swift, the action exciting, the characterisation clear and penetrating. In *The Last Days* there is some unforget-

table Nature-writing, and the emotional scenes are treated with an unfailingly tender and sympathetic touch.

The difficult balance between heart and head has not been achieved at the expense of the heart, which is one of the chief reasons why Hugh I'Anson Fausset is a writer of such importance at a time when in the world of action the assaults on the human heart have been, and are, unprecedented, and the rights of the individual almost destroyed in sweeping mass movements of incredible harshness and cruelty; while, in the world of thought, aggressive cerebral activity has almost ousted the lovely and unostentatious movements of the inner life of heart and soul. The writer of genuine courage and fortitude today is the man, or woman, who remains true to the source whence all creative work flows, not the writer who succumbs to the temptation of propaganda-writing and poisoned political thinking.

From the foregoing it logically follows that Mr. Fausset has remained blessedly aloof from the arena of politics. Indeed, he is too much of a realist, too penetrating a thinker, to be deceived by the specious doctrines which persuade the lesser writer that his rôle during a critical period of history lies in descending to the market-place and fighting with the weapons provided for the masses by the political leaders. Hugh I'Anson Fausset is concerned not at all to justify the ways of man to God, as so many writers and religious leaders at the present time are, but instead to suggest to man that only by adjusting his ways and living in harmony with the eternal laws can he find peace in himself and so ensure peace in the world. He is not only a

true prophet, but a true "physician," not of souls only, but actually on all the planes of man's being. In *A Modern Prelude*, for example, he examines and weighs in the balance the doctrines of, among others, D. H. Lawrence, J. Middleton Murry and John Cowper Powys, and his diagnosis of the modern sex tangle and the profound misconceptions of the meaning of love, is penetrating and health-giving. Always there is the stress on the need for wholeness, without which no true freedom between the sexes is possible. And "disinterested love," depending on this wholeness and freedom, is the only true love.

In his latest book, *Poets and Pundits*, published at the beginning of 1947, Mr. Fausset's deep concern with true religion and the reconciliation of the thought of East and West is reaffirmed, especially in the section entitled "The Realm of Spirit" which includes essays on "Tagore," "*The Dream of Ravan*," "Thoughts on the Dhammapada" and "The Quest of the True Act," all of which go far towards clearing up many of the points of Eastern doctrine on which the West is still by no means

clear. "The Quest of the True Act" is a superb clarification of the Eastern doctrine of "non-action," so hard to define and so difficult for the Western mind to understand. The West stands pre-eminently for action, the East for stillness, and to what a pass the passion for action has brought civilisation the present state of Europe tragically testifies.

The message pervading and irradiating all Hugh I'Anson Fausset's work is the message of true liberation so desperately needed by the modern world. In his own words:—

He who is spiritually whole creates his own life from moment to moment. . . He moves a free man within the circle of necessity which he gladly accepts. He co-operates with his circumstances as the artist with his medium. . . The circumstances of his outer life, the society into which he is born or the men and women among whom he moves may, indeed, be of a kind that resist and even bitterly resent the freedom to which he invites them. But they cannot curtail or destroy the freedom which he has realised in himself, though they fling his body into prison or hang it on a cross.

Only this understanding of freedom can lead man into the way of peace.

DALLAS KENMARE

*The Hieroglyphic Monad*. By Dr. JOHN DEE; translated and with a commentary by J. W. HAMILTON-JONES. (John M. Watkins, London. 76 pp. 1947. 10s. 6d.)

We are grateful to translator and publisher alike for this first and excellent English version of Dee's *The Monad, Hieroglyphically, Mathematically, Magically, Cabbalistically and Analogically Explained*, as the title of the second edition, published at Frankfort in 1591, reads.

It consists primarily of an analysis of the alchemical symbol of Mercury—with certain differences from the conventional form—which is the planetary symbol with the addition of the Aries symbol at the foot of the cross.

That the symbols of the planets are composed of the circle, the crescent and the cross is common knowledge, but the alchemical implications to be derived from this fact have received but scant attention from most writers on this subject. It is true that the

Solar and Lunar elements in the metals attributed to the planets have been commented upon, and that the cross has been said to indicate corrosion. Dee, however, represents the cross as signifying the four elements, but it is interesting to note that he does not use the Greek cross with four equal arms, to which these are usually referred, but divides the vertical line in the proportions of one to three, traversed by a horizontal line equal to the vertical and bisected at the point of junction.

Dee also distinguishes between the three Mercuries known to and spoken of by the leading writers on this subject, though obscurely; but it cannot be said that our author is, at first sight,

much more illuminating.

There has always been some speculation as to whether Dee may have been a member of the Rosicrucian Fraternity. This has mostly been based on a MS. in the British Museum, attributed to him and entitled *The Rosicrucian Secrets*. This has usually been described, though I think wrongly, as a forgery, but it is certainly clear that Dee was not the author. There is, however, a good case for supposing that he was a member, if not of the Fraternity R. C., at least of some other occult body with similar teachings, and in the present work there are indications of certain knowledge which would support the Rosicrucian hypothesis.

E. J. LANGFORD GARSTIN

*Synthetic Research in Ophthalmology. An Attempt at Unification of Allopathy, Homeopathy and Nature Cure.* By DR. R. S. AGARWAL. (Dr. Agarwal's Eye Institute, Delhi. 12 pages. 30th June 1948)

This small pamphlet was written by Dr. Agarwal at the request of the Minister for Health of the Central Provinces. Its object is to "integrate all the known systems of treatment, namely Allopathy, Ayurveda, Homeopathy and Bates' Nature Cure System" as far as these refer to Ophthalmology.

It seems to the ordinary individual logical that in the care of the human body all available help should be used, and that no one system should isolate itself from other systems. But this calls for a breadth of tolerance almost unknown today.

That India, in her Minister for

Health, should be so fortunate as to find someone who is free from prejudice and who would, therefore, cull from all sources in the search for health and the cure of disease, is a very hopeful sign.

Dr. Agarwal calls attention to the benefits of each system and also to the limitations. He ends his very concise but illuminating paper by suggesting that though it may not be possible at the moment to "change the curriculum of the Allopathic institutions," the Government could provide for post-graduate studies in the other systems. We hope the day is not far distant when, in any case in India, the best of all systems will be incorporated into one system, while the dross is discarded. Prejudice is bad when it deals with ordinary life; when it deals with life and death, blindness or sight, it is a crime.

E. B.

*The Gate of Horn.* By G. R. LEVY. (Faber and Faber, Ltd., London. 349 pp. 42s.)

History is the marking of events upon the curve of progress, and future trends may be indicated by reference to the past and the present. Yesterday the caveman lived in his murky hole in the rocks, fashioned rude weapons from stone and to satisfy his soul scrawled rough paintings of animals and other objects for those who followed him to discover. Modern man has vanquished darkness by artificial lighting and has added years to his normal span of life. He flies in the air and travels under the oceans and has made it possible to talk to his fellows across the world. He looks upon himself as Superman.

But in every age man has counted himself as far above those he has succeeded. In spite of progress in the arts of living is man today really at the apex of the curve? At any moment the atom bomb may wipe a country from the face of the earth. Atomic Power, the modern Frankenstein, shadows the whole civilised world. Will there be a future? Or will the earth as we know it today crumble under the impact of atom bombs and disintegrate in a cloud of radioactive dust, finally to dissolve into mist? These are some of the questions which come to mind while reading a new and fascinating book.

The hope of the author of *The Gate of Horn*, based on study of the past generations of man from the very dawn of human life, lies, in her own words, in "the survival and lasting significance, through eras of unimaginable change, of a body of coherent ideas,"

which had their source at the beginning of human institutions and upon whose foundations our own religious, artistic and social developments have proceeded.

Prior to the last war the author was engaged on archæological work in Iraq, Brittany, Malta and the Pyrenees. As research progressed it appeared to her abundantly clear that the ceremonial customs and religious cults throughout the early centuries had influenced European thought and culture.

The story Miss Levy unfolds with clarity of thought and pen is dramatic. The spark of the divine in Man which she depicts struggling to express itself, first in crude paintings on cave walls, and in roughly modelled utensils, gradually develops in greater and greater skill and may, she believes, still give us hope for the future.

For the reader who has little time or opportunity to study archæology this book will open up a new conception of human life. What Miss Levy has presented with great patience and ability, are facts, not mere surmise. The art, the sculpture, the temples and the hundreds of objects shown in the illustrations are proof of man's development. If we are not disposed to agree with all the author's interpretations we cannot deny the existence of the discoveries.

As yet we are not even midway on the curve of progress. We still set our thoughts to destruction rather than construction, little removed from the shambling caveman waiting to drop a rock on his neighbour's head. *The Gate of Horn* provides us with some hope of further advance. This is a great and notable work.

A. M. Low

*Eyes: Their Use and Abuse: How to Improve Defective Vision.* By ETHEL BESWICK. (The C. W. Daniel Co., Ltd., Ashingdon, Rochford, Essex. 1948. 44 pp. 3s. 6d.)

This small book, an application to the field of ophthalmology of the increasingly popular theory of healing by natural means, is full of practical hints, drawn largely from the Bates system of eye treatment, which the author has practised professionally for some twenty years. Not the least part of its charm lies in the writer's philosophical background, which gleams through now and again, always unobtrusive and illuminating. For example, the idea that the eyes are parts of a threefold instrument, the third part being the brain, of which and the mind, the controller or the consciousness is the user. "We

read with the mind and not with the eyes." The idea that nerve strain should be got rid of instead of one's taking to glasses and retaining it; the relation of the mental attitude to life, as well as of attention, to sight; these are some of the eminently sane and sound suggestions with which descriptions of the treatment are interspersed. A natural diet is favoured, but without fanaticism. Passivity is warned against. The necessity is stressed of getting at the cause of eye defects, as well as of other bodily difficulties.

Nothing ever just happens; what comes about is always an effect, for which there must be a cause.

This is a book which all can read with interest and pleasure; and those who need them can profit by its hints.

E. M. H.

*al Fakhri: On the Systems of Government and the Moslem Dynasties, composed by Muhammad Son of 'Ali, Son of Tabataba, known as the Rapid Talker, May God have mercy on him.* Translated by C. E. J. WHITTING. (Luzac and Co., Ltd., London. 326 pp. 1947. 12s. 6d., paper; 15s., cloth)

This book consists of two parts, the first concerning statecraft and government, the second dealing with the Muslim governments, this part being derived from Ibn al-Athīr's *Kāmil*. It is well-known to students of Arabic literature and an English translation is welcome.

The author, known as Ibn al-Ṭiqṭaqā, who lived in the thirteenth century, has an attractive style of writing and some of his observations are shrewd. He commends study and reading to rulers. "Books are companions who

do not deceive, nor tire, nor blame you when you deal hardly with them, nor reveal your secret." Among the duties of rulers he includes restraining the stronger from oppressing the weaker, giving the lowly his rights against the powerful, answering any who cries for help and holding the scales of justice equal between the most distant and the nearest, the lowliest and the mightiest. A Prime Minister, he says, is intermediate between the king and his subjects and his character should contain qualities like those of the king and also of the subjects. He should be competent and firm, hospitable and fond of entertaining, kind, forbearing, dignified and effective in speech.

The king, he holds, above all, should be in constant communion with God and he gives a prayer of his own composition for use by the king:—

O God, I surrender to Thee my strength and power and take refuge in Thy strength and Thy power. I magnify Thee, for that Thou gavest me being from naught, exalted me over many people—and made me vice-regent over Thy earth. O God, take me by the hand in straits: reveal to me the aspects of truth, help me to do Thy will, and protect me from error. Shelter me with Thy wing on every side, Most Merciful of the merciful.

The absence of an index makes this translation much less useful than it might be and it also lacks a table of contents. Division into chapters or sections, which are found in the Arabic edition, would make it more readable.

It is a pity the translator has not

adopted a recognised system of transliteration.' is used instead of ' to represent the Arabic 'ain—there is no indication of long vowels or "heavy" letters.

Among errors which might be corrected in a subsequent edition are *he* for *her* (p. 85), *confection* for *connection* (p. 104), *Hussain* for *Husain* (p. 112) and *Muqtadir* for *Muqtadi* (p. 286).

But readers, those who know Arabic and those who do not, will be very grateful to the translator for the use he has made of his scanty leisure in the production of this valuable book.

MARGARET SMITH

*Bhārata-Rāstra-Sanghatanī: Indian Constitution in Sanskrit Verses.* (A Sample). By C. KUNHAN RAJA. (Adyar Library Pamphlet Series No. 12, Adyar, Madras. Re. 1/8)

When India regained her long-awaited Independence in August 1947, the first thing of nation-wide importance she set about was the framing of her Constitution. By the end of February 1948 the Draft Constitution was submitted by the Drafting Committee to the President of the Constituent Assembly. The Draft is in English, while India is a land of many languages.

Now Sanskrit has always enjoyed in India an undisputedly supreme position as the language of the learned; it stands in the relation of grandmother to the different Indian languages of Aryan stock and it wields a great influence even over the four great Dravidian languages. The work of translation of the Draft Constitution will be greatly facilitated if it is first rendered into Sanskrit. With this idea in mind, Dr. C. Kunhan Raja, who has whole-

heartedly devoted himself to the uplifting of the Sanskrit language and literature, has prepared this specimen translation of the Preamble and thirty-seven Articles of the Draft in Sanskrit verses in the Anustub metre. A careful comparison with the original shows that this rendering is quite faithful to the arrangement and wording of the original.

The bulk of the ancient Sanskrit literature on law and medicine and the arts and sciences is in verse and Dr. Raja has revived the tradition with remarkable success. In translating the legal and constitutional terms he has used only such Sanskrit terms as had been used in some closely related sense in ancient literature and has given all such in notes with their exact English equivalents in the Draft. If these terms are utilised in the translations into the several Indian languages, they will be enriched and the translations can be made with ease and uniformity of terminology.

N. A. GORE

*Reflections on the Philosophy of Sir Arthur Eddington.* BY A. D. RITCHIE, with an Introduction by C. E. Raven. (Cambridge University Press, London. 38 pp. 1948. 2s.)

After the death of Sir Arthur Eddington an appeal was made to provide funds to establish a memorial lectureship at Cambridge in his name. Eddington was the University Astronomer and had been Plumian Professor of Astronomy since 1913. The object of the lectureship was not only to commemorate one of the world's best-loved scientists, but also to further his work in striving to correlate scientific, religious and philosophical methods in the search for truth.

The first lecture was delivered at Cambridge on November 4th, 1947, by Prof. A. D. Ritchie under the title of this book, which also incorporates a brief introduction, given before the lecture by the Chairman, the Rev. Prof. C. E. Raven, D. D., the Vice-Chancellor of the University.

Eddington was one of the few great thinkers of the modern scientific world who possessed the inestimable gift of lucid exposition of science to that much mystified individual, the man-in-the-street.

His books were many of them "best

sellors" in the best sense of that term. Reading Professor Ritchie's reflections I feel that he has been too inclined to view Eddington's work too academically and to decry the light and modest vein that went so far in bringing the latest advances in scientific thought within the mental grasp of the unscientific reader.

During his later years, Eddington's great aim was to try to link science and religion and to interpret them, in so far as is possible, to man's experience of life. Deeply religious himself (he was a Quaker), his faith inspired his whole life and work and it has rightly been said that his writings are far better than any sermon.

In discussing Eddington's philosophy Professor Ritchie views it in relation to that of Kant and briefly restates the Kantian ideas on which Eddington's general approach to the theory of physics is based. To appreciate Professor Ritchie's reflections one should be well acquainted with Eddington's work and writings, the true value of which must finally be assessed by future developments in the fields to which he devoted his life's work. Professor Ritchie has, however, set a high standard for future lecturers to follow.

A. M. Low

## "THE TERRIBLE MEEK"

Adopting the title of Charles Rann Kennedy's play for his appreciation of Gandhiji (Human Affairs Pamphlet No. 31, Henry Regnery Co., Hinsdale, Ill.) Mr. Manshardt has given an eminently fair epitome of the teachings of India's martyred leader. The quotations from Gandhiji's own writings are admirably chosen for their challenge as well as for their inspiration.

Mr. Manshardt is impressed with the success of Satyagraha, which he views as a challenge both to the Christianity and the humanity of the West, but to call it a derivative of Christianity is to ignore its pre-Christian antecedents. It is the essence of Buddhism in the ethical aspect of Gautama's teaching, no less than of the later message of Jesus.

## RECENT DEVELOPMENTS IN SANSKRIT

Since the foundation of the Asiatic Society of Bengal in 1784 there have sprung up research societies in almost every part of the country which, together with about twenty Universities, are carrying on research in the Sanskrit language and literature, reported in their respective journals and learned treatises.

The most outstanding event for Orientalists in the latter half of 1948 was the Twenty-first Session of the International Congress of Orientalists held at Paris from 23rd to 31st July. The Indian delegates participated in the Indological and East and West Sections. Dr. S. Radhakrishnan was elected President of the Indological Section. Dr. R. N. Dandekar described recent Indological work done in India. Dr. S. K. Chatterjee read an interesting paper on the early Arabic version of the *Mahābhārata* story. Prof. P. V. Kane spoke on the importance of the *Rāmāyana* and its influence on later epic and dramatic Sanskrit literature. Mr. J. K. Balbir read a well-informed paper on a manuscript in the Sarasvati Bhavan Library, Benares, of a rare work on Sanskrit dramaturgy. The papers of Dr. K. de Vreese on Kalhaṇa and the Paurāṇik tradition concerning Kashmir, of Prof. P. E. Dumont on three passages in the Third Book of the *Taitṭirīya Brāhmaṇa*, are noteworthy papers read in this section. The next session will be held at Istanbul in 1951.

The Oriental scholars of India met at Darbhanga from 15th-19th October 1948 for the Fourteenth Session of the All-India Oriental Conference, attended

by nearly 300 delegates. No less than 170 papers in English, 125 in Sanskrit and 33 in Hindi and Maithili were submitted to the seventeen different sections of the Conference, which was presided over by Dr. R. C. Majumdar. Darbhanga is part of what was formerly Mithila, well known even today as one of the seven holiest places in India through its association with the Philosopher-King Janaka and his divinely-born daughter Sita, the paragon of womanly virtues.

Dr. Majumdar emphasised in his address the importance of ancient Indian Culture as a guiding principle in moulding life and society throughout the world. As special characteristics of Indian Culture he mentioned a balanced view of life with equal emphasis on Spiritual (*dharma* and *moksha*) and material (*artha* and *kama*) values, insistence on duty as opposed to rights and privileges; freedom of thought, and humane laws of war, all flowing from the fundamental Vedantic conception of the unity of Soul. Dr. Majumdar's concrete suggestions for the preservation and spread of Indian Culture included the reorganization of the courses of studies in the *patha-shalas*; a higher status for Sanskrit in the syllabuses of Indian Schools, Colleges and Universities; a central organization to be set up by the Government of India for the publication of original texts, both printed and in manuscripts, and also books bearing on the Sanskrit language and literature, Indian history and culture, with regular search for manuscripts as one of their main functions; and the setting up by the Central

and Provincial Governments of Institutes for Higher Study and Research. He also pleaded for the simplification of the rules of Sanskrit grammar. He said that even if Hindi became the *lingua franca* of India, Sanskrit should be the parent-source for new terms and that Devanagari should be adopted as an all-India Script.

The problem of the *lingua franca* of India has become a complicated one. Even the Constituent Assembly has felt it wise to shelve the issue for the present. But this controversy between the supporters of Hindi and of Hindustani-Urdu has unexpectedly led to claims for Sanskrit as a national language being propounded and supported with arguments and some feeling by persons of erudition and those occupying responsible positions in the political and cultural life of the country. Dr. G. Srinivasa Murthi, the Director of the Adyar Library, in his paper, "Sanskrit in India," published in the *Brahmavidya* for October 1948, writes that:

...it is Sanskrit that provided the bulk of the vocabulary in almost all languages of India... It alone can keep India as a united nation.

Dr. C. R. Reddy, Vice-Chancellor of the Andhra University, has expressed the following views regarding the claims of Sanskrit to be the all-India language, according to the report in *The Hindu* of an interview which he gave to a representative of that paper:—

...for the purpose of Federal administration and administration of law, a language like Sanskrit... would be a better choice (than Hindi). Sanskrit, being allied to the Prakrit languages like Hindi, Bengali, Maharashtrian, would act as a power of integration. It would enable us to realize in a greater measure the richness of our culture and the sublime manner in which that culture had spread and influenced two-thirds of Asia.

Dr. C. Kunhan Raja, an ardent supporter of Sanskrit as a national language, writes editorially in the *Brahmavidya* for October 1948:—

There are two ways in which Sanskrit has to be developed if Sanskrit is to function as the all-India language... standard works in European languages, both classical and modern, should be made available in Sanskrit. This must cover a very wide field... Many works on "modern subjects" should be written in or rendered into Sanskrit. Books relating to modern constitutional developments in India and also relating to social and economic problems must also be written in Sanskrit... If Sanskrit becomes India's State Language, it will be studied in other countries and UNO will recognize it, like the languages of other countries.

It will be seen from these extracts that what is claimed for Sanskrit is that it should be the State Language for administrative and academic purposes. It is not suggested that it should be the language of business or of commerce or of the man in the street and thus the question of the *lingua franca* still demands solution! The plea that just as English was the State language without being a language of the masses, so Sanskrit should be now, is not sound; for India never adopted English as the State language of her own free-will; it was imposed on her by her foreign rulers for their convenience. Other leaders will have to select that as the State language which will be of the greatest convenience to the largest portion of the population, and I am afraid that in such a choice Sanskrit will not be adopted. It will have to be some modern Indian language.

The Deccan College Post-graduate and Research Institute, Poona, has undertaken the compilation of a Great Dictionary of Sanskrit on historical

principles. It is a work of nation-wide importance, estimated to run into fifteen volumes of 1,000 pages each and to require about fifteen years for completion. The Dictionary when complete will cover the entire period, of about 4,000 years, of the development and growth of Sanskrit literature, Vedic, classical and inscriptional. Material from 2,000 texts representing all-branches of Sanskrit literature, Hindi, Buddhistic and Jain, and 4,000 inscriptions will go to its making. The scheme has received the support of Sanskrit scholars all over the world; Dr. Louis Renou, the distinguished French scholar now in India, is to help in it. The project has received the patronage of the Government of India and the Bombay Government. The Institute is also planning a separate Dictionary of Inscriptional Sanskrit in the near future.

The Critical edition of the *Mahā-bharata* has made some recent progress. The first, the *Rājadharmā* volume of the *Santiparvan*, edited by Dr. Belvalkar, and the *Sauptikaparvan*, edited by Prof. H. D. Velankar, were published at the Bhandarkar Oriental Research Institute, Poona, on the 15th

of August and the 7th of September, respectively. The Government of Bihar has sanctioned generous grants to meet part of the huge cost of this Critical Edition.

Prof. V. B. Athavle of Nasik has been appointed by the East Punjab Government to carry on geographical researches into Places connected with the Great War of the *Mahābharata*.

The Government Oriental Manuscripts Library of Madras which possesses a vast and valuable collection of Sanskrit and Tamil manuscripts has recently started a journal mainly for the publication of important short works in those languages. Two other manuscript libraries in South India, *viz.*, the Travancore University Oriental MSS. Library at Trivandrum and the Sarasvati Mahal Library at Tanjore, have already started journals and they, particularly the former, have published quite a good number of rare and important works in Sanskrit.

The Tilak Maharashtra University of Poona opened a Sanskrit College on the 2nd of December 1948 for imparting education in Sanskrit from the elementary to the highest title examinations.

N. A. GORE

## CORRESPONDENCE

### “ BURNING OF SILVER ”

It was very kind of you to send me a page [ p. 445 ] of the [ October ] ARYAN PATH with a reference to one of my “ Socratic ” Dialogues.

The answer to burning cow-dung is twofold :

( 1 ) More fuel. For that purpose erosion must be stopped by the complete

closure of all pastures and hill-sides to grazing. This sounds quite impossible but it is, or was, being practised by scores of villages in the Punjab and West Bengal. All cattle are stall-fed and grass is cut and brought to them, and special fodder crops are grown. Both are necessary. The grass and the

trees increase quite miraculously when this is done. Controlled grazing is impracticable as there is no such thing as "control." All grazing is over-grazing.

(2) The hay-box. Most cow-dung is burnt to keep things hot ; this is the function of the hay-box. In India it is the bhoosa-box as bhoosa is easier to get and is just as good as hay if not

better. I have published full instructions again and again. The latest are my yellow army pamphlets but if you cannot get these the description in *Better Villages* (Oxford Press, Bombay) is just as good.

F. L. BRAYNE

*Ashill, Thetford,  
Norfolk,  
England.*

## SRI RAMAKRISHNA AND SRI RAMANA MAHARSHI

[ With the publication of this rejoinder of **Swami Jagadiswarananda** to the criticism of his original article, this controversy must be considered closed —Ed ]

The rejoinder of Mr. David MacIver does not seem so much to clarify the point in controversy as to endorse Dr. Jung's misinterpretation of Sri Ramakrishna's teaching on the ego.

Let me assure my friend that I do not lag behind him in regard for the Maharshi. My article was not meant to belittle him or to mispresent his teachings but I quoted many sayings of Sri Ramakrishna's to show that the Teacher not only was not at all hesitant on the nature of the ego but was as radical as the Maharshi on this point.

Mr. MacIver shows that the ego is totally annihilated in the life of the wise but says that on one occasion Sri Ramana had to deviate from his natural stand and assume the appearance of an ego for the sake of his followers. "... out of love...the ultimate may take on the *appearance* of an ego to meet the ego-bound on their own terms."

Are not the two statements mutually contradictory?

The difficulty seems to be due to confusing the absolute and relative aspects of the ego. From the absolute plane the ego is certainly not a "permanent factor." On this point Sri Ramana and Sri Ramakrishna are unanimous. But the Vedanta either of Goudapada or of Shankara does admit some form of *Vyavaharik Sattva* or relative existence. From this point of view both the Maharshi's assumption of an "*appearance* of an ego" can be explained and Sri Ramakrishna's "hesitant" attitude on the ego can be understood. Persistence of *Prarabdha* in the state of wisdom is admitted by a school of Vedanta. Otherwise the actions of the wise ones cannot be maintained.

SWAMI JAGADISWARANANDA

*Belurmath.*

## ENDS AND SAYINGS

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“ \_\_\_\_\_ *ends of verse*  
*And sayings of philosophers.* ”

HUDIBRAS

“Corruption and ‘We’” is the title of Shri K. Srinivasan’s trenchant editorial in the November-December *Indian Parliament* (Bombay). He takes exception to the use of the first personal pronoun to soften charges or accusations, and quotes several Indian leaders who have castigated alleged lapses from the ideals of the Indian National Congress by saying, “We have fallen from our high ideals,” etc. “Public self-deprecation and self-condemnation,” Shri Srinivasan declares, “is a kind of psychological prophylactic. For radical cure something more drastic is necessary.”

Corruption is a tough old sin and will not be killed by its relatives, who have a sense of “WE” with it. It thrives with everyone who says to it “WE.” Put corruption in the dock and call it “YOU” and then let the country see who says “WE” to it.

There is point to Shri Srinivasan’s criticism, in one aspect. If the softening of the charge by including oneself in the condemnation springs from the fear of giving offence where offence is due, his castigation is deserved. But that may not be the case. There is a deeper sense in which unity with one’s group implies sharing in its good fame or its ill fame.

This does not imply that corruption is to be condoned; it has to be ruthlessly condemned, exposed and extirpated. It is a cancer on the body politic and the earlier it is excised the better for the health of India and the world.

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The Indian Philosophical Congress met at Bombay on December 27th, under the presidency of Dr. S. K. Maitra. In the presidential address, entitled “Whither Man?”, Dr. Maitra emphasised the distinction between knowledge of facts and knowledge of values, India’s traditional stress having been upon values, as that of philosophy should also be. The philosophy of free India had to build upon that foundation and India must give its message to the world. The barriers between truth and truth required to be removed and that between Man and Nature to be broken also if Nature was to be understood.

The session was noteworthy for the idealism which characterised also the addresses of the Rt. Hon. Dr. M. R. Jayakar, who inaugurated the Congress and of Dr. S. Radhakrishnan, whose attainment of his sixtieth year was the occasion for felicitations at the opening session. It is a most hopeful sign that leading philosophers in the new, free India are turning their thoughts to the eternal truths which are India’s heritage from the remote past, are realising the importance of translating philosophy into practice, and are recognising the responsibility of India, the custodian of the ancient wisdom, for giving a bewildered and frustrated world the necessary lead. As Dr. Jayakar declared,

Indian philosophy had always been dynamic for the realisation of the Truth and could

become dynamic for the realisation of social, political and moral values.

So significant and indeed indispensable is the rôle of India as guide out of the wilderness of modern materialism that we heartily endorse the sentiment expressed in the speech of the Chairman of the Reception Committee, Mahamahopadhyaya Prof. P. V. Kane, Vice-Chancellor of the Bombay University, which was read on his behalf by Shri V. K. Jog. He said that he personally felt

that no Indian student should be allowed to secure a post-graduate degree in philosophy without being compelled to devote substantial attention to some of the Indian systems of philosophy.

That the fundamental problem of the world today was a "crisis of the spirit of the world" or some kind of disjointedness was suggested by Pandit Jawaharlal Nehru, the Indian Prime Minister, in inaugurating the All-India Science Congress at Allahabad on January 3rd. There were, he said, "plenty of men of ability, talents and genius, and still the world went wrong. . . . The world had failed in spite of the great achievements of science." Intuitively he placed his finger by implication on the compartmentalisation of science as one of the causes of the disjointedness to which he referred.

A high degree of specialisation produced highly talented persons but they might not be good citizens. They had concentrated on specialised work and very often they had little relation with the problems of life and the world. Each person worked in a special groove and there was little co-ordination between different grooves.

Is not the great need of our science at the present day that for a synthesising philosophy, in which all sciences shall find their own place and their due

relation to each other and to the whole of nature? Without it, how is it possible to have what Pandit Nehru called for, parallel with the advancement of science, an advance in the balance or poise of the mind which should be achieved in all spheres, economic, political and even in the spirit of mankind.

We were glad indeed to receive through the courtesy of the Unesco in Paris a copy of the first issue of the new French quarterly, *Hind*, dated October 1948. As its name indicates, this journal is dedicated to the dissemination of knowledge about India and its promoters are inspired by their friendliness to and appreciation of our country. Aware of the significance of her uninterrupted stream of evolutionary progress from the remotest historical past to the new India born on the 15th August 1947, they realise she will be called upon to play a major part in the future. *Hind*, as pointed out in the Editorial of the inaugural number, will deal with all aspects of India's complex and variegated pattern, remaining thus "faithful to the magnificent principle of tolerance so dear to India herself." The promoters make no pretensions, whether literary or scientific. Their only claim lies in their desire "to have India better known so that she may be better loved." Contributors will be chiefly Indian, chosen among all types and classes. Judging from this first number, *Hind* is admirably designed to fulfil its self-appointed mission and has been launched in a garment suited to its task. It is beautifully got up and profusely illustrated with fine photographs and attractive reproductions. We wish *Hind* all success.

# 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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## “THUS HAVE I HEARD”—

“To seek to achieve political reforms before we have effected a reform in human nature, is like putting new wine into old bottles. Make men feel and recognise in their innermost hearts what is their real, true duty to all men, and every old abuse of power, every iniquitous law in the national policy, based on human, social or political selfishness, will disappear of itself. Foolish is the gardener who seeks to weed his flower-bed of poisonous plants by cutting them off from the surface of the soil, instead of tearing them out by the roots.”

Free and independent India is neither really free nor truly independent though the alien British have quit the country. On every hand we see exploitation: Government servants from peons and clerks to many heads of departments are exploiting the situation. While the organised Government is led by a man of unimpeachable honesty, moral and intellectual as well as financial, Pandit Nehru is not getting the support he deserves. His patriotism is applauded but his example is not copied.

Inflation may be a natural product of after-war conditions prevailing in many countries of the world but the avid black-marketeer and the covetous money-maker are adding to

the burden which inflation lays upon the nation.

The period since the Indian peoples gained their liberty from foreign rulers has revealed their numerous weaknesses. The desire to do good to the country is absent; most are self-centred, concentrated upon making money so that they can enjoy. The teachings of Gandhiji are forgotten or are only paid lip service. Strikes by the working-class and lockouts by the capitalists; party politics dividing party politicians more than is good for the country; impulsive actions and grand paper schemes on the part of many publicists and reformers;—these things (and there are others) cause instability and spread a sense of



# THE PLACE OF OCCIDENTAL CULTURE IN FREE INDIA

[ As our readers have learned to expect from **Shrimati Lila Ray**, the implications of her thesis in this thoughtful article are wider than its caption would suggest. She brings out the human quest for values. Shrimati Lila Ray offers us an inspiring hope of a Free World inspired by "the new world tradition of humanism, born in India and incarnate in Gandhiji."—ED. ]

In the past we have heard much about the conflict of cultures, Eastern and Western, Oriental and Occidental. But there have been, both in Europe and in India, minds and hearts strong enough to pass through and beyond the surface strife to a region where it was possible to perceive the essential unity of the effort made by the human spirit to grasp the meaning of our existence in its cosmic setting and to evolve a set of values which could act as a navigation chart on the strange and many-splendoured seas of life. The human mind, like this planet, presents a continually changing face during its multiple revolutions, a face neither Western nor Eastern, Northern nor Southern, a face that is a facet of the struggle of our species to discover and fulfil the purpose for which it was created.

That differences should be underlined and misunderstanding accentuated by political conflict is inevitable. Differences are so absurdly palpable. It is so easy to fasten upon them for purposes of propaganda among people of coarse perceptions. Diversity is always more obvious than unity, for values

crystallise into general traditional codes and such codes show regional variations that become the distinguishing characteristics of social groups and societies. The differences are differences of emphasis, inflection and rhythm. These change internally also with the alteration of circumstances in their locale. The French tradition differs from the English and both from the North American, yet all are recognisably Western. The values prevalent in Shakespeare's England are not those which dominate England today yet they are recognisably English.

Parallel variations can be easily pointed out by any student of Indian social conditions. In general, Europeans acquired their values from Greece, Rome and the Bible. India acquired hers from Dravidian, Aryan and Islamic sources. Christianity is not, however, foreign to Indian soil. There were Christian settlements on the Malabar coast long before the conversion of Constantine and a continuous tradition exists. Roman and Greek influences came, if not with Alexander, with the British. They have left their mark on the laws and thought of the country.

The political ascendancy of modern European nations has given them added force and influence and Western values have played their part in the achievement of India's freedom. As handled by Mahatma Gandhi they have proved not to be antipathetic to India's own values in practice.

*Free India is not the product of an exclusively Oriental culture.* Occidental culture has made a permanent and ineradicable contribution to the achievement of that freedom; it is an integral part of it. Aryan, Islamic and Western thought have combined like atoms of Hydrogen and Oxygen to form the waters of her liberation. Each has made its just contribution, none dominates, and a new element has emerged, an element which reflects the essential unity of the human mind and gives rise to a broader humanism than the world has ever before sought to practise. It restores us to a sense of the uniting bond of man's estate and compasses within its scope the best of all regional cultures. The existence of this new world tradition is as indisputable a fact as the oneness of human destiny and the indivisibility of our globe despite criss-crossing lines of latitude and longitude.

Modern India, by reason of her geographical and historical circumstances, has been the theatre for a mighty confluence of cultures that has made of her a world in miniature, a weltering, turbulent world of incongruities and incompatibles, chaos and contrast, lurid, ridiculous and

tragic. All these diverse and often warring influences have played their part in the formation of India's present character and the characters of her great leaders. Only in such a world and in such a country could a man of Gandhiji's stature have been born. In him, integrated into a harmonious personality, we see a perfect and complete synthesis of all the composite factors and in him and through him has come into being this humanism of which we have spoken, as a new and unpredictable element in world affairs.

Free India faces a world divided against itself as never before. Her new humanism is threatened with disruption within and without. It is her misfortune that at this perilous juncture she should be without the guidance of her great liberator; his disciples, few as they in fact are despite the multitudes which pay him lip homage, are fighting against heavy odds. Enough of Islam has broken away to form a new and exclusive State; Aryanism is in peril of degenerating into a fanatic and narrow Hinduism. Certain attempts are being made to efface or deface evidences of Western influence. *India is once more in danger of spoiling her salvation for a fierce miscreed*, as Keats so beautifully put it.

Outside India also the world has been split into two armed and hostile camps, each living under the fear of an annihilating war. There is a tendency to identify these camps with the Eastern and Western hemispheres; Eastern Communism is a

phrase that is appearing in the press with increasing frequency. Yet those with experience of the new tradition of humanism which Gandhiji has created know that the ship of humanity can pass safely between the Scylla of World Communism and the Charybdis of World Capitalism under the sail of a third and humane ideology, though if the crew be mutinous the possibility will recede swiftly into the realm of wish-fulfilling dreams.

What matters to the common man all the world over is the presence or absence of honesty and kindness, justice and order and honour in his daily life, not ideological arguments with hair-splitting niceties. These have no practical importance. Whether a man is kind from an agnostic pity that sees all of us as inmates of a planetary concentration camp with the gas-chambers of death our certain destination or the vision of the yogi who beholds the living god incarnate in every sentient thing, is, in humdrum everyday living, immaterial. A cruel act is a sacrilege and remains a sacrilege whatever the label or interpretation affixed to it. *Our problem of problems is to resolve our conflicts in a manner that imports our dreams of kindness and order and justice into the world of actuality and establishes them as realities.*

There are two very practical test questions which, because of their universal applicability, can guide us as plummets, sounding out a channel for a judgement that must of necessity pioneer. The first concerns

the individual. Does Free India offer manhood and personality to the individuals lost among her dumb millions? If so, to what extent and how? Is it being done as Europe sought to do it, by destructive, hate-motivated political movements? It does not matter whether the protagonists in these movements are Hindus and Muslims, Fascists and Anti-Fascists or Communists and Capitalists. The question is: Is this strife what we want, what we aim to accomplish? Does it speed us on our way to our ultimate objective or does it lead us through horror and suffering down blind alleys to get out of which we shall have to retrace our bloody steps? Free India must not be Europe in defeat, in its completest failure. She must not reject the individualism that Europe has rejected, the individualism of free growth and the discipline of free labour.

The other test question is: Is the country being governed with or without violence? A government of all the people, by all the people and for all the people will show the nearest approach to non-violence. Each individual citizen will feel the maintenance of peace and order to be his personal responsibility and only a small specialised police force will be required to assist him and control the dangerously abnormal few. Jails will be, as Gandhi perceived they should be, therapeutic institutions. A nucleus of skilled staff will be the only standing army and conscription unnecessary. The people of the country will constitute a vast

voluntary militia, ready to rise to a man at a moment's notice in defence of a State which is their own. There will be no detention, legal or illegal, without trial. The modern Police State differs from its many predecessors only in the novelty and thoroughness of its methods and is one more proof, if proof is needed, that the thoughts of men are not as diverse as their customs and costumes and colours. It is improbable that the police of a Nero or an Aurangzeb were less feared than the police of a Hitler or a Stalin. Police States are neither Oriental or Occidental; they have invariably come into existence in a greater or less degree wherever despotism of any kind has ruled a portion of the human race in the East or in the West.

A country which offers manhood and personality to each of its citizens

in a satisfactory way will not lack defenders; and men of all colours, creeds and nationalities will be among them. Thus our two questions become complementary. The new world tradition of humanism, born in India and incarnate in Gandhiji, in achieving which India emancipated herself from a galling bondage, holds out the hope to us of such a country. It is quite likely that twenty years hence India will be as reactionary as Russia twenty years after 1917 but there is always the chance that she may not be. Free India, to me, means the possibility of a Free World, neither Eastern nor Western, Oriental nor Occidental, a world in which these terms will have only historical interest. In such a world the prevailing mentality will be the wholesome mentality of a liberated race.

LILA RAY

## LANKA

The *Ramayana* is "riddled" with several riddles for research scholars in Sanskrit literature. A learned author has essayed to resolve one of these; namely, the identification of Lanka, which popular belief associates generally with present-day Ceylon. In his opinion, based on the epic's text, however, there is the possibility, almost bordering on certainty, of Lanka being situated in what today is the Central Provinces, somewhere near the Amarakantaka Peak. And this is discussed

with cogent philological and topographical reasons in *Location of Lanka*, by Sardar M. V. Kibe, available from M. M. Kelkar, Poona 2, for Rs. 2/-.

There is a little overlapping in the presentation of the facts of the argument which, it may be hoped, will be avoided in a second edition; as also the publisher's advertisement on the back of the map in the body of the book, absolutely out of place in a scholarly work of this kind.

G. M.

# THE ORIENT AND THE OCCIDENT PSYCHOLOGICALLY

[ It is the traditional Western view of the "unchanging East" which Mr. Merton S. Yewdale, writing from America, expresses here. The modern East is neither so self-contained nor so resistant to foreign influence as it doubtless appears from the other side of the world. Just as Japan in the last century swallowed Western prescriptions indiscriminately, to her own and the world's cost, so today other Eastern countries, and India particularly, are adopting Western view-points and practices without discrimination. The professed dislike of the Occident is in most cases sheer verbal bravado. India is in a fair way to acquiring a Eurasian mentality unless she bases herself firmly on her traditional culture and refuses to be stampeded into acceptance of the different until she is well assured that it is also the better.—ED. ]

Thus we observe that Oriental philosophies attest the perpetual flux of things while Oriental races remain fixed. And that while Occidental philosophies strive to establish stability in customs and manners, the peoples of the Occident know no rest from one end of life to the other."—ELIE FAURE

For centuries the Orient and the Occident have sought a better understanding of each other. A twofold process has been going on, the East exercising a spiritual influence on the West, and the West, a material influence on the East. At the same time that the individualism of the West has made progress in the East through its scientific organization, the spirit of Oriental universalism has gained ground in the West, with the result that East and West have drawn closer together. But it is ironic that they came face to face through the medium of the world war. Now they are regarding each other at close range, but with very different feelings—the West with a feeling of anticipation, the East with one of apprehension.

The Occident is envisaging the

prospect of further study of the Orient by sending additional representatives in the fields of economics, education, industry, religion, business, social science, medicine and health, with a view to contributing further to the modernizing of Oriental peoples, to the raising of the living standard of the Oriental masses, and also to the bringing into practical realization of the Occidental conception of One World.

The Orient, on the other hand, is preparing to oppose any invasion that would threaten its ancient civilization and likewise to resist any attempt to impose on it a scientific system which would not only dislocate its equilibrium but also subject it to a philosophy of life that emphasizes material striving and that regards war as a legitimate

means of settling disputes among peoples.

The question arises : What is it in the Occidental and the Oriental natures that causes the one to be aggressive and the other to be resistant ? In studying the question, it is not with the idea of trying to demonstrate the superiority of one over the other ; there can be no question of superiority. The West and the East are merely different—one of the many pairs of opposites in a world that is formed on the basis of opposites.

Metaphysically, the Occident is masculine, and distinguished for its activity, individualism and reason. The Occidental sees the world objectively. He regards himself as distinct from Nature and in opposition to her. His aim is to compel Nature to yield to his intellect under the direction of his will. He lives ever in the thought that man was created to be the master of Nature, and he strives constantly by study and experimentation to increase his mastery. For him this constitutes progress, which is brought about by discovery and invention, and particularly by organization and machinery with which to produce goods of finer quality, in greater quantity and at higher speed. The activity of the Occident reveals itself in seeking for power.

Its individualistic spirit is manifested in the desire of individual persons or nations for recognition of their powers and achievements. As a result, there is constant striving,

and the desire to excel takes the form of competition in the race for supremacy. Excellence in performance, intelligent organization and highly developed efficiency reflect the Occidental ideal of perfection. The eyes of the Occidental are ever directed forward—upon the powerful contenders in the race. Thus the Occidental admires victors—those persons of action who have succeeded in gaining positions of power and fame, especially rulers and military leaders. But he is also stimulated by the sight of other persons who have risen to wealth and prominence in their respective fields of effort—in sports, entertainment, industry, big business and organizational work. To the Occidental, those who triumph in the material or intellectual world are the true heroes, models for emulation. The Occidental seeks to find himself in the outer world, and thus the flow of his psychologic energy is centrifugal, from himself to the objective world. It is in this world that he tries his own strength and tests it against that of others.

The intellectual spirit of the Occident is shown in the great value that is set on the achievement of the human mind in discovering new secrets of Nature, in creating new things which contribute to the betterment of material and intellectual civilization, and particularly in enlightening itself as to religious superstitions and unscientific beliefs concerning life and the universe. Accordingly, the Occidental's preference is for natural science, which

he regards as the most effectual weapon in the war against superstition and ignorance and as the sole means of increasing our knowledge of the physical world.

The Occidental believes in the power of his reason. It is reason, resulting from the exercise of his conscious mind, that underlies the driving power which sends him out of himself and into the objective world. And just as the direction of his practical effort is from himself outward, so his thought-process is from the particular to the general—the inductive polarity of all scientific thinking. For example, in undertaking to discover a new medicine, the scientist uses his conscious mind and employs the inductive method of reasoning. He begins by collecting facts and elements that are presented to his sense perception, after which he compares them one with another, noting similarities and dissimilarities and selecting those which are alike in qualities, uses and function. Then he proceeds to formulate a generalization or a law that certain things which possess such qualities will function in such a way. This is the scientific method of arriving at knowledge, and it forms the basis of education in Occidental schools and colleges. Also, it is the method of procedure which is employed in the approach to all problems, whether personal, social, scientific, business, civic, professional, or economic.

For the Occidental the outward world holds the immediate reality.

Indeed, he lives in it so completely that he is frequently but little aware of the world within himself; at times, he is rather fearful of it, not only because it draws him away from his accustomed world, but also because of his feeling of the unreality of his inner world, with its visions, its flashes of intuition and its telepathic and clairvoyant powers, which seem to him to border on the supernatural and the fantastic and to bear but little relation to his life in the objective world. In his inner world, his reason is at a disadvantage, and he wanders there uncertainly. Western scientists are distrustful of intuition and are loath to accept as valid any judgments that result from revelation. They accept only the conclusions that can be verified by experience and reason. In view of the startling successes which the Occidental has had through the use of his reason, he has been led to believe that all things are possible to him and also that he is master of Nature except for a few fundamental laws which are designed for his protection.

Psychologically, the belief of the Occidental that his life is but a single adventurous journey between the day of his birth and the day of his leaving earth to enter upon an eternity that has no future relation to his previous earth life, is the source of his intense desire to achieve his aims in the relatively short time allotted to him. Thus, while mighty material and intellectual civilizations continue to be created, "the peoples

of the Occident know no rest from one end of life to the other." For where there is undue striving to satisfy the ambitions of the self, the spirit is kept in a constant state of unrest and deprived of its needed periods of serenity. The Occident is geared for activity, and its problem is to regulate and control its driving power in order that it may not exhaust itself and impair its own spiritual life.

Metaphysically, the Orient on the other hand is feminine and distinguished for its passivity, universality and intuition. The Orient is symbolized by water, which in turn symbolizes female elements everywhere and also the universal matrix or the "Great Deep." As the ocean is, so is the Orient. The ocean, like the soul, is deep, mysterious and difficult to fathom. In its accustomed state, it is quiet, calm, peaceful, contented, indolent, passive. It never strives of itself. When it is disturbed, it is by outside forces. The wind may whip it up until it is covered with rolling waves. But they are only on the surface. Three feet below, all is quiet. When the wind subsides, the waves slowly disappear and the surface becomes smooth. The earth also may disturb the water by a tidal wave caused by an upheaval in the ocean bed, and the water flows up on to the land. But when the force of the upheaval is spent, the water begins its return to its home in the ocean. Thus it is, by analogy, that at various times the air of the Orient is filled with

ideas, theories and doctrines from distant lands, that stir up the Oriental peoples, bringing undulations on the surface of their minds. Whatever is welcome, they accept. Whatever they reject lingers for a while in the air and finally disappears and the peoples return to the even tenor of their life. Also by analogy, when drought, flood, famine and disease come upon the land, they accept them as natural manifestations in earthly existence and with the philosophic reflection that everything must be accepted and endured in a world of change and illusion. "Oriental races remain fixed."

The Oriental is born with a sense of universality—the feeling that he is an integral part of Nature; he feels himself to be one with her. The beasts and the plants, like himself, are all manifestations within Nature's unity, differing only in form, self-expression, and purpose. Thus he does not stand in opposition to the objective world and he has no wish to overcome or control it. His desire is to understand it and to adjust his life to it; his aim is not power over all living things, but complete harmony with them. He seeks to lose himself in Nature, to listen to her, to yield himself to her and also to feel her as blending with his own life. He lays himself open to the penetration of the universe and he is stimulated by the infusion of Nature's energies into the harmonies of his inner consciousness. His attachment is primarily to the universal, and from the Infinite

comes all his feeling for living things.

Accordingly, the Oriental abhors individualism, which sets him apart from Nature and from his fellow-creatures. He has no ambition to rise above the masses and to stand out as a celebrity. Neither is he seeking forms of competition in which to triumph over his adversaries. In his earth life, he feels himself to be merely a unit in a mass of human beings; in the life of the spirit, a soul who is part of the Universal Soul. His vision is directed into his inner world. It is not material but spiritual progress which he regards as the fundamental purpose of life. The flow of his psychologic energy is thus centripetal, from the outer world into himself.

It is within himself that the Oriental develops his intellectual and spiritual strength, and it is in the world of ceaseless change that he tests it. His heroes and his heroines are the men and the women who have lived richly in the world of the spirit. Of the physical world he is a little fearful and thus he has left untouched many of the resources for the betterment of physical life which Nature has provided for him. In the normal course of life he avoids all striving; first, because it runs counter to his particular psychologic current of energy which flows from the outer world toward himself, and secondly, because of his belief that whatever remains unfinished in his present life can be completed in some later earth life.

In his thinking, the Oriental proceeds from the general to the particular, that is, from the Universal Mind to his own subconscious mind, the seat of intuition. It is largely by flashes of intuition that he is guided throughout his life. The course of his thought is therefore deductive: it draws rather than propels. It is the maternal rather than the paternal. The Orient is attuned to the world of the spirit and its problem is to regulate its involutory movement in order that it may not draw back too far into itself and thereby lose the benefit of many of the modern advantages in practical living that have been gained through science.

It is one of the great truths of science that nothing can ever be lost in the physical world: things can be transformed but never annihilated. It is also an ancient truth that nothing that man has ever known can ever be forgotten: it is all held latent in the subconscious mind and emerges in times of necessity. Nothing is clearer than that the metaphysical sequence of creation still remains in the human mind. Thus: The loftiest metaphysical conception of the human mind is that of Divinity. From Divinity comes the idea of One Indivisible, whence comes the idea of One Divisible; and from One Divisible evolves the idea of Two, from which all things come. The universe in which we live is constructed on the basis of pairs of opposites—light and darkness, evolution (coming forth from the

Infinite) and involution (returning to the Infinite), intuition and reason, male and female, etc. Man and woman in union are the perfect symbol of One Divisible, or Two in One. They are engaged in a single cause, yet they are two distinct personalities. As time passes, and there are changes in both, readjustment has constantly to be made. It is not possible for one to absorb the other, neither is it productive of the highest good when one completely dominates the other. Neither can the woman become exactly like the man nor the man like the woman. Yet unity is preserved and the work of the species continues through study of each other, intelligent understanding of their problem, and resistance on the part of either when there is danger of one's being completely overcome and ruled by the other.

If half the people of the world were to be destroyed or assimilated by the other half, it would not be

long before the new mass of human beings would divide into two parts—two new opposites. Life is the action between living pairs of opposites. Unity is not unanimity and identity, but spiritual agreement among earthly differences. One World means unity in the spirit, but differences in all other manifestations of life, which must be adjusted continually.

Thus the Orient and the Occident can never become one, if by *one* is meant the conquest or the assimilation of either by the other. Divinity alone is One. In earth life, the cosmic arrangement is Two. The Orient and the Occident *can* become one, but only as two in one—two different and natural elements in union. No plan for human unity which goes contrary to the universal design of opposites in the physical world can hope to succeed. Spirit alone is the unifying power that can bring about One World.

MERTON S. YEWDALE

## WHY MILITARISM?

Aldous Huxley's Introduction to Richard B. Gregg's simple but dynamic brochure, *Training for Peace: A Programme for Peace Workers* brings out a valuable point.

Always we delude ourselves with the belief that we can make the best of both worlds—that we can realize our splendid ideals by methods which will not call for any irksome restraints upon our passions and appetites.

"If one wants peace," he writes, "one must 'care for those things which make for peace.'" He puts the responsibility for international relations where it belongs:—

... if we expect the government which represents us to behave pacifically in international affairs while we ourselves behave militaristically in business matters and towards our family and friends, we are merely fools.

## THOUGHT AND INTUITION

[ The valuable paper which we publish here, read at the All-India Philosophical Congress held late in December at Bombay, is by **Dr. Jehangir N. Chubb**, Professor of Logic at the Elphinstone College, Bombay, whose challenging article, "The Value of Metaphysics," appeared in our January 1948 issue. It is the Indian tradition in philosophy which Professor Chubb defends here and it is therefore not surprising that on so many points he should come so close to the position of ancient Theosophy, restated by Madame H. P. Blavatsky in the last quarter of the nineteenth century. When he proclaims thought inferior to intuition, he is saying in other words what she wrote in *Isis Unveiled* in 1877 about reason and intuition, *i. e.*, that

reason, the outgrowth of the physical brain, develops at the expense of instinct—the flickering reminiscence of a once divine omniscience—spirit...reason avails only for the consideration of material things; it is incapable of helping its possessor to a knowledge of spirit. In losing instinct, man loses his intuitional powers, which are the crown and ultimatum of instinct...Instantaneous and unerring cognition of an omniscient mind, instinct is in everything unlike the finite reason; and in the tentative progress of the latter, the god-like nature of man is often utterly engulfed, whenever he shuts out from himself the divine light of intuition. The one crawls, the other flies.

Again Dr. Chubb in his own words puts the same great truth which Madame Blavatsky expressed thus: "Only those who realise how far Intuition soars above the tardy processes of ratiocinative thought can form the faintest conception of that absolute Wisdom which transcends the ideas of Time and Space."

"The time will come," Madame Blavatsky added, "when the Platonic method will not be so entirely ignored and men will look with favour on methods of education which will enable them to develop this most spiritual faculty."

—ED.]

"Mind has to cease to be mind and become brilliant with something beyond it."—SRI AUROBINDO.

By intuition I mean a direct perception of a truth or fact. It is an immediate grasp of things, a comprehension which is not analysis, a form of warm and intimate experience in which elements are not separated out and which is not the result of piecing together elements previously separated.

Intuition, as so understood, is present in all experience as an in-

dispensable background and its presence can be readily detected in that mode of experience which we term knowledge, in which something is said to be comprehended or understood. Understanding implies some form of unity or wholeness; it is of an object that is in some sense *one*; otherwise there is nothing definitely presented to be understood. Hence comprehension cannot be merely discursive, as, through mere analysis, or separation of elements, there is no perception of a whole.

Intuition is thus an ever-present fact in all knowledge. It is that which is immediate in all acts of knowing, whatever be the object known; the "standing judgment" of Bosanquet of which all inference is at best a partial explication. Now the question I propose to discuss is this:—While thought cannot exist without intuition, can intuition exist without thought?

The question stated in this way appears deceptively simple and may, if superficially treated, also yield a too easy answer in the affirmative. It is obviously possible to grasp a thing immediately as a whole without going through the process of analysis. This is what is known as having an insight into the nature of something, and though such an insight may not be complete, it is, as far as it goes, immediate in the sense that the truth or object seen is grasped in a single act and not as a result of a succession of acts dealing with distinguishable parts or aspects and their interrelations.

The question I wish to discuss is a very different one and may be developed thus: Even when there is no explicit thought process, thought is implicit in an act of intuition, as can be seen when the content of intuition is elaborated in words. For the present I am leaving out of consideration that intuition, if it exists, whose content is strictly ineffable and therefore cannot be described or put into a judgment. To think is to describe or to assert a subject-predicate relation through

a reason; hence an intuition whose content can be described contains thought either explicitly or implicitly. There is also the question of validity or verification. Intuition may grasp a content without an explicit thought process; but can the truth of what is immediately seen be established or guaranteed even to the person who has the intuition, without the sifting, systematising and relating work of analytic thought? The question therefore may be summed up thus: Is intuition which has not been subjected to an explicit analysis inwardly complete and self-explaining or is the work of thought necessary to clarify and enrich its content and to estimate the degree of its validity?

In the case of our normal intuitions in everyday life, in scientific matters, and even relating to so-called philosophical truths it is, I think, fairly obvious that intuition depends on thought. The immediacy with which we grasp relations among facts, scientific generalisations and the abstractions of philosophy must, in order to validate itself, become a mediated immediacy or else it remains a vague apprehension or feeling, as Bradley would say, below the level of relations and not an experience that has risen above and assimilated into a richer content the analytic scheme of terms and relations.

The purpose of this paper is to show that this dependence of intuition as it operates under certain limitations, imposed by the defects and obscurities of the mind which

it uses as an instrument, is true of intuition at the level of philosophy, as philosophy is understood by most Western thinkers, as an intellectual activity of constructing beliefs into coherent systems, as a mode of speculation or ideal construction, which is claimed on the authority of the intellect alone to be true of Reality. The proper quest of philosophy is the knowledge of Reality or Truth regarded as an absolute Value. When the Truth consciousness is corrupted and reduced to the level of belief, then intuition is obscured and has to rely for clarification and validity on the process of analysis. Thought which, as speculation, implies an obscuration of consciousness has to be called in to illumine and remove some of the shadows of the dark region in which it works. *European thinkers who have accepted the Greek and rejected the Asiatic tradition in philosophy cannot conceive and do not even suspect the possibility of a purified intuition at a radically new level of consciousness in which the activity of thought such as they are familiar with in their philosophising is wholly dispensed with.*

Speculation is the first act of the human mind in its search for Truth and as such it is the action of what may be called, at the human level, a primitive intelligence. It is a kind of reflex action resulting from a superficial layer of human intelligence and, as a consequence of this, certain truths or ways of conceiving Truth become for the mind fixed and logically stable and it is incapable of

conceiving how these fixed notions can be corrected and overcome. One such notion is that the self is an incompletely organised whole or unity of its psychical states, the partial unity being achieved through the continuity of teleological interest, thus confusing the true Self, which, as the Upanishads say, is *to be realised* through meditation with the unregenerate chaotic self which one is familiar with at the beginning of the true philosophical quest. Philosophy as speculation is not the action of the awakened intelligence which is as different from philosophy as the normal intelligent reaction to a physical stimulus is different from the reflex action of the organism.

Intuition in the Truth consciousness is free of Thought and in fact comes into being only when the thought process ceases. Philosophy is a response to a challenge which is nothing short of the absolute Truth. It is our answer to the pressure of the Infinite on our conditioned consciousness. In order that our response may be adequate to the divine stimulus, it is necessary that it should not be conditioned and corrupted by the egoistic consciousness that brings to bear on every situation it meets the vast deposits of its *rajasik* and *tamasik* nature in the form of unregulated desires, restlessness, frustration and the conceit of knowledge without the reality. We can not approach Truth with the burden of obscure impulses and chaotic desires.

It is not everyone who, through

the possession of a subtle mind capable of spinning out concepts, is a fit aspirant for divine wisdom. In fact, the philosophical quest or the search for Truth properly begins only through *vairagya*, the inward detachment from the chaotic current of life, or through a deep self-awareness in which a shifting of the centre of consciousness from the unregulated welter of psychical states to the serenity of the Witness or *Sakshi* attitude has already, in some measure at least, been achieved. It is commonly acknowledged that whenever anything important is to be understood it is necessary that the mind should overcome its habitual restlessness and cease vainly chattering with its impulsive and ill-conceived ideas. Without a certain measure of silence and self-recollection the mind is incapable of anything beyond the most superficial comprehension or form of action.

Now if the silencing of the mind is a necessary condition for the comprehension of any problem, how much more does the condition become imperative when the purpose is to enter into communion with Deity or to comprehend the absolute Value, which gives significance to the totality of existence! In this, which is undoubtedly the supremely important quest and one which endows with meaning all other actions of the mind, the demand is not merely for an action that will stay the first precipitate response of the conditioned mind, but for an action that is

much more radical, leaping beyond the field of the known and the familiar. The demand that God makes on man as the price of our entering into union with Him is a *total silence* not merely of the mind but of all parts of our being, or, in other words, a total surrender and consecration of all that we claim to be ourselves, the forgoing of our separative lives and egos, the relinquishing of all the unregenerate insistences of our physical, vital and mental nature. We have to lose ourselves and allow our limited personalities to be completely replaced in order to discover our true individuality in the being of God.

To understand Truth, therefore, the mind has to fall totally silent or become merged in the Witness and Waiting consciousness. This understanding, therefore, does not come into being through the medium, or with the assistance of the mind's laboured action of constructing systems of ideas. It blossoms spontaneously in the still and expectant consciousness that aspires for the revelation of Truth but adds to the Truth's descent into the being nothing of its own formation that obscures and distorts the Light and limits its fulness.

The discovery of Truth is thus at the same time the discovery of the Self as pure consciousness beyond all thought. Knowledge of Reality is Self-knowledge, or, as the Upanishad puts it, "To know Brahman is to become Brahman." Self-knowledge implies a total regeneration of the

individual and the emergence of a divine status and poise of the Self which was not even suspected before. Knowledge of Reality being Self-knowledge, there is here no knowledge of, or about, an object as a mere speculative construction of a system of terms and relations that is held to be true of Reality for ever beyond all relational construction. Instead we have what Sri Aurobindo calls "Knowledge by identity" or, to use a Sanskrit term, *Aparoksh-anubhuti*, or the speechless and mind-transcending *darshan* of Truth.

In this knowledge by identity, intuition becomes free of its limiting conditions, of its admixture with the groping action of the partially illumined mind and emerges in its pure form as a self-subsistent mode of consciousness, or rather as Consciousness itself, freed from a false identification with the limiting modes of the mind. It will thus be seen that Consciousness, by which I mean the Self-luminous Seer of all things (*drshta*) is distinct from the mind which is the Seen (*drshya*.) It is the pure intuition in which the content intuited is not an Object which is merely a hypostasised concept, the empty Ontological being of European Absolutism, but the Subject itself, or a transcendent Reality revealed directly and inwardly to the subject in a manner transcending the conceptual grasp of things and in a sense incomprehensible to it.

Bradley and those who belong to his way of thinking recognise that Reality cannot be known by the

mind and, since philosophy for them functions purely at the intellectual level and they do not recognise or even suspect that, through yoga, consciousness can be transformed and opened to an influence that transcends the highest activity of the unregenerate mind (in which I include Bradley's own philosophical activity), their philosophy naturally ends in a kind of agnosticism and a pseudo-mystical attitude which identifies mysticism with the state of mind induced by the intellectual perception that the intellect can shed no light whatever on the nature of Reality.

The Real is unknown and unknowable only if knowledge is limited to the field of the mind, but it can be and is revealed to the pure intuition in which the Seer abides in himself detached completely from the seen. From it, as the Upanishad says, "the speech turns back together with the mind unable to reach It"—the speech and the mind, it should be noted, not the consciousness which goes beyond the mind. It is not the Real as such but the Intuition of the Real which is ineffable in the sense that it cannot be adequately represented in words, at the level of concepts.

We have finally to consider the relation between the pure Intuition which is at its summit knowledge by identity of the ineffable Real and the process of thought. While Intuition can dispense with thought, it is yet related to it, as the Sages to whom the Truth is directly revealed

do attempt to communicate it in terms of concepts familiar to the mind's way of looking at things. The relation therefore has to be clearly understood.

*Thought does not necessarily disappear on the emergence of intuition but its value and function from the point of view of the Seer are completely transformed.* Previously, in the unregenerate mind, it was an important factor making an essential contribution to the total knowledge. Here, too, intuition was merely an insufficient element in knowledge and not its sum and substance. Now thought becomes a subordinate instrument for expressing figuratively at the level of concepts the content of intuition, which is self-sufficient independently of such expression. Intuition now is the whole of knowledge and owes nothing whatever for its consummation to the process of analysis. Further, thought ceases to be a laboured process of piecing together a speculative system based on guesswork, fragments of clues and vague intimations breaking through the resistances of the animal mind. The spiritual experience generates an effortless logic which consists in merely attending to and reading off whatever is encompassed in the experience, like a man who is asked to describe the different objects lying in the field of his vision with which he is familiar, but which, through the directing of attention, he has necessarily to single out in succession.

The struggle and the tension hav-

ing totally ceased, thought becomes an instrument for communication and is no longer employed in the futile attempt to enmesh the ineffable Truth in the network of its limited categories. To think from the background of pure Intuition is effortlessly to translate into terms of thought, as far as such a translation of the supra-rational is possible, that which lives independently of all translation, very much in the same way as one translates a sentence from one language into another when both languages are well known. When a particular thought is expressed and completed in relation to the situation in which it is called forth, it does not settle down as a sediment or deposit in Consciousness, entering into and creating or strengthening a pre-existing groove in the substance of consciousness but, having fulfilled its purpose, is spontaneously purged or runs out like a drop of water placed on a lotus leaf.

Since Truth can only be understood through a radical transformation of consciousness in which the thought process of the unregenerate being is brought to an end (*Cittavritti nirodha*), the expression of Truth consciousness in intellectual terms has to be understood as a form of spiritual symbolisation and not to be taken literally as a proposition which is to be entertained merely in order to be believed. Truth cannot be turned into a belief; it can only be symbolised as a belief, for the real intention of the speaker in de-

scending to the level of thought is to create an aspiration in the mind of the listener to rise above thought to the level of the speaker's experience. The intention is not to let the Truth settle down at the level of thought and to affirm or silently consent to all the implications of its unspiritualised structure, one of which is that thinking is a means of knowing the Real.

*The word of the Seer does not, in its secret purpose, aim at creating a settled belief so as to strengthen the substance of the mind that, out of the poverty of its being, projects the substitute satisfaction of ideals and beliefs. The esoteric intention is to awaken the mind through a provisional stage of belief to an experience in which beliefs are dispensed with.* The word is therefore a Mantra, because a Mantra is precisely that which seeks not merely to instruct or to delight at the level of the hearer's consciousness, but to awaken the hearer to a new dimension of consciousness through the apparent instrumentality of a mode of the very consciousness which is to be transcended. The Mantra therefore is the symbolisation of Truth as belief—with the object of destroying belief in order to realise the Truth.

At the level of thought we can distinguish between symbolic and literal speech. What the symbolic expression of thought is to the truth

which it wishes to convey, so is thought itself (not its expression) as a mode of consciousness in the unregenerate being to the spiritual experience which it attempts to contain. Here it is not speech but a form of consciousness that is used as a symbol, and the Truth symbolised is therefore not on a level with the consciousness which introspectively becomes aware of the symbol. *Just as the mind uses language for a symbolic expression of thought, so the spirit uses thought for a symbolic expression of the content of Intuition.*

The true function of belief therefore is completely misunderstood if its content is regarded as knowledge and from it arises the natural error that thought is always necessary to complete an act of intuition. The content of belief is to be regarded as what is *to be* known or realised, as what is placed before the mind, for meditation, in which there is a radical change in the very stuff of consciousness leading to a cessation of belief. Spiritual truths are propounded by Sages not that they may be turned into well-rounded systems of intellectual philosophy, though that too may have a limited value, but that, according to the highest Indian tradition, they may be heard, thought about, meditated upon and realised.

J. N. CHUBB

## KASHMIR SAIIVISM

[ **Shri K. Guru Dutt, B.A., M.C.S.**, Secretary, Mysore Constituent Assembly, lectured illuminatingly at the Indian Institute of Culture, Basavangudi, Bangalore, on October 7th on a not sufficiently widely known facet of Indian philosophical thought. We have published his valuable lecture in three successive issues.—ED. ]

### III

Modern psychology and psychical research have much to say regarding the multiplicity of selves. The simple empirical conscious self no longer appears as unitary. In the innermost self, every observer is conscious of a continuous silent discourse in which several entities seem to participate. In this inner world of discourse, as Santayana calls it, distinct selves can be recognized which are often in conflict. William James, the great American psychologist and philosopher, whom Whitehead referred to as "that adorable genius" says that it is possible to identify in one's own experience at least four selves: first, the material self as primarily associated with the body, then the social self, next the spiritual self and lastly the pure ego.

Each of these again appears to be composite. Thus he says of the social self—"Properly speaking, a man has as many social selves as there are individuals who recognize him and carry an image of him in their minds. To wound any one of these, his images, is to wound him. But as the individuals who carry these images fall naturally into classes, we may practically say that he has as many different social selves

as there are distinct groups of persons about whose opinion he cares. He generally shows a different side of himself to each of these different groups." Another reputed modern psychologist, Eric Fromm, while analyzing modern tendencies has pointed out in an acute study, *The Fear of Freedom*, that the vice of modern life is the sacrificing of the real self to the notion of the social self.

Psycho-analysts have carried the matter further by their investigations into the subconscious mind. There is in every man the vague region called the subconscious self, full of complexes each of which functions practically like a dissociated element of the self. There are, besides, recognizable groupings, each with a nucleus round which psychic elements are organized, which can be recognized as "shadow" selves. Jung names two of these as the Anima and the Persona. Freud, too, speaks of the Id and the Super-ego. Then again, psychopathology has revealed instances of split and multiple personalities—distinct and mutually exclusive—functioning at different times in the same body. Apart from all these are the powerful

manifestations of the group mind, racial, national, linguistic, professional and so on, endlessly.

It is needless to multiply instances, but what stands out is that no phenomenon appears to be at all understandable unless it is interpreted as being animated by a Self—ultimately the self of the observer himself. This aboriginal “animism,” as it might be called, is a basic fact which can never be got over. All language implies it. It is all the same whether the patriot says “England expects every Englishman to do his duty,” or the literary enthusiast says “Kannada demands the devoted service of every Mysorean,” or the scientist says “Matter shows an inclination to continue in its state of rest or of uniform motion in a straight line unless acted on by an alien force.” Every word—force, energy, matter, tree, man, animal—is an animation of this type, the speaker himself endowing it with a kind of rudimentary self.

It is now high time to gather up the scattered threads of our thought. This will involve the use of further terminology, but it cannot be avoided. The Supreme Principle, we have seen, is not a mere actionless static Absolute but the repository of all power, not the neuter Brahman but Maheśvara himself. His dominant aspect is designated Śakti. From one aspect, Śakti is the all-comprehending consciousness (*Prakāsa*) otherwise called *Citi*. The effectiveness (*Siddhi*) of all manifestation (*Viśva*) is through *Citi* alone and

this is designated *Svātantrya*. From another stand-point, Śakti is the manifestation of the Self as “I” (*Ahambhāsana*). It is called *Purnāhantā* to distinguish it from the limited manifestation commonly known as *Ahamkāra*. It is a matter of everyday experience that the chief characteristic of the manifestation of the Self or “I” principle is reflection or *Vimarśa*. This is the hallmark of the intelligent subject (*Cetana*) as opposed to the pure object (*Jada*). Thus, according to the Trika, the highest reality is *Prakāsa-Vimarśa-maya*, whereas it is only *Śuddhaprakāsa* according to the Vedānta. *Citi* is independently the cause (*Kāraṇa*) of all manifestation through her own desire, *Svecchā*, and is the substratum (*Bhitti*) as well as the material (*Upādāna*) of such manifestation, which takes the shape of numerous subjects with their appropriate objects (*Anurūpa grāhya grāhaka*).

The *Grāhakas* fall into seven classes which have already been briefly explained. Essentially, there is only one basic division which separates the *Māyāpramālū* (in whom the subject and object are absolutely distinct owing to the operation of *Maya* with her attendants—the five *Kancukas*) from the higher *Pramālās* of the *Śuddhādhva* for whom there is an unlimited subject-object. But *Māyā* is not other than *Citi*, but a principle of limitation (*Sankoca*), which is itself a mark of *Svatantrya*, being self-imposed. In the stage of *Māyā*, *Citi* herself becomes the limit-

ed mind or *Citita*. *Citi* descends through graduated *Samkoca* to the level of *Citta*. The aim of spiritual attainment or enlightenment is to reach back to [the stage of *Citi*, when the *Samkoca* is laid aside and *Svāntanrya* is realized, or rather it is seen that *Samkoca* itself is a manifestation of *Svāntanrya* which can be assumed or discarded at pleasure. This is the stage of *Pati* as opposed to *Paśu*. It is attained through recollection of one's own essential state which was never absent and which has always co-existed with all the apparent limitations, but had not been recognized as such. This recognition is what is known as *Pratyabhiñā*. The crucial point in the path is thus crossing over *Māyā* into the region known as *Śuddhavidyā* in which Selfhood, *Ahantā*, is associated not with the body, gross or subtle, but with words or *Mantra*. Here, *Mantra* is *Grāhaka*, or really *Grāhya-Grāhaka*, a notion which is fundamental for the entire system. If once this is grasped the rest becomes much easier.

The very body of the *Śuddhādhva*, that world of inner discourse which we have referred to, is *Vimarśa* or reflection. But reflection is inseparable from speech (*Vāc*). Thus *Śakti* which we have seen to be *Purnāhantā* which is only another name for *Vimarśa*, is from another angle identical with *Parāvāc* or speech (*Vāc*) in its ultimate form. But here *Vāc* must not be understood as a mere physical phenomenon, but rather as that primeval psychic en-

ergy of which words are mere symbols. The immaterial universe is not other than *Vācya* and *Vācaka*, substance and speech, the former having its affinity to *Prakāśa* and the latter to *Vimarśa*, although the two are not really separable.

The essence of *Parāvāc* is world-formation (*Śabdana*), not in the gross audible form but in that most subtle one which is itself the core of all self-consciousness. At one end it is independent of all verbal conventions while at the other, *i.e.*, in the stage of *Māyā*, it is the substratum of all such conventions. At the source, substance and speech are one, and it is only in the state of *Māyā* that they appear to have separate existence. Speech (*Vāc*) has four stages or levels. When the desire for manifestation has just raised its head and become self-conscious, the condition is comparable to that of a seed about to germinate. This is called *Paśyantī*: that which sees itself. Here *Vācya* and *Vācaka* are not yet differentiated. Next comes *Madhyamā* or the intermediate stage, that which immediately precedes articulate speech, in which, although idea and word are distinguishable, they are as yet imbedded in a common substratum from which they do not stand out. The last stage is that of gross audible uttered speech—*Vaikharī*, which has its manifestation in the world of *Māyā*.

This in brief is the doctrine of *Vāc* which is as old as the Vedas. The *Rigveda* clearly mentions the four

stages of *Vāc*, of which only one is uttered, while the remaining three are hidden in the cave (of the heart) and are recognized only by sages : *Catvari Vāc Parimitā Padāni, Tāni Vidur Brāhamanā ye Manīshinah ; Guhā Trīni Nihitā Nengayanti, Turīyam Vāco Manushya Vadanti*. There is also the celebrated *Sūktā* in which *Vāc* apostrophises herself as the source of the Veda and as the basis of all *Devatās* and *Mantras*. This is the origin of the theory of *Śabda Brahman* which is accepted by many orthodox *Darśanas*. This is the *Sphoṭavāda* of the grammarians, so eloquently expounded by *Bhartrihari* and others.

Prior to the formation of words and sentences comes the manifestation of the letters of the alphabet, the *Varnas*. The sounds of the Sanskrit alphabet starting with " A " and ending with " Ha " symbolically represent the whole gamut ( *Varnamālā* ) of reflection or *Vimarśa*, forming the word *Aham* which comprehends within itself the potentiality of all self-consciousness. Each and every sound is a *Mātrikā* or living energy, inseparable from the quality of the *Citta* of the speaker. These sounds are conceived not as being created by the speaker but as self-existent and only uttered ( *Uccāra* ). Sometimes *Ksha* is taken as the last sound and the *Varnamālā* then becomes *Akshamālā*, the rosary being its physical equivalent. It is significant that *Akshara* stands for each letter of the alphabet, and also for the totality of sounds.

The unitary *Akshara* stands for the Supreme indestructible Brahman in the Upanishads, where it is described as That by knowing which all else becomes known. It is comparable to the single *Mātrikā* of the Tantra and *Mantrasāstra* which is the root or source ( *Yoni* ) of all sounds and stands for the *Paśyanti* stage of *Vāc*. Meditations on individual sounds and description of the results they yield in the course of *Sādhanā* abound in the Upanishads. A typical example is the meditation on the sound OM ( *Om-kara* ) and of its component elements, A, U, and M. This type of meditation on what are called *Bijāksharas* has been greatly developed in the Śākta Tantras and the Trika as well as in the Purānas and the Āgamas.

In the Trika the utmost importance is attached to the sounds of the alphabet itself as primary *Bijāksharas* and the substratum of all *Mantras*, and to Mantra in general as the basic element in all the three types of *Grāhakas* known as *Mantra*, *Mantrēśvara* and *Mantramāheśvara*. Thus *Śuddhavidyā*, *Īśvara* and *Sadāśiva* are compact of *Mantravīrya* or energy, and *Purnāhanlā* is the top limit of *Mantravīrya*. It is only through the achievement of *Mantravīrya* that the true nature of Śakti and Śiva can be realised. Mantra is the principal form of *Sādhanā* suited to the stage of the *Sādhanā*, the *Ānavopāya* for the lowest grade, comprising external ritual, the *Śāktopāya* made up mainly of mental practice or *Mantrasādhanā*, and the

*Śāmbhavopāya* for the highest class of Sādhakas who rely only on the state (*Bhāva*) produced by deep and penetrative spiritual insight and not involving specific practices, physical or mental. Above all is said to come "the method which is not method"—*Anupāya*—which consists in effortless recollection of the supreme state. This is *Pratyabhijnā* proper.

This is a very brief and scrappy conspectus of the entire system. Every word in it is capable of voluminous explanation, but that would be to miss the very spirit of the system which lies not in amplification of verbal explanations (*Vikalpas*), but in the going backwards, the condensation and ultimate dissolution of all speech, when first the *Madhyamā* stage of speech is grasped in its essence and then merged in the undifferentiated *Paśyantī* which is *Nirvikalpa* and identical with *Śadāśiva*. The next step, of course, cannot be spoken of in words. It is *Anuttara*.

Now for some concluding remarks. It has already been observed that the system combines in itself the good points of many other systems. First, its ultimate findings (*Śiddhāntas*) are in perfect agreement with the highest utterances of the Upanishads which are the admitted high-water mark of Indian experience. But no break is effected with the tradition of the Veda, which presents the Supreme Reality as the repository (*Śaktimat*) of power (*Śakti*). It is in entire consonance with the spirit of the Vedas, the

Brāhmaṇas and the Upanishads that in the Trika, too, the manifestation of Śakti is primarily through Mantra. In the Veda, wherever the word *Māyā* occurs it is always in the sense of variegated power (*Śakti*) generally associated with Indra; and never in the sense of illusion as in the later Vedānta. The Trika is, therefore, on the best ground in accepting the principle of Śakti in preference to *Māyā*. By this preference, it is enabled to cross over that rejection of the actual world of phenomena as unreal, a notion which has, as it were, cast a pall over the mind of India and induced a pernicious anæmia of the spirit through the centuries, with all its ghastly consequences, political and other. In the Trika we enter at once a healthier atmosphere, where it becomes possible once again to take the world and its affairs seriously, but in their right perspective. There is no sacrifice of one world for another, which has been the bane of most of the higher religious and philosophical disciplines all the world over.

Next, the approach is not through a rigid and uncompromising logic as in the Śāṅkara Vedānta, with its glorification of asceticism (*Sannyāsa*) on the one hand and its final appeal to the authority of Śruti on the other. The Trika approach is not through logic so much as through psychology. Starting with commonplace everyday experience it proceeds step by step to higher realms, using the reason—as well as the

creative imagination. There is no appeal to authority at any stage, or any special claim to esotericism, for even the Guru's function here is of very limited scope, and at every crucial turn it is the seeker alone who can help himself. Neither austerities nor any particular mode of life are prescribed, nor is the initiation restricted to any particular caste or creed. It is open to all who seek it, although the fruition will be most rapid in those whose Saṃskāras have prepared them for it, in whom has occurred what is technically termed the descent of Śakti (*Śakti-pāta*) which is not other than the grace (*Anugraha*) of the Supreme Lord.

The discipline is graded and provides for contemplation as well as ritual activity (*Karma*) for those who need it. The scheme, too, is not a bare skeleton of Tattvas, but its higher categories—Śiva and Śakti—are such as could be clothed with flesh and blood by the imagination so as to serve as the substratum of devotion (*Bhakti*). But yet Bhakti is not allowed to monopolize the whole stage as in the dualistic (*Dvaita*) system to the exclusion of all else. The seeker does not plunge headlong in a vortex of emotion and drown his discrimination (*Viveka*). While adopting the stand-point of Śakti, those extremes of practice which have given a bad name to the exclusive Śakti cults are at the same time avoided. Śakti is prevented from losing her balance by the constant presence of

Śiva. This stress on the experience of Śakti prevents the aim of this school from being merely a negative freedom as in other systems, whether it be the Jīvanmukti of the Vedāntins or the Nirvāṇa of the Bauddhas. It is not a mere release of the *Paśu* from his bonds (*Pāśa*), but it is at the same time an acquiring of the power in freedom—*Svātantrya*, *Aiṣvarya* and *Patibhāva*. Thus is avoided the common reproach against idealism that it degenerates into solipsism, for here it is not the limited empirical self of everyday experience, (*Māyāpramātā*) who is the creator of the ideal world of experience but *Īśvara*—a Self who, although different from the *Māyāpramātā* is yet co-present with him in the experience not merely of the Yogin but indeed of every man. The procedures used in this system allow full scope for harmonious combination with other systems of Yoga, e. g., the Kuṇḍalinī Yoga, Kuṇḍalinī being no other than the *Vākśakti* of the Trika. But trance conditions are not requisite for the highest realization which is quite consistent with the waking experience. The Supreme Reality is not something special (*Viśeṣa*), but indeed the most fundamental basis of all experience (*Sāmānya*, *Citi* or *Caitanya*). This is, however, considered not as a homogeneous entity, which would be inert (*Jaḍa*) but symbolically as a twin (*Yāmala*, *Samghaṭṭa* or *Mithuna*) of Śiva and Śakti, of *Prakāśa* and *Vimarśa*. This union results in the highest ecstasy

( *Ananda* ). In judging any Darśana, however, extraneous considerations like its rationality or its affinities are not the final test, but only the test of its efficacy. The test is whe-

ther it will deliver the goods. Those who have tried the Trika give the answer in an unmistakable affirmative.

K. GURU DUTT

## HOURS OF LEISURE

The January *Fabian News* contains the lecture which Mr. Benn Levy, M. P., delivered at Beatrice Webb House last summer, "A Policy for Leisure." "Leisure" becomes a misnomer if its regimentation is attempted and Mr. Levy is on sound ground in holding the extension of the *availability* of the arts and other recreational amenities the only defensible "policy for leisure." He dismisses in a paragraph the two main physical departments of recreation, taking exercise and watching other people taking exercise. They could not be so lightly taken for granted for India, where the encouragement of games, folk dancing and other forms of exercise is a real need in many of our thousands of villages as well as in the overcrowded towns and cities.

Mr. Levy's most pertinent reflections related to the arts, the extension of the availability of which naturally involves ensuring "that living artists can in fact live." The provision of more galleries, exhibitions, concert halls and theatres will not improve the artist's economic position unless people go to them. It

is Mr. Levy's conviction that, just as "there are no absolutes in literary judgment," so in art popular taste cannot be expected to prefer the best, and patronage from the discriminating may be necessary, though he would not centralise it, sifting art "through the sieve of a single judgment." His explanation why the artist cannot cater to popular demand is suggestive.

Inspiration or God... somehow get themselves on to the canvas or the written page or the score. A work of art is a work of collaboration. When I write a play, there is a clear division of labour. God does the good bits and I do the rest. The artist who claims to have done it all is either a liar or no artist. The politician tells less than he knows, the scientist tells all that he knows but the artist tells more than he knows. No man could know as much as the artist tells.

Whether we call it inspiration or the manifestation from within outwardly of the innate and divine nature of man's over-soul, this is a not inapt description of what distinguishes the work of genius from the mediocre product of the plodding pedestrian brush or pen.

E. M. H.

## NEW BOOKS AND OLD

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*The Seed of the Church.* By F. A. LEA. (Sheppard Press, London. 172 pp. 1948. 10s. 6d.)

The writer states that this brief study was written primarily in order to clear his own mind on problems which he summarises as the need for a revaluation both of Christian theology and of Nazism, Marxism and Freudism, each in the light thrown upon it by the others. Another way of describing the theme is found in the words of Arthur Koestler quoted in the last chapter: "Neither the saint nor the revolutionary can save us, only the synthesis of the two."

The theme is developed in three movements. The first is a critique of Fascist, Communist and Freudian ideologies; the second, a discussion of the early landmarks of Christian thought from Paul (with his background of Old Testament prophecy) to Augustine; the third describes the rise of Protestantism and discusses the significance of modern Protestant and Catholic thought. The conclusion of the whole matter is thus expressed:—

The saint and the revolutionary are alike in requiring a faith to sustain them; and the only faith that can reconcile the two must be one which is itself a synthesis of the Græco-Oriental and Judaic traditions. Such a faith Christianity has been. For in the religion of love, detachment from the world issues directly in the transformation and redemption of the world; in the Christian, the saint who seeks an other-worldly perfection of the individual, and the revolutionary who seeks a this-worldly perfection of society, are present together and at one.

This conclusion is not new to any who have even a slight acquaintance

with modern religious thought in the West. The author himself claims that the lines of thought which lead to it will be of more interest than the conclusion itself. This is true, and scattered through the book there are stimulating judgements, such as those on Koestler and Schweitzer. Yet it is just at this point that criticism arises. One could wish that the lines of thought had been recorded with the same clarity of exposition as the conclusion just quoted. They are only too often blurred by a cloud of quasi-psychological verbiage, or by a superficial and self-conscious cleverness of style which to some minds will seem better suited to the pages of *Punch* than to a book of this nature. And, though the author apologises in advance for dogmatism necessitated by the brevity of the treatment, some of his dicta read far too much like debating points, and, like debating points, are apt to be shallow. There is, for example, a great deal more to be said on the persecution of the Jews in Europe than that "the Jew is the nemesis of Christian hypocrisy."

As for the author's general position, readers in India and the Far East will probably feel that he suffers from the very limitation of outlook for which he justly criticises Hegel—ignorance of the contributions made to his subject by India and the Far East. It is not only within the bounds of the Christian church that men and women have experienced the synthesis of detachment and service in love.

MARJORIE SYKES

*The Religion of No-Religion.* By FREDERIC SPIEGELBERG. (James Ladd Delkin, Stanford, Calif. 130 pp. 1948)

Professor Spiegelberg is a protagonist of the "adventurous character in religion," which tries to get rid of all conscious forms of religious life in order to establish this very life on a much deeper plane which is called the Unconscious. Only in so far as the unconscious world is reflected in conscious thought may it be called religion or, more specifically, the "Religion of No-Religion."

The book, an adventure in comparative theology, provides a microscope for analysing the apparently meaningless facts of religion and a telescope as well for peeping into the depths of life's mysteries. The author believes that "the development of atheism in the human mind is a mental disease which might be described as spiritual blindness." His survey of the history of philosophical criticism of atheism is thought-provoking. He points out that religious iconoclasm is utterly different from atheism and further that the state of mystic unity is not a state of reduced vitality. Truth in religion cannot be preserved without its reinterpretation from time to time. The holy unknown lies in the midst of our experiences; it lies between heaven and earth.

Speaking of the relation of art to religion, the author rightly states that an artist is a creator, a uniter of here and hereafter. The unconsciously achieved art creation and art enjoyment in the Western world of today correspond to the consciously developed meditation practices of the Indian Yoga. Mere ritualism is, however, not

a soul-discipline but a mind-sickness.

This book is a production of much study and reflection; its author has drawn his materials from Western and Eastern sources, ancient and modern. The last chapter, "Alchemy as a Way of Salvation," should be read by all who are interested in the study of the Sanskrit texts on *rasa-vidyā* (Alchemy), as it enables us to understand their purpose in its correct bearing on the mystical side of our existence. The author contradicts the current notion that Alchemy is the mother of Chemistry, holding it a misinterpretation of the true nature of Alchemy, which was "a divine Science concerned with the ultimate mysteries of reality, attempting a transformation of matter and of all being into a higher form of existence."

The author's remarks on the significance of purposeless actions are cogent. Most of the things we do have no purpose. Life is not always devoted to pure utility. Firm heroes of purpose do not exist. The significance of our own purposeless actions can be grasped only if we know the aims and activities of the alchemists who were concerned with the soul and its development and not with material gold or quicksilver.

To those who consider religion as merely an opiate, this book will have no appeal, but for those who consider religion in the widest sense, as part and parcel of our existence, *The Religion of No-Religion* provides a new pair of spectacles through which they can examine the facts of religion in their correct perspective. No student of comparative theology should go without this aid.

P. K. GODE

*The Reach of the Mind.* By J. B. RHINE. (Faber and Faber, Ltd., London. 188 pp. 1948. 10s. 6d.)

The history of Psychology has certain important epochs. The Greeks did not have a clear-cut idea of mind: they were more concerned with the distinction between matter and form than with that between matter and mind. The mediæval philosophers drew a very sharp distinction between matter and mind; but they were more interested in the salvation of the latter, which they called the soul, than in the relation between mind and matter. From the time of Descartes onwards, the idea of soul was given up by philosophers and psychologists, but Psychology remained for a very long time speculative and introspective. From the time Wundt founded his psychological laboratory in Germany, Psychology has been occupying a respectable place among the sciences. But at first it was thought that the methods both of experiment and of interpretation should be mechanistic; for the sciences having the highest prestige then, physics and chemistry, were mechanistic. Naturally, psycho-physics was enthusiastically developed. The success achieved by this branch of Psychology produced an attitude among many psychologists that tended to turn Psychology into a branch of physiology or neurology. Man was treated as only a sort of epiphenomenon or shadow of the neural processes, without the ability to be causally effective on the body. But the work of Freud and the study of neurotic cases during Great War I disproved the theory and established once for all the causal efficacy of mind over body. The concept of the Unconscious or the Unconscious Mind was formed, and the

subject is being keenly investigated and developed. A distinction is drawn between functional and organic diseases of the mind, the former being treated as mainly psychological. Functional diseases are disorders in the unificatory processes of the mind. Sensory processes connected with the outside world are still regarded as normal, that is, as working through the senses.

It is here that the importance of the work of Professor Rhine belongs. His experiments try to prove that even the sensory processes can be extra-normal, that sensory knowledge can be obtained even without the aid of the senses, and that mind influences not only one's body and one's behaviour but also the minds of other persons, their bodies and even inanimate objects. Professor Rhine is well-known throughout the world for his researches in extra-sensory perception, and there is no doubt that he has started a new epoch in psychological research. The present work, *The Reach of the Mind*, describes how far mental processes extend. Besides presenting his latest discoveries on all the above topics, and the methodological and theoretical problems involved, the book gives a historical outline of his work, carried on in the face of prejudice and opposition. To the question whether the phenomena are normal or not, Dr. Rhine rightly answers that they are, whether they are called extra-sensory or by any adjective; for these capacities are found not in abnormal men but in those with a normal and healthy mind, though in varying degrees.

Professor Rhine would be interested to know that these capacities are not new to Upanishadic and Yogic Psychology. The Nyaya also discusses forms of *alaukika* (extra-normal)

cognition. To the question which Dr. Rhine raises, whether these capacities can be developed, and to which he could give no definite answer, the Yogic and Upanishadic Psychology answers in the affirmative and prescribes methods of discipline. And to the question raised by Dr. Rhine as to the uses to which these capacities can be put if developed, Indian Psychology emphatically says that they should be put to no mundane use. Abuse of these powers would be infinitely more disastrous than the abuse of atomic power.

The Indian reader will feel that Dr. Rhine is unfortunately not acquainted with our Psychology, which would have supplied an adequate theoretical basis for his researches. For instance, to the question: What is the relation between the mind and the senses, there is no satisfactory answer in his book.

It should, however, be noted that this branch of Psychology is still very young. It can certainly be hoped that the publication of this book will result in wider recognition of the importance of its problems, which are closer than any other to the being of man.

P. T. RAJU

*Homage to Ananda K. Coomaraswamy: A Garland of Tributes.* Edited by S. DURAI RAJA SINGAM. (Editor, Kuantan, Malaya. 192 pp. 1948.)

No fewer than eighty-five tributes to the late Dr. Ananda K. Coomaraswamy and a number of very interesting photographs are brought together in this admirable volume, which has been edited with loving care by a devoted admirer of the great Kalayogi. Here are discriminating tributes by thinkers of Asia, Europe and the U.S.A. to a great art critic, a tireless worker, a patriot and an anti-imperialist, an

interpreter of East to West—and something more.

More than one of the writers refers to his interest in transcendental realities, which Dr. Coomaraswamy himself strikingly confirmed in his speech at the Seventieth Birthday dinner at the Harvard Club of Boston, less than three weeks before his death. In that speech, which is quoted here, he announced his intention to return with his wife to India for the rest of their lives.

It is good to know that a revised and enlarged edition is to follow. It should have many readers.

E. M. H.

*Indian Cavalcade.* By BHABANI BHATTACHARYA. (Nalanda Publications, Bombay 1. 261 pp. 1948. Rs. 6/12).

This is a series of thirty-seven sketches, each invested with the dramatic interest, in which the cavalcade of Indian history, starting with King Vikram and ending with Prime Minister Pandit Jawaharlal Nehru, has been portrayed. The reader is transported in imagination to "some memorable yesterdays"—which have shaped our country's destiny. He is made to relive

them, too, so that the lamp of his patriotism is fed with the oil of aspiration to re-enact the glory that *is* Ind, despite the division of the subcontinent in twain.

So the Indian cavalcade in its aureole of vivid history divides itself at the supreme moment and the twain on their separate paths move on towards blue horizons ahead. The freedom to be Free... The challenge of the future, the tryst with destiny.

An indispensable book for our young men and our young women—the builders of tomorrow.

G. M.

*The Fairy Tradition in Britain.* By LEWIS SPENCE. (Rider and Co., London. 374 pp. 1948. 21s.)

No fairy wand was passed over our respected author's brow as he sat writing up his case files on all that concerns the elfin brood. We are left in an utterly prosaic frame of mind and very much disillusioned of the charm the poets have sought to give to such a theme. Pucks and Ariels carry their atmosphere of another world with them, but here the fairies are all tracked to their somewhat dismal earthly dwelling-places. They do not by any means dissolve into thin air, but are a motley crew and when not engaged in abducting others' children, or changing them, are full of anxiety about their own and the details of everyday affairs like any ordinary care-worn mortal.

Naturally Lewis Spence has carefully documented all his sources and sifted his material into various types of stories, but there is no psychological clue to make clear what all these brownies be. It is curious that our author, whose research into magic lore has been so wide, should not have connected this world of the fairies with certain phenomenal happenings and powers within man himself. Also, he makes no use of the vast mass of material grouped under the names

given to the various elemental forces of nature,—the salamanders of the fire, the sylphs of the air, the undines of the water, and the gnomes of the earth. This limiting of the fairies to their humanized form, in which they appear in people's minds, leaves the whole problem in an unsolvable condition.

In ancient lore, nature-spirits are not humanized beings but are the aerial sprites who act as the nerves of nature, the intermediaries between mind and matter, and participate in all phenomena, from our thoughts to the actions we perform. Man creates his own fairies, beneficent forces or maleficent influences, and thus he peoples his current in space. Thoughts are things, and the eyes see both objectively and subjectively.

The author does not seem to have grasped the truth underlying different classes of Nature Spirits each with its own specific place and function and also affecting and affected by human thought, will and feeling.

Many of the stories relate not to nature spirits but to man's own elemental or astral self, the passion nature which takes what form it will when uncontrolled by the higher nature. It truly is often a changeling and no child of Mother Nature.

J. O. MACKENZIE

*Man: An Autobiography.* By GEORGE R. STEWART. (Cassell and Co., Ltd., London. 254 pp. 1948. 10s. 6d.)

Mr. Stewart's story of an imaginary MAN is a clever, if rather boring, invention by one of this MAN's progeny, "told in gossip fashion." Although he does not exactly represent himself

as a type of humanity the personal is vividly and often amusingly betrayed.

The story goes from an out-dated Darwinian theory of evolution to the present-day rivalry of different political ideologies. Readers will be more interested in what Mr. Stewart has to say of the development of a sense of

religion in his MAN. Though he says "I, MAN, have never had a religion" and considers it is "beyond the scope of this story," he then flounders into metaphysics; as for instance in his definition of conscience as "the present individual struggles against his immediate desire."

His notes on Mithraism, the Western version of Persian Zoroastrianism, might be extended to show its influence on religious thought in the first century of our era, its intermingling with the new religion, and how the anthropomorphic cult of waxing Christianity eventually overlaid the purer early form of approach to Reality. One has to remember that the Roman army brought its beliefs to Britain, as remains of their temples in that island witness. The Quakerish simplicity of their temples may be seen in what is perhaps the finest example in Rome, completely excavated only this century.

This lies under the magnificent basilica of San Clemente, itself super-

imposed on an earlier basilica. Below this again are subterranean chambers which puzzled archæologists. For on either side of a passage were two apartments which seemed incongruously placed. To the left we now find the complete Mithraic temple; to the right the "house of Clement" said to have been "hallowed by the presence of SS. Peter, Paul and Barnabas."

This proximity gives further justification for the teaching of some profound scholars that the Christian mythos was largely a redressing of the Mithraic cult staged with a new cast. For the story of Mithras is almost identical, as are those of other Eastern demi-gods, with that of the Jesus of the Gospels, and their being much earlier in time has led to speculation as to the real source of the early codices of the New Testament.

If Mr. Stewart's book serves as a stimulant to curiosity and thought on such matters, it will perhaps achieve an end he has not anticipated.

A. A. MORTON

*Looking Before and After: A Collection of Essays.* By JOHN MIDDLETON MURRY. (Sheppard Press, London. 249 pp. 1948. 12s. 6d.)

This is a collection of twenty-seven essays published between 1937 and 1947 by the author who is a well-known Christian Pacifist, writer and critic. They deal with Politics, Religion and Literature. Cumulatively, they constitute a spirited protest against Totalitarianism and a powerful plea for community life, which the essayist believes is the only antidote for it.

To this end—community life or the "calls of good living"—he argues that

our activities must be creative and healing in the simplest sense: always for life in the midst of death; our growing fellowship with one another must be the means of deepening our sense of fellowship with our fellow-men; and the utterance in words of our conviction must be imbued by a depth of charity.

But for this "conscience has to be raised to the plane of consciousness." Thus, there will come into being a truly Free Society based on the harmonious blending of social morality and subsistence production. The book might as well have been entitled "Dynamism of Peace," so searchingly does it reveal the rhythm and radiance of the springtime of the Spirit.

G. M.

*Artist in Unknown India.* By MARGUERITE MILWARD, with a Foreword by Prof. H. J. Fleure. (T. Werner Laurie, Ltd., London. 274+xiv pp., Illustrated. 1948. 21s.)

Mrs. Milward's book is a very readable and interesting, but also most unconventional, travel account. Mrs. Milward is a well-known sculptor, a pupil of the famous French master Bourdelle, exhibiting first at Paris in the Salons des Beaux-Arts and of the Independents, later settling in London. Many of her works have found their way into museums, and Stanley Casson's Studio publication *Sculpture of Today* devotes as many as fifteen illustrations to her. She specialized in portrait busts, amongst them those of Lloyd George, Austen Chamberlain, and others.

In 1926 she came for the first time to India. During her second visit in 1929, when she was teaching sculpture at Santiniketan, she made portrait busts of Rabindranath Tagore, Jagadis Chandra Bose, Kedernath Chatterji and others. An exhibition in Paris of African native heads in bronze had aroused her interest in the fascinating artistic possibilities which other races could offer to a sculptor. In contact with the Santal tribes round Santiniketan, and with artists and scholars of India, then in London, the idea slowly assumed shape: In the backyards of Indian civilisation there live some 50 millions of "untouchables," low castes and primitive tribes belonging to several races and to many tribes of very different cultural traditions; many of them are little explored and some of them are already disappearing under the impact of modern developments.

At the end of 1935 Mrs. Milward started on a tour all over India to model anthropological busts of representatives of those various tribes. Of the 60 bronze busts exhibited at India House, London, in 1936, 38 were acquired by the Calcutta Museum. This book is the story of her travels, of her negotiations with the authorities whose help was needed in order to penetrate into those remote areas, descriptions of the tribes encountered and of her experiences with the successive models.

She first visited the Khatodis at Khandala near Bombay; then the "Criminal Tribes," Bhats, Korchas, Korwas, etc., in the "Industrial Settlement" near Hubli, proceeded to Hyderabad to study the Chenchus, the Waddars, the Mathuras and the Bhils; she went to the Nilgiris in search of the Todas, the Kotas, etc., then to the primitive tribes of the Annamalai Hills and of Cochin in the South, to the Saoras and the Gonds of Orissa and to the Baigas of the Central Provinces and Bastar, where she found the help of Verrier Elwin and Archer; to the Oraons, the Mundas, the Hos and the Santals of Chota Nagpur and finally to the Naga tribes of Assam and of Manipur, concluding her survey with a visit to Nepal. The photographs of Mrs. Milward's busts, sometimes shown side by side with photographs of her models, form a fascinating panorama of the manifold varieties in which human character and human beauty can express themselves.

Mrs. Milward took, of course, this opportunity again to visit the ancient monuments of Indian art. Her observations are worth quoting.

The Kailasa at Ellora she found "soul-stirring and most beautiful. It may well be called

the eighth wonder of the world, this vision in stone... The giant statues, more alive than flesh and blood, seemed to depict all the emotions and passions of the human race. There was deep meaning in every curve of the body, every turn of the head." Siva dancing the Tandava in the Lankesvara Cave: "The force of movement and the *elan* is so great and the body expresses so much feeling and vitality that each or any part of it is a masterpiece." Ajanta: "The greatest cave paintings in the world." The "Trimurti" at Elephanta: "The most glorious piece of sculpture in all India... How Bourdelle, greatest of French sculptors, and one time my Professor, would have admired it."

*An Outline of Indian Art.* By P. RAJESWARA RAO. (The Author, Ellore. 53 pp. Illustrated. 1948. Re. 1/8)

A collection of articles published in *The Indian Review*, *The Hindustan Review* and *Mysindia*, this little book is dedicated to the memory of the late Dr. Ananda K. Coomaraswamy. It is the work of an amateur who loves his national art and has a fine understanding for art as such, but has not made a detailed study of the monuments. Thus it offers very little factual information, and much space is devoted to quotations from standard books, from Coomaraswamy, Havell, Marshall, Cousins, Vogel, etc., some of them of the very one-sided views which are no longer accepted by serious scholars. Also the quotations from Indian literature are numerous and more interesting than the rather vague observations on the monuments.

The author lays special stress on the spiritual background of Indian art, as emphasized by Coomaraswamy and Havell. This holds good for every genuine art the world over, but it is surely necessary to hammer in the

The reaction of a first-class modern sculptor to Indian art! To be sure Auguste Rodin, the greatest of all European sculptors of recent times, had been not less enthusiastic about Indian sculpture. Indeed, the times are past when Indian art was regarded at the best as an object for the student of religion or ethnology. The best of modern sculptors are praising the greatness of ancient Indian art. The world has changed much in the last half century!

H. GOETZ

fundamental fact that genuine art is a creation growing from the depths of a cosmic experience, and not a mere luxury article or a display of clever artificiality. India has not yet fully recovered from the impact of foreign political rule, cultural disorientation and the disastrous influence of "art" imports which had dumped into a colony whatever had been rejected at the metropolis.

The greatness of Indian art is for many still a national slogan, not yet a living experience. And before discussing the characteristics and problems of the many individual style varieties, the appreciation of art as such and in its national setting has first to be revived. The author rightly points to the deplorable neglect of art in present-day Indian education, where art is taught either as a craft, or as an aspect of history, but not as an autonomous aspect of cultural self-expression. Disappointing as this booklet may be for him who expects factual information, it will fulfil a useful task in re-educating the Indian public to an appreciation of their beautiful national art.

H. GOETZ

*Candravākyas of Vararuci: A Practical Guide for Calculating the Position of the Sun and Moon, namely, Tithi and Nakṣatra on Any Day of the Year.* Edited by C. KUNHAN RAJA. (Adyar Library, Adyar, Madras. Rs. 2/-; reprinted from *Haricarita*, Adyar Library Series No. 63)

The text of the *Candravākyas* and Appendices I and II in the booklet before us were published some time ago in the edition of the *Haricarita*. The present reprint of this text includes some new matter in the Introduction besides Appendices III to IX which enhance the value of this primer of astronomy, which Dr. Raja aptly calls a "pocket watch" and a "perpetual calendar." The Hindus use a calendar in connection with the performance of religious ceremonies on particular days and for determining the auspicious hours for routine acts, such as starting on a journey, starting a business, etc. The *Candravākyas* contain words with vowels and consonants having certain numerical values. There is a definite method of finding out the exact *vākya* for a particular day. Festival days and auspicious hours are calculated according to these *vākyas*, which any student can easily commit to memory. Dr. Raja has explained in his learned introduction the system of notation on

the strength of which the *vākyas* can be used. The exact *vākya* for a particular day is calculated from the *Kali* date for that day.

The *Candravākyas*, though merely of academic interest to us now, have had a definite value in the religious life of India. They are not a scientific guide to astronomy but they held the field for a long time as they were designed to be helpful to our ancestors with their implicit belief in the Hindu calendar. With all our modern education we still give the benefit of the doubt to astrology and choose an auspicious day and time for important events in life, private or public. To those who deride every ancient belief or practice the *Candravākyas* would appear as moonshine, but the serious student of the age-long history of human beliefs will have something to ponder over in the practices presumed by the Hindu calendar which cannot be completely wiped out from the Indian cultural and religious life. So long as the riddle of destiny is not solved by any scientist or philosopher we remain "such stuff as dreams are made on."

The present booklet reveals Dr. Raja's versatility of interests and his capacity to elucidate intricate subjects in a clear-cut and simple manner.

P. K. GODE

*Boomerang.* By E. WESTACOTT. (Author, 24, Redhood Way East, Letchworth, Herts., England. 35 pp. 1948. 1s. 6d.) ; *Mending His Ways.* By CHARLES A. WESTACOTT. (The United Humanitarian League, 24, Redhood Way East, Letchworth, Herts., England. 12 pp. 1948. 1s.)

*Boomerang* is a small booklet of twelve chapters dealing with Vivisection. The author holds, as he says in

his Foreword, that "most, if not all, of the evils which afflict humanity today can be traced directly, or indirectly, to the practice of using living creatures for scientific experiments." *Mending His Ways* is a short play in one act, and deals with the taming of the "Fierce Wolf of Gubbio by St. Francis of Assisi," from the book, *The Flowers of St. Francis of Assisi*.

E. B.

*The Black Laurel.* By STORM JAMESON. (Macmillan and Co., Ltd., London. 10s. 6d.)

Miss Jameson has in this latest work given one more proof of her splendid powers of imaginative reconstruction, psychological insight and lucid expression. *The Black Laurel* is not just one more entertaining novel, but a powerful study of the old but never out-of-date theme of Justice *versus* Expediency, argued at its deepest level. Portrayed for a great part of its action against the background of Berlin during the first summer of its occupation, between August and October 1945, the novel concerns mainly a group of English people whose duties or interests place them in that living-dead city. With intense and mounting excitement, the

action moves swiftly between the ambitions and anxieties of a General, the curious intentions of a Very Important Person, the feverish or helpless twistings of a German trapped by defeat and the education, the friendships and the loves of youth. But above all this, above the ruin and the devastation that haunt the novel, above the meannesses and brutalities of the human mind that are exposed, there is the question asked, though in an undertone—"What is a man profited if he shall gain the whole world, and lose his own soul?" The rhetorical question asks for an answer from the heart of the responsive reader.

*The Black Laurel* is a novel to read and to reflect upon—worthy of the attention of all thinking persons.

V. N. BHUSHAN

*Goat to Kali.* By CECILIE LESLIE. (Cassell and Co., Ltd., London. 408 pp. 1948. 12s. 6d.)

A vivid and very sympathetic story of the *raison d'être* and the "red" activities of the Bengal school of terrorists which were revived during 1941-42—a period which, in their opinion, was packed with portents of destiny for India. All the cross-currents of thought at work at the time are portrayed here with unusual insight and understanding: the overworked English civilian with nerves on edge but humane; the India-born Englishwoman with the air of a cent. per cent. daughter of the soil of Albion; the arrogant official and the exploiting business man whose "British boot has kicked" quite a number of Indian intellectuals, falling impatient and frustrated into the hands of the terrorists; the initiation even of young girls

into the cult of Kali; the Englishwoman who is appreciative of the Indian's stand-point and struggle for independence; the poor victim of the "scorched earth" argument in the name of resistance to the advancing Japanese—all these appear on the canvas in their colourful local costumes.

The story is of absorbing interest. One or two points of criticism, however, may be made: The attribution of so-called "pro-Japanese" proclivities to Gandhiji and of "secret instructions" to the Congress to sabotage war effort ought to have been avoided in this otherwise excellent piece of fiction. Also the Glossary of Indian terms at the end has some slight inaccuracies. But *Goat to Kali* will be remembered as a novel with an authentic interpretation of a "nightmarish aspect" of an Indo-British relationship now happily at an end.

G. M.

*Nietzsche: The Story of a Human Philosopher.* By H. A. REYBURN in collaboration with H. E. HINDERKS and J. G. TAYLOR. (Macmillan and Co., Ltd., London. 500 pp. 1948. 21s.)

The reviewer has been interested in Nietzsche ever since he was a freshman at college and it has been his habit to read a thing or two by him whenever the mood has been on him. He has, however, been more enthralled by the writings of this poet-philosopher than devoted to any works of exposition about him. He has found many contradictory things in him, lyrical charm, poetic splendour, lofty scorn, withering contempt, prophetic vision, variability and instability of moods, illuminating imagery and rhythmical beauty. This means that it is primarily the poet in him that has moved the reviewer.

So far as his philosophy is concerned, he has been enraptured by his vision of the superman, though he has not been convinced about the process of his emergence or the rightness of his mission. He has vaguely felt that this is the height to which a human being can aspire, but he has also understood that of Nietzsche's two characteristics, self-control and hardness, it is not possible to understand the exact implications. The will to power may be an arresting slogan but experience teaches us that it has miserably failed as a philosophy of life, individual or corporate. The doctrine of eternal recurrence may have some interest for hair-splitting metaphysicians, but it cannot carry conviction even to a school-boy.

These are the positive aspects of his philosophy; nor are the negative more convincing. His fulminations against Christianity, his contempt in his later

days for Wagner and his glorification of Anti-Christ are symptoms of a disease, pathological as well as psychological and, though they explain much in and supplement his positive philosophy, they are not of much account. Nor are his other writings, because Nietzsche was repetitive and incoherent. When a balance is struck, it is felt that he is to be taken more as a fervid iconoclast than as a constructive philosopher.

Nor is the man difficult to understand. Even without knowing the minute details of his life one can understand the torment of his soul, the frustrations of his life, the solitariness of his spirit, the feebleness of his body and the marvellous gamut of his feelings. All these impressions even a casual reader can get from reading a book like *Thus Spake Zarathustra*.

The book under review reinforces these impressions with the help of a multitude of details drawn from letters and other sources. It is a book done in an exhaustive and painstaking manner but its great drawback is that its author equates the writings of this philosopher merely with his personal experiences. This kind of interpretation can at best be partial, for it leaves out the part that intuition plays in the life of a master mind like Nietzsche. On going through this book, patiently and laboriously, the reviewer is left with the impression that it is not the story of a human philosopher, but the anatomy of a disappointed man. It gives no sense of the grandeur of his thought; it reveals mainly his unbalanced mind. Nor does it give a portrait of the living man. He is mainly dealt with as a museum-piece or a case. It therefore is not adequate as a

biography, nor is it satisfying as a work of interpretation. It summarises his books and criticises them, but it fails to communicate that sense of power which Nietzsche, at his best, releases in a reader. The book is a monument of industry, but a failure

either as a biography or as a piece of interpretative criticism. There is too much of analysis in it, and very little of imagination or sympathetic understanding. All the same, it is valuable for those who want to specialise in the study of Nietzsche.

DIWAN CHAND SHARMA

## CORRESPONDENCE

### CULTURAL REHABILITATION OF REFUGEES

In India today there are millions of people who, consequent on the recent cleavage in the age-long indivisible entity of the country, have been displaced both physically and financially. And, judging from the immensity of the problem of their rehabilitation, it would appear that they have "come to stay," at least for a decade or so. It is, therefore, the part of prudence as well as of wise statesmanship, to take also a long-range view; also, I say, because the economic rehabilitation of the "refugees," as they are erroneously and patronisingly called, which is only an immediate objective, is already, and almost exclusively, engaging the attention of all concerned.

This long-range view will show the necessity of the cultural rehabilitation of the displaced, concurrently with their economic rehabilitation and not afterwards. For man needs bread both for his body and for his soul. And this bread for his soul can be supplied by culture alone.

This brings the question "What is culture?" Though culture has been defined variously in terms of self-education, self-knowledge, Self-centredness, yet for the purpose of our argument, the well-known definition, "Culture is what is left over after you have forgotten all you have definitely set out to learn," will do.

Now what have these displaced millions "left over" after they have forgotten all that they had definitely set out to learn, and, may one add, to earn, as well? It is the consciousness, deep down in their hearts—though covered over for the present with the politics of parochialism, with its attendant evils of aggressiveness and exclusiveness—that they are "members one of another." For this truth is in the very air of India, which they have breathed for generations. Surely, then, they cannot live without it for long. Therefore, it is this consciousness of theirs which must be made dynamic once again by being broaden-

ed, heightened and deepened. As John Cowper Powys has well said, "Culture is the bed-rock, the final wall, upon which one leans one's back in a God-forsaken chaos."

The Arts are the best and the most beautiful, too, of the handmaidens of culture. Accordingly, they will have to be pressed into service in the arduous but indispensable work of reviving the "refugees'" underlying sense of unity. For a good poem, a beautiful picture, a noble thought—these are above the frontiers which split up the infinite in man into so many finite segments of humanity, factions with all their feverish friction.

This is a work in which the Government and people of culture can co-operate wholeheartedly and effectively in diverse ways, the most important of which, however, is the keeping up of the morale of the "refugees" so that they may face and fight the battle of life with courage and cheerfulness. And it is precisely these two attributes with which the Arts can endow the individual.

In every camp for "refugees," therefore, and also in all such other places where they are concentrated, there should be groups of artists, using the term in its mission of creating currents of happiness—and thus indirectly of helpfulness—in the thought atmosphere of the dispossessed, disheartened and dejected. There should be a daily programme of two to three hours, preferably in the evening, when the displaced ones can be entertained with *chaste* music and drama. This programme may consist not only of songs and stories; it should also be punctuat-

ed with suitable "sermons," that is, Scriptural readings with a catholic, non-communal, non-creedal, exposition. The programme can be begun and rounded off with community singing. Then there may be organised periodically exhibitions of paintings, portraying the beautiful and the buoyant in Nature and in Man. Again, a regiment of craftsmen who can make materials of various beautiful things which are "a joy forever," should live among the "refugees" to demonstrate daily and impart their skill, which reveals the Divine in its twin aspects, among others, *anandam* and *annam* (felicity and food). All these projects will, however, have to be financed by the Government, which will also see that the articles turned out by the artists and the craftsmen are sold in the market. It also will be necessary for a number of writers to live among the "refugees." Of course, they will have, figuratively speaking, to be content, like the artists and the craftsmen, with bread without any yearning for butter.

Will our artists and people of culture respond to the urgent need of the refugees for help in their war against depression of the Spirit, deeper than the worst of economic depressions? It is sincerely to be hoped that they will, for such a project as has been suggested was tried as a practical proposition in several countries during the last World War, and even in our own country, though on a small scale, on the Kashmir Front. Let the Banner of Culture fly side by side with the National Flag over our refugee camps.

GURDIAL MALLIK

Bombay.

# THE INDIAN INSTITUTE OF CULTURE

The Indian Institute of Culture, Basavangudi, Bangalore, has had a varied and interesting programme in recent months. Among the outstanding lectures since those reported in our October issue, besides those already published or to be published in our pages, have been "French Canada and Its Culture," by Mr. D. A. Kearney, High Commissioner for Canada; "Kalidasa and Tagore," by Shri K. Chandrasekharan; "Bhavabhuti and His Contribution to Sanskrit Literature," by Shri M. P. L. Sastry; "Some Philosophical Problems in Indian Philosophy," by Dr. K. C. Varadachari; "The Influence of Indian Thought on French Literature," by Prof. Louis Renou of the Sorbonne, Paris; "The Function of Poetry," by Shri N. Madhava Rao; "The Scientific View of the Problem of Life," by Prof. M. Chayappa; and the first of two lectures on "Social Study Through Fiction" by Mr. Gordon Clough—"American Fiction and the American Mind" In December were inaugurated two monthly series of lectures in Kannada, and a fortnightly series for the Ladies' Group by Shri G. P. Rajaratnam on the fascinating subject of "Children in Indian Literature."

Books presented to the Discussion Group from September 1948 to mid-February 1949 inclusive were Edmond Taylor's *Richer by Asia*, *The Atlantis Myth* by H. S. Bellamy; *Scientific Man versus Power Politics* by Hans J. Morgenthau; *Man's Last Choice* by E. M. Friedwald; *Gandhi* by George Catlin; *The Gay Genius* by Lin Yutang; *Einstein, His Life and Times* by Philip Frank; *The Nature of Thought* by Prof. Bland Blandshard; *The Reach of the Mind*, by J. B. Rhine; *Disraeli and the New Age* by Sir R. George Stapledon; *A Free and Responsible Press* by the Commission on Freedom of the Press; *Early Irish Literature* by Myles Dillon; and *Notes Towards the Definition of Culture* by T. S. Eliot.

There was an attendance of nearly 200 at the Mahatma Gandhi Memorial Meeting held at the Institute on January 30th, when several speakers paid their tribute to the departed leader in the spirit of reconsecration to his ideals.

In the Institute's first two Transactions, are published Shri M. Ramaswamy's review before the Discussion Group of Carl Van Doren's *The Great Rehearsal* and Shri G. P. Rajaratnam's address on the "Significance of the Wheel of Asoka in the Flag of Free India."

We print below the address which **Mr. B. Leltgeber**, Director of the United Nations Information Centre, New Delhi, gave on December 21st on a significant and timely theme.—ED.]

## PUBLIC OPINION AS A WEAPON OF PEACE

Two colossal forces face each other in human society. The oldest and most deeply entrenched is war. The second, newer, almost embryonic, is the public demand for peace. The two are vastly uneven. Let us bluntly recognize that as the starting-point.

War has come down to us through the centuries. It is associated with all our histories, our heroes, the things that raise our temperatures. The public demand for peace on a global scale is astonishingly new. It is only a quarter

of a century since the first world association of nations against war was created. It is only two decades ago that war was outlawed as an instrument of national policy—in the so-called Kellogg Pacts.

It is only public opinion that can change this uneven balance and give us hope for durable peace. There is a colossal programme here for public opinion to carry out, enough to keep the most energetic citizen fully active.

The world's peace and prosperity can

be assured in the long run only through a world agency embracing all governments and all peoples.

Groups, blocs, alliances, empires, even regional associations can be helpful along the way—if properly directed. They can never, however, be the final answer. They may build new barriers or even become a positive danger.

The ultimate goal of every man, woman and child in this world who cherishes his own peace and prosperity should be to devise a system of world organization which will secure the peace and prosperity of *all* other peoples in the world. This cannot be done overnight. It constitutes the greatest effort in the long history of mankind. It will inevitably come by stages, bit by bit, slowly at times, but in spurts at other times. The test of any policy, proposal, or effort in world affairs is very simple: does it, or does it not, lead towards the ultimate goal of world peace?

The most far-reaching effort yet made along these lines is the United Nations. This agency, born out of the tragedy of World War II, is already many times larger than its predecessor, the *League of Nations*, born out of the tragedy of World War I, just as the devastations of World War II were very much greater than those of World War I.

The United Nations has put at the disposal of the governments and peoples of the world the machinery and methods of consultation, conference and co-operation which, with good-will on the part of the nations, should lead to the goal of world peace and prosperity.

This is what the United Nations Organization has developed up to the present moment:—

- a. A Charter and a code of conduct called the rules of procedure.
- b. An annual General Assembly of all States' Members to discuss almost any matter of international interest. These are the ears and the eyes of the world.
- c. A Security Council to handle specific problems of international peace, which is the main political forum of the U. N.
- d. An Economic and Social Council to deal with vital problems in these vast fields—the most constructive of all United Nations bodies.
- e. A Trusteeship Council to meet the problems of those peoples who are not yet fully independent.
- f. A Court of Justice for legal disputes.
- g. And, last, but not least, a Secretariat to serve as a world civil service.

A dozen specialized Agencies have also been established in specific fields and in intimate association with the United Nations, including:

- a. The Food and Agriculture Organization.
- b. The International Bank for Reconstruction and Development.
- c. The International Monetary Fund.
- d. The International Labour Organization.
- e. The International Civil Aviation Organization.
- f. The World Health Organization.
- g. The International Refugee Organization.
- h. The International Trade Organization.
- i. The Universal Postal Union.
- j. The International Telecommu-

nications Union and, most important of all,

- k. The United Nations Educational, Scientific and Cultural Organization.

The governments and peoples of the world thus have at their disposal the means for solving the problem before them. But those means are not automatic. They must have the energy and support of the governments and peoples just as a motor must have motive power.

The United Nations is not a government or a Super-state. Rightly or wrongly, it has been given little original power of its own *except moral power*. That is the first and most vital fact about the United Nations. It is wrong to expect it to do things which it has not been given the power to do.

The United Nations is primarily a philosophy and a method. It points out the way and provides the guides. It cannot, however, force the governments and the peoples against their will. It is constrained to do things the hard way, by co-operation and consent amongst sovereign equals—rather than by the easy way of dictation.

It is, therefore, only too natural that the peoples of the world should be invited to learn to restrain themselves in their wishes and demands. They are invited to develop the sense of compromise and of respect for the other nations, their neighbours, their rivals, sometimes their hereditary enemies. It is part of the international education for peace to realize not only one's own problems and needs, but also to know the problems of one's neighbour, so as to understand his motives for action and eventually to find a way out of mutual difficulties by choosing the road

of amicable settlement and fostering durable friendship. History teaches us that many nations who have been enemies for centuries later became friends! Each made a sacrifice, each gave in a little here, a little there, and so friendship was built between them for ages. This is the classical road to well-being and prosperity. Its foundation is always peace.

There will be real hope of peace in this world when men, women, and children everywhere realize that peace is their first and most vital necessity, that without it all else is endangered, and that to get it they must make an effort commensurate with its value. Too many feel they can get it cheaply or through someone else's labour. This is the great error. To have advantages means to make sacrifices.

The United Nations offers the world its best hope of peace. That does not at all mean that the United Nations is either perfect or final. It is neither. But it is a beginning. It represents the rock bottom of present-day development. On this rock the building of peace goes on. Our day-by-day observation of politics teaches us, however, that *the governments and peoples are not easily prepared, even after a second World War, to surrender much of their sovereignty to an international agency.*

They have reserved the final power to themselves by a veto on a decision or a refusal of action. They cannot rightfully expect the United Nations to do what they have not empowered it to do.

The United Nations is nevertheless capable of great things. It *can* reach its goal of world peace and prosperity if the governments and peoples sufficiently co-operate. But the road will

be a hard one, the hardest that mankind has ever sought to follow. It will demand the greatest effort ever put forth in human affairs, greater indeed even than in war-time when the element of danger lightened the burden.

The greatest weakness of the United Nations lies not in the Charter, the veto, or any of the other alleged "weaknesses" but in a wide-spread tendency to indifference, to let someone else do the work, to isolate oneself from world affairs, to sit back without effort or sense of responsibility, and to run away at the first frustration.

In sober truth the United Nations represents the hard way. It is always infinitely difficult to achieve an agreed decision amongst some three-score vastly divergent nations. It is the absolute antithesis of a Hitler or a Mussolini; they could not, and indeed did not, long accept its counterpart in their day. Even a democratic state, particularly a powerful one, may often find the long debates irksome; it is easier, and often tempting, to act impatiently on one's own without all the fanfare, and even possible paralysis, of a world's town meeting.

It is a way, also, which requires infinite patience. Peoples must undergo almost a psychological revolution to adapt themselves to an organization like the United Nations. On the one hand, we have to move out from our own group and family to a group that is world-wide and immensely diversified. On the other, we must recognize that results come slowly and must stop looking for the spectacular. Human nature, alas, seems to thrill to conflict and dispute; we must learn to forgo that primitive emotion if we want our part in the United Nations to be a

success. This will be painful in some ways; it will take away a bit of the drama when every difference of opinion in an international conference is described as a "wrangle" rather than a sincere exchange of views in search of a co-operative agreement; it will mean giving up a certain youthful exuberance and maturing with world responsibilities.

It is a long road we have entered upon: a road which will last as long as humanity survives on this planet. We have hardly crossed the threshold, and we have immense obstacles ahead. Our objective is the greatest which has ever confronted human society: not only to try to stop mankind's oldest and most deeply embedded activity of war, but also to raise the standards of living the world over and make this planet the garden spot that we can make it if only we can master ourselves. Our first task is to be constantly vigilant for any chance of progress, anywhere that it may present itself. The United Nations has the potentiality of being the most powerful instrument in the world; it can also be the weakest. It is a *reflection* of power rather than the *depository* of power. It possesses in theory all the resources of all its members, but any member may withhold his own power or even prevent the use of other members' powers.

Many of us wish the United Nations had greater power, that it could act more decisively, that it could cut many of the present-day Gordian knots once for all. But the nations have not been willing to give it that greater power in advance. Our only recourse, then, is to build it up slowly in practice. No great political organization was ever born in full strength; all began modest-

ly and gained strength with exercise and practice. The United Nations is no exception to this rule; it will go on gaining power and influence as the governments and peoples of the world become accustomed to it.

But all this, you may say, is being done outside—for us and not by us, by the governments, not by the peoples. What can we ourselves do to give the United Nations the cohesion, drive and continuity that it must have if we are really to have peace on this earth? A vast amount indeed.

We must get away from the lazy idea that peace is a comfortable luxury to be had in spare time. It is, in fact, our most vital interest on which all others depend. The whole pattern of our lives will be affected by whether we are preparing for a world of peace or one of war. It will be reflected in our tax bills, since in many countries one-third of the budget now goes for war services; in whether our children go to college or to training camp; and, eventually, in whether they, and perhaps we, too, end up in our own homes or in new and infinitely more deadly fox-holes, if there be such in an atomic war.

Let's get rid, too, of any sense of frustration. Too many people say resignedly that there is nothing they can do about it. This is nonsense; they can do an immense amount, enough all together to turn the scales between war and peace. They can read and learn, form opinions, demand right policies from their governments, write and speak, join organizations working in this field, contribute the funds necessary for creating an aroused citizenry; in short, fulfil the responsibilities of being a responsible part of

the world, instead of sitting back and passing irritably over the world's news, too lazy to form an opinion, not knowing what their government is doing or not doing, standing aside from organizations working for United Nations objectively.

Some of us will have to get rid of our pet prejudices. We will have to mature in a world grown too small and explosive for such luxuries. We must not waste time fighting over again fights which already belong to the past, to history. *I include among the evils exalted nationalism or rather national egoism. We must grow to the stature of the world citizens we have become.*

How strange it sounds in our twentieth century that there are people who are not sufficiently aware of the importance of international relations for their own welfare at home. How strange, in an age of radio, quick air communications, teletype and television, that the peoples of the world do not know enough about the life of other nations and where the technical possibilities of mutual exchange of news would seem to be illimitable, are separated by thick walls of suspicion, ill-will and ignorance. There are enormous differences of literacy and education to be taken into account: high peaks of most enlightened opinion and dark valleys where poverty and illiteracy keep any light from penetrating. Some countries are magnificently served by press, radio, film, library, school and university; other great areas of the world's surface, which may be equally vital to its peace, are in darkness. Illiteracy in some regions and censorship in others produce impenetrable clouds of ignorance. Here, much has still to be done by everybody, individually, personally,

quite apart from the work of the great world organizations.

*What is needed is an honest international mind, which goes beyond the narrow limits of the community, of the county, of the State, even beyond the frontiers of a larger Federation.* A very fine word which often is misused is patriotism. Its counterpart in the political dictionary is "national sovereignty." How many crimes have been committed under this fair symbol! Originally conceived to express the ideal of an agglomeration of people banded together as a sovereign group, it has often been prostituted to mean that a particular group is a law wholly unto itself, obligated to no higher law and in fact above the law. Nothing could be more arrogant or more contemptuous of the rest of humanity. Hitler used it as a perfect cover to allow him to hound millions of other citizens out of their own country, with utter disregard of their elementary human rights. "My country, right or wrong," has a glorious ring perhaps in war-time, but how hollow it sounds in a civilized society and what an invitation to chaos it would constitute if adopted universally!

The international spirit has to be developed from early youth. First, it must be fostered by a desire to know other nations, other peoples, better. Not only to know them, but also to appreciate and value them. It is a well-known fact, proved many times by history, that nations go forward and recede, that they have periods of rise and decline, that the line of development of a nation never quite follows a steady course; it goes up, then falls back, and rises again—goes through periods of plenty and of want—and

makes it difficult to define what is really "progress."

To give you only the example of an ancient country like China, with its thousand-years'-old culture, rich in achievements in every field—technical ability, perfection in art, maturity in moral and social ideas—but with recurrent periods of poverty, famine, decay.

In international thinking one must think in terms of centuries. Only in that way shall we see other nations in the right perspective, taking pleasure in seeing them prosperous, sharing the common pleasures of a world community, and enjoying the blessings of civilization, and also sharing sorrow with them when events overwhelm their daily life. This seems to me the first condition if each of us wishes to do his share to achieve peace. In following the road of tolerance towards others, of understanding their motives, and of good-will in considering their claims, each of us can contribute to building international peace. A building is the sum of thousands of bricks and each brick has its share in the stability of the structure.

One thing besides tolerance and understanding of other nations has to be kept in mind when public opinion has to build peace. This is *patience*. Be prepared for the fact that progress in building the edifice of peace is very slow; it can only be achieved piecemeal.

How could one expect anything else? The history of mankind has been largely the history of armed conflicts. The accumulated forces of warlike mentality have to be uprooted one by one, gradually, by building up a solid barrier of world-wide public opinion favouring peaceful means of handling inter-

national relations. In past centuries only occasionally a few individuals, outstanding men of their time, grasped the idea of peace and tried to teach it to their peoples. Only in modern times, however, was a real beginning made for the better. Nowadays the idea of international peace is no more the property of a few. It has become the property of whole *nations*, even of *groups of nations*, and that is how, after World War II, our new United Nations Organization was born, with hopes for a more stable and more fruitful life. But the road is still long and full of obstacles. Don't expect quick and glamorous results. Keep in mind that patience is one of the safest doctors of therapy; the therapy of nations' disease like that of individuals requires time. Only after having conquered time shall

we be victors in the final psychological war for peace among all nations.

All nations today, old and new, are contributors to the United Nations' effort. But how especially gifted are those who are both old and new like your own country, India. I spoke of patience that should lead the way, and who has shown more patience in its long history than India? When I spoke of gifts of tolerance and mutual understanding who has exhibited them more than the Indian Nation? The traditions of non-violence and love of nations should lead—and in this spirit I would like to end this address by appealing to the enlightened and loving Indian public opinion to pave the way of peace for all the other nations who need that lead.

B. LEITGEBER

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## THE SECULAR STATE

Prof. S. Radhakrishnan did well to clarify, in his Convocation Address at the Lucknow University on January 27th, the ideal of the secular State which India has been proclaimed to be. To call India a secular democratic State, he rightly maintained, does not, in the context of India's traditional tolerance, mean to be "non-religious but to be deeply spiritual." There has been too much confusion between dogmatism and orthodoxy or religiosity and true religion, which seeks expression in life and does not seek to dominate the thought and ways of others. All that a secular State in India connotes is respect for the conscience of all individuals and the freedom of each to seek fulfilment on whatever road seems to him best.

By his denial that the building up of an Utopia would be sufficient for mankind and by his insistence on the moral law or Dharma, Prof. Radhakrishnan corrected a misapprehension which the casual reader might labour under from his mentioning with apparent agreement the common proposition that "the first essential of the good life is freedom from economic servitude." This is a proposition that materialism could heartily endorse, but topsyturvy in the light of India's traditional wisdom. Economic wrongs must be righted and injustices redressed, and with all possible expedition, as Prof. Radhakrishnan urged, but it was never written that by first seeking material things "the kingdom of God and His righteousness" would be added unto man.

## ENDS AND SAYINGS

“ \_\_\_\_\_ *ends of verse*  
*And sayings of philosophers.* ”

HUDIBRAS

The spirit in which the first anniversary of the passing away of Gandhiji was observed was of reconsecration to his doctrines and ideals. The recognition of the truth expressed by India's Governor-General, at a prayer-meeting at New Delhi on January 30th, is general.

It is not enough if we are proud that we had Gandhiji among us. What we have to do is to do what he desired us to do.

“ We must, ” Shri Rajagopalachari said, “ derive from the memory of our departed leader courage to speak the truth, to be patient and bear with one another. ” Study of that message and its implications is the great present need, second only to practice of that part already known and accepted. If we may apply to Gandhiji the words attributed to Jesus, “ If any man will do his will, he shall know of the doctrine, ” this will suffice for simpler folk, but for the educated, their natural leaders, it must be paraphrased. If any man will do his will, he must *study* the teaching of Gandhiji so that he may not only live it himself but enlighten others as to its full purport and application.

Our treasures of the spirit, have been augmented greatly by the legacy of Gandhiji. The sons of modern India, if they would not be faithless to their trust, to Gandhiji and to a needy and disheartened world, must purify themselves and live the doctrines they are called upon to teach.

Declaring in his presidential address at the Silver Jubilee celebrations of the Shreemati Nathibai Damodar Thackersey Kanyashala at Bombay, on February 6th, that “ the highest aim of education was to translate the values of love, co-operation, service and broad humanism into active everyday conduct, ” Shri B. G. Kher, Bombay Premier, raised the controversial issue of co-education in secondary schools. Accepting Shri Kher's general principle that “ education must adjust individuals to their particular life-pattern, ” we share his personal opinion that, especially at the adolescent level, with its difficulties of emotional adjustment, separate schools for boys and girls are desirable. We agree also that, home-making being the career of the vast majority of women, studies and activities related to home life should find a prominent place in the curriculum of girls' schools.

Shri Kher mentioned the growing feeling in several European countries, against co-education at the secondary stage. The necessary steps have in many cases been taken to provide “ suitable patterns of education ” catering “ separately to the distinctive needs of adolescent boys and girls. ” Co-education at the primary level has much to commend it and as for the relatively few young women who carry on their education beyond the secondary schools, Shri Kher believed that these more mature and self-reliant

students might perhaps be left free to choose whichever institutions they considered fittest.

Home-centred education for adolescent girls should not, of course, be home-bounded. The kitchen is an important factor in home-building; but cooking is an art as well as a science; the place and time at which, however, its knowledge and beneficence shine are where and when family members gather to break bread all together. At present it is somewhat rare that all break bread simultaneously. The offering of thanks, the saying of grace to be followed by pleasant and useful conversation builds an organ for the family spirit to manifest itself. Cooking and conversation and family spirit imply knowledge from good books and culture from the inner soul. Home-building is the most profit-yielding national investment and women are the best and most practical creators of the home and invokers of the family spirit. Our young women need, and need very badly, that bringing up.

Pandit Jawaharlal Nehru's views as an author, expressed in an article released to the press on 13th February, should go far to relieve the tension on the subject of an all-India language, so clearly and with such complete absence of partisan feeling does he present the problem. Further, it offers a timely check to the expression of isolationist views, so reasonably does it present the case for linguistic receptivity, of which the English language, with its flexibility and its capacity for growth, is suggested as an outstanding example. While he feels that the all-India language could not be any foreign tongue, but only Hindi or Hindustani

under whatever name, Pandit Nehru believes that "English, both because of its world position and the present widespread knowledge of it in India, is bound to play an important part in our future activities." Indians, he writes, should aim at richness and accept whatever adds to their languages' cultural content and refrain from trying to exclude what has already been absorbed. The growth of language must be natural, not forced.

Pandit Nehru makes a profound and true observation in pointing to the fact that if it is the people who create the language, the language also to some extent moulds the people. Who will say that the Indian character has not been influenced towards spiritual interest and striving after moral excellence by its long tutelage to Sanskrit with its rich content? For all the receptivity which Pandit Nehru counsels, to words, phrases and ideas from Persian, English and other foreign sources, he sees it as inevitable that the all-India language, written in whatever script, shall derive its base and much of its content from Sanskrit, to which he pays the following tribute:—

If I was asked what is the greatest treasure that India possesses, and what is her finest heritage, I would answer unhesitatingly it is the Sanskrit language and literature and all that this contains. This is a magnificent inheritance and so long as this endures and influences the life of our people, so long will the basic genius of India continue.

It is, he says, not only a treasure of the past; it is also, in a degree astonishing for so ancient a language, "a living tradition." He would like, he says, to promote the study of Sanskrit and "to put our scholars to work to explore and bring to light the buried literature in this language that has been almost forgotten," a wish that every friend of India must echo.

# 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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## “THUS HAVE I HEARD”—

“ Knowledge by suffering entereth  
And Life is perfected by death.”

“ He who holds the Keys to the secrets of Death is possessed of the Keys of Life.”

The *Bhagavad-Gita* advises “ a meditation upon birth, death, decay, sickness and error.” People consider such meditation inauspicious and morbid. Death is dreaded, like anything else not understood.

The recent death of Sarojini Naidu should awaken some minds to the contemplation of Death, its meaning, its purpose, and the process involved. Where is Sarojini now? Could she have withered and become nothing, she who asserted—

Say, shall I heed dull presages of doom  
Or dread the rumoured loneliness and gloom,  
The mute and mythic terror of the tomb?

Sarojini certainly was never afraid of Death. Many people have claimed that death has no terror for them but self-analysis has soon revealed that the claim was not true. Epicurus quotes Socrates and describes the fear of death as a bogey—

For just as masks seem fearful and terrible to children from want of expe-

rience, so we are affected by events for much the same reason as children are affected by “ bogies.” For what makes a child? Want of knowledge. What makes a child? Want of instruction. . . What is death? A bogey. Turn it round and see what it is: you see it does not bite. The stuff of the body was bound to be parted from its airy element, either now or hereafter, as it existed apart from it before. Why then are you vexed if they are parted now? For if not parted now, they will be hereafter. Why so? That the revolution of the universe may be accomplished, for it has need of things present, things future, and things past and done with.

Implicit in this are the purpose and the process of death. Reflection on the above will lead to fresh enquiry. Thousands avoid solving the mystery of Death by plunging into a round of life which leads to death. They do not like to think that they are going to be overtaken

by death. Avoiding meditation on death they miss out on learning the meaning, the purpose and the processes of Life and of Living.

Sarojini Devi was a mystic at heart. Her mind used the medium of verse to convey to her beloved humanity intimations about the real nature of Life and therefore of Death. She lived within herself creatively; she handled the plastic stuff of poetry and fashioned messages which made the whisper of the Spirit audible to many men and women. In her personal experiences and in mundane affairs she read their universal significances. Her world was a wondrous gallery in which hung her suggestive and thought-provoking symbolic expressions—images which, like Plato's Ideas, pointed to macrocosmic principles enshrined in microcosmic events. Very often we come upon clear indications that she used that wing of which Vaughan wrote to "soar up into the Ring."

Let us climb where the eagles keep guard  
on the rocky grey ledges,  
Let us lie 'neath the palms where perchance  
we may listen, and reach  
A delicate dream from the lips of slumbering  
sedges,  
That catch from the stars some high tone  
of their mystical speech.

Her pain of body, her anguish of heart, her attachment to family, state, country, were to her not only personal experiences. They held for her a universal import—not to sadden but to gladden. And more—each was more than a cloud with a silver lining; each was a mysterious star which shed its radiance to soothe

and to energise.

Those who heard Sarojini's songs felt the charm of the lyrics; but those who studied her poems glimpsed her vision that real life is in the spiritual consciousness of that life, in a conscious existence in Spirit, not Matter, and for such Death took on a new meaning. Who can tell, however intimate the friend, of the extent of her realisation of that Vision? How can she help experiencing the truth that real death is the limited perception of life? Her songs and her speeches indicate her faculty of sensing conscious existence outside of form, or at least of some form of matter. When we sense immortality the sting of death is dead. She is no more—but

While she rests, her songs in troops  
Walk up and down our earthly slopes,  
Companied by diviner hopes.

Nationals of India and lovers of the Beautiful everywhere can by reflection on the death of Sarojini learn the mystic fact that real Death is not of the body but of the heart and that real Life is not of the senses but of the Soul.

The question about the state of soul or of consciousness when the corpse is disposed of demands an answer. Krishna implies that the post-mortem state of man begins thus:—

Whoso in consequence of constant meditation on any particular form thinketh upon it when quitting his mortal shape, even to that doth he go,  
O son of Kunti.

SHRAVAKA

## THE WAY OF PEACE FOR MANKIND

[ **Mr. Horace Alexander**, well-known as a Pacifist, a member of the Society of Friends and a staunch friend of long standing of India and Indian freedom, writes here on the timeliest and most urgent of themes. Gandhiji's great key of Non-Violence is not much in use in the offices of organised governments, including those of India. But some friends are uniting to give a turn to that key so as to unlock some possibilities, now lying hidden and fallow, for building a World at Peace. The writer of this article is a prominent member of the group which is assuming the responsibility of convening an international peace conference in India at the end of 1949.—ED. ]

In his contribution to Chandra-shanker's book of Recollections of Gandhiji, Fenner Brockway records that Gandhiji told some war resisters who met him in London in 1931 that when India was free he would like to take part in a world-wide movement for non-violence. Freedom was delayed, and he has not lived to fulfil that hope ; but he has left a very clear testament to his friends that they must try to carry on his unfinished work. One of the practical steps that he himself was contemplating before his death was a meeting in which he could discuss world problems with men and women from outside India who were trying to witness to the way of non-violence in a violent world. They cannot now meet him but they can meet his faithful followers, they can see some of the work he started and they can study some of the cultural, educational, social and economic experiments which he and other friends of peace have started in India. "Unity is strength," we are told ; if the movement for non-violence is to be strong, its adherents

in the West need to be united with those of the East.

There are some who doubt whether India is yet ready to try to apply non-violence to the world of nations. Gandhiji, it is recalled, always insisted that he could not expect to convert the world to non-violence until he had converted India. And just how far he was from converting India we can all see now. Violence is threatened, indeed more than threatened, from one quarter after another. Militarisation of schools and colleges is urged, sad to say, even by some who delude themselves that they are still adhering to Gandhiji's principles. It may well seem that India must first look to her own internal peace before trying to crusade for world peace. But surely this argument is based on a misapprehension. Western visitors do not come to India expecting to find all India living in a marvellous, idyllic condition of peace and love and mutual respect and tolerance. They come to India because, when all is said and done, India did produce Mahatma Gandhi ; and because they know that

Gandhiji's spirit is not dead, even though it may seem to be almost suffocated. Perhaps their visit will itself help to revivify the true principles of *satya* and *ahimsa*.

Moreover, what they are saying to India is really this: "We are a poor despised minority in the West. We see the world in danger of perishing from violence. We try to persuade our fellow Westerners to turn their minds into the way of peace—to banish fear and hate out of their hearts. But they do not listen to us: or they listen, and go sadly away saying: 'Yes, but——.' You too in the East are, we recognise, only a small minority. You too have not been able to banish fear and hate from the hearts of your people. But you may have learnt some things we have not learnt; we, on our side, may have learnt through our harsh experiences certain things that you have not learnt. Let us sit down together and with God's help we may be given insight that will strengthen us to be truer, purer, more effective witnesses among men to what we believe is in fact God's truth."

Another line of doubt and hesitation is this: Gandhiji, we are reminded, strove to convert men and women to non-violence; yet, in spite of the fact that for a generation he has been the mightiest influence in India and one of the greatest men of the twentieth century, we see now that he has failed to convert more than a handful. Many use his name, but how few

accept his principles! If, then, he who was so amazingly true to his own principles even in the details of his daily life, could not succeed, how can we, who by comparison fail so miserably to live up to what we advocate, expect to succeed? To this surely the answer is that we cannot judge of success or failure. Did Buddha succeed? Did Christ succeed? Yes, they succeeded in implanting imperishable truths in the hearts of men. Most men have failed to live by those truths, but we all know from their example that men can live like that. We know that it is the good life. Gandhiji has shown us again in this generation that man can live by those exalted principles. We shall not "succeed" where even Gandhiji has failed. But to retire out of the battle because the forces of untruth, of stupidity and selfishness and inertia seem to be too strong would be the most despicable behaviour. No man who claims to be a man will turn and run away simply because the battle of life is seen to have no easy end in victory or because he knows himself to be weak.

There is another thing that must be said in answer to those who say: "First end strife and violence and exploitation in your own hearts; then in the towns and villages of India and then begin to think of ending violence in international affairs." In this age, that is unrealistic. Long before the people of India have all become saints, or the villages of India little paradises, at the present

rate of "progress" they will all have been demolished by atom bombs and other devilish perversions of the physicist's discoveries. India is one of those more fortunate countries that has not seen for herself what modern war can do. It is true that millions starved in Bengal as a result of the last world war; but millions have starved again and again through the history of mankind; famine is one of the least of the horrors that modern war inflicts on the human race. The fiendish effects of modern war on the whole of man's life, not alone on his body, or his possessions, but above all on his mind and soul, indeed on the whole structure of human society, defy all description in language. It is literally true today that either we control this monster, the Power-State, that man in his fumbling progress has created, or all human life, including the villages of India, will perish off the globe. So there is no time to wait. It cannot be: end economic exploitation in this generation: then end the international anarchy; both must be tackled now. Some may be called to the one task, some to the other, some perhaps to both. And each must remember that the worker in the other sphere is a friend and colleague. For both alike are striving to realise peace on earth. And both, if they work well, will in the course of their labour find peace expanding in their own hearts.

Again, it may be said by some: "Why emphasise non-violence or

pacifism so much? Is it not enough to create a world government to keep lawless men and nations in order, to restrain the aggressor, to prevent future Hitlers from their careers of destruction? Why not concentrate on that?" To which I would reply: "It is not a case of *either this or that*. The creation of a world government is a desirable *political* reform to advocate. World pacifism is recommended as a reform in *human morals*." It is true, no doubt, that the formation of Government in large areas is a most potent means of preventing outbreaks of open war. The English and the Scots fought each other for centuries: then they came under one Government and the fighting was stopped. Similar instances could be cited in other parts of the world. So the formation of a world government, provided it was not a world tyranny, would be a decisive step towards the abolition of war. But the nations of the world will not be ready for world government till their minds are changed. Today, the inhabitants of foreign nations, still more the governments of foreign States, are regarded by the vast majority of mankind with suspicion, dislike or fear; and too often the newspapers foster this attitude of mind day by day. Most men, even those who think they are educated, have little idea how much their thoughts on world politics are moulded by the daily dose from their daily paper. The newspapers generally both reflect and continue to foster the modern disease of

nationalism, from which 99 per cent. and more of the educated citizens of the world chronically suffer. The machinery of the United Nations today, as of the League of Nations ten years ago, might well be adequate for the preservation of international peace if machinery were the only need. But it is not. Loyalty is the fundamental requirement; today loyalty to mankind still carries.

At the inauguration of UNESCO, Mr. Attlee said: "Wars are made in the minds of men, and therefore in the minds of men peace must be prepared." And the minds of men are made up not only by the influences that come to them through daily intercourse and daily newspapers but also through those deeper, more penetrating influences that touch their hearts, their souls, what psychologists call the subconscious, which also includes the super-conscious. This is the sphere to which all men of religion, all who are concerned for the foundations of morals, should devote themselves. It is the sphere with which the men who call themselves pacifists, *satyagrahis*, what name you prefer, must concern themselves. Here lie the real roots of war. From here, from these depths of the human personality, may spring the perfect flowering of the way of peace for mankind.

It is a superficial judgment that sees humanity as a mass of innocent people wanting to be left in peace while a few war-mongers seize power and then force the peoples to fight their battles. "Wanting to be left

in peace" is a selfish desire. Selfishness cannot be the root of peace. The wealthy miser who has contrived to pile up his millions by grinding the poor till they starve, wants to be left in peace to enjoy his ill-gotten gains. But he has been sowing the seeds of war all his life and he cannot complain if he finally reaps what he has sown.

The true man of peace is the man who has rooted out of his heart all fear, even the fear of death, all self-love, all anger and hatred and bitterness and jealousy, all the subtle forms that love of power takes, all pride and complacency. Those who are afraid of the power of Moscow or of the Anglo-American bloc, all those who hate capitalists or communists or Muslims or Sikhs or Hindus or Christians, all who fear that truth may be destroyed, all who live in fear lest they and their families become destitute, all these (and are we not all in one or other of these categories?) still have some of the seeds of war in their hearts.

The true peacemakers, the true *satyagrahis*, are those who spend their lives, and who devise means by which others may spend their lives, in loving service to other men: not in self-righteousness, hardly even in pity for suffering, but in pure love for their fellow-men, if possible even in pure love for their enemies. They must learn what it is to be loyal, first and foremost, to all mankind, seeing in all men, whatever the colour of their skin, whatever their crimes of exploitation or of narrow selfish-

ness, members of one brotherhood, children of one spirit. Such is the way of peace for mankind. Such is the way of life that those who hope to meet in India next winter will

strive to foster. It provides the only sure foundation for peace. The development of this spirit will help those who are striving to create a superstructure of world government.

HORACE ALEXANDER

## CULTURAL HERESY

The eleventh 1948 issue of the monthly *Soviet Literature* contains an *ex parte* and thought-provoking account of the Soviet-dominated World Congress of Intellectuals in Defence of Peace. It was held at Warsaw last August, with forty-five countries represented, at least unofficially, the delegates including men and women of international repute, like Mme. Irène Joliot-Curie, the Danish writer Martin Andersen Nexø and the Dean of Canterbury.

The Congress Manifesto made some admirable points, prominent among them the condemnation of the use of science for destruction and the stress laid on "the need in the interest of world civilisation for mutual comprehension between cultures and peoples."

We raise our voices in defence of peace, and for the free cultural development of nations, for their national independence and close friendship. . . .

We propose that national cultural congresses for peace be convened in all countries, that national committees for peace be formed everywhere, that international ties between men of culture of all countries be strengthened in the interest of peace.

All this would be most heartening if the constructive content of the Manifesto outweighed the condemnatory. Unfortunately, part of it is surcharged with polemics against "forces hostile

to progress," which the account of the Congress in the same issue and the report of A. Fadeyev on "Science and Culture in the Struggle for Peace, Progress and Democracy" imply include not only ignorance, reaction, obscurantism and pessimism but even "the cult of mysticism" which is derived amazingly from "the reactionary bourgeoisie's wild fear of reality"!

The plea is not for freedom of ideological exchange but for "the free development and diffusion of the achievements of progressive culture throughout the world." In the light of cultural heresy hunts in the U.S.S.R., those not of the Communist persuasion may be pardoned for reading a special connotation into the term "progressive culture."

This is not to claim a broader tolerance on the part of those opposed to Communism. The pity is that so many of fundamentally good-will on both sides of the ideological battle line should be wasting in mutual recriminations energy that all should be applying to constructive effort. The Democratic and Communist countries, moreover, both need to realise that the real foe to both is totalitarianism, the dangerous inroads of which at home tend to be overlooked.

## WHAT WE MAY LEARN FROM THE WEST

[This article in which **Dr. J. F. Bulsara, M.A., LL.B., PH.D.**, Deputy Municipal Commissioner of Bombay—recently returned from a protracted tour of Europe and America—sums up the lessons which he believes India can profitably learn from the Occident, merits careful reading and close study by those charged with the direction of the destinies of the country. Those who assume that the West does not need what India can give from her treasures of the mind and spirit are mistaken, but so are those who, evidence to the contrary notwithstanding, take the position that India has naught to learn from the “materialistic West.” Occident and Orient are interdependent, and their *rapprochement* involves a give-and-take which, discriminatingly practised, will enrich both.—ED.]

From Morocco to Macao the East is awakening to its destiny somewhat more quickly than would have been thought possible a decade ago. Like the First World War, the Second has stirred up nationalistic and democratic tendencies and movements among the colonial peoples. The Conference of Asian Nations recently convened by India's Prime Minister and statesman of world repute, Pandit Jawaharlal Nehru, has asserted that the East wishes to be treated no longer as the handmaid of the West, that Asian peoples will not tolerate the hegemony or colonialism of the Europeans. In the wake of a resurgent nationalism, the peoples of the Orient are vehemently asserting that European civilisation is spiritually bankrupt. With the zeal and fervour of youth, the Eastern peoples are claiming that, as in ancient times, wisdom, statesmanship and spiritual values will again travel from the East to the West.

Such avowals may gratify those

who may not have seen the West at first hand or who think that the best of the West is to be gauged from the American films. Those Orientals who have lived sufficiently long in Western countries will ponder before passing such a hasty judgment.

There has always been a remarkable infiltration and diffusion of cultural traits, appurtenances of civilised life and social and moral values through constant migration of individuals and groups, sometimes separated by immense distances. This process of cultural diffusion may have been retarded or quickened according to historical events and circumstances, but it has been there from the dawn of human history. The process is not only still going on, but with the facilities of modern communications and the intensified desire of men to know their fellow-men and adopt their more effective, efficient, enriching or ennobling ways of life, the process is going on amongst us at a much quicker tempo. I do not think it is possible,

or perhaps wise, to attempt to stem this process of unconscious infiltration or conscious and discriminating adoption or interchange of culture from West to East and *vice versa*.

It is difficult exactly to determine the lines of demarcation between Orient and Occident even from the geographic or regional stand-point ; and certainly much more difficult from the stand-point of the contents of culture and of civilisation or of emotional and intellectual attitudes to ways of individual and group behaviour. But for our purposes we may identify the West with the peoples of Western Europe and with those who have descended from them such as the peoples of the U.S.A., Canada or Australia. We may then be in a practical position to speak on what we, the people of Oriental countries, can learn from the West. This we may do, not because of any inherent hereditary superiority of Westerners *en masse*, or because of any over-all advantage that the Westerner possesses, but because we feel that man has a multi-faceted mind and that his genius expresses itself in multi-coloured activities, some of which he finds more helpful than others in organising his individual and social life and in the attaining of progress and happiness which is man's constant preoccupation.

Thus if any group in any part of the world develops factors of culture, values of civilisation, types of social structure and human relationships beneficial to the progress of society

as a whole, it would be worth their while for other groups to study and adapt or assimilate them so far as permissible under their different climatic, economic, social and traditional circumstances. Such adaptation or assimilation of cultural traits and social and ethical values from another group, need not be considered in any way destructive of, or derogatory and inimical to one's own peculiar heritage if it is done consciously, intelligently and with due discrimination and not merely in the childlike manner of imitating the overpowering and protecting elder.

In this spirit of a humble approach to see the finer characteristics of Western society and civilisation, the Easterner comes across many traits that the former have been developing over the last hundred years of conscious social growth. In contrast to the East, the Easterner does not notice in the West the vast gulf between the economic status of the different income groups, or such a widely stratified society. There is relatively greater socio-economic equality between members of the same society, making for a friendlier and more democratic relationship between man and man, employer and employee, the officer and the rank and file.

Although in the U.S.A. there is a great hiatus between the richest and the poorest, in countries like Great Britain and more especially the Scandinavian Group and Switzerland, even Holland and Belgium,

the contrasts of wealth are not so great. One does not see poverty, squalor and human degradation at one end as one does in such a large measure in almost all the Oriental countries. The West seems to have realised, not without long struggle and suffering, that poverty is destructive of human dignity and personality and is not a virtue to be preached by the rich and practised by the poor. Society in the West looks more homogenous and people seem to have a more upright bearing because they are better fed, better dressed, better educated and treated like human beings.

This relative equality of status has not come about in a decade or for the asking. The struggle of the political movement and upheavals from the French Revolution onwards has been a struggle to improve the all-round condition of the common man. The better economic, social and political status of the average member of Western society today is the result of great sacrifices, of steady education, the humanising force of progressive thought and literature, the effort of social thinkers and reformers. It is a feature of Western society that certainly makes it much richer in the expression and enjoyment of life, a feature that the average Easterner pines for when he looks at his own society with groups, sects and factions engaged in a ruthless struggle for animal existence and survival, wherein higher values are disregarded and integrity of public behaviour is continuously

forgotten.

It would not be far from true to say that most of the finer aspects of Western society arise from this better economic status of its individual members and most of the defects and drawbacks of the people of the Orient spring from the poverty of its masses. The common basis of Western society in the Christian religion and code of morals further lends it greater homogeneity and an easier assimilation of evolving cultural traits and moral values, than is rendered possible by the economic disparities and further intensified by the differences in religion, custom, costume, tradition and language between various groups in most Oriental countries. The male and female garbs are almost uniform for the entire Western society. In the East the sartorial fashion changes bewilderingly, creating the first instinctive impression of strangeness or personal difference and subsequent false conclusions of the difference being real even as regards feelings, desires, beliefs and behaviour.

When we delve a little deeply into the causes that have led to the steadily improving lot of the common man in Western society, we come to the fact that the Western family is not so prolific as the Eastern. Today there is a vast conscious family limitation practised both by the higher and lower income groups in Western countries. Large families are rare and almost every Government has enacted legislation for giving compensation, concessions

and reduction in taxes for every child in the family over one or two.

There is a universal man-power shortage, though there is no racial suicide. Consequently life is rated high and human wastage is greatly checked and controlled. Whereas an infant-mortality rate of 200 to 300 per 1000 children born alive is a common feature in almost all Eastern countries, the European and American rate has been brought down from similar high figures about forty years ago to 25 to 35 per mille now. We die off eight to ten times as fast in infancy and very few of our children grow to be old men and women, old enough to be useful or wise. Can we achieve great things as a nation, can we even improve our economic standards and enhance production if we persist in dying at the age of 27, *i.e.*, exactly when we reach our physical and intellectual maturity? Western peoples have steadily improved their average life expectation from similar low figures about 50 years ago to 65 and 67 today.

If we want to raise our standards of physical fitness and stature and improve our vital statistics to anywhere near those of Western civilised society, we shall have to cease to multiply so fast and so indiscriminately. We shall have to limit our births and improve our standards of physical well-being, giving our children a fair chance to live.

It is this conscious and consistent improvement of health, life and living here on earth that marks out

Western society and particularly differentiates it from Eastern. During the last hundred years, Western society has become progressively more conscious of controlling human destiny and has achieved remarkable knowledge of and power over natural forces and has utilized them for a progressive control of life and improvement of the lot of man. While it has not completely ceased to think about the other world, Western society has concerned itself primarily, with zest and success, with the regulation of the social structure and amelioration of the lot of the individual, here and now. It is this supreme concern with life on earth that has led not only to the relative equalisation of the means of living and the amenities of life but which has also been largely instrumental in bringing about greater social justice and establishing a vast network of social services, not only rendered voluntarily by socially minded men and women but also provided by the State and local administration. Western society has refused to leave the adjustment of human relations on the basis of social justice to other than human hands.

Apart from the individual well-being secured by a universally applicable minimum living wage, the average Westerner feels the zest of life that comes to men and women who live and work in the atmosphere of social security rendered possible by specific provision to meet the contingencies arising from every crisis of life.

Thus in most European and American countries one comes across an excellent network of social services planned with full knowledge of the social needs of men, women and children at all ages and suffering from various handicaps. There is hardly a single section of the variously handicapped population that is neglected or goes unattended. Social services and relief are provided from conception to old age. Expectant mothers receive expert care and advice and special benefits are provided for the proper care of the health and upbringing of infants and children. There is free and compulsory education up to the age of 15 or 16 and complete provision for all-round medical inspection and treatment and nutritious meals and milk for all needy children. The result is healthy young people and a remarkable reduction in the death rate (9 to 11 per thousand population), less than half or one-third of that in most Oriental countries.

Advisory Councils for vocational guidance help boys and girls to select an appropriate vocation or profession and sufficient scholarships are provided for intelligent or brilliant pupils according to their talents. Some countries provide a high standard of secondary education free and others College and University education at relatively low fees.

Facilities are provided for apprentices and young employees to continue their studies through extension or continuation courses and in technical institutions, with com-

pulsory leave from work under relevant legislation, so that they may continue studies in the theoretical, scientific or technical aspects of their craft, vocation or profession and improve their prospects.

Sickness and unemployment insurance are universal in all industries and Labour Exchanges help in procuring work for the unemployed. Great Britain has instituted the National Health Insurance Scheme whereby almost all the people can derive the benefit of advanced medical science at a nominal weekly rate. Old age pensions are provided for insured workers, and Homes for the Aged with facilities for healthy recreation and provision of hot meals at low cost at well-run restaurants in Colonies is a feature that is spreading from the Scandinavian to other European countries and to America. Widows also receive pensions, and child allowances or proportionate reductions in income-tax for every child in excess of two bespeak the value Western society attaches to the rights of children to be well born and to grow up as healthy and enlightened citizens.

Apart from providing for social needs and all handicaps of life, the lighter and constructive side is not neglected. The State and civic authorities provide means of amusement, entertainment and healthy recreation through Gardens, Playgrounds, National Parks, Swimming-Pools, Zoological Gardens, Folk, Historical, Scientific and other Museums, National Galleries, Munic-

ipal Theatres, Dance and Concert Halls, Libraries, etc., too numerous to mention here. This artistic and recreational side is more extensively developed in Western society than has yet been dreamed of in the East except perhaps in pre-war Japan, which not only largely followed the West but in some respects improved upon it.

The above are only a few of the social services that the West has thought it profitable to provide for the people. But they are a sufficient testimony to its highly developed social conscience. Human values have been better recognised, democracy is more real and broad-based and human personality is more respected. At least on the economic and cultural plane, there is a remarkable homogeneity among the entire population so that the ground is prepared for the appreciation and quicker assimilation of higher ethical values by every section of society, and spiritual life is rendered possible in a congenial social milieu. On the physical and economic plane Western society is much nearer the solution of the problem of equality of opportunity than are most Oriental countries.

We often hear glib talk about the materialism of the West and the spirituality of the East. On a closer investigation, one wonders whether there is any substratum of truth in this popular assertion. It rather appears to a close observer that, being materially better satisfied, the Westerner is in a stronger position

to appreciate the higher values of life. The average Easterner is denied this privilege because of his elementary physical wants remaining unsatisfied to such an extent that he is occupied in the crude struggle and search for the bare necessities, leaving him little leisure to inform his mind, to master his emotions, to cultivate his heart and to achieve refinement of sentiments. A preponderantly large portion of the prolific Oriental humanity, one has to admit, lives still very much at a level only a little higher than the animal, and the tragedy seems to be that the Oriental social conscience has become inured to this human degradation.

To illustrate the above, in the day-to-day practice of life and the fundamental social virtues of considerateness for fellow-beings, truthful dealings and respect for social laws, the last war and its aftermath have shown the strength of character of the average individual member of Western society and the equanimity with which he bears the sufferings which he inevitably shares. On the whole, Western countries have experienced less inflation, less black-marketing, less hoarding and much less corruption than most countries of the East, including our own. If national character is to be judged on these practical standards, we have to admit, Oriental moral stamina, poor as it was, has not been able to bear the strain of the tests and sufferings which war put upon it, and with rare exceptions society has

been found wanting in many respects and reduced to an unprecedented bankruptcy of moral values.

It therefore behoves us to turn inward to take proper stock of the strength of our individual character and our social virtues and weaknesses, to compare them with those in Western society and to find out wherein our defects and drawbacks are rooted, so that we may be able to take remedial measures. Great as Mahatma Gandhi was and therefore a pride of Eastern society, we as a nation cannot claim his virtues and his unique greatness as our own. We see around us daily examples of the weaknesses of our individual and national character. It is perhaps the surest way of being a victim of self-deception; very much as if Western society should gloat in the declaration that it follows the teachings of the great peacemaker Jesus Christ, and that the Christians are therefore the fittest persons to inherit the earth. The fact unfortunately is that the followers of Christ have followed him the least in his fundamental teaching of establishing peace on earth, Western society having been so far the most warlike and Europe the cockpit of the world.

Superficially the West may seem more warlike, Western society may have enriched itself on the tears, toil and sweat of the masses of the Orient, Westerners may seem more pleasure-loving and addicted to the comforts and luxuries of life, but to think that these superficial aspects of their day-to-day living are all that

characterise Western society and its achievements would be to wear blinkers of self-delusion because they momentarily stimulate our sense of pride and patriotism.

The East that is consciously and unconsciously following the West in many of its achievements in various fields must be humble enough to recognise the great contributions that the restless, vigorous, fast-moving and younger Western society has been making, especially during the last 150 years, to the sum total of human knowledge and to the gradual lightening of the burden of man through its progressive mastery over natural forces.

The contemplative Eastern mind no doubt may have its own contribution to make towards a proper understanding of life, as it did 3,000 years ago through the introspective, analytical insight of the Vedantic and Upanishadic seers in India, and later through the speculative and worldly wise teachings of Chinese thinkers like Lao Tse and Confucius and the high moral precepts of Zoroaster in Iran. But at present we have to admit the significance of the phenomenon of hardly one Western student coming east to the five thousand going west, hundreds of Western experts going east and thousands of Western industrialists and tradesmen trading in the East to a handful doing so in the West.

The close interchange of goods and ideas between the East and the West, however, is symptomatic of a more healthy partnership between the

complementary parts of the self-same human society, and all right-thinking men and women in both hemispheres must hope that this interchange may grow into a healthier partnership of the peoples of the world in the spheres not only of mutually beneficial trade and commerce, but also in the more fruitful common

enterprise of an encompassing harmony of human relations and the progress and happiness of all mankind. The West is hard-headed and practical, the East is speculative and talkative; the combination of the qualities of the two may be for the benefit of both.

J. F. BULSARA

## CHRISTIAN ORIGINS

The articles by Dr. Gilbert Murray and Dr. F. A. Cockin, Bishop of Bristol, in the Winter *Thinker's Digest*, on "The Origin of Christianity" and "Scholarship and the Bible, respectively, both fail to present a picture complete in its essentials of their related subjects. If the vision of the latter seems here narrowed to the Hebraic record, the former fails, except perhaps by implication, to trace the stream of pagan tradition beyond the shining range of Greece, beyond Greek Asia, to the vast hinterland of Asia and to Egypt. The traditions which influenced so profoundly the story of the Jewish Messiah were not peculiar to or originating in Greece, but were part of a wide-spread ideological pattern to which universal symbolism furnishes the key. Dr. Murray writes that a Saviour of mankind "must, according to all Greek precedent, be the son of a God by a daughter of Earth, and she, on the analogy of many myths, a Virgin of royal birth, made fruitful by the divine Touch or Breath or Spirit."

Hebrew ideas had influenced Greek thought, but soon after the coming to Greece of followers of Jesus, the wide-spread and deep-rooted ideas of paganism

began to lead away from strict monotheism . . . to the immemorial worship of the Mother Goddess, to the old Trinity of Father, Mother, and Child in different forms, and to various rites for entering into communion with God by the mediation of minor deities or by the mystical partaking of the divine blood.

Dr. Cockin traces the history of Biblical interpretation through the allegorical and literalist methods, and the method of historical criticism to what he calls the "*post-critical* phase." It is well that insistence on verbal inerrancy or exact historical recording of each event has been dropped, and attention focussed on what the Bible is about, but the truths locked up, for instance, in *Genesis* no less than in the Gospel narrative, will never be understood without the now apparently largely discarded allegorical key.

PH. D.

## QUO VADIS ?

[ The plea for individuality in expression which **Shri B. Sen** of the Lucknow School of Arts and Crafts makes here is timely, but his theme is of a timeless validity. The imitators are very many and the original artists few. Every man, as a ray of the Universal Spirit, has his own note to sound in the great Symphony of Life. The sounding of it may today be faint because he has not yet gone through the training necessary to bring it out reverberant and clear, and yet " it is better to do one's own duty, even though it be devoid of excellence, than to perform another's duty well. " So long as it is one's own true note that one sounds and not that of another it does not disturb the harmony of the Whole; and who knows with what regenerating power and beauty it may ring forth tomorrow—or after many lives?—ED. ]

" Summer is y-comen in and loudly sings the cuckoo. " So wrote a mediæval English poet centuries ago. How does the bird know of the coming advent of summer ? It cannot read the weather reports or delve into the mysteries of the Nautical Almanac, yet something tells it that the rigours of winter are over and gladsome days are ahead. In the silken sheen of the nascent leaves, in the embalmed air, something stirs, something that fills it with joy and makes it pour forth its heart in a piercing pæan of perfect pleasure.

As with the bird, so with Man. Man too feels something and tries to express and convey it in gestures, words, form, sound or colours. Whenever anything from outside impresses itself on him deeply, he always tries to translate his emotional responses in some form or another. This is his nature. For this reason a human being is called a व्यक्त्ति in the ancient language of our

country. Etymologically, "*vyakti*" means " expression " and not *homo sapiens*. Why then is man called "*vyakti* " ? Because a human individual is distinguished from others by his particular form, by his particular voice, gait, manner, mode, character and idiosyncrasies. We can recognise an unseen individual by his voice or even by his footsteps, by the thousand and one ways in which his inner self expresses and advertises its presence in a world of name, form and action. He is not simply a Being, he is also a Becoming, a "*vyakti*," an expression. His particular expression distinguishes him from millions of others similarly constituted, each expressing himself in his own individual fashion.

In a similar way, taking individuals *en masse* we find that the genius of a particular country expresses itself in its own characteristic manner. Our own country India is different from others. Her climate, physical character, outlook on life,

manners and customs, religion, art and literature are distinct from those of her neighbours. Hence the character of her cultural expression is not identical with that of other countries.

What is the basic character of Indian Art? In what particular way did the artists of India express themselves throughout the ages? In the remote age of the Upanishads, the ancient sage Mahīdas, author of the *Aitareya Brāhmana*, declared:—

The artists worship the gods by means of their art. The handicraft of the gods which is manifest in this Universe is the model on which the artists base their works. He who works in this way knows the real meaning of art. The arts chasten the human heart and attune it with the rhythm of the Universe. (*Aitareya Brāhmana* 6. 5. 1.)

What exactly does all this mean? Does it signify that an imitation of Nature is the be-all and end-all of art? Reading between the lines, we can guess that the intention of the sage is something deeper. Three things he intends to convey in his definition of art, that artistic expression is something sacred, that the principles which govern Divine Creation also govern all artistic creations of man and that Art is something that chastens and elevates.

Why does the sage say that art is something sacred? Why does he call it a form of worship? Most of us believe that art is but one among many other professions which bring pleasure to the buyer and profit to the seller. We practise the arts just

as we practise law, science or engineering. Others say that they love art because it culls the choicest flowers of beauty and petrifies them for all time for our delectation. Still others hold that pictures are like magic casements through which we can see unfading visions of beauty, windows through which one can see the outside world even when the actual doors and windows are sealed. These definitions, while partially correct, do not reveal the whole truth.

The practice of art is certainly a profession; it is, however, not a money-making one, but something sacerdotal, something demanding the whole-hearted devotion of a lifetime in order to bring about a true unfolding of the creative powers of the artist not merely in the sphere of technique, but primarily in the realm of the spirit. It certainly invests the fleeting beauties of nature with a permanency and a timelessness: pictures are indeed much like windows, but windows through which you can peer into the heart of the artist and not merely at the outside world in miniature. Good or bad, a picture reflects the soul of its creator. Whatever he is, has been or will be, his joys, his sorrows, his yearnings, his aspirations, his aims and his ideals, his mental and moral outlook, his dislikes and his preferences, his strength and his weaknesses, his triumphs or his frustrations, are all there for those who have eyes to see. The painting is the artist, just as Sainte-Beuve said

“ The Style is the Man. ” In every work of art the artist writes his unwitting autobiography and reveals his inner self as in a mirror.

We now come to the second part of the sacred dictum—that all human arts are based on the divine. This is taken by some to mean that art is a reproduction of nature and that the more perfectly an artist can imitate with fidelity the beauties of nature, the better he is. If this were really so, the artist would be a very poor creature indeed in these days of technicolour. The very fact that the artists survive in an era of colour-photography proves that the aims and objects of art and those of technicolour are not identical. Art is Man added to Nature. It is primarily a revelation of the artist's own personality and experiences rather than a mere delineation of natural forms and colours.

But where is the similarity between the creations of the Great Architect of the Universe and the creative work of Man? To understand this it is necessary to understand the principles underlying divine creation. The Upanishads say that the Divine Being first expressed his will to create by saying, “ I am One, I wish to become Many. ” So potent were the Words and fraught with such vibrant power and force that with their utterance the Being becomes Becoming. There was no prototype or earlier pattern on which He bases His creations, no other ingredient to work with save His own Self and Power. Like the

spider weaving its own silken web, He weaves the web of this universe out of Himself, by Himself and with Himself. Why does He create? The Upanishads say, because it gives Him pleasure to do so. Thus the Divine Being prompted by a joyous impulse becomes Becoming. He who was formless takes the form of all creation. For this reason the created universe is called भवसंसार ( *Bhavasamsara* ) or the Universe of Becoming.

Although partaking of the divine quality and gifted with His power, though with an infinitesimal portion of it, Man, alas, cannot create at will out of himself, with himself and by himself. His being cannot, normally speaking, transform itself into becoming, as, being a creation of God, he is bound and circumscribed by what God has created. His world is therefore called अनुभवसंसार ( *anubhava-samsara* ) or the phenomenal world of senses, of name, form and action : literally, one that follows or is dependent on the भवसंसार or the Universe of Becoming. But like the Universal Consciousness, his individual consciousness weaves a web of beauty out of himself in sheer joy, the only difference being that he cannot be the Potter and the clay simultaneously. To create, he must depend upon some material or materials outside himself.

There is another point of similarity between the divine and human creations, namely, that the mere volition to create instantly results in complete fulfilment. This aspect of

creation usually passes unnoticed, but is nevertheless very important. When we sit down to paint a picture, it is immediately completed in some centre of our being, like the fully-armed Minerva issuing out of the brain of Jupiter. The very fact that we alter the sketch of a picture over and over again conclusively proves that we are dissatisfied because what we have drawn does not tally with the complete psychic picture in our brain. The human "being" has indeed become "becoming," like his divine archetype, but that psychic image cannot be readily coaxed down to the material plane in order to become tangible. The nature of the power is exactly the same, but in the case of the human individuals, it is hedged in with restrictions.

The third triune attribute of art is that it should chasten and elevate. This is the inevitable corollary of the opening statement of the Rishi that the pursuit of art is a sacred profession. In readily accepting such slogans as "art for art's sake" and a multitude of others of a more or less similar nature, we often lose sight of the moral and social values of art. Is it the object of art to give mere æsthetic titillation or has it some deeper purpose? Obviously, in the opinion of the Sage, it has a higher function to perform, a nobler purpose to serve and a greater duty to accomplish than a mere diversion or the delectation of mankind. In this particular aspect it is a spiritual "*sadhana*" or a religious practice in the most liberal sense of the term.

For this "*sadhana*" one does not have to go to a church, or to a temple, or a synagogue, or a musjid. Under the blue canopy of the sky, sitting on a prayer mat of green grass, any one who cares to do so is at liberty to practise the religion of art.

Looking around us at the present time, one cannot but feel that the majority of the artists of today have completely lost sight of the ancient ideals. Instead of being the abiding monument of the spirit, art has become the plaything of the moment, changing with the ephemeral dictates of fashion or pandering to the baser instincts of man. It is a liberal profession which does not now liberate the spirit of man, but tends to fascinate and cloy rather than to elevate and chasten. It is no longer a noble expression of the highest self of man, but a mask of pretence or imitation concealing the real individual. Sir Frank Brangwyn, R. A., one of the greatest of modern masters, bewails this lack of spiritual inspiration in modern art in no uncertain terms.

Too long, he writes, Art has pandered to the lowest feelings of man and has become a pastime, making stunts to attract the idle. If Art hopes to take its right place in the future, it must be used to transmit the more noble and religious perceptions. This is the artist's part in the forward movement of mankind and he bears a great responsibility.

As I write, I have before me several brochures and catalogues of

various exhibitions held in India in recent times. To see these fills one with dismay. As I turn over the pages, the significant lines of Wordsworth, used in another context, come to my mind,—“As if their sole vocation were endless imitation!” One sees imitation Picassos, imitation Dalis, Imitation Rouaults, imitation pat-painters, imitation Sher-gils all along the line. We either wear the mask of the ancients or wear the mask of the moderns. Journalists hail these as examples of the modern movements in Indian art, as new experiments initiated by the new generation. But most of it is spurious and imitative. An artist can be unique only as himself. Remember, Picasso had no predecessor to imitate, nor had Matisse any, nor Paul Klee, nor Paul Nash, nor Paul Gauguin. They are unique because their artistic expression is a personal expression, an individual mode which had no earlier prototype to follow. They are not the slavish followers of an established school, but the founders of a distinctive style, the pioneers of a new type of self-expression, and the leaders of a long line of vapid and worthless imitators. Only those who have not seen the originals will be duped into acclaiming these imitations to be genuine works of art; to the cognoscenti they will always remain ineffectual attempts at make-believe and self-deception.

Why does it happen so? Why

do the artists remain satisfied in choosing a style of expression which is not their own? A style which is not individual and personal, but follows in the wake of somebody else's self-expression? It is mainly because the inner urge is not strong enough to carve out a characteristic channel of expression. Where the artistic impulse is not sufficiently intense, conscious or unconscious mimicry of somebody else's style is inevitable. When we are deeply moved, we forget our play-acting, generally are ourselves and show ourselves in our true colours. Depth and intensity of emotion shake us out of accustomed slavery of familiar technique and compels us to adopt unorthodox, unhackneyed, unimitative and, hence, individual ways of self-expression. When the artistic impulse is sluggish or forced, the mind naturally has recourse to manipulative jugglery or technical fireworks in order to hide the lack of emotional profundity; for technique, like words, was given to man to hide his thoughts,—or rather his lack of thoughts. Many people ask me for advice as to how to get out of this rut. I confess I do not know of a panacea for all evils that art is heir to. But I somehow feel that old Polonius' advice to his son will fairly meet the case:

To thine own self be true,  
And it must follow, as the night the day,  
Thou canst not then be false to any man.

B. SEN

## THE SYMBOLISM OF TRUTH

[ **Lt.-Col. R. P. Morrison**, who served in India years ago, has been a writer for many years, his articles and stories appearing sometimes under his own name but more often under pseudonyms. In this thoughtful study he adds his testimony, in regard to the Christian scriptures, to the truth which Mme. H. P. Blavatsky supported in her *Secret Doctrine* with a wealth of evidence, namely, that none of the mythological stories in the Brahmanas and Puranas or in the ancient Mazdean, Greek, Roman or Jewish scriptures "are meaningless and baseless stories, intended 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 prehistoric tradition."—ED. ]

It has been said that "Spiritual truth must be spiritually discerned," but it is seldom that this axiom is borne in mind when the effort is made to study the things of the spirit in Western countries. Spiritual truth, as embodied in all the great religions of the world, is born in the East and dies in the West; and this truth—which could easily be verified—is symbolised in nature by the movement of the planet about its axis, making it appear that the sun rises in the east and sets in the west.

The man of the East is a mystic by nature, and realises that in the present state of human mentality spiritual truth cannot be made a matter of practical politics. He knows instinctively that he must "render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." The gradual loss of the life power of spiritual truth begins when the practical mind of the Western man attempts to literalise it, and thus to render unto Cæsar

the things that are God's. When the Western man realises that spiritual truth and its natural expression are correspondences but not likenesses, the sun of Truth will have risen to set no more, until slowly but surely the correspondence will become a likeness.

All the world's great religions are couched in the language of symbols, because there has never been a human language capable of clothing truth as distinct from its appearances. But the attempt of the Western man to literalise this symbolic language has brought a conflict between religion and science in which religion has suffered a series of defeats which it has barely survived. This, now rapidly approaching "death," however, refers to the clothing of organised religion only, and not to the spirit within; and the revival—for which all humanity is anxiously waiting—will come when the old lesson has been learnt by the man of the West: that "the letter killeth...."

The Biblical story of the creation of man provided one of the first of the heavy defeats religion has suffered at the hands of science, when Darwin produced his *Origin of Species*. Because the practical mind of the Western man had taken this symbolic narrative literally, the first blow was struck at the book hitherto accepted without question as "the inspired word of God." If—as science could prove—men and women were not the outcome of one Divinely created pair, the story of Adam and Eve as given in the Bible became nothing but a fairy-tale. But if this Biblical account of how God created men and women is not read in its literal sense but studied in the light of what Swedenborg termed "correspondences," a truth may be found in it which will not conflict with the discoveries of science.

The creative power of life is the outcome of the conjunction of its two main qualities of Wisdom and Love, represented by man and woman; man representing the guiding and controlling power of the intellect, and woman the love or animating principle of life. This allocation of qualities to the two sexes would have been accepted without question in the nineteenth century but is, perhaps, open to question now, when so many women have proved themselves the equals of men in the intellectual world. In the main, however, man is still governed by his head and woman by her heart, bearing out the claim that man represents wisdom and

woman love. And wisdom, the directing and controlling power of life, must build the form which love animates. Thus, in the Biblical allegory of Adam and Eve, man (wisdom) must appear first on the scene and woman (love) can become apparent only when clothed in a form supplied by man—hence the "rib" which had to be taken from Adam to create Eve. It is, however, the prerogative of woman to give life to both forms.

All these Biblical allegories represent mental states and were never intended to be taken as historical facts. "The Garden of Eden" represents the state of the Individual Spirit before birth into a material world, a state in which there is no knowledge of good and evil. In this state, the spirit goes "naked," *i. e.*, has no need of that mental disguise which all must wear, in some form or other, in a personal world. And the birth of the individuated spirit into the world is symbolised by the story of Adam partaking of the fruit of the tree giving the knowledge of good and evil, when the desire for "clothing" is at once felt, and the spirit begins to assume that mental disguise which becomes known as the personality.

There is no conflict with science here. And similarly with all the other allegorical stories of the Old Testament, which can be worked out on similar lines by the laws of correspondence, but space does not permit of further examples here.

The Western man of religion,

however, insisting upon a literal sense to these stories, possessed no argument with which to oppose scientific pronouncements and so was forced to abandon one position after another until he was compelled at last to admit that a large portion of "God's Word"—the Old Testament—was not inspired truth but "Jewish history." He still clung tenaciously to the literal application of the New Testament, however, assuming it to give the historical record of the life, teachings, miracles and death upon the cross "in atonement for the sins of the world" of a God-man named Jesus, a Jewish carpenter, who—in some miraculous fashion—was "born of a virgin" and was "the only begotten Son of God."

Science had no pronouncement to make upon the life of Jesus, which did not come within its province, and so for a time the man of religion was able to maintain this position unchallenged by all but a few seekers after truth who threw doubts upon the authenticity of the Gospel stories. But as these attacks were known only to a small circle of intellectuals interested in such things, they had small effect upon religion's final stand. With the spread of education, however, the masses were less inclined to accept without question, what their "pastors and masters" told them, and then some rather awkward questions were asked, dealing with such things as Christ's miracles and his so-called virgin birth; when the man of religion,

still insisting upon literal translations of the spiritual truth in the New Testament, was once again forced to abandon one line of defence after another, covering his final position.

Was there ever such a historical figure as Jesus of Nazareth, half-God and half-man, who gave forth the spiritual truth contained in the four Gospels, and accompanied his teachings with many miracles? As a symbolic figure, representing God manifest in the flesh and the sufferings which all who develop spirituality on earth must undergo in some degree or other, including almost daily "crucifixions" of the spirit, the birth, life and death of "the Christ" is truer today than it could have been some 2000 years ago. And the habit of trying to find "the anointed One" in a personal historical figure of the distant past is the most fruitful way to miss the grand reality of the living Christ who is awaiting discovery in the mind and heart of every man and woman born into this world, because the living Christ is that portion of the Divine Spirit which is the core of all humanity but is usually buried so deep beneath material layers of personal thought that it is—to all appearance—lost, until spiritual awakening occurs. And when this does happen (and each Christmas day "the Christ" is born anew in some mind and heart) the whole allegory of Christ's life and death is repeated in one way or another.

Some authorities claim that this

allegory is based on astrological mythology. In the northern hemisphere the 21st December is the shortest day ; and the 22nd, 23rd and 24th show no appreciable lengthening. But on the 25th December the day begins to grow, so the ancient mythological conception was that the sun was born—or reborn—and began to grow in power and glory on that day. Now December is in the Zodiacal sign of Capricornus, the stable of the goat. The brightest star, Virgo (the Virgin) is in the ascendant. The cluster of stars known as Bootes, the shepherds, are there in the background. And the three brilliant stars in the belt of Orion are to be seen coming from the East...

Whether this is correct or not is a matter of little moment. The spiritual truth thus presented in narrative form is true of all time, and such mysteries as the supposed miracles which Christ performed in the course of his ministry to mankind—and which are used now, as were the discoveries of science, by the opponents of religion, to ridicule the whole story—can be readily explained by Swedenborg's science of correspondences, and shown to be occurring constantly in our own day and times, as in the case of the Old Testament allegories.

Take, for instance, the marriage feast, when Christ turned the water into wine. Marriage is the correspondence to spiritual union between those two expressions of the Infinite Life called here Wisdom and Love,

and water corresponds to the vital stream of the Divine Life as it reaches the circumference formed by material worlds such as this earth, whilst wine corresponds to this stream in its more spiritual aspect. Before this spiritual union can take place, the personality which is kept in being by the action of the "water" must yield up its life to the Spiritual Individuality, sustained in being by the "wine." This giving up of the life of the personality (which is not lost thereby, but merely expands to cover what corresponds to a much vaster area) occurs when "the Christ" is born in the mind and heart, and so Christ must attend this "marriage" between the personality and the Individuality and turn the "water" into "wine."

All the other so-called "miracles" in the New Testament can be explained in the same way and shown to be occurring in our own day and times, and not records of supposed miraculous happenings of some 2,000 years ago.

It has been supposed that Biblical prophecies of the second coming of Christ relate to some miraculous event in the distant future history of the world. But, in actual fact, there is no "second coming" because when the Christ (or Spirit of Truth) comes to any man or woman, He—and it may be added, She—never departs but gradually absorbs the shadow which the light of Truth had cast upon the screen of matter. In a similar manner, such supposed events of a problematical future as

“the end of the world,” “the last judgment,” and the gaining of “everlasting life” refer in fact to mental states.

The second coming of Christ has been described as a spirituo-mental state, and this applies also to these other supposed events. The end of the world comes to each man and woman in turn as they gain the realisation that the material world is but the distorted shadow of a spiritual reality and thus their interests become more centred upon the inner reality and less upon the external correspondence such as wealth, social position and so on, fulfilling the old command: “Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt....”

“The end of the world,” we are told, “comes like a thief in the night,” and this because the end is to mental states and not to the physical globe. Revelation states that on the last day, some will be “caught up to heaven, and some left on earth”; but those literal-minded people who expect that some day, in the far future, men and women will be seen soaring skyward, like balloons, while others are left on earth, gaping foolishly at this phenomenon, could find no law, either spiritual or material, to support such a conception. But when the inner mind becomes operative

on earth—and this state has been likened to the birth of the Christ—the man or woman in whom it occurs might be said to have been “caught up to heaven,” with regard to their minds, at least, but the bodily organism can never defy the law of gravity.

The ordeal of “the last judgment” refers to that state which all must undergo when they experience that spiritual awakening which shows them their personality stripped of all the veils of flesh designed to show it in the most favourable light. Who would care to stand the test of being stripped of all pretence? Each man or woman possesses some mask behind which he hides—the “clothes” which Adam donned to hide his nakedness. And in our present day and times many are undergoing this painful ordeal and finding themselves mentally naked amongst their clothed companions. The truth of this is evidenced by the many nudist colonies which can be found in the present day, and who thus practise the external correspondence to this dread ordeal.

And yet, those who are undergoing the fiery trial will find an abundant reward when it has been passed in that “peace which passeth understanding,” and in the freedom of the spirit which is the only true freedom to be found anywhere in the universe.

Seek ye the truth, and “the truth shall make you free.”

R. P. MORRISON

# AN APPRECIATION OF VAISHNAVA LYRICISM

[The rich poetic output by the devotees of Medieval India, for all its influence in this country, has been comparatively little known outside. **Shri Lalmohan Mookerjea**, himself a Bengali, who writes here of Vaishnava lyricism, has collaborated in the translation of a number of the lyrics of Chandidas and Vidyapati. The few of these included in this article reveal the lofty thought which was the leaven of the Bhakti movement.—Ed.]

It is difficult to grasp the beauties of the flights of the Vaishnava poets, specially of Chandidas and Vidyapati whose songs constitute the highest spiritual literature of the Bengal Vaishnavas.

To understand the trend of thought in the proper spirit we must note that Vaishnavism was no new cult even in the days of the fifteenth-century Chandidas and Vidyapati. It was current in South India long before. Sri Chaitanya of Bengal introduced some novelty therein and reconverted, so to say, the whole of South India. No other religious reformer has more successfully put new thoughts in the old classic forms. He laid greater stress upon the transmutation of the Self into Divinity through Love, idealising like Chandidas and Vidyapati a century before, the relation between the lover and the beloved—Krishna and Radha. The Post-Chaitanya poets swelled the strain. This sheds some light upon the clime of origin of such outbursts of ecstasy. They were Indian poets, imbued with the

teachings of Indian philosophy and Oriental mysticism. Indian mysticism led to various religious views such as the cult of Vedanta and the Tantra cult, but triumphed in the cult of Bhakti or self-forgetting devotion. Again, the last had been developed into yet another form "Sahaj" (the natural development of the individual ego towards coalescence with the Divine). The theory was that man could naturally attain intuition into the scheme of the Universe by beginning to know himself. That is, Man must realise himself, realise his relation to woman, so that he may appreciate the relation between the Soul and the Divine.

## THE NATURE OF MAN \*

"Man," on everyone's lips, "Man"—  
Ah, what is the nature of Man?

Man is unique, spirit manifest,  
Man is a marvel, hidden within.

Lost in illusion, men among men  
Know not the truth of inner Man.

Man's love is hid from all without;  
He feels it well within his heart.

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\* This and the following translations are by Lalmohan Mookerjea and Erling Eng.

A real man recognizes Man's nature ;  
 Man is most Man in this recognition.  
 Rare the illumined, and illumination  
 In which man comes to know himself.  
 The real Man, dead without to those  
 Who do not know him, dwells within.  
 The true signs of Man, his great ideas,  
 Surpass our common comprehension.  
 A perfect man is rare on this earth,  
 And his nature is rare.

Chandidas says,

All are rare ;  
 Who can know the inner secret ?

## SAHAJ

Dark is the mystery of mortal woman,  
 Who can unravel the sense of her riddle ?  
 Not even the gods have understood her,  
 She in whom nectar and venom are mingled.  
 Just as the edge of a lamp flickers  
 About its calm and luminous cone within,  
 And an insect, seeing its dazzle, is drawn,  
 Whirling to death in it on withering wings.—  
 So all the beings of the world are drawn,  
 Fall down, and die in leaping fires of lust :  
 Save he who of love knows the true flavour,  
 Who can taste the nectar, avoid the venom.  
 Like the swan and brahmini duck, skim  
 Milk from the lotus stalk, leaving water,  
 Unless you learn to do this,

Where will you ever find love ?

Asks Chandidas.

Chandidas and Vidyapati belonged  
 to this School of thought ; hence the  
 peculiar structure of their poems as  
 lyrical dialogues between the lover  
 and the loved.

## RADHA'S SONG

Now you have forsaken me  
 What can I cry, Lord,  
 Lost, young, in such love ?

Oh, to drown in the ocean  
 Still calling your name,  
 Fulfilling love's longing,

Be reborn as you, Lord,  
 Make you my Radha,  
 Love you and leave you,  
 Wait, bewitching, with flute  
 Beneath the Kadambha  
 When you go to the Jumna,  
 Make you lose your balance,  
 Blowing sweet music,  
 Maiden most high-bred,—  
 Sings Chandidas : then,  
 Only then, can you know  
 Love's grievous longing.

To have just ideas of the allegory,  
 it may be taken that " Radha " represents the human Soul, the *duti*, mediator or messenger. " Krishna " of course is the Divinity.

The moods of the lyrical poems can be classified under several heads : *Santa*, *Dasya*, *Vatsalya*, *Sakhya*, and *Madhura* ( Calmness, Devotion, Parental Love, Friendship and Sweet or Conjugal Love ).

In order to appreciate Oriental mysticism, specially in connection with the metaphysical lore of the land, one must know something about the Hindu view of the working scheme of the world. Insistent and pertinent questions were asked about the first appearance of the life-impulse. Hence the assumption of eternity or eternal energy in space and time. " Creation " was explained as a spontaneous manifestation from the passive or potential to the dynamic state. The form of matter as the seat of energy is wholly determined by the amount of energy and the state in which it remains. Steadfast in introspection, the idea of Indian philosophy is to go back to the fountain-head of the primal

energy, which process is simply put as Realization.

Modern physics offers a similar hypothesis. Matter was supposed to be composed of molecules, molecules again composed of atoms, and the atom also was taken to be a particular combination of protons and electrons. Now the atomic bomb has proved that the energy in the atom is enormous beyond human comprehension. Thus the idea of eternal energy latent in the forms of matter cannot be wholly discredited.

With similar ideas the Hindu mystics worked out that the flow of Universal Energy was always putting itself in different states with various names and manifold appearances, thereby getting confined and stagnant.

In the light of such views the Universal Soul is taken to be the fountain-head of Eternal Energy; and individual existence (form and appearance in Time), the manifestation of individual soul (a part of the whole) guided by the life-impulse. This Universal Soul is identified as the Eternal, the Infinite Bliss under the name of Krishna. The individual soul guided by the life-impulse expands in concentric ever-growing circles. In a word, worldly existence involves moving outwards, away from the centre. The individual soul guided by this propensity of evolution feels constrained so long as it fails to realize its own identity. The irresistible fascination of the centre, *i.e.*, Krishna, prevails from the moment the individual soul regains its

consciousness. Then and then alone the flow of Energy gets reversed—

When that which drew from out the  
boundless deep  
Turns again home.

Thus the songs of the Vaishnava poets elucidate the separation, the yearning for reunion, and the Supreme bliss in consummation between the individual and the Universal Soul.

A proper study of the Vaishnava poet reveals a poetic sensibility drenched deep in mysticism. Poetic mysticism can be interpreted as that tendency to bore deep into the world of Infinitude, a disposition to prostrate the Mind before the Eternal Will and to bring the mysteries of faith close to the simplest facts of daily life. Inseparable from this was the creed of longing and of loss, which sought to spring from earth and to create its own heaven. The longing to have this sweet pulsation of feeling ever coursing through the human nature, constitutes the "lyrical cry." Again, as in Shelley, an intellectualised aspect of that desire shaped an eclectic idealism which recoils from everything unattractive—a love of beauty which excludes the attribute of strength. So it was possible for the Vaishnava mind to conceive of Brindaban, an ideal world where "music and moonlight and feeling are one."

Now about the most inimitable loveliness of verse-music. Some of these poets at least, by instinct of verbal selection and charm of sound, come nearest to expressing the half-

inexpressible—the secret harmonies of beauty. We may define poetry as “the most intense expression of the dominant emotions and the higher ideals of an age”; yet we fail to convey any idea of the æsthetic bliss associated with the memories of the Vaishnava lyrics. These were actually sung. Their ineffable charm lies in the changing intonations and only awakes in the style of music which is wonderfully soft and melodious. And they were for the heart; so their exquisite lyric charm and musical appeal filter down to the masses. Herein lies the secret of their popularity. Through the centuries they have claimed the sympathies and thrilled the imagination; they awaken a spirit of joyous abandon and tender sympathies in the masses wholly unconscious of the higher ideals of the age. Yet this is not all. In these lyrics the thinker penetrates to knowledge through the reciter. At every instant, a calculated word which seems involuntary, opens up, beyond the veils of tradition, glimpses of philosophy.

Natural rays of feeling are refracted the moment they enter the poet's imagination. We have to note that it is not the theme acting on the poetic mind, but the poetic mind acting upon the theme. It is a symbol of illimitable passion drinking in illimitable sweetness—an image of that rapture which no man can ever reach, because it soars so far from earth, because it is ever rising with an unflinching intensity,

despising old delights—thus purging the heart of carnal appetite and softening the gleam of desire in the wistful eye. The theme is, in short, the love of abstract beauty, of a lofty ideal at some time or other to be realised, rather than love between men and women as they were and are—that love which rises into supreme and divine charity. It is exactly herein that the genius of the Vaishnava poet attained the sublime height of a seer. Associations of human love were woven into the exquisite texture of a grand poetic imagery of the highest truth—the eternal relation between Man and God. All types of human love were conceived to be only the faint images of the different phases of Divine love and the different attitudes of the devotee towards the Supreme Being. This devotional strain, which runs through all the poems, redeems them far above the ordinary love-lyrics and amorous literature, and infuses an irresistible charm of human interest.

Traditions of Indian philosophy identify Divinity with Supreme Bliss, the nature of which, however, remains ever inexpressible. But, for conveying some idea to the masses, it can be best expressed by analogy in the highest form of human bliss that is associated with love between a girl and her lover. Against the ever-alluring vision of Brindaban bathed in gleams of moonlight—where “sweet is the gathering, the sport, the laugh; sweet, very sweet, is the sportiveness of bliss,” the

ecstatic thrill of love as felt by Sri Radha enraptures the heart of the poet. Sentiments of yearning in separation from the beloved Krishna, seem to take a gentle rise at first, when, even like a dream of bliss, through the aching mind flashes the memory, sorrow-entwined. When the pangs intensify, the poet makes the love-lorn Radha cry out in anguish, "O my Lord who art even compassionate to the wretched, when shall I have a sight of thee? My heart, pining without a sight of thee, is wandering; what shall I do, O my beloved?" "Just as the fragrance of the best kind of sandalwood increases with rubbing, so are the beauties of the verse revealed afresh with fresh discussion." Vid-yapati sang of the ecstasy of reunion after the torments of separation in the following lines:—

How shall I describe, O my friend! the  
extreme joyfulness of this day?  
After an age Madhav has come to my house

To our poets again. In the abandon of joy, a transformation entrances the soul and sensual feelings are sublimated into ecstatic adoration of the ideal. The faithful delineation of a lover's psychology in some of the poems presents a beautiful picture silhouetted against the romance of Brindaban:—"It is an autumnal moon, a soft wind is blowing, the woodland is saturated with the perfume of flowers. The Gopis forget their home, they forget their bodies...." The inner significance and the poetic creed become thus palpable at last. It is nothing

but the creed of renunciation in the garb of romance. The Vaishnava poets revelled in ecstasy under the dominance of soul; their souls were wedded to the cult of Bhakti. And Bhakti was the expression in terms of emotion of the age-old ideals of India—that of renunciation, presented so often in other terms, those of asceticism.

Eternality, latent in the mind of man, within the narrow confines of space and time, is in every instant manifesting itself in new thrills of bliss at the consciousness of its majesty; so, ever and anon, it sends out a call to humanity. Through the ears, it passes straight to the heart and enthrals the soul. Man, too, listens to this call and tries to express it,—despising all the shackles of the objective world. The ecstasy catches the imagination, the sense of sublimity sanctifies the human heart into a citadel for the Divinity. In moments like these, the æsthetic significance of life is discovered; "Beauty is truth, truth beauty." In the poet's effort to approach the deeper spirituality of the universe through self-confidence, language has to transform itself into assonance—to make itself totally independent of the subject-matter. It is an attempt to spiritualise literature from the old bondage of rhetoric, of exteriority. Like Browning's poems, all Vaishnava poetry is an attempt to put the infinite into the finite. So Vaishnava poets cannot despise the joys of life; to them the finite is not the rival or the antithesis but the very language of the Infinite. And it is love that makes the two one by endearing the Deity and deifying Love. Through love man approaches the divine, and life acquires significance.

LALMOHAN MOOKERJEA

# NEW BOOKS AND OLD

## WHAT IS CULTURE ?

[ Below we print the report of the review of *Notes Towards the Definition of Culture* by T. S. Eliot,\* presented to the Discussion Group of the Indian Institute of Culture at Bangalore by Prof. Marcus Ward, on January 29th, 1949.—ED. ]

T. S. Eliot, American-born Englishman, will perhaps look back on the year 1948, an unhappy year for most of the world, as the climax of his own career, for in it he was made Doctor of Letters at one of the greatest universities, was elected Nobel Prizeman, and was appointed to the Order of Merit, the latter perhaps the most unambiguous honour that can come to any man. He began the year with the writing of this book, important, pregnant, difficult.

The book began to take shape several years ago in a number of papers which have been gathered up, revised and co-ordinated in the introduction and six phases of argument here presented. As an appendix Eliot adds a chapter on the Unity of European culture which was originally a series of broadcast talks to Germany. Students of modern social and political Christian thought will note with interest that Eliot prefaces his work by acknowledging his debt to V. A. Demant, Christopher Dawson and Karl Mannheim. Your reviewer cannot speak with much knowledge of the last writer but he would commend the writings of the first two, and in particular Dawson's *The Making of Europe*, and Demant's *The Religious Prospect* and *Theology of Society*.

Eliot writes having in mind a particular class of people—most of us indeed—who *think* that they carry on the business of life in accordance with the ideas of what they hold to be right and good. But very often this is not so. We use words as substitutes for ideas and ignore the meaning and the implication of the words we use. Has it not been said that words are the money of the foolish; the counters of the wise? He writes to help to define that much abused word CULTURE which means the way of life of a particular people living together in one place. His plan of attack is set out in the Introduction.

First he distinguishes the three principal uses of the word to plead that when we use the word in one sense we should do so in awareness of the other two. Next he exposes the essential *relation* of culture to religion, in reference to the fact that no culture has appeared except with a religion. Three chapters are then given to an account of what Eliot believes to be the primary conditions for culture. Finally he attempts to disentangle culture from politics and education. There is here a statement concerning "new civilisation" most apposite to our condition here in India now.

Eliot argues that CULTURE differs according as we are thinking about the

\* Faber and Faber, Ltd., London W. C. I. 124 pp. 1948. 10s. 6d.

development of the individual, the group, the society, and that each of these depends in turn on the next. Hence the culture of society is the basic term of reference. As something to be achieved by deliberate effort, *culture* is easy to understand when we are concerned with the self-cultivation of the individual against the background of group and society and similarly of the group in contrast to the mass of society. The difference between the three uses is best understood by asking how far, in relation to individual, group and society, the conscious aim to achieve culture has any meaning. A consideration of certain cultural activities leads to the conclusion that we find culture not in any individual or group but in the pattern of society as a whole. The culture of individual or group cannot be abstracted from society as a whole. The full view subsumes all three senses at once. This leads to the generalisation that culture is simply that which makes life worth living so that we can say in respect of some vanished civilisation that it was worth while for it to have existed.

In regard to the thesis that no culture can appear or develop except in relation to a religion, Eliot stresses that *relation* may lead to error. Because culture and religion are different aspects of the same thing, the word "relationship" is not really suitable. Nor must we say that religion and culture are identical because culture includes all the characteristic activities and interests of the society. For example, and here I translate Eliot's terms from England to India, it includes Sivaratri, the Test Match, rickshaw wallahs playing cards by the roadside, massala dosai, Srirangam, Bharata

Natya, the cinema, etc., etc. Each can make his own list because no culture is perfectly unified. The point is that we can speak neither of relationship between culture and religion nor of the identification of culture and religion. Perhaps the only way to break the dilemma is to say that the culture of a people is the incarnation of its religion.

In a consideration of the class and the élite, to which I believe an interesting footnote on caste might be added, Eliot justifies the existence of a graded society. On the presuppositions that the primary vehicle for the transmission of culture is the family and that in a highly civilised society there must be different levels of culture, it follows that the transmission of these levels requires groups of families persisting in the same way of life. And this leads on to a theme, cropping up in several contexts, that a people should be neither too united nor too divided if its culture is to flourish. The unity with which Eliot is concerned cannot be expressed as common enthusiasm or common purpose, but must be mainly unconscious. It can therefore be best approached by a consideration of the useful diversities and indeed Eliot does not hesitate to speak of the vital importance for a society of friction between its parts. Men are not machines so that friction means waste of energy!

In the course of an examination of several types of culture relation between the nation and different kinds of foreign area, Eliot has a paragraph on India which may annoy some but which mature reflection will probably convince of having no little degree of truth. Indeed all through this most impressive argument one comes across

ideas which, whether by agreement or by antagonism, relate very closely to the problems of our present circumstances. At the same time a good deal of mental translation work is required inasmuch as Eliot is writing from a particular background.

This is especially apparent in the chapter on sect and cult. He states that his ideas have particular interest for Christians concerned with Christian reunion and yet these should be of concern to everybody except those who would advocate a kind of society which would break with the Christian tradition. Here, then, though in another context, we find discussed the kind of problem connected with the idea of a

secular nation. He concludes that without a common faith all attempts to draw nations closer together in culture will produce only an illusion of unity.

Here this review, mainly descriptive, and incomplete at that, must end. Yet even the most cursory study is enough to demonstrate the importance of this book, less perhaps for its conclusions—and the reader who likes to have everything taped, and red-taped, will be disappointed—than for the tremendous issues raised. There is material here for a whole series of discussion groups—not least among the activities of an Institute of Culture!

A. MARCUS WARD

*Whitehead's Philosophy of Time.*  
By WILLIAM W. HAMMERSCHMIDT.  
(King's Crown Press, New York ;  
Geoffrey Cumberlege, London. 108 pp.  
1947. \$2.00 and 11s. 6d.)

The above work, which is probably the doctoral thesis of the author and has been published "without the usual editorial attention of the Columbia University Press" of which the King's Crown Press is a division, is not meant for laymen who wish to have a readable account of Whitehead's conception of Time. It deals with a difficult subject of contemporary science and philosophy, and as the exposition is couched mostly in the words of Whitehead himself, whose terseness and neologisms are well known, it makes heavy reading. Those who are not thoroughly conversant with the thoughts and terminology of Whitehead will find it difficult, if not boring. It is a pity that before there are commentaries on Whitehead's writings there should be criticisms of his

theories. The reviewer only hopes that Dr. Hammerschmidt will turn his attention now to a clear and comprehensive exposition of Whitehead's philosophy in intelligible English in his own words before taking up some other aspects of that philosophy for criticism.

This small book of five chapters, an introduction, a glossary, a selective bibliography and notes, is admirably conceived as it makes very little unnecessary digression from the main theme and clusters its discussions round the central problem of Time. In the first chapter the author brings out the presuppositions upon which Whitehead's theory of time depends and also the successive stages of his thought together with the problems that engaged his attention most in each stage. His treatment of Nature comes in for special consideration here.

The next chapter is devoted to Whitehead's conception of temporal transition and atomic events—here the

intricacies connected with the ideas of points, events, velocity and becoming are indicated. The concepts of actual occasion, prehension, mental and physical poles and continuity are also discussed.

Whitehead's peculiar conception of Extensive Abstraction, with points as derivatives of primitive relations of regions, comes in for treatment in the third chapter. His "abstractive sets" and "geometrical elements"—points, lines, surfaces and volumes—are here discussed.

The fourth chapter on the Order of Durations is the most recondite of all and the reviewer does not claim to have understood every sentence of it. To explain durations and their relativity as understood by Whitehead, the author has taken the help of certain diagrams but the reviewer has the feeling that there is something wrong towards the end of p. 61 in the exposition of Figure 4. The space-time of "presentational immediacy," the meaning of "contemporary," and temporal and spatial orders are all discussed in this chapter.

The last chapter, the most important and fortunately less obscurely put, deals with the reality of Space-Time. Here the reader will come across the most important of Whitehead's latest ideas—process, eternal objects, time as extension, time in causal efficacy in its

threefold aspect of past, present and future, time in presentational immediacy and the ontology of space-time.

The small glossary is not sufficient to give a clear idea of the concepts with which Whitehead deals, sometimes using his own words. The selective bibliography should prove useful. A reference to Whitehead's personal statement in the *Philosophy of A. N. Whitehead*, published a short time before his death, might have been added.

The book is more expository than critical. Though here and there the author attempts a criticism of individual points of Whitehead's philosophy, it does not touch his basic assumptions or fundamental concepts. The thesis has value in bringing out the development of Whitehead's thought on an important topic through his successive writings—that value would have been greatly enhanced if the author had taken at least double the space in clarifying his points and elaborating the thoughts of Whitehead. The book would be less repellent if the linguistic garb became less stiff. As the subject itself is difficult the author should help his readers in understanding him by a clearer exposition and less use of the technical language of Whitehead except for familiarising them with the latter's terminology.

H. D. BHATTACHARYYA

*Jnana-Yoga.* By SWAMI VIVEKANANDA; translated into French by JEAN HERBERT. Fourth Edition. (Éditions Albin Michel, 22, Rue Huyghens, Paris. 506 pp. 1936. 570 fr.)

The recent issue of a revised and enlarged edition of this excellent collection of the lectures of Swami

Vivekânanda, first published in French in 1936, is a good sign. Swami Vivekânanda was an admirable exponent of the wisdom of Vedanta to the West. A letter from the late Romain Rolland and an appreciative preface by Paul Masson-Oursel add to the value of the collection.

E. M. H.

*Via Dolorosa: An Epic of Dutch Resistance.* By EUGENE VAN HERPEN. (Andrew Dakers, Ltd., London. 656 pp. 1948. 21s.)

For five harrowing years—from 1940 to 1945—Holland was under German occupation and participated in the baneful “benefits” of the Nazi New Order. Its pattern and rhythm were about the same everywhere. Fifth-columnist activity burrowing into the defences—a week’s *Blitzkrieg*—a terrifying knock-out blow—a slow remorseless attempt to achieve on the psychological plane the decisive victory denied on the material plane—the drama of David pitted against Goliath—a fierce, impossible and hopeless struggle—the bird of hope defying defeat and refusing to be silenced—the faint pin-point of light at the end of the long tunnel of suffering—victory at last! Something of the crude horror and something also of the underlying poignant tragedy are deftly suggested in countless stories and poems, for example in Maugham’s short story, “The Unconquered.” Mr. Van Herpen’s “Epic,” on the other hand, by the weight of its comprehension and the sheer pressure of its cumulative detail, does vividly and luridly evoke the Gorgon-head of Nazi tyranny in the occupied countries. How can flesh and blood have stood it? The mere reading of this story of resistance to a ruthless oppressor is an excruciating experience.

Evil is many-limbed and ubiquitous, or so it seems; and hence a parallel

“epic” might be written—if it has not been already—about other modern resistance movements, the Chinese against the Japanese, for instance, the Polish against the Russians, even the Indonesians against the Dutch themselves. Certainly, the Nazi agents in Holland and their unblessed local “collaborators” have a lot to answer for, and the picture that Mr. Van Herpen has drawn is fearful to a degree. What is the moral, then? War is evil; total war is abysmal evil. So great are the odds in modern warfare that the disputants, in their desire to achieve victory at any cost, are prepared to make casualties of truth and goodness, charity and even humanity. Like Comus’s glistening wine and magic wand, the heady wine of racial arrogance and the blighting wand of total war turn men into beasts, who do not even recognise the foul transformation. Nevertheless, there is always, even at the perilous edge of the No, a clear streak of the Yea; on this alone can we ground the lean sky-labouring tower of hope. Bruised and broken in body, Holland yet managed to rediscover her soul. Her children—bleeding and famished but unvanquished—patiently trekked along the *via dolorosa*, till they saw, as they knew they would surely see, the day of victory. It is somewhat of a *Mahabharata* of recent European history, as comprehensive and also as moving and as melancholy as that; a record of human nature at its best and at its worst.

K. R. SRINIVASA IYENGAR

*Mesmerism.* By DOCTOR MESMER (1779), with an Introductory Monograph by GILBERT FRANKAU. (Macdonald and Co. (Publishers) Ltd.,

London. 63 pp. 1948. 6s.).

Mesmer’s *Mémoire sur la Découverte du Magnétisme Animal* (1779), of which this is the first English transla-

tion, is a straightforward account of Mesmer's early cures and of the treatment accorded him by those who could not grasp or would not admit the theories which he advanced to account for them. It makes far easier reading than the succinct "Propositions" of 1775 which here follow it though these will well repay study unprejudiced by the scant esteem in which, for all his respect for Mesmer the scientific pioneer, Gilbert Frankau holds Mesmer the philosopher.

Mr. Frankau's monograph is a good if a somewhat sketchy guide to some aspects of Mesmer's career, but his objection to the term "Occultist" being applied to Mesmer is apparently symptomatic of the preconceptions with which he approaches his enigmatic subject. Thoroughly convinced that the main source of Mesmer's healing abilities was "almost certainly some form of pre- or post-hypnotic suggestion," he brushes aside Mesmer's own explanation of the transmission to the patient of a rarefied magnetic substance which he called animal magnetism, remarking parenthetically that "never did a stumbler towards scientific truth cling more obstinately to an unscientific premise."

Consistently with this assumption

*The Light Above the Clouds.* By ADI K. SETT. (Thacker and Co., Ltd., Bombay I. 60 pp. Rs. 5/-)

This is an "essay in self-realisation," says Verrier Elwin in his Foreword to this sheaf of thirty-nine poems in free verse by one who has the love of song in his heart and the song of love on his lips, a votary aspiring to ascend the Mount of Vision. He has, however, as he himself realises, still a long way to

Mr. Frankau repeats the mistake of Miss Nora Wydenbruck, whose *Doctor Mesmer: An Historical Study*, was reviewed in THE ARYAN PATH for June 1948, in fathering upon Mesmer by implication the train of unwholesome developments in psychic theory from the hypnotism of Braid to Freud's psycho-analysis and the suggestibility doctrine of Coué.

His repudiation without a public examination of Mesmer's theories, which are in harmony with those of the ancient East, consorts ill with his recognition that Mesmer's hand had "rekindled in eighteenth-century Europe the torches of a science partly known to its so-called pagan inhabitants and consistently practised by the oriental world through countless centuries."

A recognition of his own limitations is implied in Mr. Frankau's modest admission of "a conditioned pen," so far as his qualifications for the writing of medical history go. He writes, perhaps more truly than he knows and in a sense which he may not intend: "I must leave the fuller elaboration of my thesis to some writer of more knowledge, and maybe of greater objectivity."

E. M. H.

go before he is in possession of the "initial."

Between the word that is spoken and the  
word that is mute,  
Between the hymn and the prayer, the  
song and the lute,  
I search for the initial.

For in several of his poems, *e.g.*, in "To a Snowflake," one seems to hear only echoes of the great masters. All true poetry is in some form or other an echo of the Oversoul.

G. M.

*Yoga: The Technique of Health and Happiness.* By EUGENIE STRAKATY (Indira Devi), with a Foreword by Dr. G. V. Deshmukh. (Kitabistan, Allahabad. 133 pp. Illustrated. 1948. Rs. 9/-)

Madame Eugenie Strakaty's book is a reminder of the fascination that Yoga has exercised on the European mind. The wife of a diplomat, a Russian by birth and a vegetarian by conviction, she became attached to this Oriental system much to her husband's dismay. Idle curiosity led to closer investigation and pupilage under Pandit Krishnamacharya of Mysore, leading in turn to the teaching of Yoga in China and other countries, to nearly seven hundred students. An enthusiastic exponent of Yoga, she makes on its behalf the rather dubious claim that in "India alone a philosophy exists which takes into consideration the whole man—his spiritual, mental and physical aspects." Even if the reader does not accept all that Madame Strakaty has to say about the therapeutic qualities of Yoga, he is bound to be interested in this record of a pilgrimage, sketchy though it be, which takes in its stride Russia, Czechoslovakia, Holland and China, and finds its ultimate goal in our country.

The more useful part of the book gives the *asanas* in detail. Illustrations from photographs (there are eighteen of them) exemplify each pose, and full instructions and necessary warnings are given in every case. In a country whose health record is not bright, and which cannot afford costly athletic appliances, the Yogic exercises ought to be more widely known and practised. An appendix on the general rules of

health and a bibliography enhance the value of this study.

Such a helpful book deserves more careful proof-reading. A purist may forgive lapses from correct usage in one whose mother-tongue is not English, but he cannot excuse the printer for calling the author Indira Devi on the title-page but Indra Devi on the jacket, or perpetrating such blunders as "import" for "important" and "shar" for "sharp." These are, however, minor matters. This treatise on Yoga ought to win more adherents to a time-honoured and well-tested system.

A. F. THYAGARAJU

[It should be noted that the type of Yoga described by Madame Strakaty is not the Raja-Yoga taught by the Indian sages since time immemorial as a system of mind control and spiritual training. The Hatha Yoga scheme, which deals principally with the physiological aspect of man, with a view to establishing his health and training his will, is not without its serious dangers. Its *asanas* or postures, such as are described and illustrated, affect not only the physical body but also the psychic nature so intimately connected with it. They often bring about bad health and result in psychic and not spiritual development.

Some of the practices of Hatha Yoga are definitely very pernicious to health. It has been described as a perilous experiment if begun later than the tenth year of life, even for those who are of sound body and mind. Directions on a printed page and an occasional warning to be applied by those who consider that they need it are, moreover, no substitute for the personal oversight by a competent guide which might minimise somewhat the dangers.—ED.]

*The Dignity of Man : Studies in the Persistence of an Idea.* By HERSCHEL BAKER. (Harvard University Press, Cambridge, Mass., Geoffrey Cumberlege, Oxford University Press, London. 365+xiii pp. 1947. 27s. 6d.)

This admirable book combines a panoramic view of twenty centuries of European thought with the careful scholarship and all the attention to accuracy of detail which is compatible with so large an undertaking. Mr. Baker examines the Classical, Mediaeval and Renaissance views of man's nature, and shows how deep-rooted is the idea of human dignity. At its best, this idea is expressed by a belief in the ability of man, as a rational being, to apprehend the working of a rational and orderly universe; and thus he learns how to guide his conduct by a rational, humanistic ethic, which justifies his high position in the order of things and makes possible an optimistic world-view—for man is "only a little lower than the angels." Even when pessimism prevails, when reason is dethroned and man is pictured as a being helpless and fundamentally deprived, depending on the arbitrary

mercy of God, the idea of human dignity is not altogether extinguished. St. Augustine believed that the individual, though tainted by original sin, could in the end achieve everlasting life, while Calvinism helped to produce the doctrines of economic and political individualism which have so deeply influenced the last three centuries of European history.

The seventeenth century set new problems to man when he tried to evaluate his own nature and his place in the universe, problems which have not yet been solved. The present is an age of uncertainty and doubt, an age when men either relapse into indifference or else, eagerly looking for a faith to support them, are willing to grasp at any belief, secular or religious, which presents itself. At such a time, it is agreeable to look back to a period when optimism and comfortable faith seemed justified; and perhaps it is helpful, too, since it may assist in guiding us onto the firmer ground of a more satisfying interpretation of human nature and its dignity, and in restoring some of our lost confidence.

PATRICK BENNER

*The History of Magic, Including a Clear and Precise Exposition of Its Procedure, Its Rites and Its Mysteries.* By ELIPHAS LEVI. (ALPHONSE LOUIS CONSTANT); translated with a Preface and Notes by ARTHUR EDWARD WAITE. Fourth Edition. Illustrated. (Rider and Co., London, E.C. 4. 384 pp. 1948. 25s.)

Like the several other works of this learned Kabbalist of the nineteenth

century, *The History of Magic* is a storehouse of fact and legend about the occult sciences down the centuries. The scintillating style—one is tempted to describe it as bravura—the anecdote heaped upon hearsay anecdote with a lavish hand, conveys a wealth of information—and misinformation. The dangers of dabbling in the occult arts are clearly warned against by author and translator.

E. M. H.

*Short Studies in the Upanishads.* By DIWAN CHAND. (The Indian Press, Allahabad. 194 pp. 1948. Rs. 2/-); *Aspects of the Vedanta.* (G. A. Natesan and Co., Madras. 231 pp. Sixth Edition, August 1948. Rs. 2/-); *The Gospel of Swami Sivananda.* By K. S. RAMASWAMI SASTRI. (The Sivananda Publication League, P. O. Ananda Kutir, Rishikesh (Himalayas). 269 pp. 1948. Rs. 4/8).

These three volumes present in lucid and popular language the message of the Vedanta philosophy in its varied forms. The Upanishads are the chief documents on which the Vedanta in its vastness and variety rests. They speak of infinitude. It is incomprehensible in logical terms, yet realisable in the depths of one's soul by effort and discipline. Its transcendence and immanence are not exclusive of each other. Together they stress the consubstantiality of man and God. The moment man realises this, he becomes new. This transforming religious experience makes men no longer tremble as banished strangers before the supreme. Principal Diwan Chand in his *Short Studies* gives a lucid account of the great dialogues in the major Upanisads. His book is not, as he admits, a connected survey of the philosophy of

the Upanishads, but offers a very good introduction to it.

*Aspects of the Vedanta* is an excellent compendium of the various aspects of Vedanta written by competent scholars. Each deals with a particular aspect and some essays answer the current criticisms of Vedanta. The view that Vedanta has no ethics is held even by a scholar like Schweitzer. He writes "that (Indian) mysticism is the correct world view, but, though correct, it is unsatisfactory in ethical content. The ultimate reality of the world is not moral (God is not Good) and the mystic who unites himself with ultimate reality is uniting himself with a non-moral being, therefore is himself not moral." The answer to this verbalism is given by Max Muller :—

The Vedanta Philosophy has not neglected the important sphere of ethics, but, on the contrary, we find ethics in the beginning, ethics in the middle, ethics in the end, to say nothing of the facts that minds so engrossed with divine things as the Vedanta philosophers are not likely to fall victims to the ordinary temptations of the world.

Ramaswami Sastri's exposition of Swami Sivananda's philosophy gives us a full and vivid account of the Swamiji's writings and his influence on spiritual aspirants.

P. NAGARAJA RAO

*Ancient Egyptian Religion: An Interpretation.* By H. FRANKFORT. (Columbia University Press, New York; Geoffrey Cumberlege, Oxford University Press, London. 172 pp. 1948. 16s. ).

Professor Frankfort, Research Professor of Oriental Archæology at the University of Chicago, is of the opinion that while "the fabulous antiquity of Egyptian civilisation and its stupendous

ruins have always suggested a background of profound wisdom...the decipherment of the documents has disappointed centuries of expectation." Whether the present interpretation will lessen this disappointment—if, indeed, it exists outside certain somewhat scholarly but sterile circles—is a matter for the individual reader to decide, though perhaps this is not the intention of the author.

It must, indeed, be admitted that scholars as a group have made but little of the mass of available material, having been more concerned with reducing it to some order than with penetrating its inner significance. But what is truly remarkable is the almost total lack of attention to the singularly illuminating work of the late Mr. W. Marsham Adams, who in 1895 and 1898 published two profoundly interesting works on this subject, neither of which is mentioned by the present author.

When studying Professor Frankfort's interpretation we are at least presented with an attempt to discover an underlying unity amid all the apparent diversity, even though the unifying principle emerges as a conviction that the universe is essentially static. No doubt the Egyptians did postulate the changelessness of the Eternal, but that this is the key to the theological, mystical and initiatory teachings of the priesthood seems, we confess, very much open to question.

This being the case, we can hardly adopt it as one of the two principal reasons for the adoption of animal forms, or partially animal forms, for the Gods—the second reason being the “otherness” of animals.

It is to be noted that Professor Frankfort is among those who adhere, despite certain quite specific architectural difficulties, to mention no others, arising therefrom, to the view that the Great Pyramid is, or was, the tomb of its builder. If, however, the contrary view is taken, namely that it is the House of the Open Tomb, the tomb of the risen Osiris, whose birth, descent to the under-world, victory over Apap, resurrection and judgment of the dead were the most prominent features in the creed of Egypt, then much is explained, for on that doctrine rested the whole organisation of social life in Egypt, its calendars, its festivals, the duties of the monarch, the rights of the priesthood and the relations of the provinces to their paramount temples.

E. J. LANGFORD GARSTIN

*Aspects of Science.* By Sir C. V. Raman, N.L., F.R.S. (Nalanda Publications, Bombay 1. 109 pp. 1948. Rs. 2/4).

This collection of broadcasts contrasts the new physics with that of sixty years ago and offers the lay reader a comprehensible account of many of the little known and little understood phenomena in several scientific fields. Many will find these essays both informative and broadening.

The artist as well as the Nobel Laureate in Physics speaks in the study of “Light and Colour in Nature.”

The man of science observes Nature with the eye of understanding, but her beauties are not lost on him for that reason. More truly it can be said that understanding refines our vision and heightens our appreciation of what is striking or beautiful.

That enriching understanding he offers others in these essays in the measure of the listener's or the hearer's receptivity.

E. M. H.

*Ideals and Illusions.* By L. SUSAN STEBBING. (Thinker's Library No. 119, C. A. Watts and Co., Ltd., London. 218 pp. 1941; reprinted 1948. 3s. 6d.)

Much of the confusion and chaos in modern times, in the opinion of the author, is caused by the vagueness with which ideals are formulated. For instance, "civilised democracy." Most are content with considering Democracy a certain economic or political scheme for conducting the affairs of a country. They forget that

the democratic ideal is founded upon the moral principle that *all men alike ought to be free and happy*. It requires a temper of mind free from suspicion of others, from hatred of the foreigner, and from intolerance. It requires further an active sympathy with those who are oppressed.

Judged in the light of this ideal many a democratic government today will be found sadly wanting.

The nebulous character of our ideals, further argues the author, is due to "the deterioration in moral *standards*," to lack of culture (which she paraphrases as activity of thought, a quick perception of what is beautiful and a passionate need for it, and humane feeling that transcends the bounds of

one's own limited self,) and to disinclination to think and feel for oneself. Their combined outcome is "insensitiveness to the claims of truth." And "the end," concludes Professor Stebbing, "is the denial of reason." Hence the urgent necessity for re-interpreting ethical principles for every period "even if they are eternal and immutable." For then alone shall we be able to achieve workable clarity and certainty in our ideas (and ideals) and thus contribute the third fundamental factor (*i. e.*, ideas) in determining social change, the other two being, according to the author, economic structure and possession of power.

The author ends her lucid argument in an optimistic strain.

The way before us is hard, but it is not impossible to make it lead towards a world where men can be free and happy because they are not afraid of the truth, however uncomfoting, and have learnt that love casts out fear and brings peace.

In short, *Ideals and Illusions* is, in a sense, a sane and strong plea for the dynamics of democracy, which are mainly love of Truth and truth of Love.

G. M.

*Via Tokyo.* By CHRISTMAS HUMPHREYS. (Hutchinson and Co. (Publishers), Ltd., London, etc. 212 pp. Illustrated. 1948. 21s.)

That one of the Senior Prosecuting Counsel at the Old Bailey, sent to Tokyo to take part in the International Trial, should have been received by the Buddhists of Japan with the greatest cordiality is a proof of the strength of shared Buddhist convictions. The account is discursive, chatty, entertain-

ing. The writer's responsiveness to the beauty of simplicity in Japanese homes and gardens is contagious. Some of the prose passages describing their charm and others conveying something of the impressiveness of a Zen Temple, are more poetic than much of the sprinkling of original verse. Many of the photographs, most of them taken by the author, are delightful.

Mr. Humphreys visited numerous countries on his round-the-world trip.

His account of his sojourn in each makes interesting reading, though his more significant experiences would stand out better, shorn of some of the irrelevant and personal material. One must decidedly dissent from certain of

his *obiter dicta*, for all the assurance with which they are delivered, but Mr. Humphreys may be forgiven much for the sake of his justly high tribute to Mme. Blavatsky and her writings.

E. M. H.

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*Mahatma Gandhi: An Interpretation.*  
By E. STANLEY JONES. (Hodder and Stoughton, London. 208 pp. 1948. 7s. 6d.)

The author is an evangelist of international fame who here has essayed an interpretation-*cum*-appreciation of Gandhiji. He has come to the conclusion that the subject of his study "made the Cross a deed," whereas many Christians have made of it a mere "doctrine." In Gandhiji antitheses are strongly marked and moulded into a mosaic of "the terrible meek." His philosophy of *Satyagraha* and the place of fasting in it are adequately explained; so is the symbolism of Sevagram, the spirit of which, inasmuch as it enshrines the soul of India, the author would very much wish to see leavening the policy and programme of New Delhi. In the modern atomic age, with its stress on, and show of, physical force, Gandhiji is a beacon pointing to the puissance of the Soul.

If the atomic bomb was militarism's trump card thrown down on the table of human

events, then Mahatma Gandhi is God's trump card which He throws down on the table of events now--a table trembling with destiny.

Thus, Gandhiji represents not only the East but also the West, because the Soul of Man knows neither caste nor clime. The author's appeal, therefore, to the designers of the New India of Gandhiji's dreams is to take special care of Character.

If the character breaks, the confidence breaks, and if the confidence breaks the country breaks.

There is, however, one aspect of his argument on which the Indian reader particularly would have desired the author to be a little more "charitable"; namely, in his reading of the implications of the Law of Karma, and incidentally in his explanation of Gandhiji's stand-point on the matter of conversion, true and false.

The style is as delightful as it is disarming. And there is no doubt that the book will serve as a bridge between India and the Western world.

G. M.

*Essays in Science and Philosophy.*

By ALFRED NORTH WHITEHEAD.  
(Rider and Co., London. 255 pp. 1948.  
15s.)

The death of Whitehead on 30th December 1947, at the age of eighty-seven, was a very great loss to Philosophy. Whitehead was one of the original minds of our times, a mathematician and a philosopher, profound but very difficult to understand. The obscurity of his writings is partly due to the fact that Whitehead could not explain his own intuitions clearly though he could write very lucidly and make the most technical and abstract subject intelligible, as his excellent little book on Mathematics in the Home University Library shows. The difficulty of understanding him is also due to our own habits of thought. The history of European philosophy has somehow taught us to look upon certain concepts as incompatible, whereas the essence of Whitehead's originality consists in his seeking to bridge the gap between them, of which there are two instances in this collection of his published papers.

Thus we are apt to think that, in the interpretation of the world, the "genetic-functional" and the "mathematical-formal" principles are inconsistent and that we can only choose between them. To Whitehead, both are necessary:—

The historic process of the world, which requires the genetic-functional interpretation, also requires for its understanding some insight into those ultimate principles of existence which express necessary connections within the flux.

The other instance relates to the alleged sufficiency of the concepts of Being and Becoming in the interpreta-

tion of the world, which is an inheritance from Greek philosophy. The concept of Becoming is misunderstood to be a "mere coming into being and a passing away," *i.e.*, the idea of *perishing* is emphasised more than that of "coming to be"; and the idea of *process* is supposed to mean the essential *unreality* of a thing.

The idea of "perishing" is emphasised, in different ways, by those who retain the idea of Being, *e.g.*, the Eleatics, as well as by those who hold the idea of Becoming, *e.g.*, Heraclitus. As Whitehead rightly observes here, Aristotle's leaving the impression that by Becoming he means "perishing" means, in effect, the denial of both the Past and the Future. For example, Prof. C. D. Broad, in his *Scientific Thought*, says that the Past is literally nothing.

I think that Whitehead has, here, a deep insight into the history of European philosophy; both he and Bergson have pointed out how the idea of *Nothing* has dominated, somehow, its entire course. Whitehead observes that there are not two ideas but three: Being, Becoming and Perishing; seeming to mean that "there is perishing" and yet "nothing perishes." "The world as it passes, perishes, and in perishing it yet remains an element in the future beyond itself." If we understand this, then, we understand what we mean by memory and causality; we understand, also, the meaning of Immortality; as Whitehead puts it, "because as we perish we are immortal." The analysis of "perishing" is the key to Whitehead's very difficult book, *Process and Reality*.

N. A. NIKAM

# CORRESPONDENCE

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## THE WEST AND INDIA

G. M. Trevelyan tells in his *English Social History* how bull and bear baitings

were watched with delight by a race that had not yet learned to dislike the sight of pain inflicted; . . . cockfighting was the most popular sport of all, on which all classes staked their money even more than upon horse-racing.

He is referring to the seventeenth century, but how much better are we in the twentieth? Bull and bear baiting and cockfighting have long been abolished, but blood sports are still pursued throughout the country by all classes, no less cruel in their tastes.

The fox hunt which ends in the dismemberment of the wretched animal by a pack of hounds; the beagles which do the same to a hare; the anglers who, having hooked a fish, cast it back into the water if it is not of a certain size and are required by law so to do at times; the shooting and maiming of countless birds and animals, more in search of amusement than for food; and, perhaps the cruellest of all, the stalking of deer; do these pursuits show any advance from the seventeenth century? The only difference is that scientific methods and implements have made slaughter a wholesale business as far as shooting and fishing are concerned, and, for those who now find these sports too "tame," hunting and stalking provide the requisite outlet for that barbarous urge to prey upon and kill other animals—an urge which does little credit to twentieth-century Britain.

Such humanitarian moves as have been made of late have been defeated.

Perhaps of most note was the controversy over the abolition of the death sentence for certain crimes. It was proposed to abolish execution by hanging, for an experimental period of five years. Cries of horror were raised by the people, each of whom seemed to consider his fellows to be potential murderers, restrained only by the fear of hanging. And so the proposal was defeated despite all the forceful psychological arguments put forward in its favour, and despite the evidence of success provided by those States which have abolished capital punishment.

High Court judges again donned their black caps, and again went through the gruesome, sadistic, mediæval formula by which they themselves commit murder. The death sentence is eagerly awaited by the crowds that pack the court-rooms of all murder trials, and is eagerly applauded, if silently. Large numbers again congregate outside the gates of prisons where hangings take place. On the morning of an execution there gather young and old, men and women, children. Laughing, giggling, gossiping, they wait for the hour to strike. For a brief moment, perhaps, they are numbed into silence, then they go to their jobs, to do the shopping, with something more to gossip about. You might see there one face, alone; a face worn with worry and care; a solitary one who knew the good in the soul condemned to die. It is not a pretty picture, and certainly not one which holds any promise for the future.

Then it was proposed to legislate against blood sports, and once again the people gave tongue. This time they prepared a protest which I reproduce below:—

We the undersigned believe that the old established country pursuits of hunting, fishing, shooting, and other field sports, are an essential part of the rural life of our country, and that they provide health-giving recreation for those who live and make their livelihood from the land, also for a great and increasing number of townspeople.

We deeply resent the attacks which are now being made on country sports and the attempts which are being made to legislate against them.

We pledge ourselves to defend our traditional country sports and to oppose by every means in our power such hostile legislation.

If hunting, fishing and shooting are essential constituents of our country life then it is time that we forfeited our countryside. If countryfolk and townspeople are incapable of finding health-giving recreation otherwise than in the pursuit of helpless animals, then indeed they command our pity. Although I do not believe this to be so, it is sad that so many, by giving their signature to the above "Countryman's Pledge" should condone the view that these sports are an integral part of our make-up.

There is one other unfortunate trend which should be mentioned. In novels and films, two of the greatest educational factors in the West today, there is an increasing tendency to sacrifice "rightness" on the altar of justice. Thus a hero is created, he is made good and commands our respect, he is made to commit a misdeed (therefore becoming human), and whether justified or not he is relentlessly pursued by the law, and our hero vanishes—on the gallows, over a cliff edge, or into gloomy

dockside waters, with the ship which would have brought him to safety and happiness, hooting its way forlornly out of the harbour. The author and the audience (or the readers) then pat themselves on the back for having upheld justice, and remain unaware that they have destroyed something far more important.

I am not suggesting that we should be without law and order, or that each of us should be allowed to take the law into his own hands if he thinks fit. I merely submit that there is a judgment greater than "justice," a divine will more powerful than law, and that a man's actions are answerable in the first instance to this higher authority. Righteousness, or better, rightness, often lies outside our legal codes. How many of our great men and saints have not been condemned at one time or another? The enforcement of justice may give a greater proportionate result of rightness than tolerance of injustice; but it can never be identified with rightness. The tendency in the West today is to do this, and it is a dangerous tendency. We easily become automata conforming to a book of rules or ceasing to exist. The belief that there is a higher justice, a higher law, is scorned if not forgotten; a self which is not answerable to mortal laws and cannot be judged according to the behaviour of the majority is ignored or denied.

These three aspects of Western life, blood-sports, the insistence on the death penalty and sordid interest in trials and executions; and the crucifixion of innate goodness and rightness for the sake of the letter of the law, have been taken because they are three evident branches of the same root—a rotten one which must be dug out.

At the base of this root lies fear, which comes not far short of lack of spiritual conviction. The chasing, maiming and slaughter of animals; the delight in the sight of a fox being torn limb from limb, or in feeling a fish wrenching its mouth on a hook in a prolonged struggle to escape, or in seeing a stag rend its heart in the fruitless attempt to elude its pursuers; and, for those less sadistically inclined, the excitement of the chase; these are all attempts to prove to ourselves our superiority—our mastery over other animals.

The insistence on the death penalty is caused by a mixture of fear of what the criminal will do if loosed, and a lack of belief in any justification for his being allowed to live.

The triumph of law and order over the subtler and infinitely greater qualities acts as a further sedative. Perhaps we see the hero die, with a sigh of relief because we fear him, fear his greater sense of right and wrong which upsets our petty little apple cart.

We are afraid because we are aware of the shaking foundations upon which our life is built. If it was at one time built upon truth, that truth has become obscured from the general view. We dare not look back for fear of the giddiness that will surely send us crashing to the bottom—giddiness caused by the sight of the gaping chasm of emptiness which we, in the West, call life. What greater fear is possible?

It is just this terrible emptiness that distorts our life, and if only we can break down the dam of pride and prejudice, there is a wealth of fullness of life and wisdom which will flow in from the East and fill up that emptiness so that we may again live.

The tragic death of Gandhiji sounded a note in the minds of many Westerners—it directed their eyes towards the East, plunged suddenly into darkness—yet how bright was that darkness compared to their own blackness of spiritual stagnation!

I was present at a meeting addressed by Professor Radhakrishnan on the day after the assassination. It was attended by Indians and Europeans in equal numbers; the hall originally planned for the use of the meeting proved to be too small, and another had to be found to admit those waiting outside. It was a most moving experience—the full force of the tragedy was upon us—I do not hesitate to say that at the end it was the European section of the gathering which felt the greatest pain. In India the light had been, and would continue to be—in the West the light had been, but no longer was: how much greater is our darkness, for it has become permanent.

I fear that this has been written with my heart rather than my head, and may therefore suffer from lack of cohesion, though it is hoped that it will carry the voice of sincerity. India has a great future, and a great responsibility. Her responsibility is not only to herself, but to the world. The world, on the edge of chaos and ruin, is sorely in need of spiritual guidance and knowledge—it is in need of the spirit of tolerance which springs from the very bosom of India. It is in need of many of the qualities of the soul which India has to offer. Therefore may the cry of "*Jai Hind*" be heard loud and long, that the world, as well as India, may be made whole.

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## ENDS AND SAYINGS

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“ \_\_\_\_\_ *ends of verse*  
*And sayings of philosophers.* ”

Prof. Odd Hagen of the Union School of Theology, Gottenborg, Sweden, wrote arrestingly in the Autumn 1948 *Personalist* on “ The Fear of Metaphysics.” Indifference to any profound philosophy of life and the universe, he writes, characterised the generation at the turn of the century. For two generations the exact sciences and even philosophy itself have looked askance at metaphysics, with the result that philosophy has “ led a rather languishing existence since one ceased to be interested in the characteristic and profoundest essence of reality. ”

Specialisation had been the trend, in medicine, in the other sciences, and in the other branches of knowledge, the modern attitude towards it appearing as “ an attempt to explain life and existence from below, while metaphysics tried to understand everything from above. ”

Happily, Professor Hagen sees signs that “ the wintertime of metaphysics has passed. There are several signs showing that its springtime will soon be here. ” More and more people, he writes, have realised “ that life cannot be supported by analysis and specialised knowledge alone. The children of our time are longing for entirety and coherence. ”

This is a change in the mental climate which will be welcomed by all who feel, with us, that, as Professor Hagen puts it, “ philosophy without metaphysics is something like psychology without the belief in a soul. ”

Something of the felt need of metaphysical thinking, he suggests, may be “ behind the problem of the unity of the sciences with which they have now begun to occupy themselves. ”

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An article by George Fischer on “ The New Soviet Emigration ” published in the January *Russian Review* (New York), brings out that a valuable new source of information on conditions and outlook in Russia at the present day is available in the tens of thousands who have “ escaped from the Soviet Union. ” Disaffected citizens there doubtless are in all countries and Mr. Fischer’s warning is important that American analysts of the émigrés’ evidence must be unwilling “ to accept too readily whatever anti-Soviet evidence some may expect or hope to hear. ”

Those interviewed by the writer of the article seem to have been in agreement, however, as to widespread disaffection against the Soviet Government, found in every layer of the population, though its expression is prevented by the “ ever-present and ever-feared system of arrests. ” One gets an insight into the possible reason for the rigid control of expression by writers and artists, lest subversive ideas gain currency. A totalitarian régime *has* to sit on the lid very firmly or risk its own overthrow.

But the fear of Communist ideology in the West does not bespeak great

confidence in the obvious superiority of the democratic pattern, as the democracies generally are unable to "come before the court with clean hands." It is the sense of one's own inadequacy or one's own shortcomings that makes competition or comparison feared.

But it is a grievous mistake to look with apprehension and resentment at the people of any country, above all a totalitarian country, for the sins of omission or commission of its ruling caste. The Russians, like the Indians, like the Americans or the French or the English, are *people*, a mixture of good and bad, wisdom and folly, selfishness and readiness to sacrifice oneself, and the sooner people generally learn this and so rise above national no less than creedal or racial labels, the better for mutual understanding and peace and for triumph of the universal brotherhood of man.

One of the hopeful signs for the viability of modern Indian culture is the research with which such regional bodies as the Gujarat Research Society are quietly and steadily proceeding. Its report for the year 1948 shows that side by side with its scientific surveys—an anthropological, serological and health survey, a bird survey and a linguistic survey of the border-lands of Maha Gujarat—research has been carried on on anæmia among Gujaratis and free family-health centres have

been conducted on linguistic but non-sectarian lines. However helpful these may have been to the beneficiaries, and as a model which other bodies have taken up, one cannot help feeling that a co-operative health society whose members will share the expense of the service offers a better pattern for the solution of the country's health problem.

The Gujarat Research Society publishes, besides its quarterly journal, a series of monographs, and pamphlets interpreting research results to the masses. About 12,000 copies of pamphlets have been distributed. A pamphlet on "Diet in Health and Disease" is reported in press.

The Society is also sponsoring, together with the Forbes Gujarati Sabha, the preparation of a "Dictionary of Scientific Terms" under the able guidance of Shri P. G. Shah. Judging from his broad, common-sense approach as it comes out in the Preface to his forthcoming *Scientific Terminology in India*, balancing regional limitations and needs against "the great desirability of the maintenance of the international contact," this Gujarati Dictionary should give a valuable lead to those who are working at this vexed problem in other language areas.

Amid all the clamour for linguistic Provinces which has threatened the unity of India, it is refreshing to find one society on a linguistic basis which does not favour them.

# 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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## “THUS HAVE I HEARD”—

Thou hast to live and breathe in all, as all that thou perceivest breathes in thee ; to feel thyself abiding in all things, all things in *Self*.

Be in full accord with all that lives ; bear love to men as though they were thy brother-pupils, disciples of one Teacher, the sons of one sweet mother.

Of teachers there are many ; the MASTER-SOUL is one, Alaya, the Universal Soul. Live in that MASTER as ITS ray in thee. Live in thy fellows as they live in It.

*The Voice of the Silence*

During this month the Triple Festival of Buddhism will be celebrated by all who honour Gautama Buddha. It represents the birth-date of the body of Prince Siddhartha who renounced his crown for the begging-bowl and his Kingdom for the Sangha of monks and nuns ; also the day of his attainment to supreme Wisdom at Gaya under the Bodhi Tree ; and on that day, after forty-five years of magnificent service of souls, he cast away the body in and through which he had laboured. But tradition has it that He, the Compassionate One, remains to bless Humanity through his ideation in the sphere of Paranirvana.

In later times orthodox Brahmanas included him in the pantheon of Avatars of Vishnu. But

his many reforms did not succeed fully in purifying Hinduism. Like him, the illustrious Adi Shankara, whose anniversary also falls in this month of May, did not fully succeed in his mission of religious reformation. He was called by the orthodox “Buddha in disguise” and in his teachings, metaphysical and ethical, Shankara was that !

What did these two mighty Adepts plan to do for humanity by incarnating in Hindu bodies some 2,500 years after the starting of the Kali Yuga at the death of Krishna ? Both Buddha and Shankara were metaphysicians and grand philosophers, but both emphasised the life of purity and piety and of service to humanity. While Buddha, speaking the language of the people, preached

to very large masses, Shankara used Sanskrit, the tongue of the learned leaders of the people. The aim of both was the purgation from Hinduism of the corruption of priestcraft and the emphasising of individual effort in the war against the evils rooted in human nature. Both offered a philosophical basis for high ethics, but pointed to the truth that noble morality was the real enlightener of human minds. In more than one way both pointed out that by intuition alone could universal ultimates be understood and the final problems of matter, mind and spirit be solved. Each was a logician who reasoned superbly, confuting learned minds; even today materialistic reasoners are unable to comprehend the profound doctrines of both these Teachers because the philosophical logicians are not capable of using their own Divine Intuition. Without that Soul faculty, the truths of life cannot be lived. The development of Intuition demands the purification and elevation of man's moral nature. A character clogged with egotism and vanity beclouds the thinking mind and disables it from catching the truths of Living Ideas.

Both Buddha and Shankara, going straight to the Heart of Religion, reproclaimed the teachings of Sanatana Dharma, Eternal Religion, the Perennial Philosophy, Theosophy. Buddha cut across Sruti and Smriti—Revelation and Tradition—and

proclaimed the age-old moral and metaphysical truths in as simple and straightforward a language as was possible for the race mind to appreciate. Shankara who followed used the old texts but by writing commentaries on them gave a fresh re-interpretation and called the attention of the learned to the importance of living the life, building not temples however beautiful, of stone and rock, but erecting the Living Temple of the Living God.

Great sages have uniformly called attention to the Bodhi Dharma, the Wisdom Religion, which antedates the Vedas. Its central and most fundamental doctrine is Universal Unity rooted in the One Spirit, which manifests as the Law of Brotherhood in the human kingdom. The truth of Advaita taught by Shankara demands that each man recognise the Divine Presence in every human heart which in its turn requires us to practise the great truth of the Buddha—

“Never in this world does Hatred cease by Hatred. Hatred ceases by Love. This is the Law Eternal.

Commenting on the *Gita* VI. 32, Shankara remarks—

Seeing that that which is pleasure and pain to himself is likewise pleasure and pain to all beings, he causes pain to no being; he is harmless. Doing no harm and devoted to right knowledge, he is regarded as the highest among Yogins.

SHRAVAKA

# THE EVOLUTION OF MAN ACCORDING TO THE QABALISTIC TEACHING

[ **Major E. J. Langford Garstin** is the author of two studies in spiritual alchemy, entitled *Theurgy* and *The Secret Fire*, and, besides editing other books, he has published numerous articles on the Qabalah, alchemy and philosophy. He treats briefly in this article, which we are publishing in two instalments, the qabalistic teachings on cosmogenesis and anthropogenesis. The fact that the Qabalah has suffered greatly at the hands of Christian mystics does not negative its original derivation from the same ancient source as that of the Chaldean *Book of Numbers* and the Indian Puranas, or the fact that, esoterically interpreted, it yields highly philosophical truths.—ED. ]

## I.—THE METAPHYSICAL BACKGROUND

The *Zohar* has been aptly described as the treasure-house of the Qabalah, which latter purports to be a part of the Oral Tradition of Israel, and, indeed, its most secret and jealously guarded part for many centuries. It is not, however, proposed here to enter upon any discussion as to the authorship or antiquity of the doctrines transmitted, but briefly to examine what they have to tell us about the evolution of Man.

It is, perhaps, invidious to make comparisons as to the relative values of the various treatises which, together, comprise the *Zohar* but, although that which is called *Berashith* (from the first word of Genesis in the Hebrew) is commonly regarded as being the most important, it is nevertheless almost universally admitted by serious qabalists that the *Siphra Dtzenioutha*, or *Book of Concealed Mystery*,

contains, almost in the form of shorthand notes, unintelligible to those unacquainted with the tradition, an epitome of the principal doctrines of the Qabalah.<sup>1</sup>

This extraordinarily interesting work begins by saying that it is "the Book of the Equilibrium of Balance. For before there was equilibrium, countenance beheld not countenance."

The allusion here intended is to what are termed the Vast Countenance and the Lesser Countenance, Macroprosopus and Microprosopus, the latter of whom is the Son, who is also the First or Great Adam.

In order at all clearly to understand these ideas, it will, perhaps, be advisable briefly to outline the fundamental notions contained in the qabalistic system of emanations or Sephiroth, for these, in their totality, and when properly arranged, form the Tree of Life, which is the

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<sup>1</sup> Apart from these, the *Greater Holy Assembly* and the *Lesser Holy Assembly* are also works of the utmost importance, to which we shall have to refer.

major key to the Zoharic doctrines.

In the first place, prior to any form of manifested existence, there are three primal forms of the unknowable and nameless One, whom we speak of, in His more manifest form, as God, the Absolute. These are termed Ain, Ain Soph and Ain Soph Aur; the negatively existent One, the limitless Expansion, and the illimitable Light. Most wisely, indeed, the first and second of these are said to be completely shut out from mortal comprehension, while of the third only a dim conception can be formed. These are the three veils of the negative existence, and formulate within themselves the hidden ideas of the ten Sephiroth which have not yet been called into being.

Now the first veil is the Ain, a word consisting of three letters (as well in the Hebrew as in the English), which thus shadows forth the first three Sephiroth. The second veil is Ain Soph, a title which, in Hebrew, consists of six letters, and shadows forth the first six Sephiroth. The third veil is Ain Soph Aur, and in this there are (again in the Hebrew) nine letters, symbolising the first nine Sephiroth, but, as in the first two cases, their hidden ideas only.

But after reaching the number nine, further progress is impossible except by a return to the number one, or unity, for ten is but a repeti-

tion of unity considered as freshly derived from the negative. From this point of view the Ain Soph Aur may be regarded as not proceeding from a centre, inasmuch as it is centreless, but as concentrating a centre, which is the first of the manifested Sephiroth<sup>1</sup>; Kether, the Crown, which in this sense is the Malkuth,<sup>2</sup> or number ten, of the hidden ideas of the Sephiroth. And this is in part the meaning of the qabalistic maxim: "Kether is in Malkuth and Malkuth is in Kether." At the same time, however, seeing that the Ain is incomprehensible and incapable of definition, it is rather considered as depending back from Kether than as a quite separate consideration; for which reason the same titles and designations are applied equally to either, as for example "The Concealed of the Concealed," "The Ancient of the Ancient Ones," and so forth.

Now Kether, the first manifestation of the illimitable Light, contained the other nine, which were produced in succession, and among the whole ten Sephiroth, of which some are male and some are female, we find the development of the persons and attributes of God. For example, the *Lesser Holy Assembly* says:—

Come and behold. When the Most Holy Ancient One, the Concealed with all Concealments, desired to be formed forth, He conformed all things under

<sup>1</sup> This concentration or contraction became one of the fundamental ideas in the qabalism of Isaac Luria, and is called in the *Zohar* Tzimtzum.

<sup>2</sup> The Kingdom.

the form of Male and Female; and in such place wherein Male and Female are comprehended. For they could not permanently exist save in another aspect of the Male and the Female. And this Wisdom, embracing all things, when it goeth forth and shineth forth from the Most Holy Ancient One, shineth not save under the form of Male and Female. Chokmah Ab Binah AM: Chokmah is the Father and Binah is the Mother, and therein are Chokmah, Wisdom, and Binah, Understanding, counterbalanced together in most perfect equality of Male and Female; for were it not so, how would they subsist! This beginning is the Father of all things; the Father of all Fathers; and both are mutually bound together, and the one path shineth into the other—Chokmah, Wisdom, as the Father; Binah, Understanding, as the Mother. . . . When They are associated together They generate and are expanded in truth. In the School of Rav Yeyeve the Elder it is thus taught: "What is Binah, the Mother of Understanding?" Truly when They are mutually associated together. Assuredly Yod impregnate the letter Heh, and produceth a Son, and She Herself bringeth him forth. And therefore it is called BINH, Binah, as if (it were a transposition of) BN IH, Ben Yah, Son of YH (or I, Yod, H, Heh, and BN, Ben, the Son). But They are both found to be the perfection of all things when They are associated together and when this Son is in Them the Syntagma of all things findeth place. For in Their conformations are They found to be the perfection of all things—Father and Mother, Son and Daughter."

In the foregoing quotation the first allusion is to the emanation of the

second and third Sephiroth, Chokmah and Binah, Wisdom and Understanding, who are termed the Father and Mother. To the former is attributed the first letter of Tetragrammaton (IHVH), namely Yod, while to the latter is attributed the second letter, Heh. United, these two are Elohim, that curious word formed from a feminine singular by the addition of a masculine plural termination, and from them is born the Son, the First Adam, to whom is attributed the third letter of the Holy Name, Vau or Vav. But mention is also made of the Daughter, to whom is referred the fourth letter, the final Heh, and She is the tenth Sephira, Malkuth, the Bride and Queen of Microprosopus.

Among the Sephiroth, that to which the Son or Adam is particularly referred is the sixth, Tiphareth, Beauty, but actually he is regarded as embracing the fourth, fifth, sixth, seventh, eighth and ninth Sephiroth, Chesed, Geburah, Tiphareth, Netzach, Hod and Yesod, which are termed his members.

We must now revert to the phrase "equilibrium of balance," which was quoted earlier in this article, for the allusion is to the harmony which results from the analogy of opposites or contraries. The Sephiroth are represented diagrammatically as arranged in a series of triads, in each of which the term balance is applied to the two opposite natures, their equilibrium, the living synthesis of counterbalanced power, forming the third Sephira in each ternary. There

are three such trinities of Sephiroth, and in each is to be found a duad of opposite sexes and a uniting intelligence, which is the resultant, so that the masculine and feminine potencies may be regarded as the two scales of the balance, and the uniting Sephira as the beam which unites them. Thus, then, the term, "equilibrium of balance" may be taken as representing the triune, the Trinity in Unity, and the Unity is represented as the central point of the beam of the balance.

There is, however, a triple Trinity among the Sephiroth, namely that of the triads themselves, the upper, the middle and the lower. Of these the highest, or supernal, is represented by Kether, the Crown; the middle by Tiphareth, Beauty, the King, the Son and Adam; the lowest by Malkuth, the Kingdom, the Bride and Queen, Eve. And this is the greatest Trinity, whose earthly correlatives are the *primum mobile*, the sun and the moon, which ideas are at the root of so much alchemical and other symbolism.

Our diagram thus arranges the ten Sephiroth in three columns or Pillars, of which the right-hand, consisting of three masculine Sephiroth, the second, fourth and seventh, is called the Pillar of Mercy; the left-hand, which contains the three feminine Sephiroth, the third, fifth and eighth, is called the Pillar of Severity; while the middle is the Pillar of Mildness, composed of the first, sixth, ninth and tenth. This is the qabalistic Tree of Life, on which all things

depend, between which and the Tree Yggdrasil of the Scandinavians there is considerable analogy.

Now as will appear later, the doctrine of the *Zohar* relating to the evolution of man is closely related to the teaching concerning his soul. This divides the soul into three principal parts, of which the highest is called Neshamah, corresponding to the Intelligible World, the second Ruach, the Spirit, corresponding to the Intellectual World; and the third Nephesh, the animal life and desires, corresponding to the material world.

Further than this, Neshamah itself is divided into three parts, for, as the highest part of the soul, it corresponds to the Supernal Triad, to which allusion has already been made.

In order to appreciate the significance of these divisions it is necessary to understand also the conformation of the sephirothic system in four worlds, for the different parts of the soul correspond most intimately thereto. These four worlds are called Atziluth, Briah, Yetzirah and Assiah, and are respectively Archetypal, or pure Deity, Creative, Formative and Material. The First Sephira comprises the first world, that of Atziluth; the next two that of Briah; and the last that of Assiah.

The Supernal Triad, therefore, being comprised of the first three Sephiroth, embraces the first two worlds, and the three divisions of Neshamah, which are called Yechidah, Chiah and Neshamah respectively, are referred, the first to At-

ziluth and the next two to Bria. The first of these conveys, therefore, the illimitable and transcendental idea of the Great and Incomprehensible One in the Soul. This is linked by Chiah, which suggests the idea of Essential Being, with Neshamah, and these two represent together Wisdom and Understanding, the higher governing and operative idea, and the aspiration towards the Ineffable in the soul, and further correspond, as we have already seen, with the Father and the Mother. Neshamah in turn links these with the Ruach, a word that means Breath or Spirit, and is here the Mind and Reasoning Power, that which

possesses the knowledge of good and evil. It is to be noted carefully that this is the rational or discursive mind, and not the higher mind, which is represented by Neshamah.

Lastly, we have the Nephesh, which is that power in the soul which represents the passions and physical appetites. The *Zohar* (Part II, fol. 94b) tells us that at birth Man receives the Animal Soul (Nephesh) and, if he is worthy, the Ruach or Intellectual Spirit. Lastly, if he is still more worthy, Neshamah, the Soul emanating from the Celestial Throne (by which is meant the Briatic World).

E. J. LANGFORD GARSTIN

## DANGERS OF MEDICAL POWER

The dangers to individual freedom represented by strengthening the power of the medical and public health interests are vividly brought out in a recent publication of the Citizens Medical Reference Bureau (1860 Broadway, Suite 1215, New York 23, N. Y.). In protesting against the proposed Government health insurance programme in the U. S. A. Mr. H. B. Anderson brings out the abuse of the Public Health Service's quarantine power, extended by Congress for use in time of actual emergency, as indicating its leaning towards a compulsory medical programme. The possibilities of "scare" campaigns against this or that ailment, and in favour of the accepted medical fetish of the hour, for actually inducing

disease are also emphasised.

The Report objected to tries to minimise the compulsory factor, but those in certain categories who do not desire orthodox medical treatment would have to pay like the rest, as all in England must, and making health examinations the criterion of fitness for continued employment places a powerful weapon in the hands of medical orthodoxy. The practice of medicine being, as pointed out by Mr. Anderson, "still largely in the stage of experiment and discovery" and not a few fatalities lying at the door of rashly employed drugs, it is surely best to leave decisions as to treatment to those vitally concerned.

## THE KEY OF PROGRESS

[ India and her sister Dominion owe not a little to some of the English members of the I.C.S. who put their heart into their work. One such is the former Commissioner for Rural Reconstruction in the Punjab, **Brigadier General Frank Lugard Brayne, M.C., C.S.I., C.I.E.**, who reformulates here the conviction, born of his long experience and expressed in our pages in June 1946 ("Women and Indian Villages") that "the way of progress is through the door of the home." Several of his books, of which the latest, *In Him Was Light*, written, he tells us, for Christians, has just appeared, have dealt with the Indian villages, in which the majority of people in the two Dominions dwell—*Socrates in an Indian Village, Better Villages, The Remaking of Village India*. In spite, however, of the popularity of these works, the conviction grows slowly that the key to the prosperity of India is the village and the key to the prosperity of the village is the home. Mr. Brayne's succinct analysis of village problems is as unexceptionable as the great majority of his prescriptions, though we hold no brief for patent insecticides and nostrums or for the dangerous inoculation fad. India's poverty cannot be urged for neglecting the reforms that he suggests. They will cost little and will pay tremendous dividends. The health and happiness of millions, national prosperity and world peace, one flowing from the other; are these not worth the necessary effort following the right approach?—ED. ]

After half a lifetime spent in trying to raise the standard of living in the villages of Northern India several things stand out very clearly in my mind and I believe they stand out in every country where by reason of climate, poverty, erosion, malaria, hookworm and other causes, development has lagged behind.

- (1) The immense possibilities of a better livelihood, better health, and greater happiness.
- (2) The intense resistance offered by custom, ignorance, apathy and conservatism to all the reformer's efforts.
- (3) Increases in wealth produced by irrigation, improved seed and other improvements do not of themselves bring any real

change in the essential standards of the home.

Let me say a bit more about each of these points. As for the first, an agricultural scientist, Sir Albert Howard, who made his career in India, has said that if only the people would do the simple things that Government recommended they could treble the out-turn of the soil. A similar claim could be made for the village industries and for health. The return from industries could be trebled and disease and ill-health could be divided by three.

Perhaps the biggest cause of poverty and poor production is erosion and that, in the conditions of Northern India, can be both prevented and cured. Rain comes,

in slabs, when it comes at all, and the arable fields must be protected by levelling and embanking, while the pastures can only be saved by the stopping of all grazing. Live-stock must be fed with fodder crops and with grass cut and carried from the grazing grounds. The people thoroughly understand this and the best of them are doing it on an increasing scale. Soil conservation produces water as well as soil and so will materially help every plan to increase irrigation, from village wells and tiny bunds to the largest barrage and hydro-electric installation.

Manure pits have a magical effect on both health and crops. From every drinking well and from many places of worship and private houses a black ooze of waste water trickles away to produce filth, insects, discomfort and disease. Put that water into a brick or concrete drain and run it away to the nearest open space and grow vegetables and fruit, and there, for no cost at all, are the protective foods for many millions of people !

Many crop pests can be controlled by such simple means as washing seed-grain, light-traps or cutting out and burning old stalks.

Selective breeding of livestock, milk recording, ensilage, the quarantining of freshly acquired animals, are neither difficult nor expensive.

Better seed, better implements, better methods, new kinds of crops will all add their share. Better health and the co-operative system

will again improve production whether of crops or goods.

Health is just as easy. Manure pits, drains, latrines, mosquito nets—D. D. T. Gammexane and Paludrine—ventilators, chimneys, the roofing in and improving of the drinking wells, vaccination and inoculation, cost little but effort and organisation and would bring joy and health never before tasted in the villages.

Coming to the second point, the resistance of the people, better health and better livelihood demand more work, much self-discipline and co-operation, much saving and scraping and self-denial and the preferring of future security to present extravagance. Unfortunately, all these things in the eyes of the villager mean a lowering, not a raising, of his standard of living ! His ambition is leisure and extravagant expenditure—"Eat, drink and be merry, for tomorrow we die," is the mentality induced by centuries of slavery to the caprice of climate and the ravages of pests and disease.

Again, hunger, debt and ill-health are no incentives to hard work. They are the very reverse. They produce the very apathy we are fighting. The fact remains that the people are quite content to remain as they are and that nothing anyone can say or do will change their attitude of obstinate resistance to the improvements suggested.

In the third feature of village life perhaps lies the answer to the second. The home has stood still in spite of

all efforts at reform and in spite of such increases in wealth in some places as would support as high a standard of living as could be found among any peasantry in the world. The fact is that the improvement of the home has never entered into the reformer's plans. Every effort has been devoted to increasing production and controlling the big diseases, cholera, plague, and so on. All plans have been for the men and to them alone has the appeal been made. The standard of living, however, is the standard of the home and that means the standard of the women who keep the home. And yet there are no plans for the home! Half the population is female and there is nothing for them! Can this be the cause of the general failure to arouse the enthusiasm of the villagers for a programme of uplift and betterment?

*Instead of planning from the top downwards—and never reaching the home—suppose we start from the home and from the woman that keeps the home and plan upwards.* How can the home be improved? How can life be made easier for the woman who keeps the home? Can her drudgery and her suffering and the suffering of her children be relieved? Can the squalor of village life be removed and some comfort and grace be brought to the village home? Of course all this can be done! The home and the village can be cleaned and tidied and brightened till they are as good as any other home and village on earth, and at very little

expense indeed. Ventilators, windows, drains, manure-pits, latrines, flowers, chimneys, better cooking grates, hay-boxes, chaff-cutters, flour-mills, properly constructed wells, cost little or nothing but knowledge and effort. The housewife can be taught sewing, knitting, making and mending clothes, food values, cooking, child-welfare, and many other things that will turn her home into a paradise.

Will the housewife accept these new things or will she be as resistant as her menfolk? No one can say for certain, as no large-scale attempt has ever been made to enlist the village women for the uplift campaign. Indeed, many of the first essentials of a comfortable village-home have not yet been designed, much less brought to the housewives in every village.

The women work hard, are house-proud, clean and tidy. The protection and welfare of her home and children is the strongest instinct of the mother. At present, however, the village women are even more bound by custom and superstition than their menfolk. And their ignorance is greater. They have far fewer sources of knowledge than the men have. Very few go to school and none join the Army or go away from home to work; hardly one in a hundred is literate. *But no one who has ever attempted to teach the women how to make their homes brighter has any doubt of the answer to the question.*

What the women lack is knowledge. Bring them enlightenment,

show them what can be done to help them with the task of running homes and bringing up children, design all the necessities and amenities of a good village home and there will not be much more complaint of apathy. Has any lady ever brought out her knitting in a village without having an enthusiastic crowd of learners round her in five minutes ?

In all countries the women are the custodians of custom and tradition and as long as they are all kept ignorant they will resist all change and their menfolk will be fortified in their opposition to all improvement. Give the women the knowledge that improvement is possible and they will be the strongest allies of the reformer and the men will no longer be able to refuse to do the work necessary to provide the things that are required for the raising of the standard of the home.

There is another very practical reason for seeking the aid of the women. We have been warned that

we must double our food supply in the next twenty-five years or starve. The farmer, however, is not the only person whose efforts are required to increase the production of food. If the farmer and the craftsman are to work hard and well they must have a balanced diet and well-cooked meals and they must be properly looked after and kept in good heart. This is women's work. At present far too much food is wasted by bad storing and unskilled handling and cooking in the homes of the people. This, too, is women's work. The trained skill of the housewife, therefore, has a very big part to play in the drive for more food.

*The way of progress is through the door of the home.* The key will not turn easily in the lock ; the hinges are rusty and the door is grown over with the ivy of custom and superstition ; but there is no way round and until that door is opened we shall neither solve the world's food problem nor raise the standard of living.

F. L. BRAYNE

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## THE CHALLENGE OF OUR TIME

Seeing as inevitable the general tendency of the Marxian revolution, involving great social and other changes, Mr. H. J. Blackham, writing in *The Free Mind* for February on "The Challenge of Our Time," contrasts the confidence of the scientists in their ability to bring about a new material, moral and spiritual environment, by the solution primarily of the world's economic problems, with the preoccupa-

tion of the humanists with safeguards and preventives. The humanists rightly dread the threatened "resort to instruments of violence and propaganda for large-scale coercion and conditioning," which Mr. Blackham considers inevitable unless the spontaneous, conscious and creative character of the movement is confirmed and reinforced. But that is the very task which the humanists should be discharging to meet "the challenge of our time."

## THE POLARIZATION OF SOCIETY

[ **Baron Umar von Ehrenfels** writes here upon a fundamental problem with which his research has well qualified him to deal. The Viennese anthropologist makes out a strong case for the matriarchal organisation of society, traces of which survive to this day in South-west India. Dr. von Ehrenfels is the author of several studies in this field, of which his *Mother-right in India and Islam (Al-'Urwa)*, appeared in 1947.—ED. ]

The necessity of an equilibrium between male and female has been stressed by all the sacred books of mankind, from the early teachings of Wisdom in China, where the Yin and the Yan are said to be the two basic principles of life, to the *Qur'ân*, where the male and the female as such are said to constitute the mutually interdependent elements out of which all that exists has been made. Modern science restates this assertion, from the discoveries of biology to those of nuclear physics. The former found that no higher development in the biological sphere has taken place without sexual co-operation, and the latter that even seemingly static matter is polarized in equally important, moving elements. The psychology of the Unconscious—another source of modern speculation—asserts the same principle for the working of the human mind, as such, by tracing most of its disorders to a disequilibrium in the sex-determined part of the psychological process.

The importance of the sex-determined equilibrium in the social structure can under these circumstances hardly be overlooked. All modern trends stress the necessity of such an equilibrium, though it is

generally aimed at in the form of mechanical equality for basically unequal partners: women and men. Mechanical equality among unequal partners, however, does not make for functional equality or for justice. There would not be much wisdom in giving "equal rights" for competition in, say, skating, to a group of average Indonesian and Dutch children. Any conclusions, drawn from the result of such a competition would only serve to illustrate its futility. It is the same with men and women. Individual men and women *are* different. As far as bodily muscle-strength, psychological inclination to power-policy, or sex-patriotism go, individual women are on the whole weaker than men. I do not imply that the female principle as such, the female element in social life, is necessarily weaker, though in our present environment it appears to be so. Equal rights and duties for women and men in physical and political activities still mean therefore injustice to women and hence disharmony of the social organization, though injustice of a lesser degree than that based on better treatment for the stronger partner—the principle of undiluted

patriarchal society.

It is unavoidable to anticipate part of the following discussion by hinting at the possible way of female self-assertion in social organization through the innate qualities of womanhood. Women, not men, give life and women are as a rule stronger in love than are men. Any social organization which takes account of these facts would necessarily follow the matrilineal—and matrilocal—rather than the patriarchal social organization. Children would primarily follow their mothers' family, clan, and property line, and girls would at marriage stay with their mothers, rather than shift into their husbands' houses, or else become the centre round which a new household is built up. A social system of this kind would, if giving otherwise equal rights to individual male and female members, make up for certain handicaps under which women are suffering, thereby assigning an equal share of influence to the female side of the social organism.

There is no region in the world where traces of such a system are absolutely absent. Matrilineal and matrilocal social organizations of high antiquity have survived in many parts of the world up to the present day and characterize some of the most successful and progressive communities in this country.

It is surprising that no attempt has so far been made to study the potentialities of this type of society

in relation to our problems. Nobody doubts the law of polarization, or even its applicability to human affairs. Here we find a method of polarization, affecting the most glaring disproportions of our times,—and yet the utility of the matrilineal principle in modern life has not even been discussed. The reason is neither physical inability nor lack of systematic research methods, but—psychological prejudice.

Matriarchy was, and partly still is, considered to be something primitive among laymen, outside the pale of anthropological studies; matrilineal society is still held to be a survival of barbarity and savagery and nobody wants to have anything to do with that. How has this attitude come to be and how could it continue to determine public opinion in spite of many scientific assertions of its inconsistency?

First attempts at systematic research in sociology and anthropology were made in the Victorian Age. European and, later, American and Indian scholars of this age lived in a not yet shaken world of patriarchal prejudices. They were imbued with the patriarchal spirit and the firm belief in biological evolution from the lower to the higher. Human egocentrism made them quite naturally believe that they were themselves the "highest" forms of life, the crown of creation, and that everything human that was different from them, was of necessity, "low" and "primitive." It was the time

when McLennan,<sup>1</sup> Spencer and Lubbock in England or Lewis Morgan<sup>2</sup> in America proclaimed belief in a succession of gradually "higher" forms of society, of which Morgan evolved a whole system of "savagery," "barbarism," half and full civilization. Even so sympathetic a student of matriarchy as the Swiss jurist J. J. Bachofen<sup>3</sup> based his standard work on the problem on the assumption of the primitiveness of the matrilineal society. This fundamental error both ethnographic and archaeological discoveries exposed during the last forty or fifty years. But the double prejudice against matriarchy as (a) a primitive and (b) an alien, almost "immoral" institution lingers still in the minds of the masses and even in those of many an educated, old-fashioned person, or semi-learned scholar. This prejudice, combined with the queer human antagonism against everything that is different from one's own habits and customs—not any rational deliberation—is the main argument against matriarchy as a possibility in modern social life. It can only be removed by scientific analysis of the history and functioning of matrilineal social organizations.

Ethnographic research in all parts of the world during the last half century has disproved matriarchy's being a primitive institution. A

great number of truly primitive people have been found in cultural backwaters, but their social organization has not been found to be matrilineal. The truly primitive tribes who live on mere food-gathering, without knowledge of agriculture or cattle-breeding or any other planned system of food-production, are unaware of the principle of inheritance of either property or family and clan association and thus have a bilateral system in which men and women are more or less equal partners.<sup>4</sup> The theory of primitive man's ignorance of a connection between sex-relation and conception,—another supposed source of matriarchy—was equally disproved by a series of detailed ethnographic researches among various matrilineally organized peoples, as was that of the supposed primitive "promiscuity" or "group-marriage" for which no proof could be found among truly primitive peoples.

The evolution of matrilineal society can best be explained through the economic development from mere food-gathering to agricultural food-production which, according to a wealth of gathered data, appears to have been first achieved by women. Women as the first tillers of the ground and constructors of stable houses grew quite naturally into the position of owners of both and thus became the centres of resident fami-

<sup>1</sup> *Studies in Ancient History*. London, 1886.

<sup>2</sup> *Ancient Society*. 1877.

<sup>3</sup> *Das Mutter-recht*. Basle, 1897.

<sup>4</sup> A summary of the wide scope of literature on this subject can be found in Schmidt-Koppers's *The Culture-Historical Method of Ethnology*. New York, 1940.

lies with separate family or clan names which came to be considered as ideological property. This stage of a higher village civilization, roughly corresponding to the Neolithic Age in the Near East, was very far from primitive and developed the highly advanced city civilizations in the Chalcolithic and subsequent periods in the wide belt from Eastern China to the Western Mediterranean and even the Atlantic coasts of Europe, comprising as their centre, India, Egypt and Southern Arabia.<sup>1</sup>

The technological, artistic and religious refinement of these civilizations had already been stressed<sup>2</sup> before the discoveries of the pre-Aryan and in all probability Dravidian-languages-speaking Indus Civilization revolutionized the modern outlook on the early history and pre-history of India.<sup>3</sup> After these discoveries, the position of the matrilineal civilizations within the cultural development of known mankind had to be raised considerably.<sup>4</sup> It can now not be doubted that the nomadic herdsmen who, as conquerors, invaded on horseback India and the plains of China, the Near East and Southern Europe must have been in more than one respect less civilized than their matrilineally organized opponents. Not higher culture, but their stronger army and their posses-

sion of tamed horses made them and their patriarchal organization triumph ultimately over the more refined civilization of the indigenous agriculturists. A blend of conceptions, techniques and œcological methods has been achieved in most walks of life, without too much of friction or hardship to either of the two systems concerned.

In this point only a compromise could not be achieved—matrilineal or patrilineal organization. Either property and family name were inherited in the female or in the male line; either women or men were to be centres of family and property relationship and thus the more important members of society. The conquerors were not prepared to yield on that point and the age-old traditions of the conquered opposed the new arrangement the more fiercely, the more highly the position and tradition of womanhood had previously been developed, as in Ancient India.

I have tried elsewhere to show that those peculiar and not easily explainable social laws by which Indian sociology has been characterized during the last two thousand or two thousand five hundred years, have been the result of the deliberate or unconscious but at any rate successful attempt to break the position

<sup>1</sup> U. R. Ehrenfels: *Mother-right in India and Islam (Al-'Urwa)*. Bombay, 1947.

<sup>2</sup> P. T. Srinivasa Iyengar: *The History of the Tamils*. Madras, 1929;  
T. K. Krishna Menon: *Dravidian Culture and Its Diffusion*. Ernakulam, 1937.

<sup>3</sup> Sir John Marshall: *Mohenjo-Daro and the Indus Civilization*. London, 1931;  
K. N. Dikshit: *The Prehistoric Civilization of the Indus Valley*. Madras, 1939.

<sup>4</sup> U. R. Ehrenfels: *Mother-right in India*, Oxford University Press, 1941, and  
*Ilm-ul-Aqâm*, Delhi, 1942 (2 vols.); K. Mannen: *Kerala Culture*. Trivandrum, 1942.

and influence of womanhood.<sup>1</sup> These institutions are child-marriage, hypergamy, disregard of the widow to the point of ceremonial burning, disregard of a girl's personal wishes in all questions of marriage, divorce, remarriage and inheritance and the virtual exclusion of women from religious, and most other cultural, activities in which she had such a high position, before and even some time after the invasion of India by Central-Asiatic nomads.

These social restrictions in religious garb resulted in practical paralysis of the female share in social life and yet were not able to destroy the inherent qualities of Indian womanhood altogether. The surprising upsurge of modern Indian womanhood proves that.

Wide research among a number of matrilineal societies and their past history have proved one paramount fact. Whilst men oppress women in patriarchal society and lower their social position to that of legal and practical slaves, any similar treatment of men in matrilineal society has not been found to exist anywhere. The tale of the Amazons has been found to be a poetic myth, not based on actual facts, though doubtless referring to matrilineal civilizations in the early history of the areas concerned. Men's clubs and men's societies of all kinds, on the other hand, are a reality amply testified to by ethnographic field-research the world over.

In this simple fact of greater justice, harmony and generally a love-inspired attitude among matrilineal societies lies their power, as compared to the martial patriarchal system. This is not a power which can be victorious if it comes to actual rivalry or warfare between the two orders. In that case, the male principle will always be the stronger. It has actually overpowered the more highly developed matrilineal civilizations not only in India but, by now, the world over. The great potentialities of the matrilineal principle lie not in such victories but in the elimination of rivalry. The male spirit evolved such a degree of competitiveness that the continuation of this line of competition means utter self-destruction. The matrilineal principle of fostering rather than destroying, of loving rather than hating, appears to be the one possible solution of an otherwise insoluble situation.

But is there a real chance for this principle to be translated into actual legal and social arrangements? Not only the joint-family system but all family forms are undergoing changes. As an example we may take the modern British arrangement according to which the father's name is no more to be mentioned in any child's birth certificate with a view to avoiding a legal handicap for children of unmarried mothers. This may well prove to be the first step towards a purposely matrilineal organization

<sup>1</sup> See *Mother-right in India, op.cit.*, Chapters on Child-Marriage, Hypergamy and the Position of the Widow.

of society.

The matrilineal arrangement does not mean—and cannot mean—mathematical equality of such unequal entities as individual men and women. It gives, on the other hand, certain preferential rights to mothers and daughters, as compared to fathers and sons, thus equalizing the existing disparity of the sexes on a plane where women suffer, and offer, more than men. The result is polarization or rather an equality of principles where equality between individuals is an impossibility.

Though the way to such a change and its immediate effects do not appear to be revolutionary or even spectacular, its indirect effects on all aspects of life could hardly be overestimated. The masculine attitude makes men, as well as women, competitive and prone to thinking in terms of big numbers rather than of living values. A change is likely to cause basic revaluations on such vast topics as sex, nationhood and utilization of material possessions. Though it is likely that monogamous happiness would increase in a matrilineally organized society, it is also probable that pre-marital freedom of both sexes and occasional agreed polyandrous or polygamous forms of legal marriage would not be penalized as crimes but rather regretted as daring, usually not very successful, experiments of individuals with psychological difficulties of their own who deserve help rather than a punishment that only aggravates their position. The vast and generally

much underestimated problems of the double moral standard and of prostitution are likely to find here their first *real* solution, beyond a mere make-believe of enforced police-rules. Nationhood—a group of uncompromising individuals, bound together by the determination to get the better of any other similar group, through either greater numbers or better battalions, stands the first chance in modern history to get dissolved in an association of co-operative members within a circle of common interests. The arrangements regarding the utilization of material possessions, again, are likely to undergo a radical change in matrilineal society, mainly because of differences in the female attitude to the problem. We are at present battling against (*a*) under-production of essential goods in a too rapidly increasing population and (*b*) faulty distribution. A matrilineal society would hardly try to maintain the present rate of geometrical progression in population. The second problem, that of distribution, is one not only of social justice, probably in better hands in a matrilineal society, but also of utilization of given resources. It has been estimated that the cultivable land used for cotton instead of food production, the labour, machinery and capital used for producing unnecessary cloth, instead of increased food and housing amenities, would suffice to make up 75% of the basic food deficit in India. This truly gigantic mismanagement is due to nothing but

patriarchal prejudice against the half-nakedness which had been civilized and "decent" enough for nations and individuals of the standard of a Lord Krishna, Lord Buddha, Pythagoras, Plato or Muhammad, the Pharaohs, Asoka or the early Islamic Arabs. The Northern prejudice of all-covering clothes as signs of "civilization" in a tropical country, costs millions of half and fully starved lives, every year. A matri-

lineal society is not likely to perpetuate such a situation, however strongly individual woman under a patriarchal system may feel about that point.

These few hints at possible illustrations of matriarchal potentialities are certainly not meant to be anything in the way of established data,—and yet may serve, it is hoped, to fertilize thinking about the future of a truly polarized society.

U. R. EHRENFELS

## HISTORY WARNS MODERN MAN

Under this caption the March *World Review* publishes an article based on Gretta Palmer's interview with the international historian, Arnold J. Toynbee. The stakes are higher today, he declares, but man has held as bad hands in previous centuries. We are travelling the same road that men have travelled in donkey-carts and on foot. The road has not changed, nor have the rules of the road, though breaking those rules with our high-speed cars may today bring about a far greater disaster. A lesson that runs through history, Mr. Toynbee warns, is that "nothing fails like worldly success.... A little success may paralyse our search for something better."

The civilisation that solves its problems and rests on its oars has a sad future if it does not respond to the next challenge with a different answer.

He deplores the modern idolatry of machinery, of the State and of science. Science, being amoral, cannot answer

our present problems, which are moral ones, as he declares the great decisions of history always are.

You cannot escape the moral choice: It lies in wait at the end of every path. For each new instrument we conquer intensifies the effects of our virtues and our vices. Every new scientific achievement offers a further test of our spiritual powers.

Mr. Toynbee cites instance after instance to prove his thesis of the dangers of success and of relying on the worn-out solutions, of which modern reliance on material progress to help form a united world is one example. He is convinced from his study of twenty-one civilisations that "History never 'happens.'" Men bring it about by their free decisions. And the solution of the problem of world unity

demands a *spiritual* change in modern man. ... Each of us has to do the job himself. That is a disconcerting prospect, but it is by a spiritual rebirth that every great civilisation has reached maturity.

## PRINCIPLES COMMON TO ISLAM AND OTHER RELIGIONS

[ This thoughtful and open-minded study is by **Edward J. Jurji**, who is Associate Professor of Islamics and Comparative Religion in Princeton Theological Seminary, U.S.A. He edited *The Great Religions of the Modern World*, reviewed in our pages in November 1947. The article supports our own conviction that it is by studying the various great religions, comparing them dispassionately and with an unbiased mind and especially by finding out their various points of agreement, that men can hope to arrive at the common truth which lies at the core of each.—ED. ]

In considering some of the principles which unite Islam with other faiths, one must begin by asking several relevant questions. In the first place, what is the essence of religion? For, unless we reach a measure of agreement on this crucial issue, our discussion cannot amount to much. Furthermore, what constitutes the pattern—religious, cultural and political—of Islam? What—in contradistinction—are the patterns of other faiths, especially those with which Moslems have contact? And, finally, on the strength of the evidence thus produced, what credible picture of religious common ground is there?

The thirteenth-century mystic of Iran and Turkey—Rumi—gave an interpretation of religion. Through the 26,000 couplets of the *Masnavi*, his major work, he offered his readers “the roots of the roots of the roots of religion.” His interpretation of religion was of the mystical variety. Couched in simple language and embellished with pungent anecdotes, it gave expression to ideas such as

these: The world and all creatures are part of God—the Love-Divine, the Supreme Soul—and owe to Him their very existence; the streams of life pour their waters into the endless ocean of the Supreme Soul; and man must ever polish the mirror of his heart and wipe away the stains of self that blur the perfect image within.

In all religion, some mystical element is encountered. Yet any one will agree that not all religion is mysticism. There is another approach to religious essence, an approach which draws a line of demarcation between the symbol and the core. The core is hidden, potential, infinite; the symbol is concrete, finite, empirical. But it is no more true to uphold the validity of the core apart from the symbol than it is to speak of the stars apart from the firmament. And if *homo sapiens* cannot exist when body and soul are put asunder, neither can religion when its harmony of core and symbol is disrupted.

Rival theologies seized upon this

harmony between core and symbol, translated it to suit their designs and shaped it into dogmatic systems. The intimate relation between theology and ethics being what it is, morality, manners and ethical codes were consecrated in diverse conflicting ways. In the upshot, contending systems of religious thought began to vie with each other for leadership. The unity of religion was sacrificed on the altar of ignorance and darkness. Men were ready to kill or be killed on the sheer pretext of religious truth. But the old harmony between core and symbol is fundamentally one. And all true believers feel the urge to seek it.

Will they find it? The answer proposed by many is a categorical No. Nothing, they insist, will deliver religion from the clutches of theology and the festering sores of fanaticism. With a little common-sense, however, and perhaps a new frame of mind, a different conclusion may be reached. Underneath all religious persuasions is a single unifying factor—the belief in the existence of a spiritual economy which possesses integrity and which finds response in the loftiest ideals and noblest behaviour of the race. Transcending this belief, in its manifold manifestations, is the idea of the holy. It is inherent in the genius of all religions. It comes to light in that tremendous, though relatively untapped, reservoir of goodwill which exists among us despite all our errors and sins of hatred.

This is the essence of religion which is a reality challenging the melancholy strife and defections of the moment.

The Islamic temper and the *Koranic* spirit, enlivened by the reverence which all good Moslems hold for the Prophet, create a religious atmosphere which is widely recognised. A pattern of life and thought—unlike anything else of its kind—is thus created. At the very heart of this pattern stand out the two affirmations regarding God and the hereafter. The centrality of God is a truly majestic theme. “Allah is great,” greater, that is, than anything man can conceive. Coupled with belief in the sovereignty and lordship of God, is the equally impressive doctrine of the hereafter. On this subject Islam leaves no doubt. The grave does not end all. Human personality goes on. There will be a Day of Reckoning. Man’s labour is not in vain. The righteous God will bring every soul to its just reward, the wicked to punishment and the upright to bliss.

Despite its emphasis on the shape of things to come and its concrete portrayal of immortality, Islam never surrendered itself to a complete other-worldliness. A definite this-worldly character attaches to its historic rôle and teaching. Muhammad, the prophet, seer and preacher, was also a business man, an administrator, and a statesman. And in keeping with his precept, whether in war or in peace, his spiritual posterity did not accept a back seat. They

were, and still are, citizens of the world. In empire building, statecraft, social-mindedness and every mundane concern, Islam refuses to be counted out.

The Book and God's divine purpose guided Islamic action from the beginning. No exposition of Islam would be sound that left out the rôle of the *Koran* in the making of Islamic history. While acknowledging other prophets of the Biblical tradition, and Jesus, Islam found in the Book the only genuine, forthright revelation. As such it is the uncreated Word of God, existing from eternity to eternity. It is a guidance to mankind and the purpose of God is made known through the holy "leaves" for the betterment of man and society. For as the potter moulds his clay so Allah, the arbiter of ends, moulds men and history.

The founders of Islam—Muhammad, Omar, Ali—were followed by a host of exegetes, historians, theologians and philosophers who gave body and meaning to the original teachings of the faith. In due course, the simple faith was developed into a vast international organisation. Ideas and political institutions have come and gone but the Islamic world brotherhood remains.

Within the last century, a powerful wave of enlightenment overtook the Moslem peoples, especially those of India and the Near East. New movements, puritanical and liberal, made their appearance. In general, the democratic ideal found hospitable ground in Islamic circles. But the

quickly awakening Moslem mind soon detected the disparity between the medieval interpretation of Islamic brotherhood and modern standards of democracy. Among the presuppositions of democracy were the separation between church and state; the understanding of religion as a matter of free individual choice subject only to the beckonings of conscience; the acceptance of civil liberties as the natural rights of all members of society regardless of creed, race and social status.

The Islam with which we are concerned does not find itself in a vacuum. Surrounding it are several potent religious patterns. Of these, space permits even the bare mention of only two, Hinduism and Christianity.

A mighty, regional faith, Hinduism is identified with the indigenous culture of India. Instead of the definitive, creedal affirmations of Islam, here we find an ethos which relies upon intuition and matures in an empirical climate. In a manner faintly reminiscent of Judaism, Hinduism welcomes speculative variations. Together with its daughter Buddhism, it is a religion of enlightenment, with a reflective genius, a magnificent expression of man's ethical and philosophical faculties.

Held to be revealed in the Vedas, the foundations of Hindu truth come to a focus in the Upanishads and the *Bhagavad Gita*. Based on the Upanishads, Vedanta wisdom, as it was systematised by Shankara, offers an embodiment of Hinduism and a

crystallisation of Vedic thought. On the subject of God, the Vedic thinkers had this to say: "Men call him Indra, Mitra, Varuna, Agni; sages name variously him 'who is but one.'"

With its classic manifestation in the caste system and the doctrine of re-embodiment, Hinduism felt the impact of religious movements originating within and without its borders. The Dravidians transformed Hinduism into a polytheistic faith; Jainism and Buddhism gave it a reformed structure. The Islamic assault produced such synthesists as Ramananda, Caitanya, Kabir, and Nanak. Contact with Christianity and the West brought forth the Brahmo-Samaj and the Arya-Samaj. Through all these vicissitudes Hinduism persisted and its towering modern champions, such as Radhakrishnan, Tagore and Gandhi, represent a faith that refuses to die.

Then there is Christianity, the religion of mediated love: the love of God for man mediated through Jesus. With Islam, this faith has had a long and bitter contest. This contest assumes major significance in the annals of religion since both faiths make a forceful bid for universality. It is accentuated by the fact that both Islam and Christianity are rooted in a common Semitic soil and draw upon the same Biblical tradition. Both are profoundly concerned with man as the object of divine mercy: but sharply drawn issues heighten their age-old conflict.

One of these issues relates to the

meaning of revelation. To the Moslem, the *Koran* is the uncreated Word of God, to which Muhammad—the unlettered Prophet—could add nothing and for which he was in no way responsible. To the Christian, on the other hand, revelation does not rest upon a mechanical theory. The human partnership with God is never precluded. The Old Testament prophets—Isaiah, Jeremiah, Ezekiel and the others—as well as all Biblical writers, were fully commissioned to share in the transmission of revealed truth.

Another issue is also of the essence. Christianity enters the world with two prodigious affirmations, namely, that of man's depravity and sinful brokenness and that of God's offer of emancipation. It teaches that in the Incarnation, God gave Himself for the redemption of man. It insists on personal religion, accepted in faith and experienced in a programme of spiritual liberation. In the doctrine of the Trinity, God reveals Himself as sovereign Lord and Father, as loving and crucified and risen Son, and as dynamic and sustaining Spirit—one God. No tritheism this, in the belief of the Christian, but the articulate nature of Divine Purpose whereby God takes steps to shine through history.

Although these three great religions of the modern world—Islam, Hinduism and Christianity—are separated by immense barriers, there are among them a number of unmistakable similarities. In fact, there are movements in the cultural and

religious spheres which are aiming today at the discovery of a common denominator for all religions. Considerable progress along this line has been made in the philosophical and theological areas. Islam itself has contributed something in this direction. Meanwhile the rank and file of adherents of every faith cling tenaciously to their inherited systems and exaggerated insularity. The fact seems to be that no congress of world faiths, or any other co-ordinating agency, can more than scratch the surface in this field until the masses of every religion shall have been inspired with a new vision.

The masses of Islam, Hinduism and Christianity, and every other living faith, are in no mood to liquidate their patrimonies of beliefs and practices in favor of a colourless, untested universalism. It follows, therefore, that any search for inter-faith understanding must begin with a guarantee of the unalienable right of religious people everywhere to expound, practise, and propagate the finest elements in their several

faiths.

Along with this regard for religious variation, goes another presupposition. It is the right of religious people everywhere to liberty and freedom of conscience. This must be both in theory and practice, on a person-by-person basis, so that men and women will obey only the voice of conscience. These two tenets, properly interpreted and popularised through education, will afford a broad base of common operation.

Education of this kind will bring together Moslem and non-Moslem. Even while each person pursues his own spiritual course, the field of co-operation can be literally unlimited. Under the banner of human solidarity, work for the betterment of the community will ultimately end in work for the cause of human survival. And in our atomic age, this is no mere luxury; it has ceased to be an academic exercise. It is an essential job which needs to be done by all who are concerned with the destiny of man.

EDWARD J. JURJI

## MY CREED

I believe that the ability to love comes from the Holy Spirit of God : I believe that love personally expressed for another human being is the Incarnation of God. There is no other Trinity; no other eternal value in the universe. I believe that cruelty is the only sin. I smile at all else that religion may call transgression. Where there is love in any thought, any act, that love makes the thought and action beautiful; where there is cruelty, the most inflexible

morality is but the torment of hell. And there is always latent or active cruelty where there is no love. I believe that love can accept nothing but itself; it will suffer "none other gods." So to cruelty love will be stern, and seem at times to deny itself. Until the cruel repent; then, love will never fail to speak the word of absolution. I believe that in the lofty purposes love has to accomplish, God and Man are one.

ERNEST V. HAYES

## DEMOCRACY OVERBALANCED

[ Genuine democracy has a great contribution to make to the development of human character, which Governments exist largely to promote. There is, however, a danger, as **Miss Elizabeth Cross** brings out here, not only of over-regimentation in the attempt to bring about the greatest good of the greatest number, but also of the sacrifice of values to the will-o'-the-wisp of equality.—ED.]

In one of James Thurber's tales there is a bear who frightens his family by his rowdy behaviour when drunk. This bear reforms and takes up physical culture and continues to frighten his family by his rowdiness when practising exercises with other physical-culture maniacs. The moral of which, he points out, is that it's no use being so upright that you fall over backwards, or words to that effect. All of which rambling is merely to help suggest that most of us are in danger of falling over backwards, chiefly through our addiction to certain civic virtues.

This addiction to virtues has long been recognised as a dangerous habit. Rochefoucauld once remarked that most of our virtues were but disguised vices, and the gloomier modern psychologists would bear him out, with the addition of dismal mutters concerning "compensation" and so on. Bertrand Russell philosophised briefly on public spirit by calling it a polite name for spite! It must be admitted that many of our societies for the protection or the suppression of this and that seem much in line with the old tale of a Mother saying "Go and find out what Jimmy is doing and tell him to stop it!"

We are overbalanced in many details of our lives, but it seems to me that our chief trouble is that, in our pursuit of democracy, equality and all that, we have practically thrown the baby out with the bath water. In a great many practical matters the great mass of our people are better off, but in an almost entirely genuine effort to enforce more hygienic ways of living we have defeated our own ends. I am no advocate for the "good old days"... in many ways they were far more miserable, fear-ridden and oppressive than our own times, but in certain aspects and results they were better.

We applaud modern hygiene, medical services and so on, looking back on days of superstition, ignorance and suffering. But we forget that in those bad times a non-industrial community had access to purer, non-adulterated food and so needed less medical attention. We forget too that the rough justice of biological selection was at work; the unfit, either physically or mentally, had no encouragement to live or breed. Today we save every life we can with admirable impartiality, the fit and well overworking themselves to tend the sickly and chronically unfit.

There is every reason, both biological and humane, to take care of the sick and the injured, if these have any reasonable chance of recovery and of leading full and useful lives, but now and then the social worker begins to wonder at the civilisation that seems to exalt and cherish the sick at the expense of the healthy.

With our new spate of rules and regulations designed to safeguard the harmless and humble from exploitation, or to promote public welfare, we have many more opportunities for falling over backwards. Take the small example of the issuing of licences for parking holiday caravans. Once upon a time any farmer would allow a few people to put a caravan in his fields for the summer. The holiday makers fetched their water from his pump or well, and no one seemed any the worse for it. Today the farmer must have a licence to permit caravans to park, and there must be water available within so many yards. It doesn't matter whether you are perfectly happy and capable of carrying your bucket of water for a couple of fields, a kindly Government won't let you! Now there is the usual argument that camping has increased and that great numbers of caravans without sufficient water may constitute a danger to public health. All well and good, and reasonable enough, but that little matter could be dealt with under existing laws by the local Medical Officer of Health, and the solitary caravanner might still be allowed to carry his bucket.

It may be, however, that in our aiming for equality, our destruction of the upper middle class and their old life which was based on the larger home, served by domestics, has been our most far-reaching mistake. Once almost every village girl entered domestic service and learnt, often very happily, how a home should be run. (For those interested in the details there is an admirable account in Flora Thompson's country classic *Lark Rise to Candleford*. Even today there are a few remote country places where it is still the custom for girls to work for their better-off neighbours, or for the young wives to go and give so many hours' help a week, and so enter different homes and view a different way of living. It may be granted that many nineteenth-century well-to-do homes were inhabited by idle women and some by silly ones, but the vast majority were very different. The housewives led busy, cultured lives, caring for their homes, husbands and children, taking an interest in their neighbours, in art, education and many crafts. Their domestic servants were cared for in much the same way as their own children. They led ordered lives, and learnt a great many different techniques.

After working in such households and getting a good grasp of cooking, preserving, housework and the way of caring for children, these young women took much of this knowledge into their own homes when they married. Naturally their cottage homes were run on different lines,

but they were gradually improved and those whose husbands were industrious and who kept a good garden found that their wives were ready to cook what they grew and to make the best of their provisions.

Today girls have a very wide choice of work and this is often hailed as a great advance. So it is, in many ways, for there is no absolute rule that all women should love housework any more than that all men should love farming. At the same time, in the present circumstances most married women are obliged to become cook-housekeepers and find it a hard task, through lack of training and experience. Few mothers arrange for their children to help systematically in the home, and after school-days the girls work in shops and offices and expect their off-duty hours to be entirely their own. It is only in somewhat old-fashioned "upper-class" homes that there remains a tradition of teaching daughters housewifery. Consequently many young wives are both confused and bored because they have no idea how a pleasant home should be run. They have never lived in a leisured household and take all their ideals of cultured living from the cinema.

We are shown on the films, most regularly, the homes of the aristocracy, but it is an aristocracy entirely of the imagination and never yet seen on sea or land. Its inhabitants dress almost entirely in evening

gowns or in hunting pink and spend their time playing games or dancing. Our little maids of an earlier time would have known better, realising that most dukes resemble their old gardeners, and that many duchesses are too busy to take off their inevitable tweed skirts for anything but a Royal visit.

But perhaps we shall overbalance sufficiently far in the end to bring matters right side up once more. I saw the first signs on a railway journey the other day, as I was watching some of those dreary houses that back onto the lines outside every town. Very dreary houses indeed, some bombed, some mended, mostly dirty and ill-kept. But here and there was one inhabited by the new-poor and house-hungry, and such valiant efforts had been made in the patches of backyard, such whitewashing and painting and arrangement of flower tubs that you began to see what a ferment had arrived. Soon the people next door will be wondering if maybe Dad could whitewash their back like that Mrs. So-and-So "who is a real lady, poor thing, and not at all stuck up really." By then we shall be beginning to build up a sensible community again, instead of keeping ourselves shut up in so many water-tight compartments, all labelled "equal." For, as they say in *Animal Farm*, "All animals are equal, but some are more equal than others."

ELIZABETH CROSS

## SOME ASPECTS OF CHILDREN'S LITERATURE IN GUJARATI

[ What **Shri M. N. Pandia** writes here of children's literature in Gujarati today is more or less typical of the books for children in other Indian languages. We do not share his feeling of the inadequacy of the stories in the *Panchatantra* and the *Hitopadesa*. When all is said and done, their real value for character building is far higher than that of translations of modern books, though it is true that children should have also the entertainment that these translations bring, due care being taken to avoid stories that inure the child to accounts of cruelty or that present heroes unworthy of emulation. What are greatly needed at present in India are children's books which will deal at the children's level with All-India topics as also with international themes, thereby creating in the children the consciousness of united India which belongs to one world.—ED. ]

“Why not gratify children: Why must everything smack of man and mannishness? Is the world all grown up? Is childhood dead? Or is there not in the bosoms of the wisest and the best some of the child's heart left to respond to its earliest enchantments?”—CHARLES LAMB.

Until a few years ago, literature for children as such did not exist in any large quantity in the Indian languages. Turning our eyes to Sanskrit we find that though we had books like the *Hitopadesa* and the *Panchatantra* or the *Katha Saritsagar* these did not in any way supply the need of that literature to which children instinctively respond and which finds a permanent lodgement in their hearts. For in the stories or tales from the first two of the volumes mentioned what is of consequence is not the action of the story as much as the moral it is intended to convey. In the third book the stress is laid on romance and hence it is apparent that children's thirst remains as unslaked as ever.

\* In Gujarati the same state of

affairs prevailed until the days of Shri Gijubhai Badheka and others. With his arrival a change was noticeable, for booklets on subjects familiar to children began to appear. Kavi Lalitji composed songs and ballads whose lilt caught the child's wandering attention and held it from play for the nonce.

Still later attempts were made by people like Shrimati Hansaben Mehta to fill the vacuum and to satisfy the hunger and thirst of children ever in search of a story. She published *Bavlana Para Kramo* which appears to be based on *Pinocchio*. It is not a literal translation of the Italian tale but approximates to an adaptation suited to Indian conditions. Appearing as it did in serial form in the *Baljivan* of Baroda it roused the interest and the

curiosity of innumerable Gujarati-reading children. This was followed by her *Golibar ni Musafari* based on Swift's *Gulliver's Travels*. These two found favour with the child world and gave a much needed impetus to other stories and tales which followed in quick succession. These days the stories of "Bakor Patel" have many readers and admirers and enjoy a popularity equal in measure to that of Mickey Mouse or Donald Duck. Shri Avinash Vyas and Shri Pinakin Trivedi have written hauntingly sweet poems for children whilst some one-act plays have also seen the light of day. The "Dakshina Murti" people, and the "Kishore Sahitya Mala" (not to mention many others) have done some spade work in this direction. Children's magazines like *Kumar*, *Baljivan* and *Gandiva*, are carrying on the torch and spreading light and delight all round. Yet when all is said and done one does not feel quite happy about it. One looks in vain for stories like *Alice in Wonderland*, *Snow White and the Seven Dwarfs*, *William's Crowded Hours*, *Treasure Island*, *Peter Pan* and *The Reluctant Dragon*. That pure fantasy and delight just for its own sake, that world of make-believe, that willing suspension of disbelief, which those books bring out cannot be found in these books of ours. The books are not even so attractively got up or brought out as to make their reading a pleasure. Coloured pictures, big types, thick paper, a durable binding, these have an appeal all their

own, and these are sadly wanting. A child's character can be best formed by familiarising it with good and suitable books at an early date. These will help not only its character, but also its breadth of vision, knowledge and insight, and "the child who has learnt to love books and cherished the pleasures of reading is the adult of tomorrow who will support a tax-plan for better schools and public libraries."

This statement by Miss Flora Ludington, one-time Head of the U. S. O. W. I. Library, Bombay, is pregnant with deep significance. It makes it clear that we must steer our course away from the grown-up world of materialism and give full play in books to those great qualities of which the child is the only repository these days, for how otherwise will children love books? The shadows of our adult world are looming over the world of the children, rendering it dark, gloomy and less lovable. Our literature for them is either directed at teaching them something or at filling their minds with things quite unsuited to them at their age. Utter triviality is as harmful to them as over-seriousness. Action, imagination, a little humour, incidents which lend themselves to an adventurous and colourful treatment, making things known to them more vivid and more idealised, would be sure to receive their approval and win their regard. Today in Gujarati literature much advance has been made in various forms of literature such as the novel, the drama, the

lyric. But this literary scene caters to the taste of the grown-ups and the sophisticated. The warmth and the light, the joy and the pleasure, afforded by these forms of literature do not reach the children who have to rest content with their narrow world which the child may bestride

like another Colossus. Not for them are the rich treasures of historical and social novels, dramas, poems, essays. They have waited patiently long enough ; we have met them only half-way. When will their world of fiction enlarge and grow suitable to them ?

M. N. PANDIA

## SOCIALISM AND VILLAGISM

Prof. Harold J. Laski's lecture on "Socialism as Internationalism," published as No. 132 in the Fabian Society's Research Series, is thought-provoking. The Socialist Movement has always paid lip service to the ideal of internationalism, but he cites historical evidence that when working-class and national loyalties have been in conflict, the workers' loyalty has been given to their nation. International working-class solidarity has not gone very deep. Furthermore,

the way in which socialists have been silent before the massive exploitation of native labour has been evidence enough of the way in which international solidarity has thus far ended in the boundaries of colour.

Professor Laski suggests functional federalism—international air lines, railways, power supply, and joint planning for production, and perhaps increasingly international currency and banking measures. These, tending to separate nation from state, may "help to erode sovereignty," with the desirable result that "the idea of nationalism will seek its fulfilment more and more on the cultural plane, less and less on the economic." There is ground for the

hope he expresses that the trade unions may feel their responsibility and resist exploitation of one group of members by others. British labour's stand, against the economic interests of the cotton-mill workers themselves, in support of the side opposing slavery in the American Civil War, might have been cited.

But surely the acceptance, however regretful, of the exploitation of societies in a primitive economic condition as inevitable "until there is an immense increase of production in the backward countries which offers their citizens the prospect of a better life," is a counsel of defeat. Evidently Gandhiji and his followers like Shri J. M. Kumarappa who see the solution of our economic problems in a self-contained village economy have been shouting against the wind. Their solution does not seem worth mentioning in the larger context, though Professor Laski recognises advantages at one stage in an approach to national self-sufficiency. "Villagism" deserves the serious consideration of world planners committed, like the socialists, to human values rather than to dividends.

# NEW BOOKS AND OLD

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## EXISTENTIALISM

### I<sup>1</sup>

Intensification of anxiety both with regard to personal cares and to world events is rendering many people more consciously fearful of a seeming absence of Providential direction. If they turn to classical philosophy they find treated there such major problems as the human capacity for knowledge, the soul and the body, God and the future life, but presented in a manner that seems arid and detached from their forebodings. The claims of Existentialists to give coherence and interpretation to their predicament are therefore widely discussed and are also assailed by those who view this philosophy as no philosophy worthy of the name, as a cult of, rather than a corrective to, disorder. The work of Jean-Paul Sartre is reported to have been placed on the Catholic *Index* but such Catholic intellectuals as Theodor Haecker and Gabriel Marcel have traced the challenge of Existentialism to classical philosophy back to the Christian but anti-clerical insights of Soren Kierkegaard, the Danish Protestant.

Particularly welcome therefore is the publication in English of a balanced and stimulating elucidation of the work of both atheistic and Christian Existentialists by Emmanuel Mounier, Founder of the Personalist Group review, *Esprit*, in Paris. Mounier has sought, in the tradition of Charles

Péguy, to reconcile adherents of the Catholic faith with the efforts of non-Catholic intellectuals to safeguard the freedom of the human spirit from the dangers of authoritarianism in any guise. He employs the weapon of irony not only against the complacent social optimism or classical atheism but also against *bien pensant* Catholics who seek above all to be reassured that life holds no dangers for those who are of the true faith. "We must be on the outlook," he writes, "for those who come forward at this stage with pious zeal to clear the dead wood of this concept from the philosophic drama in an attempt to show the latest set of bad boys the error of their ways by means of the authorized application of intellectual sedatives!"

Mounier insists that Existentialism "is not, as is sometimes assumed, a form of irrationalism" and that so far from implying abandonment to despair it means assuming responsibility. "Existence means freedom and, as such, is not completely rationalizable. Being cannot produce a clear form of truth which is both exhaustible and communicable." Association with other people, not merely as regulated by social organization, is raised by Existentialism to a central position among major problems of philosophy because the gulfs of human solitude and mutual incomprehension have to

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<sup>1</sup> *Existentialist Philosophies*. By EMMANUEL MOUNIER, translated by ERIC BLOW, (Rockliff Publishing Corporation, Ltd., London. 137 pp. 1948. 15s.

be faced before there can be "in a Christian universe, the chance of reconciliation...and of the survival of the fundamental brotherhood of man." Existentialism, therefore, whether Christian or atheistic, "marks a return of the religious element into a world which has tried to represent itself as pure manifestation." Mounier's allusive style is not easily rendered into

English—and his discursions into psycho-analysis may well baffle the professional philosopher even more than the general reader!—but in a prodigious effort at clarification the translator has provided foot-notes on terminology and biographical notes on Heidegger, Jaspers, Kierkegaard, Pascal, Sartre and Socrates.

BERNARD CAUSTON

## II<sup>2</sup>

Here is an Existentialist, intellectually audacious but scientifically ill-equipped, setting out to capture with a phenomenological net the "old man" of the psychological sea, the human emotions. Sartre makes full use of his gifts of argument and persuasiveness in his attempt to demolish the positivistic theories of the emotions, and to erect what he considers to be a novel phenomenological theory. Here is something to dazzle everyone except the experienced psychologist well grounded in his science. The slim volume launches a slashing attack on the peripheric theory of James, the setback theory of Janet, the psychic determinism of the psycho-analytic theory and even the *Gestalttheorie* with which our author is in partial agreement. Omissions there are, serious and, one is tempted to say, purposeful, but they are not likely to be noticed by lay readers. McDougall's Hormic theory is not even mentioned, and the names of Freud, Jung and Adler are nowhere to be found in the book. For one who wishes to sweep aside *all* psychology and build anew these omissions are, to say the least, serious. Sartre presents

his arguments with such masterly skill that the reader is inclined to agree with his charge that scientific psychology, by seeking mere "facts" of human experience, cuts itself away from human "reality" and reduces itself to the level of a strictly useless discipline. What then is to take its place? Of course, phenomenological psychology, a foretaste of which is given to us in the last chapter. Shorn of verbiage the phenomenological theory stresses three aspects of emotion: (1) Its significance or purposive goal-seeking nature; (2) Its saturation or transformation (including degradation) of consciousness, and (3) Its transformation of the world.

As regards the first and third points the reviewer is constrained to remark that they are merely restatements of the Hormic view of emotions, and that is why the omission of McDougall's Hormism is to be considered serious. Moreover, the leader of Hormic Psychology takes the wind out of the sails of the phenomenologist, for he goes beyond the *facts* to values and essences in his study of human nature. As regards the second point, it is too

<sup>2</sup> *The Emotions: Outline of a Theory*. By JEAN-PAUL SARTRE; translated from the French by BERNARD FRECHTMAN. (Philosophical Library, New York. 97 pp. 1948. \$2.75)

late in the day to shut one's eyes to the rôle of the Unconscious in emotions, or to try to spirit it away by making it an appendage of the conscious. The theory of emotions presented in the volume under review is only patchwork, cleverly assembled with pieces taken from various contemporary psychological theories and dyed in Husserl's and Heidegger's concepts. In spite of the phenomenologist's jugglery in identifying "essence" and "existence" with "appearance," the truth remains that

the core of human existence and essence is the "soul." The positivistic psychologist is honest enough to confess that he is not capable of dealing with the soul. The phenomenologist is as far away from the "essence" of human experience as the positivist. Be that as it may, Sartre's book is a strong irritant to the theoretical psychologist, who is inclined to lapse into lethargy in the absence of such provoking stimuli. For this the psychologist should be thankful to Jean-Paul Sartre.

P. S. NAIDU

### III<sup>3</sup>

Existentialism is coming in for a good deal of attention these days, and of the Existentialists now living Sartre is the most noteworthy. His tenets differ considerably from those of the others; the disparity of thought between Sartre and Kierkegaard, for instance, or Jaspers or Heidegger is so striking that many hesitate to place them all in one school. Sartre's best work has been done in phenomenology, though his conclusions may not find general acceptance; they are too one-sided to be satisfying. Sartre insists on the importance of a subjective attitude to life, but he denies any connection between human personality and any transcendental power; all human effort is put forth in relation to "the

basic absurdity of existence." It is in such a context that we must consider this study of the imagination. Sartre begins by examining the image and how it differs from perception. Part I investigates the image as a mode of consciousness, and analyses related modes like the portrait or the caricature. This is followed by speculation on the possible effects of knowledge and desire and physical movements on the mental image. Next comes a penetrating scrutiny of the rôle of the image in mental life. The essence of the image is that it is a way of positing the non-existent; it is not a reflection or recollection of the existent. In the "Conclusion" an all-too-brief section evaluates the impact of this doctrine on Art.

A. F. THYAGARAJU

*Vita Sua.* By K. S. RAMASWAMI SASTRI. (Author, 1/174, High Road, Royapettah, Madras. 160 pp. 1948)

Dewan Bahadur K. S. Ramaswami Sastri's *Vita Sua* is the record of a full and useful life of pleasantness and peace. It is a lovable personality that it reveals, idealistic and with spontaneous and catholic sympathies

and an ingenuous appreciation of approbation and affection, which, if it be a defect, is a most human and engaging one, offset, moreover, by a genuine humility. Dewan Bahadur Sastri's prodigious literary output has made its contribution to a better understanding between East and West.

E. M. H.

<sup>3</sup> *The Psychology of Imagination.* By JEAN-PAUL SARTRE. Translated from the French. (Philosophical Library, Inc., New York. 285 pp. 1948. \$3 75)

*Mahayana Buddhism: A Brief Outline.* By BEATRICE LANE SUZUKI, M.A., with an Introduction by PROF. D. T. SUZUKI, LITT.D., and a Foreword by CHRISTMAS HUMPHREYS. Second Edition. (David Marlowe Ltd., London, W. C. I. 146 pp. 1948. 7s. 6d.)

This brief outline of Mahayana Buddhism consists of two parts. The first has five chapters dealing respectively with "Hinayana and Mahayana," with specific Buddhist doctrines such as Causation, Karma and Non-ego, Knowledge (*Prajñā*), Nirvana, Trikaya, Bodhisattva, Enlightenment and Salvation, with "Further Developments of Mahayana," "Mahayana in Practice" and an "Outline of Some Important Mahayana Sutras." The second part contains extracts from Mahayana Sutras and the Conclusion.

The Introduction contains some important points concerning the Mahayana Sutras and the great exponents of Mahayana, but we do not agree with Professor Suzuki that "unfortunately Buddhism is no longer alive in India." It is still alive in Chittagong and Darjeeling.

In the section on the "Developments of Mahayana," the writer of the book has made the twelfold chain of causation quite clear.

The conception of Bodhisattvahood reached fuller development with the Mahayanists. Mahayana, as we know, may be rightly called the *Bodhisattvayāna*. A Bodhisattva sets out on a course of training by which through many rebirths he acquires great merit and later attains in perfection the six virtues known as *Paramitas*. I must invite readers' attention to my *Concepts of Buddhism* (Kern Institute Publication, Holland) pp. 9 ff., in this

connection. It should be borne in mind that the leading Mahayana doctrine concerns Bodhisattvas.

The writer, in her section on Nirvana, has given its two senses. It is true that Nirvana is realised only when the root of evil desires and passions is removed. She has drawn our attention to two different ideas of Nirvana as found in Hinayana and Mahayana. For a clear conception *vide my Concepts of Buddhism, Buddhaghosa and Asvaghosa*, chapters XI, VII, IV and V, respectively. It is better to refer to *Madhyamika Shastra*, chapter 25, *karikas* 19-20. Her exposition of *Trikayas*, *viz.*, *Nirmanakaya*, *Sambhogakaya* and *Dharmakaya* is not at all perplexing. Her discussion on the *Paramitas* is not at all exhaustive. She draws our attention to the metaphysical teaching of Mahayana known as the doctrine of *Sūnyatā* (Void). The *Prajñāpāramitā* contains a discussion on it. According to Nagarjuna, this doctrine is the doctrine of Relativity. It is *Sūnyavāda* or *Mādhyamika*.

Her treatment of "Further Developments of Mahayana" is not at all satisfactory but she has not failed to draw our attention to Mahayana Buddhism's being primarily a religion for laymen. The bare outline of some important Mahayana Sutras is useful. Many of the sutras are lost and some have been preserved. She has given some extracts from Mahayana Sutras, and in the concluding chapter she has given the names of some persons revered in Japanese Buddhism. In the Appendix she has enumerated twelve principles of Buddhism.

She has supplied a selected list of books for further study of Mahayana Buddhism, among which Dr. Max

Walleser's *Die philosophische Grundlage des älteren Buddhismus*, Stcherbatsky's *A Treatise on Relativity by Nagarjuna and Commentary thereon by Candrakirti*, (Leningrad), and Warren's *Buddhism in Translations* ought to have been mentioned.

In the glossary of Buddhist terms *dhyāna* really means ecstatic musing. It was a long-standing practice similar to the *yoga* of the Hindus. *Jhānas* or *dhyānas* consist in the process of systematic elimination of factors in consciousness. The four or five *jhānas* constitute a category by themselves and in many of the *sūtras* they are relegated to the *Rūpavacara* sphere of consciousness. The idea is chiefly the same both in Hinayana and Mahayana Buddhism. Some have translated it as contemplation or meditation.

*Dukkha* really means repulsion, disintegration or discord, as opposed to attraction, integration or concord. It is nowhere postulated as a permanent feature of reality. In Buddhism it is

taken in a most comprehensive sense so as to include danger, disease, waste and all that constitutes the basis or the cause of suffering.

Karma is the sum total of man's action in a previous existence, determining his future destiny, which is unalterable. Its effect remains until it is exhausted through suffering or enjoyment. This popular notion of karma is exemplified by a Buddhist birth-story called the *Matakabhata Jataka*.

The writer's meaning of *samadhi* cannot be accepted. It really means rapt concentration. The celebrated commentator, Buddhaghosa, takes it almost in the same sense as *dhyāna* in contravention of the usual sense in which the term is employed.

The book, as it stands, will be of some use to beginners, but its utility is greatly hampered by the absence of a serviceable index. The book, although printed in Great Britain, is not free from errors (*vide* the headlines of pp. 144-146).

B. C. LAW

*The Mystery of Birth.* By JOSIAH OLDFIELD. (Rider and Co., London. 208 pp. 1949)

Dr. Oldfield, being a practical mystic and philosopher as well as a physician-scientist of long experience, presents in this book many deeper aspects of the mysteries of sex, conception, foetal development, birth and the possible betterment of the human race, than are usually dreamed of by men of his profession. As a valuable manual for those entering the married state the book can do more than inform—it can inspire the parents of the future world

citizens, for it opens up new visions of beauty, meaning and purpose for marriage and parenthood, especially for motherhood. The ideas as presented are a blend of the Eternal Wisdom and modern scientific data combined with a reverential understanding of Nature and the universal divine law of progression. This book aims at purifying the mind on matters of sex and restoring to our shattered world the Ideal of the Grihastha, the Home Builder. One of the first steps toward race purification is shown to be the elimination of cruelty from every sphere of our lives.

E. T.

*Human Knowledge—Its Scope and Limits.* By BERTRAND RUSSELL. (Geo. Allen and Unwin, Ltd., London. 538 pp. 1948. 18s.)

The question raised by the author is similar to Kant's question: What can we know? Both agree that scientific knowledge, principally physics, is the only form of valid knowledge of reality open to us; and they try to justify this knowledge against the attacks of scepticism. They have more than this in common. Reality—things-in-themselves for Kant and physical objects in physical space for Russell—is beyond our perception and the cause of it. What we directly know are the objects of perception, or percepts; and these are, in an important sense, subjective or mental. But here the agreement ends, and differences begin.

Russell is naturally influenced by the modern developments in the science of physics. He characterises Kant's Copernican revolution in philosophy as really a "Ptolemaic counter-revolution," since Kant put man back at the centre from which Copernicus had dethroned him. For Russell, the only true knowledge is the knowledge of the physical world in physical space, and not of the perceptual world in perceptual space.

He puts the problem of knowledge in the form of a disjunction. Either we must accept the solipsism of the moment and refuse to believe in anything not directly and immediately given—a position which cannot be logically refuted, but which is opposed to common-sense and our actual behaviour in life; or we must admit, in addition to facts of perception, certain principles of inference which are not derived from experience, but which

are nevertheless reasonably certain, and which enable us to go beyond our actual experience and know the physical reality that is not directly given. Russell has formulated these principles, and he thinks that, with their aid, we can infer and know validly a physical reality in physical space. He admits that we can know very little indeed of that world.

Physical events are known only as regards their space time structure. The qualities that compose such events are unknown—so completely unknown that we cannot say either that they are, or that they are not, different from the qualities that we know as belonging to mental events [*i. e.*, our percepts].

The question may be asked, has Russell improved upon the philosophical content of Kant's epistemological thesis? We think he has not. If the implications of his view were made explicit, they would not be acceptable even to him. If he is right, then we have superimposed a perceptual and purely mental world upon the physical world. For, although the physical location of the percepts is the brain, the perceived location is not the brain, but the physical source of the perception. The sun that I actually see may not be the astronomer's sun in physical space. It may be the sun in the physical space of the brain. But I do not see the sun in the brain, but where the astronomer says it is, millions of miles away from my physical body.

Are we then prepared to accept that all our perception is an unmitigated illusion, and that objects which are purely mental and which occur in the brain are perceived to be outside in physical space and to overlap with the purely physical objects of the astronomer? It is as though our perceptive

and mental apparatus had created a great illusion for us, had superimposed a false and unreal world of perception upon a reality which had no qualitative similarity to it—a view most acceptable to Vedanta, but not to Russell who goes so far as to hold that there are no illusions of sense as such, but only illusions of interpretation. We are sorry that the limitation of space does not allow us to go further in our criticism of his thesis.

The book, like all Russell's popular

writings, is a fine specimen of his lucid and simple style. It is written for the intelligent layman as well as for the professional philosopher. It covers a large variety of subjects and is packed with information of great interest for everybody. Whether we agree with him on all points or not, he is always interesting and thought-provoking; and we can always be sure that he introduces us to the discussion of philosophical problems in their most modern and up-to-date form.

G. R. MALKANI

*A Rationalist Encyclopædia: A Book of Reference on Religion, Philosophy, Ethics, and Science.* By JOSEPH McCABE. (Watts and Co., Ltd., 5 and 6 Johnson's Court, Fleet Street, London, E. C. 4. 633 pp. 1948. 21s.)

A tremendous amount of labour has obviously gone into the preparation of the 1800 articles which this work includes, but, alas for human nature! It seems that one can no more expect objectivity from a Rationalist than from the man who writes in an encyclopædia of any other creed. Inevitably a volume of some 600 pages has its limitations of coverage but, while very many with slight claims to fame beyond orthodox unbelief are rescued from oblivion, one looks in vain for others, greater men in every way, without whom an account of "Religion, Philosophy, Ethics and Science" is inadequate indeed. Judging from the prejudice that comes out against some others, it is perhaps as well that Mr. McCabe has overlooked Paracelsus and Boehme, Ramakrishna and Viveka-

nanda, and even the doctrine of Karma, though their omission would be hard to reconcile with his subtitle.

The reference, in the article on Plato, to "the Oriental superstitions of Neo-Platonism" prepares the reader for the severity of the comments, for example, on Intuition, Theosophy, Tibet. The volume has its good points, though the article on Telepathy, many years behind the scientific times, is not one of them. Socrates is gently if briefly dealt with and Reincarnation is fairly objectively considered except for a justifiable attack on pseudo-theosophical vagaries unfortunately presented as teachings of Theosophy. But the confident asseveration that Egypt "never had a secret wisdom" is amazing in its implication of omniscience. And what is one to make of a judgment that praises the "very high character" of a Pavlov, vivisector extraordinary, and slanders cruelly and most unjustly a great teacher and humanitarian like Madame Blavatsky?

E. M. H.

*What Can We Believe?* By VERGIlius FERM. (Philosophical Library, New York 16. 211 pp. 1948. \$3.00)

The author states that "this is a book for those who have lost their way in their traditional faith and are sorry about this loss." Those who answer to this description, especially if their traditional faith is Christianity, would do well to read it, as it is clearly and interestingly written and points the way for a return to a belief in vital Christianity. But it is doubtful if it will have much to say to readers of THE ARYAN PATH, for, though revealing here and there an approach to the Universalist position, the outlook is entirely Western and Christian. The disparaging remarks about mystics and mysticism will strike jarringly on the ear of those whose background is Indian and for whom the word "mystic" bears a vastly different meaning from the one

that it apparently bears for Professor Ferm.

There are certain points in the book, however, to which everyone who has given serious thought to the problems involved will assent, especially what the author has to say about the relative importance of quantity and quality. Using as an illustration his experience of a visit to the Father Divine cult in New York, he points out that, on certain levels, faith may be a positive menace, and that what the world needs is not *more* religion as such, but more of the highest type of religion, if the soul of man is to recover from the mortal sickness from which it is at present suffering. Strangely enough, while jeering at mystics, the author takes Jesus Christ as the supreme exemplar of that highest type of religion.

MARGARET BARR

*Philosophy of Life.* By CHEN LI-FU, M. SC., LL. D., translated by JAN TAI. (Philosophical Library, New York 16. 148 pp. 1948. \$3.00)

A modern scholar-statesman, China's war-time Minister of Education, here offers Chinese civilisation, rooted in the wisdom of the Classics, as a pattern for reconstruction—social, political, economic and educational. Chinese philosophy sanctions no isolationism but advocates the way of duty and responsibility, proceeding from "the five human relationships," between parents and children, between brothers and sisters, between husband and wife, ruler and subjects, friend and friend, to "a world equality among all peoples under heaven." Goodness is nat-

ural to man and benevolence, knowledge and courage, related to emotion, intelligence and will, are the three virtues by which man is led to broaden his love and sympathy to include the human collectivity. Chinese civilisation, aiming at harmony as "the fusion between that which is within and that which is without" has as its ultimate objective cosmopolitanism built on complete fairness. Dr. Chen quotes, "Do not worry over scarcity but worry over unequal distribution."

Mr. Roscoe Pound, former Dean of the Harvard Law School, contributes a sympathetic introduction.

This book, immensely popular in its Chinese version, has a message for other countries than China.

E. M. H.

*Doppelgangers: An Episode of the Fourth, the Psychological Revolution, 1997.* By GERALD HEARD. (Cassell and Co., Ltd., London, etc. 256 pp. 1948. 9s. 6d.)

As in his collection of weird tales, *The Great Fog*, reviewed in these pages in May 1948, here in a full-length novel Mr. Gerald Heard gives us gripping scientific fiction that is a tantalizing blend of philosophical and Utopian speculation. There is in *Doppelgangers* something of the Wells of the futurist romances, something of the Aldous Huxley of *Brave New World*, something too of J. D. Beresford's idealism and insight. Mr. Heard's theme is the world fifty years ahead. The managerial revolution—whose first symptoms have already been diagnosed by Mr. James Burnham—is capped in the fullness of time by a psychological revolution, and the world is ruled with ruthless benevolence by Alpha, the Avatar of the Absolute, the Priest-King of Tomorrow's World. Democracy is seen to be "a gentleman's delusion, a pre-anthropological pretence," and the democratic reaction literally burrows underground, led by the Mole who is even more ruthless in his methods than Alpha himself. The minions of Alpha and the Mole fight their battles underground, but the "masses" are carefree and happy. This drugged and psychologically debauched peace and plenty is based on scientific techniques fearful and seem-

ingly infallible such as mind-castration, amnesiacal treatment, synthesised chlorophyll, battery barrage of suggestion, murder without trace and treason without repentance. The Dictator of the Underground fabricates through extreme surgical and grafting operations Alpha's double or "doppelganger," and sends him up to effect the great liquidation. In the end, however, as with the Priest of Nemi, the guardian of the Golden Bough, or the Black Knight, the Lord of the Castle and of the Lady of the Fountain, Alpha I too dies in his ripeness and, like the Phoenix, is reincarnated in Alpha II, who thus fulfils a destiny other than that fashioned for him by Alpha I or the Mole. Alpha II presently realises that there are overhead powers that mysteriously control even world dictators. It is one of these "elevators," the saffron-robed "overseer," who speaks the last energising word and engineers the final redeeming act. And so, in the fulfilled Utopia of Alpha II, government is based on consent and is sustained by "anthropological comprehension." The wheel has come full circle. Attis, Adonis, Osiris, Alpha, Omega—the circuit, the circle of complete rest, is finally closed!

Certainly, *Doppelgangers* is an absorbing and stimulating story, but not all of it is Utopian—and that is why it is both an urgent warning and an audacious prophecy.

K. R. SRINIVASA IYENGAR

*Civilisation on Trial.* By ARNOLD J. TOYNBEE. (Oxford University Press, London, etc. 263 pp. 1948. 12s. 6d.)

This is a most absorbing book. It will be hard to excel this writer in

erudition, the breadth of his perspective and his masterly presentation of facts, movements and ideas. His book has a special appeal for those who have imbibed the Indian way of thinking. To him, as to them, history

is the study of those trends in human affairs which promote or retard civilisation. Each historical epoch is to be judged by the quality of the social heritage it leaves behind. Nor is it to be thought that this heritage is mainly secular or material. To be enduring, it must be rooted in Dharma, an ideal put forward by Ashoka in his day and Mahatma Gandhi in ours. There is a touch of universalism about the author's conception of history for he says:—

If we are to perform the full service that we have the power to perform for our fellow human beings—the important service of helping them to find their bearings in a united world—we must make the necessary effort of imagination and effort of will to break our way out of the prison walls of the local and short-lived histories of our own countries and we must accustom ourselves to taking a synoptic view of history as a whole.

The book as it stands is incomplete. Out of the four great religious forces in the world, the author refers only to two, Christianity and Islam, and leaves out Mahayana Buddhism and Hinduism. It would have been better if he had given an estimate of these also so far as their relevance for the future good of mankind is concerned. In the same way, he assesses the place of the

Western European Union, the Eastern European bloc and the Islamic countries in the world of today, but does not try to show what rôle the Far Eastern countries and India have to play. If these gaps had not been there, even an uninstructed reader would have been able to take a synoptic view of history!

Occasionally the imagination of the writer gets the better of his sense of facts as when he says, "If mankind is going to run amok with atom bombs, I personally should look to the Negrito Pygmies of Central Africa to salvage some fraction of the present heritage of mankind." But, when all is said and done, one cannot help thinking that mankind can be saved only

if in politics we establish a constitutional co-operative system of world government, in economics we find a working compromise between free enterprise and socialism and in the life of the spirit, we put the secular superstructure back on to religious foundations.

All this is true, but how it can be done is a different matter. Nor does Mr. Toynbee think that the emergence of a third power will solve the problem. The future of the world, therefore, is a big question-mark.

DIWAN CHAND SHARMA

*The Hound of the Heart.* By GURDIAL MALLIK. (Nalanda Publications, Bombay. 104 pp. 1948. Rs. 3/-)

Gurdial Mallik is a lovable personality. He gives the testament of his faith in the charming foreword to this volume of songs translated from Hindi into English. The original melodies must have been haunting. I wish they had been reproduced. But the translations also help us to understand his personality. There is a jarring note

when a false linear rhythm is introduced by dividing sentences into arbitrary sections. But there are several charming passages like the following on flowers:—

They are anchorites  
Absorbed in thought,  
Seeking to know by whom  
They were wrought.

The decorations by Mr. Hebbar add to the beauty of the volume.

V. K. GOKAK

*The Philosopher's Way.* By JEAN WAHL. (Oxford University Press, New York. 334 pp. 1948. 21s.)

In the light of the recent rapid revolution of thought in science, philosophical thinking also is undergoing a revolution. To understand its character and its exact significance it is necessary to view this revolution against the background of the long and unbroken philosophical tradition from Plato and Pythagoras to Kant and Hegel. In *The Philosopher's Way*, Professor Wahl has attempted this rather difficult task, with considerable success. He presents the persistent philosophical problems as viewed by the philosophers not only in historical times but also at the present day. Such categories as Substance and Existence, Quality and Quantity, Being and Becoming, Relations and Causality, God and Soul, etc., are the views of contemporary thinkers like Husserl and Heidegger on Phenomenology and Existential Philosophy.

Now that the concept of the atom has changed from the billiard-ball pattern to the solar-system model, and the idea of fixed species has given way to the notion of species evolving through mutation and variation, the modern metaphysician can no longer think of Matter and Substance in the Aristotelian fashion. Epistemological Positivism is an attempt to evolve a theory of knowledge in keeping with quantum physics. Immanent dialectics

in philosophical thinking brings Materialism and Spiritualism, Idealism and Realism, Subjectivism and Objectivism, Fatalism and Freedom nearer together in an inescapable Synthesis. Marx, applying the Hegelian Dialectic to the history of human society, replaced the idea—the superstructure—by the economic condition of man—the substructure—and thus made Hegel, in a sense, stand on his head. In Kirkegaard, on the other hand, we have an Existential Dialectic which is affective, and not rational, double, but not triple, and which leaves the opposites open without a synthesis, the Finite and the Infinite “contacting” each other only in the immediacy of faith.

Having traversed, with the reader, the long and winding path of philosophy, Professor Wahl tells us that the “unceasing dialogue comes to its conclusion, in silence.” It is especially true of the philosopher's way that the way itself is the goal. We are happy even if we see the problems more clearly and are not hasty and ambitious to see the solutions. Judged by this standard, Professor Wahl's book is eminently successful and makes a contribution to the philosophical literature of our day.

May we express the hope that the spirit of free India shall inspire some Indian thinker to do for Indian Philosophy what Professor Wahl has done for European philosophy?

D. G. LONDHEY

*Richer by Asia.* By EDMOND TAYLOR. (Martin Secker and Warburg, Ltd., London. 432 pp. 1948. 16s.)

The ideal of one world is still for the majority of mankind more a verbal formula than a psychological reality.

Why? Because not a few among the nations as well as among individuals possess “a paranoid personality,” built up of certain individualistic and institutional delusions, like nationalism. The result is a state of chronic

neurosis with undue emphasis on the absolute rightness of one's own opinion or attitude. The author of *Richer by Asia*, an American war correspondent, came upon the cure for this emotional-cum-intellectual madness during his assignment in South-East Asia and India. That cure is "cultural opposition," which alone can resolve the present stalemate in the science of man; namely, "the myth of the individual as an indivisible social atom." For, any day, "cultural exchange is superior to cultural monopoly, cultural debate to cultural monologue." Therefore, the West should increasingly expose itself to the impact of the East:—

Only a culture which has despised technology and given highest place to soul-values can produce in its members the awareness of blasphemy needed to shock us into a realization of what is happening to us because of our failure to develop our soul-values as fast as we have developed our technology. Only a culture which has such a horror of taking life that its members will die in a diabetic coma rather than use the pancreas of slaughtered animals to save their own lives can develop the protests necessary to awaken us to the impiety of atomic warfare.

The fruits of such a "cultural opposition" will be an inner conversion to, and conviction of, the truth that "whatever helps us to be effective artisans of one world is good, whatever hinders us is bad."

The author's analysis of the "strange" surroundings, strategies and sets of values in which he found himself, is both keen and comprehensive; for instance, his understanding of Gandhiji's technique of soul-force and of the tenets of Buddhism betray an alert and open mind. But about Ayurveda and the spirit of Indian culture he was, it appears, not correctly informed, because he describes the former as "originally a complex mixture of homœopathy and magic," while he considers Indian culture as "without social consciousness" and as upholding "escapist values."

*Richer by Asia*, is however, a truth-seeking modern American's earnest testimony to the vision and wisdom of the ancient East.

G. M.

*Philosophy in Wit.* By EMIL FROESCHELS. (Philosophical Library, New York, 16. 61 pp. 1948. \$2.75)

The author examines some psycho-analytic theories of wit, and comes to the conclusion that only a philosophical theory of Wit is tenable. He maintains that man is born with some congenital knowledge and that "nothing but the assumption of congenital knowledge of philosophy can explain the 'creation' of some kinds of wit and the understanding on the part of

the one who laughs." This congenital knowledge he calls the "Not-Expression-Ripe" and traces its relation to "Expression-Ripe." While it may be conceded that man has some congenital knowledge, the author seems far from having proved the thesis that wit depends upon a congenital knowledge of philosophy. The book is, however, thought-provoking and indicates certain interesting lines of approach to the problem of wit and humour.

JAIDEVA SINGH

## RECENT DEVELOPMENTS IN SANSKRIT

[ In our February issue we published a review by **Prof. N. A. Gore, M.A.**, covering developments in Sanskrit literature and culture. Below he surveys the development in the last quarter.—ED ]

The one big news item of this quarter was the offer from New Delhi on March 6th of a reward of Rs. 31,000 for the best translation into English of the *Rāmāyana*. The reception of the offer, as evident in the Press, was not un-mixed with criticism. It was said that the need was not of a new English translation, of which there had already been three, two in prose by W. Carey and J. Marshman (Serampore, 1806-1810), and M. N. Dutt (Calcutta, 1889-1891) and one in verse by R. T. H. Griffith (London, 1870-1876). What was first required was a critical edition of the text based on the manuscripts of the epic which is extant in four recensions current in Calcutta, Bombay, South India and North-Western India. Until such an edition of the critically constituted text was available, translations offered for competition would be based on one of the several printed editions and could represent only one of the four recensions. Exception was also taken to the persons proposed as judges. It was pointed out that only such persons were competent to judge the translations as had unquestioned mastery over both Sanskrit and English. Another thing that strikes one is the apathy shown by Sanskritists generally to this announcement. Barring Shri P. C. Divanji, no noted Sanskritist has expressed his views. I agree with him that a critical edition of the *Rāmāyana* is a condition precedent to a new and authoritative translation. The Bhandarkar Oriental

Research Institute is preoccupied with the critical edition of the *Mahābhārata* and at least ten more years will pass before it is complete. Dr. Raghu Vira had brought out, some ten years back, the first fascicule of the critical edition of the *Rāmāyana*, containing the first six cantos of the first Book. No more have since appeared, due probably to Dr. Raghu Vira's preoccupation with the *Great English-Indian Dictionary*. But a few years ago he told me that he had collected many rare and valuable MSS. of the epic and it would be a good thing, indeed, to revive his project and carry it through. At a modest estimate, the entire scheme would cost about four lacs of rupees and Sanskrit scholars would be beholden to Sir Purshotamdas Thakurdas if he would direct his generous donation to the completion of the critical edition.

The decision of the Kabul University to make the study of Sanskrit compulsory for language students, with a view to making Pushto, a direct descendant of Sanskrit and still containing many Sanskrit derivatives, a more scientific language and to raise it to better standards, was hailed joyfully by our Sanskrit scholars. This will foster better cultural relations between Afghanistan and India. In this context, it is sad to hear that some Provinces in this country, like Madras, are trying to minimise the importance of Sanskrit in school and college curricula. Indian Universities would do well to follow the lead given by the Kabul University

and to make Sanskrit compulsory for students of Indian languages.

The Madras Government deserves congratulations for its decision to give a Poet Laureateship to distinguished poets in Sanskrit along with those in the four South Indian languages. The appointments are for a period of five years and carry an honorarium of Rs. 1000/- per year. Mahamahopadhyaya Shri K. S. Krishnamurthi Sastrigal is the first Poet-Laureate in Sanskrit.

Active preparations are going on in Bombay for the Fifteenth Session of the All-India Oriental Conference in the first week of next November. The inviting bodies are the Bombay Branch of the Royal Asiatic Society and the Bombay University. On March 17th a representative committee was formed with Mahamahopadhyaya Prof P. V. Kane as the Chairman and Prof. H. D. Velankar as the Hon. Local Secretary. Dr. S. K. De, the retired Head of the Sanskrit Department of the Dacca University and a distinguished Orientalist, is the General President.

In an appeal issued by the Chairman of the local Committee, five projects are mentioned as requiring the immediate attention of the Conference, *viz* , the preservation of Sanskrit MSS., the promotion of the study of archæology, the founding of academies in important Indian cities to advance the study of Sanskrit language and literature, the starting of a series on the model of the now defunct *Kāvya-mālā* for publishing important Sanskrit works, and the preparation of an Annual Bibliography of Oriental Studies and a Bulletin dealing with the current problems in Oriental literature. So far the Conference has not undertaken any work requiring

continued day-to-day attention. It would be advisable for it to concentrate on one project, preferably the last, instead of launching them all simultaneously, only to arrive at no tangible results. It would be a far greater achievement if the Conference could inaugurate a Bureau of Indic Information and a Reference Service for individuals and institutions in India and abroad, for all matters connected with Oriental Studies. This would involve maintaining huge card indexes with analytical entries of Sanskrit works and journals, establishing contacts between scholars, giving general guidance in research work and preparing a directory of research workers and institutions and such other research tools as bibliographies and indexes, besides keeping an up-to-date record of research work in Indology throughout the world. Should the Oriental Conference not be interested in this scheme, the newly inaugurated Poona University would do well to take it up, for Poona has a great tradition of Sanskrit learning behind it.

The reputation of the Bhandarkar Institute at Poona among international scholars has been greatly enhanced by the sustained research work of its Curator, Shri P. K. Gode, for the last thirty years. In this period he has published over 375 research papers on a wide variety of Indological subjects. He is respected alike by old and young scholars for he is ever willing to help them with guidance and encouragement. It is no wonder, therefore, that learned institutions in East and West should honour him. He is, to cite only two instances, Honorary President of the Cultural Committee of Argentina and an Associate Member of the *École*

Française d'Extrême-Orient of Hanoi, Indo-China. In the past few years he has devoted himself to the unravelling of the cultural content of Sanskrit works. His recent papers received during this quarter show that he has ransacked Sanskrit texts and brought out information on the history of mosquito curtains in India, of rope manufacture, of glass vessels and glass bangles, and of *rāngolī* or the art of decorating floors with coloured powders on festive occasions. It is in the fitness of things, therefore, that scholars should decide to pay him their tribute of respect by offering him a Presentation Volume of Indic studies in recognition of his meritorious services to Indology. The tenth volume of *The New Indian Antiquary* is to be brought out as "The P. K. Gode Presentation Volume" and Dr. S. M. Katre is to be its Editor.

Dr. Louis Renou, renowned Indologist of the Sorbonne, was sent to India by the French Government to secure fresh copies of Sanskrit texts to replace those destroyed in France during the last war; to survey Vedic studies in India and to help the Deccan College Post-graduate Research Institute in drawing up a detailed plan of the *Great Sanskrit Dictionary* undertaken by the Institute. He toured India for a couple of months, delivering a series of four lectures at important cities on "The Influence of Sanskrit Literature on French Thought," "Vedic Studies: Their Present and Their Future," "The Sanskrit Dictionary Project of the Deccan College Post-graduate Research Institute, Poona," and "The Significance of Sanskrit Studies in the West." He was warmly received wherever he went, but the reception accorded him

by the Vaidic Saṁśodhana Maṇḍal, Poona, under the presidency of Dr. M. R. Jayakar, Vice-Chancellor of the Poona University, was specially significant as it afforded him opportunity to watch the performance of a Vedic Sacrifice (*Samjñānī yāga*) and to listen to the chanting of the hymns of the four Vedas in the best traditional manner. Dr. Renou expressed the greatest satisfaction at the function arranged in his honour and highly appreciated the work of the Mandal *viz.*, the published text of the *R̥gveda* with Sāyaṇa's commentary and the compilation of an encyclopædia of Vedic Sacrifice or *Śrautakośa*.

The "Principal R. D. Karmarkar Commemoration Volume" was recently presented to Principal Karmarkar. Principal Karmarkar had a distinguished University career in Sanskrit but spurned the temptation of a lucrative Government job to join the S. P. Mandalī, devotedly serving it for thirty years, first as a Professor of Sanskrit and later as the Principal of the Sir Parasurambhau College, Poona. He was a renowned teacher of Sanskrit, an able administrator and an influential member of the academic bodies of the Bombay University. He is now the Dean of the Faculty of Arts of the Poona University. Though administrative work left him no time for research, his many editions of Sanskrit texts have proved of great help to college students and professors alike and they may be said to have laid down new standards of editing Sanskrit texts for use in colleges.

Shri C. G. Agashe founded last year the Kaushik Lectureship in the Sir Parasurambhau College, Poona. Dr. R. D. Ranade, the well-known mystic

and philosopher, gave the first series of lectures, on Jñāneśvara. This year Dr. R. N. Dandekar of Poona delivered the second series, on "New Light on Some Vedic Gods." His main argument was that, though so far the Vedic mythology, like several other aspects of Indian culture, had been studied as an isolated phenomenon, it was only against the background of the history of the development of human thought as a whole that it could be studied in proper perspective. From this point of view, Indra's domination can only be a later stage in the evolution of that mythology. But in the post-Vedic mythology Indra fails to retain his position as the supreme god. This led Dr. Dandekar to make a fresh critical study of the three Vedic gods, Varuṇa, Indra and Viṣṇu, which showed that it was only by approaching Vedic mythology as "evolutionary" or "historical" mythology that a proper explanation of all the traits, including inconsistent or mutually contradictory ones in the Vedic gods can be adequately explained. Vedic mythology has reacted to the many vicissitudes in Vedic life and culture by ascribing new qualities—often inconsistent with the earlier ones—to the Vedic gods. To determine the order of these diverse elements is the main task before Vedic scholars.

Dr. C. Kunhan Raja, Head of the Sanskrit Department in the Madras University, was decorated by the Maharaja of Cochin with a golden *Vira-śrīṅkhālā* at the last annual Śāstrasadas, this being the highest honour that the Maharaja can confer in recognition of meritorious services to Sanskrit letters. Dr. Raja, presiding recently at Trivandrum over the Second Session of the

All-Travancore Sanskrit Students' Conference, exhorted his audience to remember the part played by Sanskrit scholars in the development of the Provincial languages and to take to the study of Sanskrit for its incontestable cultural and academic value.

Dr. Bimala Churn Law, a great Sanskrit scholar, having many Indological publications and numerous research papers to his credit, has started on behalf of his Indian Research Institute at Calcutta, a series of popular monographs, the first two of which are *Early Indian Culture* and *Ancient India (6th century B.C.)*. These monographs of thirty-two pages each give in simple language a succinct survey of the culture and civilisation of India from prehistoric times to the end of the mediæval period. Though the first two chapters of the second monograph become a little boring on account of long strings of names of places and kings, the part on the social, economic and cultural life of the period is interesting and instructive. These monographs deserve to be published in the Indian languages if they are to reach the general public for whom they are obviously meant.

The *Gautama-Dharmasūtra Parisiṣṭa*, *Second Praśna*, edited by Shri A. N. Krishna Aiyangar (Adyar Library Series No. 64), on the other hand, is meant for specialists. The word *Dharma* in Sanskrit does not mean only religion. It means also the obligations of a man as an individual and as a member of society in all spheres of life. The goal of human existence is *Mokṣa* and to attain it one has to live a full life in this world according to the precepts taught by the *dharmaśāstra*, which has three sections on *ācāra* or rules of daily

life, *vyavahāra* or civil law and *prāyaścitta* or expiatory rules. Dereliction of duty was a sin and the law of Karma being inexorable, the sin had to be expiated either by penances in this birth or in other births. The book under review is a later supplement to the *Gautama-Dharmasūtra*, the earliest known work on Dharma, and deals with the *prāyaścitta* portion only. The *Pariśiṣṭa* has borrowed a great deal from the works of Manu and Yajñavalkya and the interesting section on bad dreams is taken from the *Matsya-purāna*. It belongs to about 800 A.D. It is being published for the first time through this edition of which the Word Index to the Sūtras is a very useful feature.

The *Uttara Satyāgraha Gitā* of Panditā Kṣama Row is a sequel to her *Satyāgraha Gitā*. Together they constitute an original Sanskrit epic of Gandhiji's struggle for Indian independence. The first part deals with the first few years of the *Satyāgraha* Movement and the present volume in 2000 verses in Anuṣṭup metre carries forward the narrative from the Gandhi-Irvin Pact to the seventy-fifth birthday of Gandhiji. The poem discloses great poetic skill, a command of dignified diction in Sanskrit and the author's sincerity of purpose, and assures her a very eminent position among modern Sanskrit writers.

The *Śatakatrayādi-Subhāṣitasan̄graha* of Bhartṛhari, critically edited for the first time by Dr. D. D. Kosambi, a renowned mathematician, is remark-

able for several reasons. There is no other edition for which so much MS. material was used for so small a text. Out of an estimated 3000 MSS., Dr. Kosambi has examined 377 and 34 anthologies for the constitution of the text of 300 gnomic and lyrical verses ascribed by tradition to Bhartṛhari. It was found that nearly 900 different verses were ascribed to Bhartṛhari in some source or other. This edition of Dr. Kosambi's will long remain a model critical edition of a small Sanskrit text. He deserves the highest praise for his critical scholarship and patient industry.

Two other noteworthy publications are Dr. V. Raghavan's edition with his own Commentary in Sanskrit of the *Ānandaranga Campu* of Śrīnivāsa Kavi and the *Technical Terms and Technique of Sanskrit Grammar* by Prof. K. C. Chatterji of Calcutta. The *Campu* deals with the life of Ānandaranga Pillai, an outstanding Tamilian of the first half of the eighteenth century, who served as a Dubhash of Dupleix at Pondicherry and was a force in the political life of the Deccan and the South India of that period. The historical poems in Sanskrit are not many and therefore this edition of Dr. Raghavan's is a welcome addition to this type of literature. Prof. Chatterji's monograph deals with the technique of twelve systems of Sanskrit grammar and their technical terms and is indispensable to the students of Sanskrit Philology.

N. A. GORE

## ENDS AND SAYINGS

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“ *ends of verse*  
*And sayings of philosophers.* ”

HUDIBRAS

Dissatisfaction with the examination system prevalent in India is widespread and has been strengthened by the recent scandals in connection with the leakage of question-papers in various parts of the country. The venerable Dr. Bhagavan Das of Benares declares in *The Bombay Chronicle* for April 5th that “Our Present Examinations System Must Go.”

The importance attached to passing the examinations, out of all proportion to the rewards, in post and salary, of a “pass,” sometimes leads, as he points out, to suicides of failed candidates; oftener to the breaking of physical or mental health under the strain. He sees the radical cure in the reorganisation of the educational system in favour of vocational training with a good basis of general culture, but he suggests ameliorative measures under the present system. One such is the restricting of memory tests to lines where accurate and ready memory is necessary, such as “First Aid,” and the permitting of examinees in other subjects to consult their notebooks during the examination, as professionals can consult their books in connection with their cases. Another is the revival of oral examination, corresponding to the doctoral *viva voce* examination in Western universities.

Prof. P. S. Naidu of Allahabad University dealt with the examination system at length in his presidential address before the pertinent section of

the All-India Educational Conference held at Mysore last December. Important among his recommendations was the giving of greater weight to the teacher's evaluation of individual achievement.

The overstressing of memory at the expense of original thought is an obvious evil of the present examination system, but the part which it plays in the fostering of the spirit of competition when the spirit of co-operation is the need of the day deserves also to be taken into account in ameliorative planning.

Disregarding the folk-wisdom enshrined in the fable about killing the goose that laid the golden eggs, modern man has pursued a ruinous policy of exploitation of natural resources, including forest wealth. Shri Jairamdas Daulatram, India's Minister for Food and Agriculture, who inaugurated on March 29th the International Forestry Conference at Mysore, mentioned the plight to which the U.S.A. had come. There more than a quarter of the billion acres under cultivation and pasturage had been ruined or severely impoverished by erosion, the inevitable consequence of denuding the uplands of the forests which conserve soil moisture and so regulate floods. Denudation of forests in India has been due not only to the reclamation of arable lands but also to the demand for fuel, for building purposes, for railway ties, etc., a

demand accelerated by war requirements; and to uncontrolled grazing, which does not give saplings a chance.

Nature cannot be outwitted, nor can her pattern of interdependence between wooded hills and cultivated plains be interfered with with impunity, any more than can the oxygen--carbon-dioxide interchange between the kingdoms, or the return of organic waste to the soil which supports organic life. Blundering through is proving too costly and the necessity for planning for the forests of India as well as other countries cannot much longer be evaded. Quickly growing cheap woods for fuel requirements are urgently required, for the release as fertilisers of the countless tons of dung-cakes which now go up in smoke, and afforestation schemes, to replace trees taken for building purposes etc. The urge to increase the area of food production has to be balanced against the forests' claims, lest erosion, following in the wake of the destruction of the forests, reduce still further the output of the soil.

Shri Daulatram's reminder of the high place of the forests in the eyes of India's sages, as serving not only the physical but also the spiritual needs of man, may not weigh heavily with modern legislators, but the economic arguments for their proper conservation ought to be conclusive.

The eminently fair lecture on "Iran and India in Pre-Islamic Times," which the Director General of Archaeology in India, Mr. R. E. M. Wheeler, delivered in 1945 at Teheran, forms an interesting feature of the impressive illustrated double number ( July 1947—January 1948 ) of *Ancient India*.

This recently received Bulletin of the Archæological Survey of India is largely technical, but the lay reader will follow the evidence for Iranian influences in India with no difficulty.

Mr. Wheeler finds the idea of the polished pillars of Asoka borrowed from Iran, as well as the pillared audience-hall partly unearthed at Pataliputra and assembles other proofs of the Iranian tradition in Indian architecture. He makes it clear, however, that, though ideas were borrowed from the Achaemenian culture of Iran, there was no servile copying.

Such resemblances are important: they link man to man and mind to mind, and give a proper coherence to the variegated history of civilization. But resemblance must not be confused with mimicry; the Indian architect quickly exchanged his borrowings into his own currency.

The "process of cultural assimilation and transmutation...in the pre-historic relationships between India, Iran and the West" should not be assumed to have been a one-way cultural traffic, but it is part of the genius of India to borrow judiciously and to transmute that which is borrowed, adapting it to its own need. Mr. Wheeler puts it well in saying that the relationship of the Indus civilisation with its contemporaries and forebears of Iran and of Mesopotamia

is the age-long story of the encompassing personality of India, with its unpredictable capacity for combined assimilation and invention.

Modern India, subjected to the impact of Western civilisation in recent centuries, has a greater challenge than ancient India faced—to take, as Olive Schreiner put it, the nutritious kernel and discard the useless gilded shell.

# 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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## “THUS HAVE I HEARD”—

“The killing of a human being by the authority of the state is morally wrong and also an injury to all the people; no criminal should be executed no matter what the offence.”

These words were penned by William Quan Judge in 1895. He was a great Theosophist, a practical Occultist whose knowledge of the invisible and of the human constitution was deep.

Every Sage, Seer and Religious Reformer has asserted the truth of the sacredness of all life, human and animal, and has given the same command as Jesus did—“Thou shalt not kill.” Six hundred years before Jesus, in our India, the great Buddha named Pity as the first of the five virtues to be practised by monk and layman alike.

Kill not—for Pity's sake—and lest ye slay  
The meanest thing upon its upward way.

To this day the Pancha-Shila, along with the Three Refuges, are accepted by one about to become a Buddhist. Even the murderer is careening on the upward way.

It is with very satisfying pleasure then that we have read the words

spoken in the Indian Constituent Assembly on 3rd June by the Law Member of Pandit Nehru's Cabinet, Shri B. R. Ambedkar. Referring to the necessary legislation in the matter of the Death Penalty, Dr. Ambedkar uttered words that were acclaimed with cheers:—

The other view, rather than the provision of power for the Supreme Court to hear criminal appeal in cases of death sentences, is the abolition of the death sentence itself. . . . This country by and large believes in the principle of non-violence. It has been her ancient tradition. Some people may not be following in actual practice but all certainly adhere to the principle of non-violence. The proper thing for our country therefore is to abolish the death sentence altogether.

This is as it should be. We are glad our Constituent Assembly is showing courage and foresight in this matter, and we trust it will set an example to the British House of

Lords and the present Labour Government, which has been pusillanimous in the matter.

Lest this reform be considered merely a matter of sentiment, it will be well to reflect upon a couple of ideas related to capital punishment. The immortality of the human Soul and its survival of bodily death are innately believed in by vast masses of people everywhere. This innate idea is one of those divine intuitions which cannot be destroyed, let materialism do what it may. And it has done plenty !

But the doctrine of the Immortality of the soul is neither illogical nor unscientific. More than ample evidence is available for any one who is unprejudiced and not fettered by the bigotry of modern science. Similarly the states of the surviving consciousness have been described, allegorically and otherwise, down the ages. The *Garuda Purana* and Dante's *Divine Comedy* are but instances. No less a scripture than the *Gita* refers to them directly ; and the most cogent reference to the subject of capital punishment is implicit in VIII : 5-6. "Last thoughts strong in death" affect each one of us. What about the thoughts of the executed, surcharged with the fierce emotions of hatred, revenge and the like ? The nature, the passions, the state of mind and the bitterness of

the criminal have to be taken into account ; for the condition in which he is when cut off from mundane life has much to do with this subject of Capital Punishment.

Violent death is different from natural death, hence the religious supplication, "From sudden death, Good Lord, deliver us." There is truth underlying this. Explains Mr. Judge :—

A natural death is like the falling of a leaf near the winter time. The time is fully ripe, all the powers of the leaf having separated ; those acting no longer, its stem has but a slight hold on the branch and the slightest wind takes it away. So with us ; we begin to separate our different inner powers and parts one from the other because their full term has ended, and when the final tremor comes the various inner component parts of the man fall away from each other and let the soul go free. But the poor criminal has not come to the natural end of his life.

What about the executed ?

Floating as he does in the very realm in which our mind and senses operate, he is for ever coming in contact with the mind and senses of the living.

It is good therefore if India is determined to abolish Capital Punishment, not only cruel for the executed but dangerous to the executioner—the State and its citizens.

SHRAVAKA

Crime is not inherent in human nature, and therefore the father in the family, and the Government in the State, are responsible for the crimes committed against filial piety and the public.

—CONFUCIUS

# THE JUDICIARY IN A FREE DEMOCRATIC STATE

[ **The Hon. Shri H. V. Divatia** is Chief Justice of the High Court of Saurashtra at Rajkot. His great legal knowledge and long legal experience makes this outstanding article a very valuable contribution to the discussion of a highly important subject. We wholly agree with our esteemed contributor that in free and independent India the judiciary should function altogether independently of the executive. Only thus can it properly use its power and maintain its prestige.—ED. ]

The important place of the judiciary in a Free Democratic Government has evoked much interest in India since the country's achieving of its independence and with the immediate prospect of its being a Sovereign Republican State. Under the British Rule, the judicial administration of India was one of the notable achievements, except that it was not made independent of the executive. With the advent of freedom and the drafting of the new Constitution, the subject has acquired much importance and it is necessary that it should be appreciated by lawyers as well as by laymen.

The judiciary consists of that department of the State which administers justice according to law. In the constitution of modern democratic Governments, there are three authorities which are connected with law :—

- ( i ) The law-making authority ;
  - ( ii ) The law-administering authority ; and
  - ( iii ) The law-enforcing authority.
- These correspond to the Legis-

lature, the Judiciary and the Executive. The function of a democratic Government is to maintain these separate and independent of each other. At one time there was no distinction between them, and they were all invested in one and the same person who formed the head of the State. The King maintained the social order and discipline among the subjects. The social progress was on different lines according to the culture attained. In India, the King was the protector of Dharma, which was construed in its widest sense, as including not only the relation between man and God, but also the relation between man and man. The King was responsible for the security as well as the orderly progress of the State, and for that purpose he took the help of learned men who compiled the Institutes which are known as Dharmashastras. These Shastras had not merely a secular but also a semi-religious authority, and the King was expected to administer the country according to the principles laid down from time to time in these Shastras.

Although, however, he took the law from the Shastras, the responsibility for administering the law rested with him, and that responsibility was discharged by him through his agents who were appointed as Judges.

It is important to note that the people as a whole had no part in laying down the law by which they were governed. That was exclusively left to the learned men who alone were competent to advise the King as to what the law was. In Western countries the function of the Government was also similar, and there also the law was administered by the King in his own name. A good King took the advice of the leaders of the people in laying down the law, while in most cases autocratic Kings laid down their own laws which were not necessarily in the interest of the people. But in the West the law-making and the law-administering authorities were separated about seven centuries ago.

The earliest revolt against the King by the people was in England where, on account of the tyranny of King John, the people forced the King to grant them the Magna Charta, which was a charter embodying what we know at present as the fundamental rights of the people. About a century later the people took the law-making power into their own hands, and the first Parliament in the World was created in England for the purpose of enacting laws. From this time on in Western Jurisprudence the law-making function was separated from the King.

The judiciary, however, remained under the King, and the Judges who administered the law were regarded as his agents, though they were created by Acts of Parliament. In course of centuries the power of Parliament became stronger and stronger and the King, who had till then been regarded as having the divine right to rule, was gradually deprived of his autocratic power and became the constitutional head of the State. But even as such constitutional head, he remained the head of the judiciary inasmuch as the highest judicial authority was the King as advised by the Judicial Committee of the Privy Council.

With the growth of democratic States, the elective principle was applied on a wider scale but, although legislators and Ministers were elected by the people, the highest members of the judiciary were appointed in the name of the King. After the French Revolution, when the Kingly authority declined and republics were established in various countries of Europe, the constitution of the judiciary varied from country to country. In some republics the President had the same power over the judiciary that the King had, while in others, like the United States of America, the President, who is the chief executive head of the republic, also appoints the highest members of the judiciary, subject to the approval of the Senate, with the result that the judiciary has become tinged with a political colouring.

In countries like England, however, although the King was reduced to a strictly constitutional monarch, the judiciary remained practically independent of the legislature as well as the executive, and the King is still regarded as the fountain-head of justice. No doubt the judges are appointed by the Lord Chancellor, who belongs to a political party, but in the administration of his judicial functions he acts purely on judicial and not on political considerations. It is true that a Judge can be removed by impeachment in Parliament, but his tenure and his privileges do not depend entirely upon the will of the executive.

In India the High Courts were established on the model of the British system with some modifications, but the lower forms of the judiciary, especially the Magistrates, are not independent of the executive. In the interests of a strong and awe-inspiring administration of the country, it was thought desirable that the executive should be armed with judicial powers for maintaining law and order, especially in places remote from the headquarters of the Provinces.

The Indian National Congress from its very birth agitated against this system and for the separation of judicial and executive functions but, even though the principle of separation has been accepted in theory, it has not yet become effective, even since the establishment of the Congress Government. It is only recently that attempts are being made to

make the judiciary entirely independent of the executive by taking away the judicial powers of the executive officers, clothing them with only such judicial functions as are necessary for maintaining law and order, and making them subordinate to District and Sessions Judges and not to Collectors.

This separation is absolutely necessary now that we have obtained a free democratic Government because it is in the early formative stages of a democracy that there are greater chances of interference, by the executive officials and leaders of the people, with judicial administration. Experience has shown that the elected members of the Legislature, and in some cases even the Ministers, are prone to regard the judicial department as subordinate in the same sense as other departments, and there have been occasional cases of interference. The judiciary must as much be kept independent of the executive as well as of the legislature as the legislature must be kept independent of the executive.

The independence of the judiciary requires to be preserved in a more vigilant manner in a republic than in a constitutional monarchy. The King is generally above party politics while, in the case of a republic, the President is a party man and when he becomes the head of the State there is great danger of the interests of the judiciary being subordinated, as has happened in the United States, where the President is the head of the Executive also. In order to

guard against this result, it is necessary that the fundamental rights of the subjects should be safeguarded in the Constitution, and that the Supreme Court of the judiciary should be empowered to adjudicate on these rights.

A democracy without an enlightened democratic spirit in the people is apt to degenerate into totalitarianism. We have seen what has happened in Italy, Germany and Russia. A democracy which is run on the elective method in all departments of administration does not promote that impartial and independent outlook which is of the essence of a sound judiciary. The judiciary has to deal with disputes not merely between subjects and subjects, but also between subjects and the State. This is the greatest danger of a democracy, especially in its formative stages. There is a tendency for a weak democracy to assume the form of State Socialism which, if not checked by enlightened public opinion, is likely to develop into a totalitarian Government.

So far as the judiciary is concerned, it should be left free from the turmoil of party polemics and power politics. Its supreme function, *viz.*, to protect the people from the excesses of the executive can be discharged effectively only if it is kept above political pressure, and occasional pin pricks from executive authority. The recruitment, promotion and transfer of judges and magistrates should be left with the High Courts under the supervision of the Supreme Court

only, and the Judges of the High Court and the Supreme Court should be appointed by the President of the Republic on the advice of the Chief Justice of the Supreme Court.

Any violation of the fundamental rights of the people as embodied in the Constitution should be adjudicated upon by the Supreme Court. The highest judicial tribunal of the country should, therefore, be not only the highest law-administering authority, but also the Constitutional-rights-preserving authority in the country, to be invoked by due process of law.

The same reason would apply to the principle of elected judges. All elections are held on controversial issues, whether economic or political, and judicial elections are bound to be dominated by party bosses. Judges can never behave in a purely judicial manner when their tenure depends on the uncertain votes of belligerent parties. The system which now prevails in India is the best for the higher judicial appointments, namely, the selection of Judges by the Chief Justice of the High Court and the Governor of the Province with the approval of the Chief Justice of India; and the person so selected should be formally appointed by the Governor-General, *i.e.*, the future President of the Indian Republic.

The salaries to be paid to the judges should be sufficiently high to attract efficient and experienced lawyers from the Bar. It is indeed unfortunate that in the Constitution of

India which is being framed, it is sought to reduce the salaries of the Judges on the ground that they should be proportionate to the salaries of other high Government officials. If such a change is adopted, the calibre of lawyers who would accept a seat on the Bench is bound to be lower than that which exists at present. Whatever economies may be effected in other directions, it is a false economy to reduce the salaries of the Judges of the High Court and the Supreme Court, especially in these days when it is difficult to maintain the position of a High Court Judge even on the present salary. If, however, the Constituent Assembly decides to reduce the salaries, we may hope that senior members of the Bar who are earning much more than the Judges may be induced to accept a seat on the Bench as an act of public service.

The judicial system in the future republic as inherited from the British Rule, though not without its defect of being a costly institution for the litigants, is on the whole based on sound principles, and it may be hoped that its future position in the growing democracy of India may be secured on the principles stated above. Most of these principles it is sought to embody in the Indian Constitution. The only reform that is necessary now is to make the judiciary independent of the executive, and when that independence is secured, there is no doubt that, with

its past traditions, the Indian Judiciary will be a valuable institution, not only in maintaining law and order in the country, but also in preserving the rights and liberties of the people.

Even with all these safeguards, the success of the judiciary in discharging its functions effectively and maintaining its prestige among the people depends largely on its personnel. A democratic country should produce men who are not only learned in law but also possessed of sound common-sense and moral integrity. Very often the public blames the judges for decisions which are correct on the law as it stands but the law is either harsh or queer. The Legislature makes laws which may be good, bad, sometimes stupid, and judges have to take the law as it is. But a good judiciary can give a lead to the Legislature in many respects by commenting on the law while administering it. In a new democracy, its elected representatives in the Legislature are prone to sanction all sorts of legal enactments in a spirit of excessive zeal for the public welfare. The Courts have to respect the law whether they like it or not, but they can indirectly help the public by exposing its defects and suggesting improvements. After all, the judiciary in a free State is also one of the voices—quiet yet considerate—through which the Demos speaks.

H. V. DIVATIA

# EDUCATION FOR THE GREAT VALLEYS

[ It is an important concept of region-based education which **Aubrey Haan** of the Department of Elementary Education in the University of Utah develops here. It needs a care, however, that the education begun in the valley does not end there, as far as outlook and sympathies are concerned. Regional groupings should subserve national and international unity, but do not always do so. It is encouraging that the necessity of relating education to life is so widely recognised today. The fixing well of the centre must, however, be the prelude to the widening of interests in ever-expanding circles if education is to fit man to his world environment.—ED. ]

There is no resting-place for our generations. Whitehead wrote that, when the time span of important change was longer than that of one human life, mankind could properly be trained to adapt itself to fixed conditions. Now that this time span of change is shorter than one human life, our education must prepare individuals to face novelly developing situations.

The power of the individual to participate in an ever changing society needs to be developed. This is the basic assumption of democratic education. It is also fundamental that democratic education must result in the improvement of the general welfare. All this must be done in the midst of a shifting social scene.

Our concept of the democratic process broadens. From narrow political assumptions it has developed to include all that is psychologically, spiritually, materially and physically good for people as they live together in a sensitive and intelligent relationship. The democratic process becomes the most

difficult achievement of man. The blithe presumption that a generation inherits democracy falls. Each generation struggles to learn to share, to participate, to respect the personality of the individual, to use the scientific method in the social process. Furthermore, it learns these things in terms of the very specific problems of its own day.

Now in educating ourselves the difficulty arises that schools, which bear a heavy responsibility in all this, deal parsimoniously in real experience and copiously in words. And words mean various things to different people. For example, tolerance as a word is widely accepted; equality as an abstract term arouses emotional approval. But if democracy is to work, and tolerance and equality are aspects of it, it must be reduced to the relations between human beings, the things that human beings do to each other, the way we treat each other. Democracy reduced to action becomes the most controversial and difficult process.

To illustrate still more specifically,

democracy involves the destruction of barriers to the improvement of the living conditions of all people everywhere. The irrational prejudices of race, creed, religion and nationality must be fought and beaten in the re-education of man. Reduced, as it must be, to such actions as the elimination of racial and religious restrictive covenants in property deeds, the end of segregation in schools, colleges, theatres, restaurants and transportation facilities, the end of sex discrimination, the destruction of the subtle snobberies and discriminations which divide classes; reduced to these things democracy comes alive...and becomes dangerous to espouse. It is for its failure to attack such realities as these that democracy is now questioned at the bar of world opinion. As the principal tool of democracy, education has not accomplished its mission. What can the schools do?

Everywhere, again, uninformed and fascist minds work against the concept that the intelligence of common men can solve the problems of our welfare. The defeatist and selfish elements among us are busy again destroying our faith in the potential good in men, in the educability of men. The scientific method gains wide acceptance in the physical sciences and in its application to war. It receives paltry support and recognition for the solution of the problems of human relations. Certainly democracy will not survive the complexities of this

technological morass unless human problems are approached through the scientific method. But the unbiased approach of the scientific method applied to human problems means the end of privilege and will be fought. How can we bring it to bear in the education of people?

Now, out of all this, questions arise as to how to proceed: how do we plan so that people participate, share, grow in the process and direct their destinies in co-operative effort? Who plans? And for whom is the planning done? Where is the school in this? Where is adult education in this?

Planning is inevitable, of course. The complex social-economic problem of the age will yield only to comprehensive planning. The danger is that someone will do it for us. The danger is that the values in terms of which our society is planned will not be decided upon in the interest of all, that we as men of ordinary status will not participate in the determination of these values.

Much planning has been done. Most of it has not been carried into action. A reason for this is that planning done without reference to the needs and interest of people generally fails. Grass-roots planning, democratic planning, seldom fails. All who now speak of planning must combat the connotation of regimentation which the word has acquired because so many plans have been made from the top. Planning by the few, as in the Fascist State, has had temporary success and is the

method thought of by many when the need for planning for the general welfare is discussed. Our planning must be done democratically, the needs arising from organisations on the local level being co-ordinated with the needs of other areas and finally combined into working plans for river valleys, regions, nations and world society.

As we look about for the means to reanimate democratic principles, the great river valleys of the world appear to offer one means of developing democratic planning. The Tennessee Valley, the Missouri Valley, the Columbia, the Niger, the Danube, the Indus, the Yangtze, the Ganges, are a few that come to mind at once. The river valleys exhibit roughly the physical and cultural homogeneity essential to effective regional planning. The region is a study in human ecology and as such the interrelationships of men in the valley regions become of primary importance in the planning of its physical, social, economic and spiritual life. The planning of river valleys involves four aspects: (1) a survey of the valley's present development; (2) laying out what is needed and wanted by the people of the valley; (3) planning for specific development of the valley and (4) the execution of the plans agreed upon. These steps are sometimes successive and sometimes coincidental. At every stage education enters in.

Education becomes part of the rebuilding of the great valleys and

of the democratisation of the living process. Lewis Mumford in *Culture of Cities* said this very well:—

We must create in every region people who will be accustomed, from school onward, to humanist attitudes, co-operative methods, rational controls. These people will know in detail where they live and how they live; they will be united by a common feeling for their landscape, their literature and language, their local ways, and out of their own self-respect they will have a sympathetic understanding with other regions and different local peculiarities. They will be actively interested in the form and culture of their locality, which means their community and their own personalities. Such people will contribute to our land-planning, our industry planning, and our community planning the authority of their own understanding, and the pressure of their own desires. Without them, planning is a barren externalism.

The Tennessee Valley Authority has given us an example of planning by people in the valley for the welfare of the valley and of the country. Here adults and children alike have dug down into the meaning of their own culture, have participated in the reorganisation of the valley's agriculture, the conservation of its soil, the increase in transportation facilities, the addition of recreational assets, the improvement of diet, the provision of decent housing. There have been classes, lectures, committees, planning groups, and there has been sharing, planning, co-operating in the performance of

necessary work. The rebuilding of their valley has been their education and the schools, for youth and for adults, have lent themselves to the learning of the specific things necessary to improve the welfare of people.

A valley is a complex thing. It consists of resources—soils, forests, minerals, water, wild life ; of topography conditioning the use made of the valley. It includes the use made of land, agricultural practices, the development of the power resources, the production of goods and services, the means of carrying goods, the housing of people, the social organisations, the care of people's health. It means music, literature, art and the religion of the valley's people. It is made up also of the complex economic institutions and organisations.

It is in understanding their valley and in participating directly in the solution of its problems that the people grow. Democratic education in the great world valleys gets down to the specific actions which will rebuild them for human benefit.

What does the school do with resources? Examine the educational process as it applies to the soil resources in the valleys. All the children of the valley learn its soils, their origins, the kinds and their capabilities. They develop a feeling and understanding for the meaning of the soil to them, to the valley, in terms of income, housing, schools and diet, for example.

Education follows the principle of

study followed by action ; in the elementary school, children study through field trips how the soil is destroyed by erosion and how it is reclaimed by planting, damming, contour cultivation and basin listing. They participate as far as their age permits in some reconstruction of the soil. They study life in the soil, the organisms which give the inorganic particles life. In secondary schools the students work with community agencies to survey the present use of land. They grow food, forage, trees. But education is for all ages in the valley development ; all work on its problems and are educated in its realities.

This becomes the stuff of education in great degree. Out of direct experience and study the concept is developed in all that the soil is held in trust by each owner for future generations and that his responsibility for passing it on unimpaired is one of his greatest responsibilities.

In this way we try to reteach this generation its greatest lesson : Participation. A widespread cynicism concerning the ineffectiveness of the individual contribution is paving the way for a threatened democratic decline. David Lilienthal described this in the conclusion to *TVA—Democracy on the March* in this way :—

The people, working through their private enterprises and public institutions which are democratic in spirit, can get substantially the kind of community and country they want. The...job will be done. If not dem-

ocratically, it will be done in an undemocratic way. It will be done perhaps by a small group of huge private corporations, controlling the country's resources ; or by a tight clique of politicians ; or by some other group or alliance of groups that is ready to take this responsibility which the people themselves decline to take. The smooth-talking centralisers, the managerial élite, cynical politicians, everyone without faith in the capacities of the people themselves to find a way, will be hard at work seeking to draw off the benefits and control the development of the resources by which in turn they will control the lives of men. These are the gravest dangers.

Schools must take on the complexion of their valleys. Where forests are a principal resource, the schools will have forest farms and will participate directly in the programmes of management and reforestation. Where irrigation is the characteristic agricultural method, the schools will have experience for children on irrigated farms. Adult education will be directed toward similar ends.

In our valleys, most of our cities are badly planned, developing along lines most profitable to the individual owners of the land. The reconstruction of town and city living is an aim of education in the great valleys. Children and adults participate in activities appropriate to their age and in the acquirement of knowledge designed to improve the

basic facilities of urban living: Transportation, sewage disposal, distribution of recreational facilities, provision of medical care, improvement of housing, increase in civic beauty, elimination of slums and many other aspects.

Throughout the experience of co-operative work and democratic planning our children and ourselves must develop the habit of planning and the skills necessary to it and the strong emotional bias favourable to participation in the affairs of our communities.

Valley by valley the world over we catch the vision of free men working out their destinies in democratic planning. The schools, however, must surrender their preoccupation with the abstract verbalisations and work with youth and adults active in the improvement of their communities.

Education is concerned not only with the material development of the great valleys but with the improvement in the spiritual life of their peoples. This spiritual development is taught and tested in the quality of human relationships, in our co-operativeness, in our tolerance, in our respect for the personality of any man.

In the concept of democratic planning for the great valleys of the world lies a new dynamic for education and for democracy.

AUBREY HAAN

# EARLY KINGS OF CEYLON AS IN THE CHRONICLES AND INSCRIPTIONS

[ Dr. Bimala Churn Law, D. Litt., Ph. D., M. A., B. L., F. R. A. S. B., F. B. B. R. A. S., Honorary Member, Royal Asiatic Society of Great Britain, is an authority on archæology, Buddhism and Jainism, with some forty works in these fields, in ancient Indian history and in geography to his credit. He reveals in this scholarly study the great difficulties which the historian faces in unravelling the mysteries of ancient chronology in the East.—ED. ]

The chronicles of Ceylon, written in Pali or Sinhalese, are mostly concerned with the early history of the island from the reign of Vijaya to that of Mahāsenā. The notable exception to the rule hitherto known is the *Cāluvāṃsa* which is a continuation of the *Mahāvāṃsa* chronicle of the kings of Ceylon from Kittisiri-Meghavāṃsa to the last independent monarch. A laudable attempt is made to bring the account even down to the present day. Among the earlier monarchs, the four who appear as the milestones are Vijaya, the king eponymous, Devānaṃpiya Tissa, the great younger contemporary of Dhammāsoka; Duṭṭhagāmaṇi, the great national hero, and Mahāsenā, the great exerciser of royal authority in the matter of the Buddhist fraternity.

Chronology, which is the backbone of history, is conceived in the chronicles of Ceylon in terms of two *paramparās* (successions) known as the *rāja-paramparā* or the royal line and the *thera-paramparā* or the apostolic line, one backed by the other. Parallelism between the chronological succession of the kings of Ceylon

and that of the kings of Magadha is sought to be established by the contemporaneity of the rulers of the two countries from Vijaya to Devānaṃpiya Tissa, on the one hand, and from Ajātasattu to Dhammāsoka, on the other. The starting-point of the *rāja-paramparā* of Ceylon is the year of the demise of the Buddha and that of the *thera-paramparā* is the date of the First Buddhist Council, convened in the city of Rājagaha under the presidency of the Venerable Mahākassapa. The thread of synchronism of the rulers of Ceylon and India is not continued beyond the contemporaneity of Devānaṃpiya Tissa and Dhammāsoka although the post-Devānaṃpiya history of Ceylon is presented as a continuation of the glorious history of Buddhism which had started and gone through its early development in India.

The reader of the chronicles is in a comfortable position if he complacently and unsuspectingly places his reliance on the legendary history of the island of Laṅkā, Sīhala or Tambapaṇṇi. He cannot but receive a rude shock when he is told that

the historical legends produced and left behind as national legacies by the most revered Theras of Ceylon were "the mendacious fictions of unscrupulous monks." That the elders "tried at least to speak truth" is not precisely the consolation he needs. He may find indeed some amount of solace in the statement that "the hypothesis of deliberate lying, of conscious forgery, is generally discredited" and perhaps a good deal more in the observation of Rhys Davids:—

No hard words are needed; and we may be unfeignedly grateful to these old students and writers for having preserved as much as we can gather from their imperfect records.<sup>1</sup>

The scientific method of history, with its rational attitude and its critical spirit and apparatus, is not, however, to be dreaded or discarded in favour of the legends because of their greater emotional appeal. It is to be regretted if its aim is simply destructive or negative and if it has nothing constructive or positive to offer. There are difficulties and uncertainties in every kind of history, especially where it is called upon to tell us something with accuracy and definiteness about its background and early beginnings. The political history of Ceylon, precisely like that of any single territory in India, is that of the Indo-Aryan rule, having in its background a state of things which witnessed the unworthy, uncouth and despicable life of the aboriginal tribes and races, the

*yakkhas* and the *nāgas*, the worshippers of the demons and the serpents. The first king or hero eponymous is the founder of the first Indo-Aryan rule, and if he is allowed to pass as the victor, it is for no other reason than this, that he was able to wrest the country from the control of its rude natives or earlier settlers, be he a Prince Vijaya, the banished son of Sīhabāhu, or a merchant prince Sīṃhala. It is certain that the political history of Ceylon began somehow or other. At what point of time it is difficult to say.

Even so far as the legends are concerned, there is this sharp difference between them—as to whether the establishment of the Indo-Aryan rule was the result of a gradual process of settlement and colonisation, which went on along with the trade relations of India with Ceylon, or that of an accidental advent of a valiant prince on the island. It is undeniable that the chronicle account of Vijaya's conquest of the *yakkhas* is the same, *mutatis mutandis*, as that of Arjuna's conquest of similar rude natives as described in the *Mahābhārata*, *Sabhāparva*, 27.16:—

*Pauravaṃ yudhi nirjitya Dasyūn  
parvata-vāsinaḥ |  
gaṇān utsava-saṅketān ajayat sapta  
Pāṇḍavaḥ ||*

(After having conquered the Pauravas, Arjuna conquered the seven Dasyu tribes of the hills, availing himself of the indication (given by a fifth column) as to the opportune moment of attack—

<sup>1</sup> *Buddhist India*, pp. 274 ff.

ing them when they were gathered together for a feast.)

The chronicles mention just five kings as the predecessors of Devānaṃpiya Tissa. The first of them, called Vijaya, dies without leaving a son to succeed him. The second, represented as his brother and successor, is called Paṇḍuvāsa or Paṇḍu Vāsudeva, and he veritably figures as the leader of a band of warriors in the guise of wandering ascetics. The line after the third ruler, called Abhaya, is deflected, and the government of the island is seized by a rebel from the mountainous region called Pakuṇḍaka, alias Paṇḍuka Abhaya, who is represented as a nephew (a sister's son) of Abhaya. From this Pakuṇḍaka or Paṇḍuka Abhaya we really get a definite beginning of the political history of Ceylon.

Pakuṇḍaka-Paṇḍuka's son and successor is Muṭasika, the end of whose reign brings us down to the middle of the reign of Dhammāsoka. From Muṭasika we easily pass on to the long and prosperous reign of Devānaṃpiya Tissa, "the unseen friend" and younger contemporary of Dhammāsoka. The contemporaneity of the two Devānaṃpiyas, namely, Tissa of Ceylon and Piya-dassi of India, is treated as "a sheet anchor of Indo-Ceylonese chronology." The question still remains open whether the leader of armed warriors in the guise of merchants or warriors in their banishment, or

warriors in the disguise of wandering ascetics, or the rebels in the hills should get the real credit for founding the first civilised rule in the island.<sup>1</sup>

The chronicles open the Asokan history of Ceylon and Buddhism with the parts played by two heroes, namely, Devānaṃpiya Tissa as the secular hero, and the Thera Mahinda as the spiritual hero, one extolled as a distant ally and the other as the first-born son of Asoka. The legends in Pali and Sanskrit agree in so far as they tell us that the Elder Mahinda successfully led the first Buddhist mission to the island of Tambapaṇṇi or Siṅghala. According to the chronicles, he went through the sky from Western India, and according to the legend as known to Hiuen Tsang, he went first to the country of Malayakuṭa in South India to the south of Drāviḍa and from thence he went across to the island of Siṅghala. Leaving the element of miracle out of account, it is now conclusively proved that there existed a land route from Western India to the Kāveri region *via* Mysore. The existence of such a route is proved as much by the evidence of the two Sanskrit epics as by the testimony of Hiuen Tsang. It is moreover proved that Hiuen Tsang's Malayakuṭa with Mt. Po-ta-la-ka (Vaidūryaka) as its rocky landmark is the same country as Tāmrapaṇṇī, located in the *Mahā-bhārata* to the south of Pāṇḍya or

<sup>1</sup> Beal, *Buddhist Records of the Western World*, ii, pp. 239 ff.; Barua, *Ceylon Lectures*, pp. 38 ff.; B. C. Law, *Chronicles of Ceylon*, pp. 47 ff.

Drāviḍa. This Tāmraparṇī corresponds with Tambapaṇī which the edicts of Asoka definitely place to the south of Pāṇḍya ( *R. E.* II, *R. E.* XIII ). As the chronicles indicate, the Tambapaṇī division of Ceylon, as distinguished from Laṅkā and other divisions, denoted originally the middle part of Western Ceylon between the river Kalyāṇī and the Nāgadīpa or the modern district of Jaffna. And the entire island of Taprobane, as known to Megasthenes, was divided from the mainland of India only by a river.

Taking all these facts into account, it cannot be doubted that the first Buddhist mission directed to Tambapaṇī ( Tāmraparṇī ) was a mission as much to the Tinnevelley district of the southern extremity of the Deccan as to the island of Tambapaṇī or Ceylon. Similarly it is reasonable to presume that Asoka's political relationship with the country of the Tāmraparṇyas meant also his alliance and communication with the island of Ceylon. The only doubtful point in the evidence of Asoka's edicts is that it tends to speak of the Tambapaṇī of his time as a tribal territory rather than as a monarchy. Here the chronicles come to our rescue and tell us definitely that the contemporary rulers of the island of Tambapaṇī were King Muṭasiva and his son and successor Devānaṃpiya Tissa.

The chronology of the kings of Ceylon from Devānaṃpiya Tissa to Mahāsena, as presented in the chron-

icles, seems undisputed. One begins to feel as if the historian stands on a *terra firma* of the dynastic succession. The historical narratives begin to gain in credibility. The authenticity of the tradition regarding the despatch of Buddhist missions by the Thera Moggaliputta Tissa is proved, partly at least, by certain relic-casket inscriptions of the Buddhist stūpas of Sāñcī. The sense of certainty begins to fail when the early history of the kings of Ceylon is tested in the light of its ancient inscriptions.

These inscriptions are all written in Asokan Brāhmī script or its somewhat later forms<sup>1</sup> and their language bears all the distinctive characteristics of a Prakrit dialect once current in the Eastern Punjab and near Manshira where a set of Asoka's rock edicts is to be found retaining some vestiges of an Iranian dialect. They enable us so far to envisage a political history of Ceylon from King Uttiya who is represented in the chronicles as the younger brother and successor of Devānaṃpiya Tissa to Gajabāhukagāmaṇi ( A. D. 173-195 ) and more definitely, as suggested, from Saddhātissa. The employment of *Devanaṃpiya* as an honorific affix to the name of the ancient kings of Ceylon who find mention in the inscriptions goes, no doubt, to prove that the tradition of Dhammāsoka was kept in the island up till the second century A. D., if not still later.

But the question still remains— are the kings mentioned in the inscriptions correctly identified ?

<sup>1</sup> *Epigraphia Zeylanica*, I, pp. 12 ff.

Even if so, can they be placed in the chronicle order of chronology?

The kings of Ceylon other than Uttiya<sup>1</sup> who find mention in the inscriptions as donors of certain caves are named as Gamiṇi Tisa, Tisa Abaya, Gamiṇi Abaya, Tisa, and Puṭikana (Kuṭikaṇṇa) Gamiṇi Abhaya. The second of them, Tisa Abaya, is introduced as a son of Gamiṇi Tisa. The first king, Gamiṇi Tisa, is identified with Saddhātissa, who figures in the chronicles as the younger brother and successor of Duṭṭhagāmaṇi the national hero of Ceylon. Tisa Abaya and Gamiṇi Abaya are identified with Saddhātissa's two sons and successors, Lajji (or Laṅja) Tissa, the eldest son, and Vaṭṭagāmaṇi Abhaya, the third son. Tisa and Puṭikana Gamiṇi Abhaya are identified with Vaṅkanāsika Tissa and Gajabāhuka Gāmaṇi respectively. Two of the ancient caves are recorded as donations of their Eminences, Utiya and Tiśa, introduced as two sons of her Eminence Anuḍi, who is identified with the Queen Anulā (Anulā of the chronicles).

The epigraphic riddle can indeed be solved if the father Gamiṇi Tisa be identified with Saddhātissa, his son Tisa Abaya with Lajji Tissa and Gamiṇi Abaya with Vaṭṭagāmaṇi Abhaya, the third son of Saddhātissa. Unfortunately, none of the three names is precisely the same as that given in the chronicles. As a personal name, Gāmaṇi-abhaya is applicable, according to the *Mahāvamsa* (22.71) to Duṭṭhagāmaṇi

Abhaya. To identify the Gamiṇi Abaya of the inscriptions with the Vaṭṭagāmaṇi Abhaya of the chronicles is to place the history of Ceylon almost a century and a half later than the reign of Dhammāsoka. If, on the other hand, the Gamiṇi Abaya of the inscriptions, be identified with the Duṭṭhagāmaṇi or Gamaṇi Abhaya of the chronicles, on the authority of the *Mahāvamsa*, the *rāja-paramparā* as maintained in the chronicles is bound to be challenged. In the absence of an indication of family relationship it is difficult to be certain about Uttiya standing as the brother and immediate successor of Devānaṃpiya Tissa. According to the chronicles, Devānaṃpiya Tissa erected a stone pillar and caused an inscription to be incised on it, but this is yet to be discovered. The early inscriptions have nothing in them to corroborate the truth about the tradition of the Thera Mahinda and his sister Saṃghamittā.

In view of all such uncertainties as those created by the inscriptions, it is difficult to solve the question of the contemporaneity of Devānaṃpiya Tissa with Devānaṃpiya Asoka. This question should not simply be shelved nor should its importance be minimised. Its final decision depends on the progress of archæological discovery. The most disappointing feature of the early inscriptions of Ceylon is that they are all short labels and none of them is an official record like the edicts of Asoka. This much, however, is certain, that these inscriptions speak of a far simpler state of things than what appears in the chronicles.

B. C. LAW

<sup>1</sup> *Ibid.*, I, pp. 141 ff.

## YEATS AND HIS CIRCLE

[Both those who hold with **Mr. R. M. Fox** that William Butler Yeats was the greatest of the Irish poets and those who would give the genius of Æ (George William Russell), of whom Mr. Fox wrote in the February 1943 **ARYAN PATH**, the higher place, will find this essay of absorbing interest. Both men came in their younger days under the influence of Theosophy and the attraction of India for both persisted, though what for Æ continued to be the main source of his inspiration and his aspiration seems with Yeats not to have gone so deep.—ED.]

W. B. Yeats—the greatest of our Irish poets—died at Mentone in January 1939, but only recently has it been found possible to carry out his wish to be buried in Drumcliffe graveyard in his native Sligo, beneath the shadow of the massive Ben Bulbin Mountain. Ireland paid its tribute when he came on that last journey from Nice to Galway and thence to Sligo. His body was brought on the Irish corvette *Macha* and at Galway was received with military honours. In his day he held the attention of the literary world and brought honour to the Irish nation. Yeats was the leader of the “Celtic Twilight” period of the Irish literary movement, about the beginning of the century. He was, too, the founder and chief inspirer of the Abbey Theatre in Dublin and a poet of such distinction that he received the coveted Nobel Prize.

Poet, essayist and dramatist, he was, besides, an unforgettable personality. Well-proportioned, he stood over six feet and had a massive, finely-shaped head with white, waving, leonine locks. Perhaps in

no capital city but Dublin would the police hold back the traffic while a poet sauntered across the busy street with a faraway look of abstraction in his eyes. Whether he was pondering the rhythm of a poem or listening in his mind to the beating of the waves round Ross's Point I do not know. But I can see him now crossing the street with unhurried step while the burly, smiling policeman held up his hand and angry motorists honked their horns at the disregard of the traffic signals. Yeats did not worry about this for he believed that the world should wait for a poet.

He entered the Abbey Theatre in the same lordly way, that theatre which, with Lady Gregory, he had created and where, on the stage, he had faced angry mobs to demand a hearing for the plays of J. M. Synge and Sean O'Casey. He had that rare toleration that made him stand for the right of expression for others even when he did not share their vision. His collection of prose sketches *Celtic Twilight*, published in 1893, launched the new literary movement. His first play, *The Land*

of *Heart's Desire*, was written a few years later and produced in London at J. T. Grein's Independent Theatre.

In 1899 he began his dramatic work in Dublin with the Irish Literary Theatre, producing a play of his own, *The Countess Cathleen*, which was fiercely denounced at the time. But it was not until 1904 that the Abbey Theatre was established through the generosity of Miss L. Horniman of the Manchester Repertory Theatre. She had seen some of the Irish productions in London and been so impressed that she endowed the theatre for the first six years. Even then Yeats and Lady Gregory gave years of service, nursing the new theatre which played often to almost empty houses. Yeats proved himself a master of theatrical controversy and gave a new spirit and technique to Irish drama which up till then had been satisfied with the rhetoric of Boucicault.

Even before the Abbey Theatre was launched—in 1902—his best known play *Cathleen Ni Houlihan* was produced in Dublin. It was written for Maud Gonne, the woman for whom Yeats wrote many lovely poems and who played in the title rôle at its first production. Yeats and Maud Gonne were associated very early in Irish national activities. She was very tall and of a breath-taking beauty—Yeats called her the most beautiful woman of her time—and they must have made a striking pair at the gatherings which they frequented together.

• Yeats was never much at home in

crowds. In his earlier years he was a tall, willowy poet with a stray lock of dark hair that hung over one eye. His portrait now hangs in the foyer of the Abbey. Maud Gonne, who loved the excitement and thrill of national agitation, dragged Yeats into all kinds of turmoils and tumults for which he was temperamentally unsuited. Yet even in his old age he gloried in belonging to the "indomitable Irishry." Maud Gonne MacBride still lives in Dublin and she retains that air of gracious distinction which marked her out in every gathering.

Another distinguished contemporary of Yeats was G. W. Russell (A. E.) who edited *The Irish Statesman* from his watch-tower in the Plunkett House. Yeats first interested Sir Horace Plunkett—a co-operative enthusiast—in A. E. and when that man of affairs annexed Russell, he was said to have grafted a sprig of poetry onto his economic tree. A. E. was poet, philosopher and painter besides being an authority on the practical details of agricultural co-operation. A. E. looked like a burly farmer with a touch of the artist-craftsman after the William Morris pattern.

Yeats and Russell lived next door to each other and one of the most popular cartoons of its day was that by Mac (Miss L. McNie) showing Yeats going up the steps of Plunkett House to call on A. E., with his hands clasped behind him, gazing up at the sky. At the same time A. E. came down the steps to meet Yeats with

his thoughtful face turned to the ground. So they passed and missed each other. Besides being droll, this cartoon caught something of the personalities of both men in their attitude to life. Yeats and A. E. had the Grand Manner and their passing marked the end of an epoch.

Yeats gave precise instructions concerning his final resting-place. He wrote:—

Under bare Ben Bulben's head  
 In Drumcliffe Churchyard Yeats is laid,  
 An ancestor was rector there  
 Long years ago; a church stands near;  
 By the road an ancient cross,  
 No marble, no conventional phrase;  
 On limestone quarried near the spot  
 By his command these words are cut:  
     CAST A COLD EYE  
     ON LIFE, ON DEATH  
     HORSEMAN, PASS BY!

This verse is a good example of his later style, that hard, bare use of words which took the place of his earlier shadowy, romantic poetry.

He was a man of proud bearing and aristocratic spirit, with an air of reserve. When Ernst Toller tried to secure his backing for the nomination of Ossietzky, the victim of Hitler's Concentration Camps, to receive the Nobel Prize, Yeats refused and retreated into proud isolation. He was Irish, he said, and the Irish did not meddle with Continental politics. And he was a poet, too, who loved his ivory tower. Toller answered that he himself was a poet but that did not absolve him from the claims of humanity. Ethel Mannin, the English novelist, who described the scene, spoke of the tears in Toller's eyes. But though

she added her plea to his, Yeats was obdurate. It was hoped that with the backing of two Nobel Prize winners—for Toller had also gained the award—something could be done for Ossietzky. As it turned out the Prize was awarded to Hitler's victim but too late to help him, for he died in the hands of his captors. This episode does not show Yeats in a particularly good light. He could be insensitive to wrongs outside his range.

Yet this proud, aloof, aristocratic man came out on the side of the Dublin tenement dwellers in the great Labour struggle which rent the city in 1913. He poured scorn on those people who prevented the hungry children of the strikers being sent to homes in English cities on the ground that it would harm them spiritually to leave Dublin. Others said it would only make them more discontented on their return. So they were compelled to remain in conditions of wretchedness and squalor. The indignation of Yeats was paralleled by that of G. W. Russell. Both wrote on the Labour side. For some time there had been an estrangement between the two men but their common sympathy with the poor and their hatred of hypocrisy brought them together again in close friendship. This should be remembered to the credit of Yeats as a man when tributes are paid to him as a poet.

In his early poetry his love of the Sligo country is evident. The names of Knocknarea, Lissadell, Droma-

haire and many others familiar to those who know the district, shine out with a magical glory. Eva Gore-Booth—second only to Yeats as a lyric poet—has also written with the same affection of the Sligo country which was her home land.

The foamless waves are falling soft  
on the sand at Lissadil  
And the world is wrapped in quiet  
and a floating dream of gray;  
But the wild winds of the twilight blow  
straight from the haunted hill  
And the stars come out of the darkness  
and shine over Knocknarea. . . .

The stars will shine now over Yeats's grave with his own words cut deep in the stone, just as his poetry cut deep in the hearts of his countrymen, giving them fire and courage in the dark days of the national struggle when, with Eva Gore-Booth and her sister, Constance Markievicz, so many could say;—

I have seen Maeve of the battles wandering  
over the hill.

Yeats put some of the towering beauty of the Sligo mountains into his poems and Eva Gore-Booth added the gracious quality of her "Little Waves of Breffny," one of the loveliest things she wrote:—

The great waves of the Atlantic sweep  
storming on their way  
Shining green and silver with the hidden  
herring shoal  
But the little waves of Breffny have  
drenched my heart in spray  
And the little waves of Breffny go stum-  
bling through my soul.

Eva Gore-Booth died in June 1926, some years before Yeats. When they went, all the wild sweet poetry of their time vanished to give place to the petty poetising of the cautious bureaucracy who set the tone of the post-revolutionary era in Ireland.

W. B. Yeats, writing to Eva Gore-Booth in the fateful year of 1916 when Ireland's destinies were being decided, said,—“Your sister (Constance) and yourself, two beautiful figures among the great trees of Lissadell, are among the dear memories of my youth.” It is good that he has left these lines evoking the life of those days.

It may easily happen that the horseman will ride by casting his cold eye on life, on death, as Yeats directed. But the time may come when the wild steeds will pound the earth again and the old impetuous feeling will spring to life. If that time ever comes, Yeats, for all his aristocratic aloofness, will quicken to life. His words will always be remembered as part of the crusade against ugliness, meanness and evil. He stood for the truth of the artist which stands alongside every other truth in the world. For Yeats and his contemporaries were servants of truth and of beauty in the era of struggle.

R. M. Fox

## BHASKARA'S LEELAVATHI: ITS CULTURAL IMPORTANCE

[ This essay by **Shri K. S. Nagarajan** on a unique mathematical treatise ascribed to Bhaskaracharya was first presented at the Indian Institute of Culture, Basavangudi, Bangalore, on January 6th, 1949. Shri Nagarajan refers to the harmonious combination of mathematics and of music which this work represents. It is interesting in this connection to recall that Pythagoras, who in the sixth century B. C. derived much of his vast wisdom from India, brought together in his famous school at Crotona the study of mathematics and of music.—ED. ]

It is a pity that the cultural importance and the charms of Bhaskara's *Leelavathi*, an ancient Indian work, as lovely in its music as it is profound in its mathematics, are known only to a few even in India. To evaluate properly its cultural importance, some understanding of the vitality and persistence of Sanskrit and of the rich cultural heritage of ancient India is necessary. These have greatly influenced the Indian social and economic structure, though Indian mathematics and the glory of Indian womanhood suffered a set-back from the foreign invasions from which we have not yet been able to recover. Sanskrit, once the language of the people, helps one to think, act and speak nobly. We shall be doing a great disservice to our country if we neglect the study of that celestial language, necessary for the revival of India's ancient glory. Now that India is free, a revival of Sanskrit study, combined with substantial progress in the discovery of ancient relics, and the unearthing of some of

the mighty works of the past which indicate the progress made in the exact sciences, must be commenced in earnest.

Bhaskara's *Leelavathi* is the name given to the first part of the *Siddhanta Siromani*, a mathematical work of ancient India, attributed to Bhaskaracharya, one of our greatest mathematicians, who is said to have flourished during the twelfth century A. D. It consists of four parts, namely, *Pāṭi Ganita* (Arithmetic) *Goladhyaya* (Spherical Trigonometry and Geometry), *Ganitadhyaya* (Astronomy) and *Bija Ganitadhyaya* (Algebra), all dealing with various branches of mathematics. Bhaskara says in his *Goladhyaya* that he was born in 1037 of the Saka Era and that he was able to write this mighty work when he was just thirty-six years old. This approximates 1150 A. D. There are as many as fourteen commentaries on it in Sanskrit, none of them having at any time attracted popular attention. Of these only two, namely, the *Buddhi Vilasini* of Ganesha and the *Manoranjana* of

Ramakrishna Deva are worthy of mention.

There are various reasons advanced as to why the first part alone is called "*Leelavathi*." The most interesting explanation is that it was named after his beloved daughter, who became a virgin widow within a year after her marriage, in spite of the best efforts of her father, the learned Bhaskara, to avert the disaster. Some say that this story has been woven by some contemporary or disciple of Bhaskara. But, judging by the internal merits of the work itself, we are obliged to conclude that it is a labour of love. Had it been otherwise it would not have been so exhilarating. The other parts of the *Siddhanta Siromani* cannot be placed on a par with this part in either excellence or beauty.

Bhaskara was the son of one Pandit Maheswara who lived in a village near Sahyakuta in Central India. He does not fail to mention his indebtedness to the galaxy of earlier mathematicians like Brahmagupta, Aryahatta, and Varahamihira. The *Leelavathi* comprises thirteen chapters. Though it is called *Pāṭiganitādyāya* (arithmetic) the problems dealt with also belong to Algebra, Geometry and in some stray cases to Trigonometry. Arithmetic in those days included a bit of mensuration and problems involving the right-angled triangle and some parts of algebra, like progressions and *Kuṭṭaka* (the theory of indeterminate equations), emphasis being laid on the arithmetical side and on

concrete problems. This explains why the *Kuṭṭaka* Chapter appears in both *Leelavathi* and in *Bija Ganitadhyaya* (Algebra), the emphasis in the latter being algebraic. The original work in Sanskrit has been translated into English by the celebrated H. T. Colebrooke. This was subsequently edited with notes by Prof. Haran Chandra Banerji of Calcutta. There is also a Hindi translation of the entire *Siddhanta Siromani* by Pandit Sudhakarā Dvivedi (Benares, 1899). It has just been translated by me into Kannada, with critical notes and comments.

*Leelavathi* is not only a reputed mathematical treatise but is also a poetical composition abounding in lovely descriptions of natural scenery, historical anecdotes, enchanting ideas and figures of speech and other embellishments which are the special features of a *Mahakavya* in Sanskrit. There is strict observance of every rule of grammar, rhetoric and prosody, and we fail to discover any flaw anywhere in the work. It is a rare combination of poetry and mathematics. While poetry has in it dispelled the dreariness of mathematics, mathematics has improved the imaginings of poetry. Both are used not only for mutual benefit but also for the decided advantage of humanity. It is a remarkable piece of work, the like of which it is impossible to find in any literature of the world. No other nation has produced scientific works, as far as we are aware, much less mathe-

mathematical works, in poetry.

That Bhaskara was an erudite scholar is revealed by a stanza at the end of *Leelavathi* which is attributed to one of Bhaskara's admirers or disciples. It runs thus :—

The author of *Leelavathi* is the great poet Bhaskara, of immeasurable learning and fame, who knew eight systems of grammar, six treatises on medicine and surgery, six on logic, five branches of mathematics, the four Vedas and the six systems of philosophy.

In its simplicity and elegance, it can be stated without fear of contradiction, Bhaskara's *Leelavathi* ranks as high as the *Ramayana* of Valmiki or the dramas of Bhasa. The problems dealt with embrace all branches of mathematics, disclosing the versatility of the learned author. In the language of modern mathematics they deal with such branches of higher mathematics as permutations, progressions and the solution of indeterminate equations of the 1st degree of two unknowns. The work is technical and of unbounded academic interest to an earnest student of mathematics. But space does not allow a technical treatment by way of solving those problems and indicating the relation they bear to modern mathematics. What is, in my opinion, of greater importance is the cultural aspect of the charming work which is a harmonious combination of mathematics and music, which are generally understood to be poles apart.

But in *Leelavathi* can be seen almost all the embellishments of poetry of a

very high order. Hundreds of instances could be cited in support of this statement, but it is enough for us here to examine the depiction of sentiment in this mathematical work.

The following problem is a beautiful example :—

In a quarrel of love that arose between a husband and his wife a pearl necklace is broken and the beads are scattered all over the room. When the quarrel is patched up, they are both engaged in serious search for the lost pearls, one-third of the total number being found on the floor, one-fifth on the bed, one-sixth by her, one-tenth by her husband and the remaining six were hanging on the string. It is required to find the total number of pearls.

The answer is 30 but the picture that is placed before us is so superb that we find ourselves almost lost in it.

The sentiment of pathos is exquisitely conveyed in the following problem in quadratic equations :—

Out of a swarm of bees which went out to gather honey, eight-ninths of the total number, together with the square-root of half the number, went up to a jasmine bush, but one faithful bee was humming throughout the night outside a lotus inside the petals of which was caught her lover, he having been attracted by the fragrance of that beautiful flower. My daughter, tell me the total number of bees.

This is a simple question in quadratic equations and the answer is 72. Apart from the mathematics in this beautiful stanza, it has a

pathetic appeal. The bee cannot go home leaving her lover imprisoned in the centre of the lotus, whither he had gone during the day and, intoxicated with an excessive draught of honey, is not aware of nightfall. This conduct on the part of the drone is tolerated silently by the bee, even as a chaste and loyal wife puts up with all the arrogance and indecorum of her husband. What a touching picture! This is an outstanding example of the author's highly cultured mind and artistic capacity.

Then again there is a masterly treatment of the sentiment of courage, known as *Virarasa*, in the following problem which also falls under quadratic equations in algebra:—

Arjuna, the great warrior of ancient India, being tired of the fight against his opponent, Karna, pulled out from his quiver with great indignation a certain number of arrows, with half of which he warded off his enemy's network of arrows, with four times the square-root of the number he killed his horses, with six he killed the charioteer, with three he broke the flag, the umbrella and the bow of the foe and with the remaining one cut off the head of Karna. Tell me quickly, my dear, the number of arrows he took.

The answer is 100. This is no doubt a fine problem in mathematics, but with the harmonious construction and combination of the musical syllables we are lost in the narration. The instance he has drawn is from the epic, the *Mahābhārata*, and is pregnant with meaning.

One more stanza deserves mention as it reveals a fund of information and paints a lovely picture besides indicating a good problem which can be solved by the principles of Geometry or Trigonometry. It runs thus:—

There is a burrow at the foot of a pillar on the top of which is seated a playful peacock; the pillar being nine units in height. The peacock sees a serpent moving towards the foot of the pillar at a distance on the ground equal to thrice the height of the pillar and swoops down to catch it. Assuming the velocity of the two to be equal, tell me, my dear, quickly, where exactly (how far from the foot of the pillar) they meet.

The answer can be shown to be 12 units, either with the help of the Pythagorean theorem or with the help of trigonometrical propositions. This is no doubt interesting to a student of mathematics. Viewing it from the artistic angle, we see the fine way in which the teacher is capable of making a dry problem interesting to the student. There is no wonder that Leelavathi, Bhaskara's daughter, not only fell in love with mathematics, but was absorbed in it and attained the capacity to solve even difficult problems mentally and to give out the answer correctly in the twinkling of an eye.

Numerous instances can be quoted to indicate the rapid progress that our ancient Indians had made in mathematics and their masterly treatment of it. Almost every problem is clothed in mellifluous poetry,

carrying us to lofty heights of imagination and also filling our hearts with joy. Bhaskara has ended this part of his work with a superb finishing touch from the artistic and cultural point of view. The closing verse is as follows :—

Those who have this *Leelavathi* abounding in lovely words, full of fractions, multiplications, squares and square-roots and correct dealings at the tip of their tongue, they always will be the recipients of every prosperity in happiness and wealth.

[ Or, alternatively ] Those who are lucky enough to have *Leelavathi* ( a charming lady ) speaking in an enchanting manner, pure and chaste in her character, of high birth, conduct and class, hanging round their necks, will always be the recipients of prosperity

in happiness and opulence.

Thus the versatile Bhaskara has woven a fine artistic and æsthetic *double entendre*.

Bhaskara's *Leelavathi* is not the only work which plays an important rôle in the cultural history of India. There may be many more such works which should be discovered by the earnest efforts of research scholars taking to the study and popularisation of Sanskrit without further delay. Such works enhance the prestige and glory of India in the eyes of the world. Let me close this short article with this fond hope :—

May the beautiful Sanskrit language flourish in Independent India with renewed splendour, delighting our minds.

K. S. NAGARAJAN

## PEACE FOUNDATION IN INDIA

The decision of the Executive Committee of the Gandhi Memorial Fund to set up a Peace Foundation out of its funds is to be commended. For, nothing was dearer to the heart of Gandhiji than to propagate, by precept as well as by example, the basic principles of peace so that the whole globe may be girdled with good-will. The Committee, headed by Shri Kaka Kalelkar, appointed to report on the possibilities of such a Foundation, is, therefore, sure to keep in view these principles, which may be summed up in the single, sovereign Law of Love. To use Gandhiji's own words :—

True love is boundless like the ocean, and rising and swelling within one spreads itself

out and, crossing all boundaries and frontiers, envelopes the whole world. ( *Young India*, Sept. 20, 1928 )

The Committee may be assured in advance that its several proposals for working the project in question will receive the sympathetic consideration and moral support of all such associations and institutions as, in their own diverse, humble ways, have been working for years in the faith that the Brotherhood of Life, and therefore of Humanity, with its corollary of " Peace on earth and good-will among men, " is a practical proposition. Indeed, the Peace Foundation, when set going, is likely to give an added impetus to such organisations.

## KNIGHTS ON CAMEL-BACK IN THE SAHARA

[ Readers of *THE ARYAN PATH* who recall the intimate and fascinating glimpses which **Mr. M. A. Moyal** with his Near-East background and his cosmopolitan outlook has given in our pages, of little known peoples and their beliefs and customs, will read with special interest this account of the colourful Tuaregs of the Sahara Desert. One need not accept without reservations the theories of orthodox anthropology which Mr. Moyal mentions—of savage origins etc.—and yet one must recognise that the roots of the Tuaregs' culture stretch far, far into the past and that analogues to their customs are found in the most widely scattered communities, *e. g.*, the matriarchal succession in Malabar, South India, and totemism among the Red Indians of America. It is interesting, apropos of some of the resemblances cited by Mr. Moyal, that as long ago as 1859 Professor Retzius suggested in a Smithsonian Report a probable close physical relationship not only between the Guanches of the Canary Islands and "the Atlantic populations of Africa," *i. e.*, the Moors, the Tuaricks [ or Tuaregs ] and the Copts, but also between both these groups and the "*primitive dolichocephala*" or "long-heads" of America. Madame Blavatsky cited this hypothesis in her *Secret Doctrine*, in connection with the proofs for the existence of a prehistoric continent which extended from the coast of Venezuela, across the Atlantic Ocean, to the Canary Islands and North Africa, and from Newfoundland nearly to the coast of France.—ED. ]

Centuries ago, the now sandy heart of North-east Africa was a country of milk and honey, but a progressive drying-up turned it into the Sahara Desert. The Tuaregs have witnessed this gradual drying-up of their country and they still are tied with its dessicated corpse, fighting against overwhelming odds with the invading nothingness.

They seem to have originated from Lybian stock. The Lybians used to bury their dead in a squatting position, teeth against knees, under conical or cylindrical stone heaps; such graves are not uncommon in the Hoggar Mountains, aerie of the Tuareg race.

They have in use an alphabet of

their own—the Tifinar; they seem never to have put it to use for writing, but only for carving upon huge rocks. More than 3,000 inscriptions in this peculiar alphabet are on record, the latest not five years old, the oldest more than 2,000. The scribes of the Cretan King Minos painted the signs of this alphabet upon the walls of the Cnossos Palace 1,500 B.C. Perhaps the Tifinar script would bring valuable clues for the deciphering of these signs, until now baffling.

In the Hoggar region the cross is to be found everywhere, on the walls, as the pommel of the camel-saddle, on women's necklaces. This led to the fantastic and otherwise un-

warranted theory that the Tuaregs were a wayward branch of Christendom. As a matter of fact, the cross is a letter in the Cretan alphabet.

The great wave of Arabic conquest washed over the Tuaregs; they worship Allah and His Prophet, but you have only to scratch the surface to find very apparent traces of paganism. The boundaries of the mosques in their desert setting are outlined by pebbles. One finds in the lofty Hoggars one or two mosques with the traditional "mihrab" in the direction of Mecca, but close by you will notice concentric circles foreign to Islam. On digging in their centre you would turn up bones and nitre, remains of sacrifices of not so long ago. In certain noble families, side by side with orthodox saints, they invoke mysterious beings, beyond any doubt not wholly forgotten ancient gods. I do not remember their names, but they have struck me as not of Arabic origin. The Tuaregs do not keep the fast of Ramadan; the five daily prayers that give the Mussulman life its rhythm go unprayed. I must add that the Bedouins of the Arabian Desert are no more pious, for the *Koran* exempts the traveller from religious obligations. On arriving at their journey's end, however, they must fast the same span of time that all the believers have. I think that all these wanderers deem themselves never at their journey's end. The Tuaregs do not even know the words

of the Koranic prayers; they do not speak Arabic, but their own peculiar language. I was introduced to a very learned Sheikh—or so they called him—but he did not understand the most usual Arabic words and took one for the other.

Among the Iforass Tuaregs, I found the name Koçeila common. One who bore it was vanquished and slain not far from Biskra, Sidi Okba, the first Arabic conqueror of the region. Though the Iforass Tuaregs have lost all memories of this battle, this fact does not go without a meaning; it bears witness to a racial pride resistant to assimilation.

All point out that these very interesting people are an ethnographic archaism, they are very fine specimens of a very far past, long before the Roman conquest. Some particulars in their ways and in their tools take us far back into prehistory, bordering on the Neolithic era.

Though their tribal laws provide a kind of formal wedding, they have not yet reached the family state. One finds very clear instances of matriarchate, the social state previous to the patriarchal family constitution. Among the Australian aboriginals, some small matriarchal communities were studied.<sup>1</sup> It seems that primitive mankind attributed all birth to parthenogenesis. The word "father" was meaningless and the children were the mother's own. To be sure, the Tuaregs are not so naïve, but the matriarchate has survived until now

<sup>1</sup> Frazer, *The Golden Bough*, Part IV, Chapter XI.

in their tribal customs. In the Hoggar the father has no legal existence; he is, no doubt, conscious of his paternity; he is a father in the sentimental and domestic sense, but legally, his children belong to the mother's clan; they have only the inheritance and the rights that she transmits to them and their nearest male relative is their maternal uncle. It is he who is the real head of the matriarchal family, the venerated one. On the death of the "*amrar*" (the tribal chieftain) or the "*amenokal*" (the Tuareg overlord) his authority does not pass to his son, but to his sister's son.

On these grounds naturally the woman occupies an exalted position in Tuareg society. Every married or unmarried lady has her "*salon*" in the shade of a gum-tree. The "*amzad*," a primitive kind of violin takes the place of the piano. And the suitors' bearing and conversation are ruled by an elaborate etiquette. All this points to the ladies' being well-informed, of independent means and not wholly occupied in domestic chores. After years of courtship, the Targui (singular of Tuareg) gets married. I have even found instances of old maids and bachelors; you will never find such in really backward communities.

According to some theories, totemism or animism as professed by the American Indians and the Australian aborigines must have been the primitive religion of mankind. To these peoples, the Tuaregs

may be added. They observe very peculiar diet taboos, beyond any doubt anterior to Islam. For love or money, you could not get them to eat eggs or poultry; the Hoggar is perhaps the only corner of the world where no hens are to be found. Other Sahara tribes are very fond of a kind of big lizard, named "*ourane*"; no Targui would eat the *ourane* for it is held to represent the uncle's people on the mother's side—a blatant instance of totemism.

Everybody knows that the Tuaregs cover the face, except the eyes, with a blue veil. Their local nickname is "the Blue-Veiled Men." For this peculiar habit of theirs, Occidental rationalism has sought hygienic grounds; this veil would protect the skin and the lungs from the fiery desert winds. It is hard to imagine such a weakness in people so near to nature. On the other hand, I have observed that it is during their long journeys on camel-back that the Tuaregs dispense with this veil. It is chiefly an article of ceremonial garb, something akin to gloves with the Occidental. It strikes the Targui as an indecency to show his mouth in society and, moreover, he would consider it reckless. In the light of Frazer's theories, we can easily understand this point of view. For the primitive, the breath is the same thing as the soul. The mouth and nostrils are open doors through which it can escape; the veil, by shutting these natural openings, obviates this danger.

I have noticed in the Hoggar weapons and iron tools of European or Sudanese make, but the Tuaregs still preserve industrial traditions that could be traced directly back to the stone age. They are keen about rocks that could be handily hewn into grindstones or stone armlets for adornment. They have quarries and stone workers. Their iron hatchet is still fitted with the stone-pattern helve; in place of a socket, it has leather thongs tying the iron head to the helve.

Instances of such societies with evident traces of matriarchate and stone age survivals are not uncommon in far-away corners of the world, difficult of access. But the Tuaregs are the only white primitives, of Caucasian stock. According to some anthropologists they originated from the primitive Cro-Magnon man, who had roamed Europe more than fifty million years ago. From this ancestor, they are claimed to have inherited their dolichocephalic skulls, their tools and their peculiar habits of carving huge animals upon rocks.

But the Tuaregs are far from being mentally deficient; there is a huge gap between their real intellectual gifts and the neolithic remains in their society and their tools. Perhaps they are distant relatives of the giant white Guanches found in the Canary Islands in the fifteenth century but for the last two or three centuries extinct as a separate race.

A similar altogether superior but backward race was found in Poly-

nesia. As a matter of fact, there is a certain analogy of geographical situation between their far-flung atolls and the high mountains in the Sahara Desert.

The Tuaregs are not only a living ethnographic museum; they were for centuries in command of the Sahara Desert. They were called cut-throats and highway robbers but that is only from a narrow point of view. A French cavalry captain was ordered to go in hot pursuit after a caravan that had fled by night from Timbuktu without bothering about such trifles as market dues. On his return, the Tuaregs, endowed with a keen sense of humour, gaily chaffed him: "You are a fellow-plunderer; we also, when we hold up a caravan, do so for exacting passage dues through our territory!"

These fiery warriors, with their swords and spears, kept at bay for more than a quarter of a century all the French military might. They routed and killed almost to the last man several French columns armed with quick-firing weapons. But after the battle of Tit, where the flower of their manhood was decimated by the Chaambas Irregulars under French command, they have sought the "*aman*." The Military Administration wisely leaves the Tuaregs to themselves and allows them a little margin for plunder now and then, but they must not go in for it on too big a scale.

When speaking with a Targui, I was impressed with his mania for drawing graphs on the sand. The

Targui willingly answers questions about topography and has proved a boon to the military cartographers. After centuries of wandering in the open spaces of the desert, the Tuaregs have developed a sixth sense, akin to the homing pigeon's. On passing once, even by night, through an unknown stretch of sand, the Targui will remember its least features years after.

The description of the Adrar-Ahnet, the dreaded "Land of Thirst"

was written under the dictation of a Targui prisoner in Algiers, Tachcha ag Seragda, and the map was the exact reproduction of a sand-relief that he did in gaol. For more than half a century, African maps were based on the directions of this untutored "savage." Twenty years ago the Adrar-Ahnet was at last explored—and the work of Tachcha ag Seragda turned out to be accurate to the last detail!

M. A. MOYAL

## SCIENTIFIC RESEARCH

The oneness of humanity and the similarity of the problems with which it is faced are nowhere more apparent to the disinterested observer than in scientific research. The correlation of the findings in different fields with a view to their welding into a synthetic philosophy of science seems only less pressing than the integration of efforts in the several fields. In the absence of the latter, needless duplication is inevitable, and the endless repetition of experiments in various laboratories, which means marking time for the science concerned and a shocking waste of human energy to say nothing of resources.

The recently received statement of the "History and Activities of the Science Co-operation Office for South Asia" brings out how much this important branch of Unesco can contribute along this line. Among its more spectacular achievements are mentioned

the collection of information on problems of organic manures so vitally important to the agriculture of South Asian countries from places as far as South America and South Africa, the arranging of exchange of unpublished meteorological data between scientists of two rival countries who refused to correspond with each other directly; the supply of scientific publications (in microfilm reproduction) to a scientist, the absence of which prevented him for eight years to publish his own results.

What has so far been accomplished in the way of fruitful collaboration, through the help of scientific journals and such dissemination of findings as the Smithsonian Institution, for example, has made possible, can be powerfully supplemented by the efforts of Unesco, if only the necessary willing co-operation is forthcoming from the scientists of the world. And incidentally, the prospects of world peace as well as scientific progress will thereby be furthered.

## NEW BOOKS AND OLD

*Spires of Liberty.* By VISCOUNT SAMUEL, SALVADOR DE MADARIAGA, PROFESSOR GILBERT MURRAY, BENEDETTO CROCE, DENIS SAURAT AND OTHERS. (Herbert Joseph, Ltd., London. 115 pp. 1949. 6s.)

The near approach of a General Election, which may decide the fate of parliamentary democracy in Great Britain, lends topical interest to a restatement of Liberal aims by leaders like Lord Samuel, Professor Murray and their Continental equivalents. *Spires of Liberty* contains a number of speeches made by Liberal spokesmen at two international conferences, one held at Oxford in April 1947, the other at Zurich in May 1948, together with essays by various hands on "what Liberalism means." The speeches and the essays are claimed to herald "a new force in world politics," although all that they reveal is why Liberal candidates, at bye-elections, have almost invariably forfeited their deposits. Indeed, a conference of retired gas managers, convened to denounce the menace of electricity, would have about as much bearing on current world problems as the meetings at Oxford and Zurich which this volume records. No breath of reality seems to have disturbed the minds of the eminent intellectuals taking part in them, most of whom appear to inhabit an ivory tower erected in the reign of Queen Victoria. The book contains no reference to the revival of American Liberalism, on which so much depends, nor does any speaker or essayist discuss the terms of Mr. Henry Wallace's famous Open Letter to President Truman. The text of

this important document, which provides the basis for a Liberal Foreign Policy which millions of English voters would support, was released in September 1946 but has been almost entirely ignored by the Liberal press. The warnings of Lord Boyd-Orr and other ecologists that, owing to the rapid wastage of the top-soil by which we live, the human race in two or three decades will go rumbling to destruction unless the politicians come to their senses and the peoples of the world co-operate in time, are passed over in silence.

Lord Samuel, as might be expected, says many true things in impeccable prose but he nowhere relates his comments to political action. He points out, correctly, that the Atlantic Charter, which provides a blue print for a peaceful and progressive world, "embodies the essence of Liberalism," but his essay gives no clue to the reasons which have induced the British Liberal Party to welcome the Atlantic Pact which undermines the very foundations of U.N.O. Prof. Gilbert Murray thinks the real division in Europe is the "conflict between Freedom and Tyranny," not, as the hungry and war-weary European working-classes see it, the conflict between production for use and production for profit. What the British "floating electorate" asks of the clique who today control the Liberal Party machine is a programme of Peace by agreement, based on an all-round reduction in armaments, the outlawing of the atomic weapon and a return to the principles laid down by the late President Roosevelt, which his suc-

cessor has reversed, with the willing co-operation of Mr. Churchill, Mr. Bevin and Mr. Clement Davies.

The strange voices out of the past which echo through the pages of this

book only emphasise the dangerous political vacuum which, in Britain, the moral collapse of the once great Liberal Party has created.

DOUGLAS GOLDRING

*Human Ecology : The Science of Social Adjustment.* By THOMAS ROBERTSON. (William Maclellan, Glasgow. 534 pp. 1948. 21s.)

This is a deeply disturbing and challenging book. It is a diagnosis not merely of man, but also of society. On reading it, one feels as if one has been standing all these days on slippery sands. The world that we have built is not like a house built upon a rock, but like a ramshackle tenement built upon volcanic land which an earthquake, whose rumblings we hear, might swallow any moment. This kind of thesis has been put forward by many thinkers, but few have done it with such force, knowledge and insight as Thomas Robertson. His wealth of knowledge, his clear-sighted analysis, his grasp of fundamentals and his lucid and penetrating style are such as grip the attention of even the most casual reader. Yet it is a book which one should not merely read but also ponder over. It is a clarion call to timely action so that the world may be saved from its doom. According to Thomas Robertson the villain of the piece is our conception of finance. It is the financial clique with its weapons of negative money and debt and usury that is keeping the world down and is responsible for the sorry state of affairs. Yet finance does not sit apart like a malignant deity, but has extended its tentacles into every aspect of life and society. It has falsified history and warped people's minds. It has made

them withdraw from reality to live in a world of dangerous make-believe. It has completely enslaved man through the mechanisms of industry, administration, the police and the army, politics, education and religion. So great is its hold that the truncated man believes in an illusory world. Such is the spell cast by it on man and society that both of them have come to love the very disease from which they are suffering and instead of thinking of curing it, are blindly and unknowingly trying to aggravate it. The world, however, needs the integral man and an integral society. The integral man will satisfy his basic needs without sacrificing his freedom for he will live in a society where religion occupies the first place, and education and politics are so regulated that they subserve human ends. In fact, he envisages a kind of society in which religion, politics and social needs have been harmonised. He says:—

In exchange is equally needed the spiritual power and wisdom of the East for the regeneration of Europe and Africa; and this indeed is the only basis for a world order in which economic exploitation and racial and religious exclusiveness will have been expunged.

Even if one does not agree with all that the author says about finance and its mechanisms, the diagnostic part of this book, one agrees with his conclusions—the cure part. The world can be reconstructed only on a spiritual basis, of which the blue prints can be found in the East, in China but more especially in India.

DIWAN CHAND SHARMA

*Incidents of Gandhiji's Life.* By FIFTY-FOUR CONTRIBUTORS ; edited by CHANDRASHANKER SHUKLA. (Vora and Co., Publishers, Ltd., Bombay 2. 344 pp. 1949. Rs. 10/8/-).

Hundreds of books about Gandhiji have already been written. Many more are pouring in. But this book edited by Chandrashanker Shukla is unusual in many ways. It was planned while Gandhiji was alive but is quite unlike the bigger and brighter volume presented by Dr. Radhakrishnan on Gandhiji's seventieth birthday. The contributors are eminent persons who have been in close contact with Gandhiji during his life and know him well, even though living in distant parts of the world. The editor, who contributes a glowing pen-portrait of twenty-five pages describing "How some of his decisions were made," is a competent, devoted and yet critical disciple who sat at the feet of the master for twenty-five years. He has discharged his duties remarkably well.

A volume contributed by such a variety of authors, disciples, devotees and politicians cannot have the charms of a well-finished biography, yet the pen pictures are generally accurate and well-balanced. Exaggerations and eulogies have been disallowed by the lynx-eyed editor, and yet the individuality of the writer cannot be suppressed. Behind the misty cloudiness of the crowd of contributors, Gandhiji shines effulgent in his glory and greatness, exposing the pettiness of the world. Subtle expressions like the "famous feasts of fasting," "his trial or bridal ceremony," the "mysterious and mystifying Mahatma," the "pucca business man" may jar on the ears of many a devotee but are most

interesting as they reflect effectively the mental make-up of the writers.

It is difficult to select any single contribution but there is nothing to beat the outright sincerity and the great historical value of Rajen Babu's description of the Champaran episode or the depth of genuine feeling behind the Polak couple's reminiscences or the outspokenness of the Nayyars, brother and sister, who lived with Gandhiji and shared his confidence for years. The book will supply first-hand reliable material for the social and political history of the period and, together with the other four linked books planned by Mr. Shukla, will be a most valuable source book of current history. Such authentic volumes will, it is hoped, preserve the living and truthful memory of this great man, avoiding the apocryphal literature that sprang up round Lord Buddha or Jesus Christ.

Those who think that Gandhiji's work ended with "redeeming the Indian nation from centuries of bondage and giving to India her freedom and her flag" are mistaken. The whole world is the family of the great, and Gandhiji's heart poured itself out to suffering humanity irrespective of country or colour or religion. He was a great nationalist and yet a great internationalist. The teachings of fearlessness and the capacity for suffering in the cause of justice, which led to the foundation of Indian nationhood during the last thirty years of his domination of Indian politics, are nothing as compared to his doctrines of *satyagraha* (truth-force) and *ahimsa* (non-violence) though it must be said that what he has successfully preached and practised in India is yet to be accepted by the West. The war-weary

world, suffering from spiritual stagnation and still seeking physical power and prosperity, may not be able to recognise his worthiness for the Nobel Peace Prize. Nor may the United Nations Organisation officially recognise the Gandhian Philosophy, yet the spirit of Gandhism is the only soul force which will protect the menaced world. The future of universal peace rests no longer on politics, diplomacy and atom bombs but on non-violence and good-will, which Gandhiji tried to

establish throughout the world. It behoves every Indian to understand Gandhiji's message in its proper perspective and to live and walk in a manner befitting his great name so that India may continue his incomplete work and fulfil his vision by spreading non-violence and good-will throughout the human race. Mr. Shukla's four volumes about Gandhiji will be of great help in establishing this world good-will movement.

P. G. SHAH

*John Keats: The Principle of Beauty.* By LORD GORELL. (Sylvan Press Ltd., London. W.C.I. 126 pp. 1948. 7s. 6d.)

This little book is avowedly a labour of love; that personal love which all who write upon Keats must feel, or they fail fundamentally. Keats is, of course, too great to need an affectionate advocacy, a special pleading, but cold praise, impartial assessment, however skilful, can never, as in the case of his master, Shakespeare, do full justice to the felicity of his verse, the "spiritual hieroglyphics" of his testament of beauty. All that he wrote—and, alas, how little it is—is instinct with some quality innate in us all. We must love to understand.

Lord Gorell brings that love in full measure, a devotion lifelong. His book is valuable, not only as the personal expression of a sensitive, distinguished exponent, but as an interpretation of Keats's poetry in a form less austere, of more general interest than that of the specialist; an interpretation rendered the more interesting, the more telling by a graceful thread of narrative running all through. His book is both

pleasant to the matured enthusiast and useful to the young student. To the less informed he widens a knowledge of Keats beyond the great familiar poems to those, often of great beauty and always of strong individual charm, cherished in general only by the adept.

Lord Gorell follows Keats's development from the young romantic who cried: "O for a Life of Sensations rather than Thoughts!" to that careful artist who in 1819 spoke of himself as "moulting: not for fresh feathers and wings: they are gone, and in their stead I hope to have a pair of patient sublunary legs." This development, plainer to us than of any other poet because of the full rich letters we possess, is summed up here by a happy analogy: "His early Poetry bears the same relation to his later as apple-blossom bears to apple; the one is the outcome of the maturity of the other." Surely Lord Gorell chose for his simile not by fortunate accident, but deliberate art, the fruit and blossom of a tree indigenous to this island, anciently rooted in our folklore; in other words, a tree as English as Keats himself.

DOROTHY HEWLETT

*The Collected Poems of John Gawsworth.* (Sidgwick and Jackson, Ltd., London, W.C.I. 143 pp. 1949. 10s. 6d.)

John Keats wrote in the bloom of his poetic youth: "If Poetry comes not as naturally as the Leaves to a tree it had better not come at all"; but the work of his maturity, when he had developed "a pair of patient sublunary legs," shows, in the few manuscripts we have, much altering, many happy emendations. One may guess that John Gawsworth too, in achieving the deceptive simplicity of his verse, practises a careful craft. His thought, modern, flexible, is clothed in traditional form. His early master was quite clearly the delectable W.H. Davies, of whom he writes, in wistful memory,

Sweetness he gave  
In the sour day.

This collection, plucked from eleven published volumes and gathered from fugitive sources, sixty-five of the poems being for the first time published in England, brings to Mr. Gawsworth's admirers, with 205 poems in all, a rich

miscellany. He sings of love in its complexity, of the beauty of women, of nature and especially bird nature, of dear Italy and of men caught in the cruel net of war. The last pieces celebrate the rich exotic loveliness of the East. It was in Calcutta on V-J Day that he put into words for us that painful numbing of the spirit, "the feel of not to feel it," which has harassed so many after the strain of senseless war is eased:

Nothing ever comes now  
Into my mind  
Which once was an asylum  
For the spirit's wind

It is too early to assess John Gawsworth's ultimate place in the hierarchy of our modern poets, but the judgment of Lascelles Abercrombie, that knowledgeable man, may well be quoted: "John Gawsworth's poetry just is poetry—what poetry always has been (and always will be). There is real, firm, shapely, and self-subsisting beauty in what he writes." What more can be said?

DOROTHY HEWLETT

*The Story of Human Birth.* By ALAN FRANK GUTTMACHER, M. D. (Sigma Books, Ltd., London. 214 pp. 1949. 7s. 6d.)

This book gives a very dramatic account of the growth of a baby body from the union of the first cells to the birth of a full-time child. The story is told with the simplicity and clearness which is very much needed at the present time to enlighten many who are completely ignorant as to the working out of the laws of nature governing the building up of the human body. The contrast between the old beliefs, customs and practices on the birth of a

child in the sixteenth century and those of the present time is very interesting. Abnormalities are also described with clearness.

In reference to the prenatal state more could perhaps have been said about the close relationship between the mother and the small body she is building, through the power of her own thought and imagination.

The diagrams are clear and easy for any average person to understand, thereby supplementing a useful, authentic account of that very fascinating subject—human birth.

F. B. S.

*Reflections on Our Age : Lectures Delivered at the Opening Session of UNESCO at the Sorbonne University, Paris, with an Introduction by DAVID HARDMAN and a Foreword by STEPHEN SPENDER.* (Allan Wingate, Ltd., London, W. 1. 357 pp. 1948. 18s.)

It is impossible to convey in a review the richness of material in this book. I must, therefore, content myself with a brief conspectus.

The implications of the atomic bomb are dealt with in two lectures, by Prof. Joliot-Curie and A. H. Compton. Another scientific lecture deals with the remarkable sculpture and cave-paintings of Altamira in Spain and Lascaux in France.

In his "Reflections on an Apocalyptic Age," Emmanuel Mounier calls impressively upon mankind to choose:—

"The great tidal wave of barbarism is at our gates" said Nietzsche in 1873... The great tidal wave of barbarism is in our empty hearts, in our lost heads, in our incoherent works, in our acts that are stupid in their short-sightedness.

Jean-Paul Sartre in "The Responsibility of the Writer," maintains that everyone is responsible for everything that goes on in the world. It must not be said of writers that "they saw the greatest world catastrophe coming and they kept silent."

In his lecture on "The Intellectual and Action," Pierre Bertaux defines the Intellectual as "not merely a man of fair words," but one who thinks out what he does.

Professor Radhakrishnan, speaking on "Indian Culture," objects to speakers' forgetting India when referring to certain "ancient" civilisations. Indian Culture has an uninterrupted continuity; has been, throughout its history, an assimilation and a synthesis. Its

fountain-heads were not mere "intellectuals" but "Seers." If we are loyal to its spirit, he believes, we can meet the present challenge; "India must take the risk of her own character."

Prof. Louis Massignon in his lecture on "The Influence of Arab Civilisation on French Culture," dwells on the simplicity and beauty of Arab culture; the Arab is in need of wealth, but to him, "all the same, wealth is not everything." He describes Arab thought as "a lesson in spiritual serenity for our romanticism."

The lecture on "Greek Culture" by the Greek poet, Soloris Skipis, is poetical and moving, for he speaks of the Greece that is "the youth of the World." He asks the United Nations and the Big Four to do justice to her small claims—and

to allow her to breathe a little, to regain the serenity of her soul, so that she can astound the world once more with beauty and nobility in every sphere of human activity.

Herbert Read, speaking on "The Plight of the Visual Arts," believes that unity of style, lacking today, is the characteristic of all great periods of civilisation; there is unity of style when men express themselves in accord with the fundamental harmony of existence. Can we, he asks, so orient the activities of our institutions—even of UNESCO itself—that they will serve art in a creative, and not merely a conservative fashion?

Five lectures are grouped directly under "Education," including Dr. Julian Huxley's "A Re-Definition of Progress," in which he maintains that "our acceptance of the fact of progress and our understanding of the doctrine of progress" themselves constitute the major prerequisites of our further advance.

N. A. NIKAM

*The Jewel in the Lotus: An Outline of Present-Day Buddhism in China.* By JOHN BLOFELD. (Sidgwick and Jackson, Ltd., London, W.C.I. for the Buddhist Society, London. 207 pp. 1948. 15s.)

Here, at last, is a book which deals with the whole field of Chinese Buddhism and gives a valuable indication of the religious position of modern China. It is up-to-date, comprehensive, explicit and charming. The author is particularly well-equipped for the writing of such a responsible book as he combines an authoritative scholastic knowledge with the practical experience of many years of contact with the Chinese people.

It is rare to come across a work so packed with facts that is as enjoyable to read as this. Mr. Blofeld starts with the religious background of China, including a summary of the whole history of the Buddhist religion, and gives a masterly *précis* of the Mahayana faith—more clear and simple than many books which set out to treat of this subject alone. There he takes us among the Chinese people in a really personal way. We meet the faithful and the superstitious, the devotees and the sceptics. We are also taken on a pilgrimage and see a great centre of monasteries and temples at festival time through the eyes of an

average educated Chinese. What fascinating anecdotes! And how delightfully told!

The second part of the book is devoted to a classification and outline of the main sects and branches of present-day Chinese Buddhism. This section is well-balanced and impartial. The important Chán (or Zen) Sect, which presently takes up much of the attention of Western students, is given first place but does not steal the picture; and the Pure Land Sect, often shortly dismissed, is given a chapter of serious consideration.

In the conclusion we are faced with the author's depressing but sane pessimism as to the chances of the survival of Buddhism, or indeed of any organised religion, in China. It *can* happen, and in fact it *is* happening now. Herein lies the importance of this book. A momentous chapter of history is being written, the consequences of which will undoubtedly affect the future course of humanity. It may well be that the accurate and sympathetic picture which Mr. Blofeld has given us is one of the last general eye-witness accounts of a great panorama of Human Religion.

The book contains a preface by the President of the Buddhist Society, London, and twenty-five excellent photographs.

A. F. PRICE

*Rabindranath Tagore: Poet and Dramatist.* By EDWARD THOMPSON. (Second Edition. Geoffrey Cumberlege, Oxford University Press, Indian Branch. 330 pp. 1948. 16s.)

One must be great to describe the greater, said Emerson. So also to evaluate a poet of such universal acceptance as Rabindranath Tagore,

his critic should himself be born with poetry in his soul.

Edward Thompson cannot impress Tagore's admirers on the score of his ability to enter into the spirit of Tagore's poetry. Still the fact that he was a personal friend of the poet in the latter's lifetime and also that he brought to bear on his criticism of the

poet's works adequate powers of analysis and selection mark him out as eminently fitted for the task of an honest critic.

But beyond these credentials of his, there is not enough in his book, which in its second edition has evidently undergone much revision and change, to prove that he himself knew much of India. For to know India well is to know a country where for long poetry and religion have been deemed as one and the same experience. This shortcoming accounts in a great measure for some of the writer's judgments on the poetic merit of Tagore not really commending themselves to us either as borne out by any reasoning based on æsthetic standards familiar to us or as sufficiently convincing by any poetical experience drawn from our classics.

In five parts, here called Books, are collected biographical details of a life no less significant for its eventful wanderings through some of the most important countries of the world than for its rich harvest of poetic impressions and images gathered from an uncommon pantheistic union with nature. Naturally, therefore, this vol-

ume abounds in such information as would easily satisfy an inquisitive mind seeking to know fairly everything about the poet's days and dreams. Boundless sympathy there is no doubt for Tagore the man, though for the writer in him there is not much quarter given from an unsparing critic's pen. One truly finds after a perusal of this book of three hundred odd pages, that the author's knowledge of the Indian poet is not considerable enough either as regards the atmosphere in which poetry sprouted in the heart of the erstwhile Nobel Prize winner or as regards his birthright as the proud inheritor of a great lineage from world-famous poets like Valmiki and Kalidasa.

But in assessing the value of a book of this kind and shape, we cannot but be sensible of the earnest endeavours of the well-meant critic in Mr. Thompson to hold the scales even between the unmitigated eulogy of Tagore's own countrymen of Bengal and the somewhat uninformed criticism of his detractors outside his country and sometimes in India outside his own Province.

K. CHANDRASEKHARAN

*The World Turned Upside Down: A Modern Morality Play.* By CLIVE SANSOM. (Frederick Muller, Ltd., London, W.C.I. 62 pp. 1948. 5s.)

This mystic-poetic play is based on the universal legend of the Divine Birth though picturing more definitely the Christian version. The parents of the newly-born are represented as true Science and true Religion, the Saviour-babe as a new-old Faith, fruit of their harmonious and perfect union. The

characters present in serious and sharp relief—though sometimes humorously—attitudes of mind prevailing amongst all peoples today: Nationalists, Soldiers, Refugees, Inspectors, False Religion, False Science, Health, Humanity, Wisdom, Imagination, Truth; are represented. But above all, either inspiring or disturbing, is the VOICE. This play itself bears witness to the fact that this VOICE still speaks through human hearts.

E. T.

*The New Authoritarianism.* By LANCELOT HOGBEN, F.R.S. (Watts and Co., Ltd., London, E.C. 4. 44 pp. 1949. 2s.); *The Cycle of War and Peace in Modern History.* By G.N. CLARK. (Cambridge University Press, London. 28 pp. 1949. 1s. 6d.); *Third Annual Conference of the Rationalist Press Association.* (Watts and Co., London. 16 pp. 1949. 1s.)

Science today determines the shape of society and the character of international conflicts. The true orientation of science, and the complete freedom of the scientist from authoritarian control are prerequisites for future progress from the present near-chaos and insecurity, to peace, plenty and security in a world made one.

The scientist, it happens, is also a human being. It may be hard for a scientist engaged on work after his own heart at £1,000 a year to refuse an offer of £5,000 a year to work under direction for other purposes. Yet this sort of thing is happening every day and it is a trend that operates against healthy conditions of research. Often the scientific worker's integrity must become involved; authoritarianism can prostitute science and bring the scientific worker to his knees through fear of want or worse.

Professor Hogben would have the scientific worker turn his eyes now and then from his scientific objective to consider the world about him, and himself as a citizen of it.

Like most distinguished mathematicians who write, Professor Hogben uses English with great distinction of style and notable clarity. This will not surprise those who know his *Mathematics for the Million*. In this Conway Lecture, he sounds a warning that the

world would do well to heed.

Mr. G. N. Clark's essay on war and peace also takes the form of a reprinted lecture; this time, the Creighton Memorial Lecture at the University of London last year. Mr. Clark's theme is the rhythm of peace and war, the phenomenon of the cycle that appears to follow a regular pattern and, hence, to conform to some law. Rhythm is a theme that has been somewhat neglected by investigators. It governs the behaviour of most of nature's phenomena; it is measurable in the physiological activities of the human body; in most social trends, again, the same cyclic character appears; as, for example, in the movement, year by year, up and down the spectrum of the fashion-favoured colour.

Philosophically, the theory involves us in Determinism. But, putting that aspect of the subject aside, the question one may ask is: Is the statistical method the vehicle for the truth? Statistics may, perhaps do, establish a pattern, discernible throughout history, of the periodicity of war and peace. That does not prove a natural law of our being, but merely indicates the limits in the processes of civilisation beyond which we have as yet not managed to pass. That wars do not come in conformity with any law of rhythm is the conclusion of the lecturer. Most readers will agree.

Several of the addresses given at the Annual Conference of the Rationalist Press Association at Oxford have appeared in book form and have been reviewed in this journal. The present pamphlet is a general summary of these lectures.

GEORGE GODWIN

*Poems of John Keats.* Edited and with an Introduction by JOHN MIDDLETON MURRY. Decorated by MICHAEL AYRTON. (Peter Nevill, Ltd., London, S. W. 7. 305 pp. 1948. 12s. 6d.)

The book is so well got-up that it is a pleasure to own it. It contains a "Selection from the best of Keats's poems"; the selection is extensive and the book contains almost all the poems of Keats that one would care to read. The illustrative drawings by M. Ayrton are exquisitely appropriate. The selections are printed in the chronological order which clearly brings out the rapid growth of the mind and art of Keats. In fact, the development of Keats's mind during the last four or five years of his brief life (1795-1821), was phenomenal. Indeed the rapidity of Keats's "progress" from one great poetic achievement to another was such as to obscure its gradualness.

In Murry's Introduction we are informed that the only problem that the task of selection presents is "whether or not to include the whole of *Endymion*"; though the critic is aware of the received opinion that "it is very unequal in quality." One cannot unreservedly accept the critic's view that Keats's inspiration flagged at the end of Book I, which is far superior to any one of the other three Books of *Endymion*. It is more correct to say that none of the four Books has a sustained quality; and that every one of them contains passages of fine melody and vivid imagery. One will find beautiful passages of "pictorial clarity" in the last three Books, as well as in the first. Shelley would recommend printing about fifty pages of fragments from the entire poem. Further, Murry tells us that the allegorical idea of the

poem is "that love in its sublime is creative of essential beauty." These words of Keats are not very illuminating; but the critic's exposition of these words in his *Studies in Keats* reminds one of Byron's insistence that some critics have to explain their explanations.

The critic says that the crystalline note, sounded in the "Ode to Maia," and brought to perfection in the "Ode on a Grecian Urn," is what justifies calling Keats "the most Greek of all our poets." No doubt Keats is Greek by temperament. But is the crystalline note perfect in the "Ode on a Grecian Urn"? The third stanza of this poem is really obscure; the logical connection of its last three lines with the rest of the poem is not obvious. We are told that "the peculiar Greek quality" of Keats informs perhaps a hundred lines of his poetry. Six or seven lines of "The Epistle to J. H. Reynolds," and the "Ode to Maia" (14 lines), and the "Ode on a Grecian Urn" (50 lines) are obviously among the hundred which, according to Murry, have a magical clarity—"the pure serene." The whimsicality of this view is apparent, when one recollects such masterpieces as "The Ode to a Nightingale," "To Autumn," "Hyperion," and "The Fall of Hyperion: A Dream." Keats exhibits this magical clarity even in the intensely romantic poem, "The Eve of St. Agnes."

The Introduction throws very little light on such great poems as "Lamia," "The Eve of St. Agnes," and the two versions of "Hyperion."

This review is rather severe. But a hostile review of this kind might promote the sale of the book quite as well as a favourable review. If the hostile reviewer is wrong, he does harm to nobody but himself.

K. A. R.

*Pistis Sophia: A Gnostic Miscellany etc.* Englished, with an Introduction and Annotated Bibliography. BY G. R. S. MEAD, M.A. (John M. Watkins, London. 325 pp. Second ed., second impression, 1947. 21s.)

The second impression of the second edition of this important work has been long and eagerly awaited, and its late appearance is no fault of the publisher, who is to be congratulated on at last achieving its publication.

To all students of the Christian religion and its origins, this scholarly rendering into English of the Askew Codex by the late G. R. S. Mead is of very considerable interest and importance, as enabling them, with the aid of the excellent translations of the Bruce Codex which are also available to them, to assess and understand the teachings of the Gnostics as presented by themselves, without being forced to rely upon the prejudiced and partisan writings of the heresiologists, who, by careful selection and unfair emphasis, were able to place a truly lofty and spiritual faith and doctrine in the most unfavourable light. Indeed, when it comes to deciding between the

true and the heretical, it is not easy to determine with any certainty whether the orthodox Fathers would have triumphed had they not resorted to force and to methods of persecution which redound but little to their credit.

To facilitate study Mr. Mead supplies the reader, at the end of the Introduction, with a skeleton of the scheme which underlies the *Pistis Sophia*, which scheme is also reproduced in his excellent *Fragments of a Faith Forgotten*. This classifies the Cosmos and its rulers under three main headings, but I feel that it would have been better had the division been fourfold, the fourth region comprising those parts shown as III (ii) and (iii).

I make this minor criticism because the Gnostic teachings show, as might be expected, numerous and striking parallels with the doctrines of the Qabalistic tradition, which was essentially a fourfold scheme.

Within the limits of space available, it is impossible to do justice to the work under review, but its importance more than amply justifies this very welcome reprint.

E. J. LANGFORD GARSTIN

*The Teachings of Lenin and Stalin on Proletarian Revolution and the State.* By A. Y. VYSHINSKY. ("Soviet News," London. 120 pp. 1948. 2s.)

This book is for the converted. It assumes assent to the proposition that the system of government now prevailing in Russia, and thirty years old, is the absolute pattern for all men everywhere. It assumes assent also to the proposition that this system has largely been directed by the infallible insight of two men, Lenin and Stalin. Unlike other men they have never made a

mistake.

These assents being assumed it is only necessary for the author to quote oracular statements, without criticism and with little appraisal, upon what is called the "dictatorship of the proletariat." These statements being oracular not because of their content but because of those that uttered them, any men who differ from them have not seen the light, and are consequently morally blind. Thus, these men are "scum," "vulgar philistines," "lackeys," and, worst of all of course,

“capitalists.”

If one has by chance been born into the “proletariat” then one has the right to dominate other men. A miner, for instance, has the right to dominate the peasant, schoolmaster, or university professor. The miner possesses this right because, being a proletarian, he, or his ancestors, or others like him throughout the world, have been exploited. This exploitation by some kind of unexplained mystic power gives him the capacity to establish, for the first time in history, the absolute form of government.

In spite of being proletarians, however, the miner and, of course, other proletarians need guidance. Where can

it be found? Obviously in the “great leader.” He is appointed—in theory—by the proletariat, and thus must naturally have a greater vision than that possessed by any other man. Hence, in this book, any reference to Lenin’s works tends to draw the word “immortal,” and Stalin cannot be mentioned too frequently without demanding the genuflection at the laudatory word.

Well, this is another myth. One must have faith that through it all “the pathetic peoples still plod on through hoodwinkings to light.” And one must learn from the cruel evils in the world why men so easily believe such a myth as this.

E. G. LEE

*Religion and Psychotherapy.* By A. GRAHAM IKIN, M.A., M.Sc., P.S.F. (Rylee, Ltd., London and Birmingham. 112 pp. 1948. 5s 6d.)

This book, originally published in 1935, has now been reprinted with the addition of a foreword and an epilogue by the author. Miss Ikin writes not only for the doctor, or the psychologist; she writes *about* us, *for* us, here and now; and the theories she expounds with such lucidity are matters of vital import to us all. She draws a vivid picture of the unhappy state of mankind today. The increasing neuroses, the lack of harmony in man, the unit, producing lack of harmony in the nation, the larger unit—and this in its turn producing international disharmony and mistrust.

She then gives the remedy: Start with the unit. The neuroses are due, in the vast majority of cases, to man’s

having lost his spiritual background—his “faith.” And by “faith” she does not mean the blind acceptance of illogical dogma, but “the acceptance with conviction of an idea in the presence of spiritually apprehended grounds for its acceptance.” So, she would have the Church, the medical fraternity, the psychiatrists and the psychologists join hands in endeavouring to restore to man his mental health and his faith. And, once again, by the Church is not meant any special denomination, but all those Great Ones, such as Buddha, Christ, Plato; mystics, sages and seers of all ages who, through deep search, anguish and travail, have discovered their own Divine within themselves, and so are able to help others achieve the same supreme goal.

A book to be read not only once, but again, and then pondered over.

CARA BERNARD

*Our Plundered Planet.* By FAIRFIELD OSBORN. (Faber and Faber, Ltd., London, W.C.I. 192 pp. 1949. 10s. 6d.)

The facts that confront the investigator into the World Food problems are sobering. More than 175,000 babies are born into the world every day to swell the two billion human beings already here. Only six generations have passed while the number of people on our planet has increased from 700 million to the present two billions.

Coldly unemotionally, watching man's struggles as one studies an insect under a microscope lens, Fairfield Osborn points out the stages of human development and endeavour from pre-history to the present day. The greatest and ultimate conflict is raging—not the battle between nations but the world-wide struggle with nature.

Osborn pin-points the fact, so frequently forgotten, that man is as much a part of nature as the vegetables and animals he eats, as the flowers whose beauty he enjoys and the gold and coal he mines. Let him before it is too late remember that the "living resources of his life are derived from his earth home and not from his mind power."

Dealing first with man's part in the general scheme of nature Osborn shows how living a thing is the soil and how erroneous the idea that sterile lands can

rapidly be restored to fertility by the use of chemicals. Investigations now in progress may prove that certain modern diseases may be related to wastage and deterioration of the top-soil of the earth. There is a relationship between land health and human and animal health.

In the second half of the book we read how man in his attempts to reach the stars has destroyed his life sources as he has risen. In the desert sands are remains of once flourishing civilisations; vast regions are ruined by erosion; dust sweeps over what were rich pasture-lands. Man cannot survive, Osborn claims, unless he accepts the fact that he is but part of the great biological scheme. Nation must co-operate with nature, "the time for defiance is at an end."

This is a timely book. It cannot be ignored any more than the facts it presents can be neglected. It will make you feel uncomfortable. So much the better, for unless we act swiftly we shall act too late. There is, of course, a different and rather more optimistic view-point. It is that the nature of man's needs is constantly changing. Human beings of the far future are unlikely to need the same types of nourishment as those which, to us, are still essential.

A. M. Low

*Through the Gates of Gold: A Fragment of Thought.* By M. C. (Theosophy Co. (India), Ltd., Bombay. 84 pp. 1948. Rs. 2/-; 3s.) \*

*Through the Gates of Gold* is a remarkable work. Its object is to foster

the manifestation of the God in man. Based on the formula that man is more than an animal because there is the God in him and also more than a God because there is the animal in him, this book elucidates the meaning of

\* [ In the case of works of special significance we like wherever possible to have them presented to our readers from both the Eastern and the Western points of view. Mr. Claude Houghton reviewed in our June issue this new edition of an important book long out of print; Sir C. P. Ramaswami Aiyar gives his reaction to it here.—ED. ]

pain and discusses, with marvellous clarity, the indisposition of man to assume or to accept responsibility, the instinctive desire to avoid or to relieve pain by seeking to alleviate it, and the importance of merging pain and pleasure into one for the purpose of obtaining profound peace.

The waste of effort involved in the search for pleasure, the manner in which the initial effort to cross the threshold of realisation brings to the individual the secret of the strength arising from profound conviction, and the moral power originating from such strength—these are among the phases of thought presented to us. That life should never be limited to the known and that so-called virtues may become so rigid and formal as to be hampering rather than liberating influences are among the apparent paradoxes that are dealt with by way of investigation of man's duality and the method of escape from habit and routine.

*Gods and Men: A Testimony of Science and Religion.* By SIR RICHARD GREGORY, B.T., F.R.S. (Stuart and Richards, Ltd., London. 283 pp. 1949. 12s. 6d.)

It must appear presumptuous to suggest that so famous a man as Sir Richard Gregory has written a superficial book on Science and Religion. It is a valuable compendium of discoveries, beliefs, philosophies and what is called social progress. To absorb it will endow readers, who have only vague notions as to the growth of religious systems and the advance of knowledge, with a liberal education. But it makes no attempt to answer the questions which it provokes or even to state them in any but conventional

When ultimately analysed, the mode of approach envisaged in this arresting and stimulating book is not intrinsically different from that outlined by Hindu sages. The Upanishads equate the personal soul with the Oversoul, which is regarded as indivisible and all-embracing, and lay down that self-forgetfulness, self-restraint, generosity and compassion are the three infallible prerequisites of progress and that courage or fearlessness is indispensable for attainment.

The *Gita* elaborates these maxims and enunciates that "not by inaction does one attain realisation but by living a full life and carrying out one's duties with equanimity and efficiency." The sojourner in this world does not eschew activity but pursues with concentration the path that lies before him until he attains the goal but in the process he is not concerned with the results but rather with the one-pointed quest.

C. P. RAMASWAMI AIYAR

terms.

Sir Richard accepts, for example, the theory that worship is a desire natural to human beings—"as natural as hunger." That is not borne out by investigations into the origin of worship, which came at a later stage than the ritual observances designed to ensure the fertility of the soil, adequate rainfall, security of life and possessions. The blood sacrifice, which is the most prominent rite in so many religions, surviving still in the Roman Catholic Mass, was instituted for these purposes, as were all the earliest ceremonies of which we have record.

Nor can it be said that the adoration of divinities is any more "natural" to the human race today than it was to

those ancestors of ours whom we call primitive. Nor is there record of any community which, having acquired religion, allowed it to influence deeply its habits, principles or acts. Individuals here and there may have done so—Gandhi did; but it is noticeable that all these individuals had their own ideas about their god or gods. They did not take them ready-made; they invented them for themselves, and their inventions were not at all like the deities of institutional religion. The God of St. Francis of Assisi bore no resemblance to the Roman Catholic God of the thirteenth century or any other age.

No instance has been produced of worship being practised without being taught and there would be no objection to teaching it if that were done provisionally, as science is (or should be) with the proviso that it may all turn out to be wrong. But religion is always dogmatic. Logic is ruled out to make room for faith.

One result of teaching religion without regard to reason or probability is that very few of us are able to think straight on any subject. Our minds are twisted from the start. I am painfully aware that mine was. We are put into blinkers from our earliest childhood so that we may see nothing but what our teachers wish us to see. That is why in an age when straight thinking is necessary if the world is not to be plunged again and again into more and more disastrous conflicts, few of its rulers are able to perceive the logic of events. The very steps are

taken which lead, not away from, but towards catastrophe.

Another strange and very unfortunate result of worshipping a deity presumed to be all-knowing and all-powerful and at the same time a kind father of mankind is that we have never considered with any care the relation between God and Nature. Did God create Nature to make nearly all animals, including ourselves, live by killing and eating one another; to starve millions through drought, drown them in floods, crush them by earthquakes, burn them by volcanic eruptions? Or is Nature independent of God, and God can do nothing about it?

Man is "Nature's rebel son," in Ray Lankester's phrase, and Man is proud of it. He does everything he can to alter Nature's scheme of things. Is he altering God's arrangements? Or does God look on at the struggle between Man and Nature, favouring neither side? Theologians have side-stepped this difficulty, as Sir Richard Gregory does.

If I believed that the God I worshipped knew best what His children needed and would see that they got it, I should call myself both a fool and a traitor to my belief if I tried to improve things myself. By doing that professed Church Christians show that they have no genuine belief.

It is all very puzzling. I wish Sir Richard would write another book, discussing these contradictions between faith and logic, religion and common-sense.

HAMILTON FYFE

## ENDS AND SAYINGS

“ \_\_\_\_\_ *ends of verse*  
*And sayings of philosophers.*”

HUDIBRAS

The intimate relation of diet and peace is too often overlooked. That nations of vegetarians are generally less contentious than nations of meat-eaters is traditional, and it is worth noting that the four greatest pacifists of modern times—Shelley, Thoreau, Tolstoy, Gandhiji—have been also advocates of vegetarianism. Roy Walker brings out the latter point, with others of more serious import, in his brochure, *Bread and Peace* (The C. W. Daniel Co., Ltd., Ashingdon, Rochford, Essex, England. 1s.)

Insufficient food obviously constitutes a standing threat to world peace, and estimates are cited, based on the arable acreage available, which indicate the impossibility of feeding the present world population, to say nothing of future increased numbers, as such countries as the U. S. A. and Britain are fed today. The reason is not far to seek. Dr. Norman C. Wright, later Scientific Adviser to the Ministry of Food, declared in 1944 that in pre-war Britain 3,000,000 acres had been devoted to human food crops against 27,000,000 to maintaining the country's livestock. Not only in acreage but also in calories is meat production uneconomical. In the League of Nations' Report, *Food Famine and Relief*, John Lindberg brought out in 1946 that four or five feed calories were required to produce one calorie in the form of milk, and that eighteen or more were necessary to produce one in the

form of beef or eggs.

A recent League of Nations' report is cited :—

... it is possible to construct diets meeting all known nutritional requirements on the basis of whole-grain bread, fruits, vegetables, and milk

And on a fairly conservative estimate of a half-acre per person for a vegetarian diet with some dairy products, Mr. Walker affirms the possibility of supporting on such a basis twice the present world population at full nutritional standards.

If fat pigs or cattle in one country may mean starving children in another, is it not worth while for individuals and groups to consider what they, by reforming their own food habits, can contribute to freeing the world from the threat of war ?

The very understanding of “the fact of world interdependence” is still generally lacking, declared the Deputy Director-General of Unesco, Dr. Walter H. C. Laves in his address on “The Universities and International Understanding.” His speech, delivered at the Preparatory Conference of Representatives of Universities, which Unesco convened at Utrecht last August in collaboration with the Netherlands Government, is published in the recently received Report of that Conference.

How great is the task of the institutions of learning in furthering this understanding is apparent when one observes the many signs

of ethnocentrism, nationalism, provincialism, and racial and religious prejudice, still manifested in public discussion and public policy, even when the consequence is to endanger peace and human welfare.

The cultural and scientific history of mankind needs to be presented, he implied, in contrast to national histories. He called also for studies in social and human relations, that the means for living harmoniously and peacefully together might be established. Dr. Laves saw the problem of peace as the problem of keeping group and national tensions and aggressions within manageable proportions and of directing them to ends that are at the same time personally and socially constructive, so that man will no longer seek to exploit man.

He did well to recognise that even fundamental changes in social organisation will be inadequate for achieving this goal without fundamental changes in our ways of thinking. Foremost among these we should place a wider spread of understanding of man's true nature, of his place in the scheme of things, of the fact of universal brotherhood and of the obligations arising therefrom.

Dr. Laves spoke approvingly of the first words of the United Nations Charter: "We, the peoples...." We submit that, though this is an improvement over the national approach to the Supranational State, "We, the people..." would be still more appropriate to introduce the basic propositions for a working brotherhood of all mankind.

"Sanity : Basis for Enduring Peace" is the subject of Dr. Winfred Overholzer, well-known American psychiatrist, in *Freedom and Union* for March 1949. The present need for "collective and individual sanity...for self-reliance, for willing ability to face situa-

tions and deal with them adequately" needs no argument. And the analogies between normal and abnormal conduct in individuals and groups of individuals are only too easy to recognise. Just as the individual has to learn to accommodate himself to those who surround him, to modify his desires in terms of conscience and the practicable, to direct and control instinctual needs for the benefit of the group, so does the group *vis-à-vis* the nation; the nation *vis-à-vis* the world.

Reactions of human beings, as of animals, to dangerous or disagreeable situations may be to run away, to fight or to preserve immobility. Alcoholism, drug addiction, nervous or mental breakdown, suicide, are manifestations of the first; another is to evade unpleasant situations instead of dealing honestly and frankly with them. Psychosis is an exaggerated form of fight; "facing the facts" comes also in this category; so does the over-aggressiveness which is resorted to to master fear, and of which jingoism or blustering, even war-mongering, is the expression. The "freezing" of the cornered animal is paralleled in man by attempting, out of fear of change, to maintain the *status quo*. "Isolationism" and the rise of neo-orthodoxy in the present-day United States are cited.

Among the reactions that can be expected in the healthy-minded man are the following, cited from Dr. Crichton Miller's summary in an article on "The Stewardship of Mental Health":—

a reasonable confidence in his fellow man, ... a broader tolerance of other people's idiosyncrasies, and a sense of responsibility which manifests itself only in those who recognise that social contribution is a prerogative rather than a duty.

"Greater tolerance of the foibles of our world neighbours and a greater readiness to comprehend their viewpoints" are at once the sign-manual of mental balance and "the basic requirement for an enduring peace."

# 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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## "THUS HAVE I HEARD"—

"With the most ancient men and schools I was best pleased, because poetry, religion and philosophy were completely combined into one."

Thus Goethe in his *Autobiography*. In this he was like Confucius who said, "I believe in the Ancients and therefore I love them." Goethe had not very great respect for the moderns who undervalued the ancient sages and seers, and were busy making new knowledge. His remarks about them are almost defamatory:—

Bodies which rot while they are still alive, and are edified by the detailed contemplation of their own decay; dead men who remain in the world for the ruin of others, and feed their death on the living—to this have come our makers of literature. . . . With the moderns the disease has become endemic and epidemic.

The natural consequence of this dual conviction was that he believed in the reiteration of age-old ideas to overcome modern notions.

The truth must be repeated over and over again, because error is repeatedly preached among us, not only by individuals, but by the masses. In

periodicals and encyclopædias, in schools and universities; everywhere, in fact, error prevails, and is quite easy in the feeling that it has a decided majority on its side.

This is a fit occasion to repeat some fine teachings of the German poet-philosopher-scientist whose Bicentenary is being celebrated all over Europe and in the U.S.A. Goethe was born 200 years ago in Germany but soon became a cosmopolitan, a citizen of the world. A mystic with a vision, he related the microcosmic types to macrocosmic archetypes and his doctrine of Archetypes is of practical value.

What are some of the threads he wove which would help our vision to see the whole Garment of God?

If I am asked whether it is in my nature to revere the Sun, I again say—certainly! For he is likewise a manifestation of the highest Being, and indeed the most powerful which we children of earth are allowed to behold. I adore in him the light and the pro-

ductive power of God ; by which we all live, move and have our being—we, and all the plants and animals with us. But if I am asked—whether I am inclined to bow before a thumb-bone of the Apostle Peter or Paul, I say,—“ Spare me and stand off with your absurdities.”

Goethe, walking through Rome with a friend, said to him, “ There is not a relic of primitive Christianity here ; and if Jesus Christ was to return to see what his deputy was about, he would run a fair chance of being crucified again.”

Deity was a reality to Goethe.

To hear people speak, one would almost believe that they were of opinion that God had withdrawn into silence since those old times, and that man was now placed quite upon his own feet, and had to see how he could get on without God, and his daily invisible breath.

He is now constantly active in higher natures to attract the lower ones.

He interpreted the Delphic Oracle as exhorting men to self-study and self-discipline.

If we turn to that significant utterance “ *Know thyself*,” we must not explain it in an ascetic sense. It is in no wise the self-knowledge of our modern hypochondriacs, humorists, and self-tormentors. It simply means : Pay some attention to yourself ; take note

of yourself ; so that you may know how you came to stand as you do towards those like you, and towards the world. This involves no psychological torture ; every capable man knows and feels what it means.

This function of the higher nature is strikingly described in Goethe’s conception of patriotism :—

The poet, as a man and citizen, will love his native land ; but the native land of his *poetic* powers and *poetic* action is the good, noble and beautiful, which is confined to no particular province or country, and which he seizes upon and forms wherever he finds it. . . . If the poet has employed a life in battling with pernicious prejudices, in setting aside narrow views, in enlightening the minds, purifying the tastes, ennobling the feelings and thoughts of his countrymen, what better could he have done ? How could he have acted more patriotically ?

Modern India is in ferment, political and economic ; its great leaders may well ponder over what sounds like Goethe’s message to us all :—

Revolutions are utterly impossible as long as governments are constantly just and constantly vigilant, so that they may anticipate them by improvements at the right time, and not hold out until they are forced to yield by the pressure from beneath.

SHRAVAKA

# BICENTENARY OF THE SAGE OF WEIMAR

[ We bring together here, in honour of the great German humanist, Johann Wolfgang von Goethe, the bicentenary of whose birth falls on the 28th of this month, two articles, one by **Dr. E. K. Bramstedt**, the other by **Mr. Richard K. Ullmann**. One of the greatest literary geniuses that the West has produced, Goethe was more than a dramatist, a novelist and a poet. He was a great cosmopolitan, a builder of bridges between peoples and between the West and the East. With the spirit of the East he was naturally sympathetic. It is a good omen for world peace that the bicentenary of Germany's greatest writer should be celebrated on a grand scale in the U.S.A., so recently at war with his country.—ED. ]

## I.—THE WISDOM OF GOETHE

In accordance with the tradition of Western humanism, in which Goethe stands out as one of the greatest figures, wisdom may be defined as a positive or constructive attitude to life, based on a clear insight into the possibilities and limits which constitute our individual and collective existence. Detachment as well as a sense of responsibility, measure as well as concern for our fellow-beings, are features of such an attitude, which gives preference to essence before appearance, to self-recognition before self-display and to co-operation before self-isolation or egocentricity. This approach to the art of living favours a harmonious balance between our various gifts and faculties, avoiding an excessive development of any one of them, and allows for a measured enjoyment of the good things of life, discarding both the claims of a rigid asceticism and a craving self-indulgence. A sage following this path takes a profound interest in the

development of art, science and scholarship and constantly tries to cultivate his mind and his sensibilities. Yet his deep interest in truth, objectivity, beauty, never degenerates into a mere concern with scientific technicalities or to an "art for art's sake" bias. It is concrete, practical, helpful, sustained by the belief that all human defects and vices can be overcome by true humanity.

Such an attitude is easily debunked as an unattainable infinite ideal and indeed none can achieve it fully. Yet some great minds from Erasmus of Rotterdam to Albert Schweitzer in our time have pursued it throughout their lives, whilst others have embraced it only gradually. The young Goethe was by no means wise; his youth was full of chaotic storms, supercharged with emotions; his exceptional gift of self-expression was not balanced by any clear line or purpose. He might have ended as a true German romantic, as a

priest at the altar of excessive emotion, as a restless wanderer, carried away by his ease of production and by a chameleon-like disposition, taking on the colours of the people amongst whom he happened to live. He might have intensified the anti-social bias so characteristic of his first twenty-five or thirty years and might never have advanced beyond the irresponsible attitude of Faust, "tumbling from desire to enjoyment and thirsting in enjoyment for desire."

After all, the talents and the disposition of a great poet and of a leading humanist are not of necessity identical and a glance at the careers of men like Byron or August Strindberg show fully how much they can exclude each other.

Perhaps it was providential that Goethe at the age of 26 years, then an extremely individualistic introvert, was called to Weimar, the centre of a small German Duchy, to take up an appointment as State Councillor and soon afterwards as Minister of State. There gradually the playboy changed into a citizen, the man of letters into a man of affairs and there began the process of externalisation, of reaching beyond the limits of his self which has recently been so aptly described by Professor Barker Fairleys in his book *A Study of Goethe*. Through his administrative experience and his growing interest in the phenomena of nature, deepened by a study of botany, geology, anatomy, Goethe gradually acquired a counterweight

to the creative subjectivism of his inner life. For some time he suffered from the discrepancy between the poet and the man of action, between the introvert and the extravert in himself—a contrast of types he has strikingly brought to the fore in his play *Tasso*. But after his famous Italian journey of 1786-1788 he reached that new balance between inner self and outside world, between nature and culture, feeling and thought, which is reflected throughout his later works, his correspondence and his conversations with Eckermann.

Unlike his great contemporaries Kant, Fichte, Hegel, Goethe was not a systematic abstract thinker, nor was he primarily a politician, wanting to change society by devices of organisation or social planning. There have been few minds whose observations and thoughts have been so concrete, so close to the object and yet so full of significance, ever prone to new interpretations. As a poet Goethe stressed the value of individuality; as a member of the Western World he put a positive emphasis on the importance of relevant activity. His often-quoted words "Greatest bliss for the children of this earth is alone personality" are as characteristic of his outlook as are the four lines:—

One thing is not good for all,  
See each of us how he fares,  
See each of us where he lands,  
And he who stands that he does not fall.

Goethe believed in the necessity of an active life, for to him it meant that we can determine rather than

be determined by circumstances and surroundings. A passage in his educational novel *Wilhelm Meister's Apprenticeship* runs:—

The entire world lies before us like a big quarry before the builder, who only deserves this name if he shapes these accidental masses of nature according to an image in his mind with the greatest economy, usefulness and firmness. Everything outside us is only an element. Yes, and I may add, everything in us too, but deep down in us there lies this creative force, which is able to create what ought to be and does not allow us any rest until we have shaped it outside or inside ourselves in the one or other manner.

Though Goethe was on the whole averse to dogmatic axioms, he believed to the end that only constant endeavour makes this short life worth living. As Faust says at the end of Part II:—

This is the last word of wisdom:

Only he deserves his freedom and his life  
Who daily has to fight for them anew.

Even life after death is visualised by Goethe as an active way of existence. "I must confess"—he said in old age to von Mueller—"I would not know what to do with eternal bliss, if it would not offer me new tasks and new difficulties."

Activity, understood properly, means self-realisation, the development of one's gifts and talents to the degree of excellence. Wilhelm Meister begins as an amateur actor and seeks fulfilment in the glittering world of the theatre. By shirking his social obligations, he wastes his potentialities and gains nothing.

Eventually, however, he becomes a surgeon and thus finds a profession suited to his personality and at the same time of marked value to others. Though Goethe was not a utilitarian in the usual sense of the word, in later years he stressed very much the blessing of productive labour, both for the individual engaged in it and for society. In this manner Goethe could hold that: "where I am useful there is my country" and could let Elpenor say to her mother:

Is it not true, mother:  
He whom the Gods love  
Is led to the place  
Where he is needed?

Might not self-realisation, if carried through to an extreme, lead to egotism and destructive aggressiveness? The problem is indeed how to combine it with the necessary self-limitation, both in the field of work and in that of behaviour. It was certainly not easy for his many-sided genius, endowed as he was with a rare degree of spontaneity, to recognise that "only in limitation is the hand of the master seen." He said in 1876:—

It remains true forever, to confine oneself, to need a few things truly and thus to love them truly, to be attached to them, to turn all their sides round, to identify oneself with them, this it is that makes the poet, the artist, the man.

In the moral sphere, self-limitation means control over one's passions, and may make renunciation imperative. Whilst the young Goethe has been often criticised for his erotic instability, it is little known that he

later wrote one of the finest and most profound novels in European literature on the problems of marriage and passion. The importance of *Die Wahlverwandtschaften* (The Elective Affinities, 1809) lies in the fact that the idea of renunciation in it is proclaimed more indirectly than directly, more through the realistic presentation of the disastrous consequences of a breach of the marriage bond than by any obtrusive moralising.

It is true that in the first part of *Faust* Mephisto cynically remarks: "For all existing things deserve to perish," but Goethe himself was free from that contempt for human nature which is so widespread in our own fashionable philosophical literature. Misanthropy *à la* Swift, or despair of mankind in the manner of Aldous Huxley or Jean-Paul Sartre today, were entirely alien to Goethe. He believed that we can give a meaning to life by striving for truth, beauty and goodness. His concept of life was dynamic for he held that a constant growing and decay, an uninterrupted change, is the basic law of nature. "Die and be reborn!" is the message in one of his profoundest poems. Goethe neither overlooked the significance of decay nor did he regard it as absolute; to him, it was part of a cosmic process:—

One sees flowers fade and leaves fall, but one also sees fruit ripen and new buds shoot forth; Life belongs to the living and those who live must anticipate change.

Yet in the midst of this constant change there remains for us citizens of two worlds the continuous task:—

Noble be man, helpful and good!  
For this alone distinguishes him from  
all the beings we know of.

However much we may be conditioned by nature and by society, as Goethe remarked to Bruehl in 1838, "we possess the highest liberty to form ourselves in such a manner that we are in harmony with the moral order of the universe and that, whatever handicaps appear, we obtain peace within ourselves by doing so. It is a task easier pronounced than fulfilled, yet one to which we have to dedicate our days thoroughly. Every morning calls to us: to do the proper thing and to expect what is possible."

Goethe was an educationist in the widest sense of the word, though certainly not a schoolmaster. He believed that the daily task in front of us should not be confined to our professional or domestic affairs only but should, no less, include the cultivation of our mind and our sensibilities. Though in his age the present mass appeal of the more vulgar type of newspapers and of films was yet unknown, Goethe could observe in *Wilhelm Meister's Apprenticeship*:—

Man is so easily inclined to occupy himself with most vulgar things; one's mind and senses are so easily blunted as far as the impressions of the beautiful and the perfect are concerned, that one should preserve one's capacity for awareness of them in every possible manner. . . . Every day one should at least listen to a little song, see a dis-

tinguished painting and, if at all possible, speak a few sensible words.

To a universal mind with a wide range of interests the idea of balance is of particular significance; balance not only as harmony between the parts and the whole, but also balance in the relationship between human beings. The ideal of the "*uomo universale*" of the days of the Renaissance found a new embodiment in the sage of Weimar. (There are, by the way, some striking parallels between Goethe and Michelangelo.)

Whosoever is not convinced that he must develop all human capacities, his senses, his reason, his imagination, his understanding into a real unit will be at odds with himself and the rest of the world to the end of his days." (Goethe, 1824)

If there should be balance within each individual there should be the same between the individual and his fellow-beings. Unlike the leaders of the French Revolution, Goethe, the "liberal conservative," as Dr. G. P. Gooch has called him, did not favour a readjustment of the social balance by way of force and was equally averse to anarchy and tyranny. His idea of balance was, however, more metaphysical than sociological, to judge from a cryptic remark he made to Riemer in 1810:

God is for ever meeting himself, God in man is meeting himself in man. Thus none has reason to disregard himself as compared with the greatest. For if the greatest falls into water and cannot swim, the lowest pulls him out.

So divinely is the world established that everyone in his place, at his spot and in his time balances everything else.

Whereas orthodox Christian belief, for instance, the theology of Calvinism as today reformulated by Karl Barth, emphasises the sharp gulf between God and the World, Goethe, in some ways a pupil of Spinoza, held a contrary view, suggesting what one might call a philosophy of semi-identity, a partial overlapping between man and nature or man and God, between the forces inside and outside ourselves.

He explained to Eckermann in 1824:—

"If I had not carried the world already in me through anticipation, I would have remained blind with seeing eyes, and all my exploring and experience would have been nothing but quite a dead and lost endeavour. The light is there and the colours surround us, but if we had no light and colours in us, we should not observe such outside ourselves."

The same idea is beautifully expressed in a poem in *Faust*:—

Were our eyes not sun-like  
How could we see the sun?  
Were there no God-spark in us,  
How could we rejoice in the Divine?

With few modern thinkers was an affirmative attitude to life so unambiguous and sincere as with the mature Goethe, who understood the *Weltschmerz* (world-weariness) in others because he himself had once shared and had overcome it. Whilst he found striking words for the power of the dæmonic element,

whilst he himself personified the power of intuition, of creative penetration to the root of things, he has now become, above all, a magnificent symbol of productive reason, of order, lucidity and consequence. There is a non-philistine—though, if you like, middle-class—soundness, a radiant sense of proportion in Goethe, which he calmly preserved even amidst the terrible turmoil of the times of the Napoleonic wars.

“Enjoy with moderation blessings and plenty, let reason for ever be present where life rejoices in life!” These words express the Goethean attitude as much as his famous advice that we human beings “should explore the explorable and revere quietly the unexplorable.”

This champion of what he called “quiet culture” (*ruhige Bildung*) was a cosmopolitan, a citizen of the world sustained by his belief that the common pursuit of science, learning and art should transcend all political frontiers and national differences.

There is nothing bitter or labour-ed about his rejection of nationalist passions. To him it was a matter of course. “How could I have written songs of hatred without feeling any hatred?” he explained to Eckermann in retrospect a few years before his death.

“I did not hate the French, though I thanked God when we got rid of them. How could I, to whom only culture and barbarism matter, have hated a nation that belongs to the most cultured on earth, and to whom I owe a

great deal of my own education? Altogether, it is a strange thing with national hatred! You will always find it strongest and most violent on the lowest levels of a civilisation. There is, however, a level on which it completely disappears and where one stands, so to speak, above the nations and feels the happiness and the sorrow of one’s neighbouring peoples, as if they had happened to one’s own.”

Goethe was also remarkably open-minded towards civilisations beyond the confines of Europe. He looked at the New World, at America, as at a most promising experiment, and he was enchanted by Oriental poetry, as can be seen from his delightful collection of poems *West-Eastern Divan*. At the end of the last century, Kipling, the imperialist, announced dogmatically

East is East and West is West,  
And never the twain shall meet.

At the beginning of the same century, Goethe, the humanist, had however proclaimed joyfully that “Orient and Occident are no longer separable.” Goethe’s wisdom, emanating from rich experience and in so many ways timeless, full of vision and yet astonishingly practical, balanced and profound, grows in significance as generation succeeds generation. Let us approach him today, not as a reverend figure in the museum of history, but as a continuous living source of inspiration and insight, as a great example of what man can be, of what man can do....

E. K. BRAMSTEDT

## II.—GOETHE'S POWER OF VISION

The greatness of Goethe, whose bicentenary we are celebrating this month, is usually found both in his poetical gift, equalled in Western literature probably only by those of Shakespeare and Dante, and in the versatility of his mind which penetrated into many fields of science and learning, literature and art. Unlike, however, the so-called poly-histors, of whom there lived quite a number in or just before his time, Goethe's activities in fields as varied as meteorology and numismatics, mining and stagecraft, physics and administration, were not varied activities of a scholar interested in many different subject-matters, but the expression of one metaphysical urge: the insatiable quest of his Dr. Faustus to discover "what it is that in the innermost holds the world together." Goethe once put this relation between detailed study and ultimate knowledge into the lines:

Into the Infinite you wish to stride ?  
Step in the Finite then to ev'ry side.

The work of Goethe as a whole is, therefore, not a collection of beautiful or interesting pieces of drama and research, fiction and discourse, but shows an astonishing unity in its diversity. The results of his scientific studies are the natural commentaries on his poetry; his poetical images, on the other hand, enunciate his deep insight as a scholar and a philosopher. It is a unity not at all artificial and far-

fetched; on the contrary, it enables him—and this may be the most remarkable feature of his genius—to perceive the connections between the apparently unconnected, the simplicity of the outwardly complex, the beautiful order in what to most people seems senseless turmoil or irreconcilable discord. It is as though he had been endowed with a special power of vision, piercing through the manifold irregularities and contradictions of life to the cosmic harmony of all reality.

Clearly, for Goethe there cannot be a division, in thought or fact, between God and World. Goethe's God does not "push the world from outside." He lives and breathes in and as Nature and is revealed in every part of it.

What were a God who only, from without,  
The universe set spinning with His finger's  
touch !  
It is befitting for Him to move the world  
within,  
To maintain Nature in Himself, Himself in  
Nature,  
So that there's naught that in Him lives and  
moves and is  
That ever knows the absence of His Spirit  
and His power.

Goethe is fundamentally a pantheist, as such on the whole a monist, and in many ways a mystic. His mysticism, however, experiences the Divine not through spiritual and moral exercise, at least not in the first line, but through his extraordinary susceptibility to beauty and truth. He is filled with a deep reverence for Nature and Life, but

except during short periods of his life he is not pious in any denominational sense. The affinity, however, which he feels with Creator and Creation alike, expresses itself in an ardour sometimes more than poetical and almost purely religious. In such moments the ancient unity of poet and prophet is fully restored.

At other times, his sense of kinship with the "One and All" is revealed in his scientific curiosity about natural phenomena, and it is here that his feeling for the Divinity of Nature and his power of simplification and interconnection led him on to a principle of cosmic order which amounted to the first decisive step towards modern science beyond a merely descriptive biology. According to this conception every phenomenon, plant, animal, etc., is true to some prime form or "archetype"<sup>1</sup>; it is only one outward image, among an infinite number of possible images, of the one archetype, the latter being a kind of Platonic Idea which exists neither in some temporal reality nor in some transcendent heaven (as Plato's ideas do), but only in its copies or imitations produced by Nature in every single phenomenon. All the changes or metamorphoses apparent in the living images can nevertheless be traced back to the archetype.

This conception had very practical results both for Goethe's scientific research and his æsthetics. Among other things it guided his anatomic studies forward to the discovery of

the *os intermaxillare*, i. e., of the fact that the human upper jawbone consists actually of three bones just as does that of the higher animals. In the field of æsthetics it helped him to develop his neo-Hellenistic doctrine assigning to the poet the task of representing, not individual cases in naturalistic manner, but archetypes of humanity in classical style.

It would be wrong to take this interrelation of various fields for an act of willful intellectual co-ordination. However powerful Goethe's intellect, the source of such vision can be found only in his whole personality. He tells us that when he closed his eyes, he could at will make grow and develop imaginary flowers before his inner sight. He was a seer in a most peculiar sense of the word, his visual inspiration was one and the same in realms as different as botany and poetry, and no intellectual process was necessary to bring them together.

It is not surprising that his power of harmonisation should extend also to human affairs. Not that he was not a passionate partisan in the literary feuds of his days. Indeed, often enough he was not only the leader, but also the instigator and the aggressor, mainly in his youth and his prime; and not always was his hostility directed exclusively against mediocrity and bad taste. He had no small share in the protracted struggle between the so-called classical and romantic schools.

<sup>1</sup> *Urphänomen*.

But, as time went on, Goethe, advocating and representing classicism, yet claimed as a romanticist by the younger generation, withdrew more and more from the *mêlée* of day-to-day fighting into the realm, not of neutrality, but of integration. The second part of his *Faustus*, published only after his death, gives his true answer to that literary conflict, an answer revealing once again his power of vision: Helen of Troy, the archetype of classical beauty, is called from the "Mothers" (the archetypes) back into the existence of living images by Faustus, the symbol of restless romantic drive and longing, and their loving union produces the precocious child Euphion, that short-lived glory of high-soaring poetry, which Goethe found—to some people's surprise—in the genius of Lord Byron.

This posthumous act of reconciliation of a wide-spread philosophical antagonism in Western literatures has a parallel in Goethe's idea of World Literature. In his early years, as Herder's pupil, he had learned to appreciate the folk-songs of different nations and ages, and to the end of his life he thought of them as healthy tonics for the more cultivated forms of poetry. In his classical period, however, he discovered the absolute standards for all national literature in ancient Greece. Without abandoning this view, he visualised, during his last years, an increasing literary interchange between the Western nations, and his personal share in it, and he declared

that poetry was a gift common to all peoples and therefore not the right object for mutual boasting or sneering. All nations, he thought, were making their special contribution to the literature of mankind; and to overcome national narrowness, their leading poets should be conscious of the higher community. "National Literature does not mean much now," he said in 1827, "the time has come for the epoch of World Literature."

This idea, in some ways the last flower of the enlightened cosmopolitanism of the eighteenth century, in others a prophecy not yet quite fulfilled, repudiates the major historical force of Goethe's later years, the ardent nationalism rising under the impact of the French Revolution and the Napoleonic Wars and feasting upon its first eccentricities. The young German patriots attacked Goethe violently for the cool reserve which he maintained towards national events and for his appreciation of Bonaparte's genius; and even today he is often criticised, if not for disloyalty to Germany, at least for his lack of understanding of the political movements of his age. As in other fields, however, so in that of politics, Goethe's vision enabled him to reduce complex situations to simple formulas which struck to the very core. It is well known that when in 1792 the Central European sovereigns, who had set out to liberate the King of France, withdrew after a short and apparently unimportant cannonade at Valmy and

left the field to the French revolutionary army, the "reactionary" and "aristocratic" Goethe, who accompanied the headquarters of the princely coalition, made the penetrating remark that then and there a new epoch of world history was beginning. It is less well known that in the 'twenties, when he learned about some early plans for piercing the isthmus of Central America in order to connect the two oceans, he made the comment that this would lead to quite incalculable results for the whole of civilised and uncivilised mankind. He mentioned the importance of such a water-way for the youthful United States and her contacts with China and India. Thus, with unique perspicacity, he anticipated events by at least a century.

His aloofness from the hectic fluctuations of his time, his vision of World Literature and his poetical imagination found their integrated expression in the remarkable anthology called "West-Eastern Divan,"<sup>1</sup> the very title of which testifies to his power of harmonisation. From early childhood the lands of the Old Testament had retained much attraction for him. Now, during the last battles of the Napoleonic Wars, he came across the poems of Hafiz, and soon he tried to identify himself with that Persian poet. He wrote his "Hegira," the poem which now opens the whole collection of twelve books and which begins significantly

enough with the words:—

North and West and South are crumbling,  
Thrones are bursting, kingdoms tumbling.  
Flee and, in the pure East, fare  
Richly thou on patriarch's air.

Many of Goethe's critics have argued that the Eastern garment donned by him was just a superficial disguise which covers scantily the nakedness of a Western mind; neither the introduction of a few Persian and Arabic words, they say, nor the hardly noticeable imitation of Eastern poetical forms are to be taken for more than pretence. On the other hand, an Eastern student<sup>2</sup> has claimed that Goethe's whole philosophy of life and particularly its mystical texture are proof of his basic "Orientalism." Certainly, the Orient painted by Goethe is, though outwardly Islamitic, in no way clearly discernible as Arabic, Persian or Indian. He presents us with a romantic mixture of styles, times and places such as has commonly had an Eastern flavour for the average European, and with an atmosphere of humour, mysticism, erotic cheerfulness, sarcastic irony and profound wisdom, which makes the anthology a queer book for readers from whatever quarter. Probably it is not Eastern enough for the East, and yet it was not quite Western before the West had absorbed it into its own heritage.

Goethe did not presume to write any entirely Eastern poetry; the term "West-Eastern" is chosen with great care and expresses a

<sup>1</sup> *West-Oestlicher Diwan.*

<sup>2</sup> Yusuf-Ali, "Goethe's Orientalism," *Contemporary Review*, 1906.

relationship which he—and no other like him—could perceive and materialise. It is his very detachment from contemporary Western events which sets his eyes free for a wider vision. For

He who cannot take account  
Of three thousand years, shall stay  
Unexperienced, darkness-bound  
Living on from day to day.

Thus in a mood equally removed from modern political internationalism and from Kipling's nationalistic verdict that

East is East, and West is West,  
And never the twain shall meet,

Goethe, rejecting all narrow-minded prejudice, shapes his prophetic message of West-Eastern integration. Time and time again he tries to guide the nations towards a greater community. He perceives clearly that

Where the nations are divided  
And despise each other's name,  
Neither will admit that still they're  
Striving for the self-same aim.

He, therefore, endeavours to move between, or rather to hover above, the two spheres of West and East

and to make their peoples conscious of their fundamental kinship:—

Knowing others and thyself  
Make thee knowledgeable:  
Orient and Occident are  
Ne'er more separable.

And, another time:—

West and East alike give thee  
Precious food of purity.

His deep confidence in West-Eastern Harmony is based on his metaphysical knowledge that there is only one God and only one true way of serving Him:—

Fools who each of them apply  
Their own opinion as measuring rod,  
If Islam means dedication to God,  
In Islam all of us live and die.

And as an appropriate conclusion of this essay, Goethe's wonderful little poem "Talisman" may stand here, which, like a triumphant antiphon to a passage of the *Koran*,<sup>1</sup> proclaims solemnly the unity of everything that has ever seemed divided:—

God's is the Orient!  
God's is the Occident!  
North-lands rest and Southern lands  
In the calm peace of his hands.

RICHARD K. ULLMANN

## REINCARNATION

The soul of man  
Is like water:  
From heaven it cometh  
To heaven it mounteth,  
And thence again  
It must back to earth,  
Forever changing.

JOHANN WOLFGANG VON GOETHE

<sup>1</sup> God's is the East and God's is the West; He guides whom He will on the right path.

## IN SEARCH OF WORLD PEACE

[ **Shri N. B. Parulekar** visions a world at peace, which in his opinion can be attained by adopting the particular course which he outlines.—ED. ]

If India's self-consciousness rises to the height necessary to give her a non-violent victory in her fight for freedom, the world values will have changed and most of the paraphernalia of war would be found to be useless. Such is undoubtedly the implication of an India becoming free through non-violence. Would that India will adhere to non-violence and demonstrate to a world groaning under the curse of the sword that the spirit does triumph over the sword in national affairs as it has been shown to have triumphed in individual affairs.

—GANDHIJI

A Conference of World Pacifists is scheduled to take place in India at the end of the current year. It ought to prove a great world event.

The retention of India as the venue of this Conference, even though Gandhiji is no longer here to give his guidance, is due to the general belief that this land alone, inspired as it is by Gandhiji's teaching, can give a correct lead to the promoters of world peace.

These sincere friends of Peace will, no doubt, strain every nerve to devise some practical programme capable of world-wide application. We must, however, be quite clear about the fundamental causes of war, and how to remove them.

Not only does the world look to India, which has become free through non-violence, to show to all the way to peace with honour, but also Indians claiming to be Gandhiji's true disciples entertain the ambition of helping other countries prevent war. Enlightened people everywhere seem to have realised intellectually the potency of non-violence against

war and for permanent world peace. But the implications of non-violence in all its aspects must be understood and a correct idea formed as to how to apply it on a world-wide scale.

Wars are caused not only by countries' conflicting economic needs but also by imperialistic ambition. The first concern of political leaders is to keep contented the most powerful and most vocal section of the people of their country. And the requirements for contentment are increasing as luxuries multiply. The root of the trouble lies in individual greed, which, at present, is allowed limitless scope. The continued effort to satisfy ever-increasing greed ultimately results in the concentration of wealth in a few hands and inevitably leaves the many in want of the bare necessities. The many, in turn, will look for opportunities to reach as high an economic status as possible, will often remain discontented and will continue to hate and to be jealous of those who rise to privileged positions. Their hatred requires to be diverted, to prevent a revolt,

which might spread to other countries. Exploitation and domination of weaker or less developed nations is the outcome. An ambitious nation can arouse the passions of its common people against other peoples, luring them with the hope of world supremacy.

The sense of racial superiority and religious fanaticism are also played upon to stir the masses up to fight a war.

To make the masses of men refuse to take up arms in any cause, for defence or for aggression, and under any circumstances, must be the first task of the leaders of a peace movement. The raising of a World Non-violent Army to do this work should, therefore, be the first subject for decision by the peace-promoters. We should aim at raising such a non-violent army, not of a few thousands pledged to non-violence in thought, word and deed, but of lacs in each country. Gandhiji, believing in war free from every trace of violence, deplored the Indian National Congress's failure to form such an army. These non-violent armies of different countries should work in co-operation, in time of peace as well as of war, as Divisions of the great World Non-violent Army.

For persuading mankind to base all its day-to-day affairs on non-violence, the adoption of the greatest voluntary simplicity consistent with comfort and contentment is the most essential factor. Inculcating in the mass mind the way of resisting by non-violence all injustice, exploita-

tion and violence is the next essential factor. To contribute to training the masses in the technique of non-violence and truth, one must live this "science of the soul" in one's own personal conduct and thus serve as a living sermon in the art.

The more you develop the qualities of non-violence in your own being, the more infectious it becomes till it overwhelms your surroundings and by and by it is sure to oversweep the world.

It may seem, to begin with, to be "a very slow process, but as you proceed, it will gather momentum and speed in an incalculable manner." For resisting organized violent force, organized non-violent action is absolutely necessary. Such a non-violent force on an adequate scale has to be generated. This would be the work of the non-violent armies.

As for the superiority felt by some, on the ground of either their religion or the colour of their skin, it will be the duty of men of the non-violent army to impress upon the mass mind the utter foolishness of such a belief. No religion can claim to be perfect. It is necessary to impress the masses with the absolute equality of all human beings as such, that they may have equal respect and regard for all, irrespective of their skin colour or religious affiliation.

One who may have tried to study, understand and practise the spirit and technique of Truth and Non-violence can enlist co-workers and volunteers ready to follow him. Such a band of selfless workers would together form a non-violent army. The

larger the number of its members the greater the effect of their collective efforts. The one who had mastered the science would be its voluntarily chosen General.

It is not necessary for all the volunteers or members of the Army to possess the same measure of conscious non-resistance for its full operation. It is enough for one person only to possess it, even as one "General" is enough to regulate and dispose of the energy of millions of soldiers who enlist under his banner, even though they know not the why and the wherefore of his dispositions.

Each individual country's Division of this World Non-violent Army would be engaged, in peace times, in serving and educating the general public in their respective countries, and, in times of crisis or emergencies, all of these Divisions in co-operation will be ready to face death, in resisting violence or other evil.

So long as the capitalist class and the capitalist mentality—the desire lurking even in the hearts of today's "have-not's" to get richer one day—are in our midst, there will reign neither non-violence nor truth nor true democracy. To preach simplicity and contentment in the midst of such glaring economic disparity and to expect the masses to practise it would be an effort requiring perhaps generations to be visibly fruitful. Somewhere the bold experiment of voluntary simplicity on a nation-wide scale must be tried. If India is to prove worthy of Gandhiji, she should give the first example in the voluntary simplicity of Gandhiji's

conception. Would our Government set the example by taking the courageous step of eliminating the capitalist class altogether by decreeing all surplus wealth to belong to the public, to be taken into the safe custody of the Government as the Trustees of the public? Wealth accumulated in a few hands will always be a menace to peace, and an attraction for a greedy eye both within the country and outside.

India's economic structure, as well as that of other countries, must therefore be so rearranged as not to prove an attraction to the greedy eye of any other Nation. More or less uniform economic conditions, based on simplicity, would have to be adopted in all countries. This could only be done through voluntary mutual agreements and friendly co-operation between countries, just as today in labour legislation and also postal and telegraph arrangements throughout the world. Such agreements would be possible only through educating public opinion.

In the matter of production—both land and factory—and equitable distribution of such products among the peoples of the world, a mutual understanding must be reached to prevent the people of any country from suffering want of the bare necessities, while the required products lie in abundance elsewhere. Production also would have to be so regulated as to be in proportion to probable consumption. The articles produced must fetch a fair economic return for the human labour spent in their

production. Human labour must not be allowed to be wasted, as happens where, owing to overproduction, surplus products have to be destroyed to maintain the economic price level. "Grow more," "Produce more" slogans must not result in overproduction—production for which there is no demand for consumption at a fair price.

No Nation, moreover, should have a monopoly of Nature's wealth, such as oil and mineral deposits. Each should have a claim to an equitable share thereof.

On the cultural plane, mutual love, respect and admiration for exceptional talents, and for the characteristics of different peoples would have to be fostered.

Gandhiji repeatedly said :—

Peace will never come until the Great Powers courageously decide to disarm themselves. If they or any of them can shed the fear of destruction and take the risk of disarming themselves or itself, that will automatically help the rest to regain their sanity.

In the existing circumstances, it is too much to expect any great or small nation to take the risk of voluntary disarmament. Only after the world non-violent army puts in enough selfless service and undergoes enough sacrifice, might such a

"miracle" happen. And, since to achieve permanent world peace would be the greatest gain, the sacrifice required must be commensurate.

If India takes the lead even in the one matter of simplicity, that will pave the way to helping other nations "to regain their sanity."

An "International Authority" or "One World Government," will still be a necessity; its status, however, will be only that of a "Supreme House of International Justice." "More innocent suffering, and still more sufferings," for which Gandhiji once pleaded, and which our proposed World Non-violent Army must by then have undergone, will have created a sufficient awakening among the masses all over the world. As a result, the moral and not the political leaders, representing not the worst passions but the nobler instincts of the masses of different countries, will then come to constitute the International Authority, which will be powerful enough, backed by adequate non-violent forces, to deliver enforceable judgments in international disputes. The World Non-violent Army, must, however, be equal to any occasion where the police or the military are at present required.

N. B. PARULEKAR

## AN OLD MAN'S MUSINGS

[ We have a suspicion that the man whom **Mr. S. L. Bensusan** has "known for many years" and of whose views he writes, is none other than himself. Mr. Bensusan is enjoying a well-earned retirement after a full and useful life and his reflections in detachment have no less charm than the plays, the books of travel and the poems that through the years have flowed in such impressive numbers from his pen.—ED. ]

For some time past I have been watching with some sympathy and perhaps more interest the decline of a man I have known for many years. I can recall him in years before the twentieth century arrived, active, self-centred, industrious and perhaps, within certain set limits, ambitious. Although London was treating him well, too well in the judgment of some of his colleagues, he professed a certain dislike for the Metropolis and declared his intentions of leaving it as soon as he could for the wilds of the countryside. He dabbled in the learning of the East. "If you desire a thing ardently enough," I have heard him say with complete conviction, "you'll get it. Whether you chose wisely or not is beside the mark; you are responsible for your choice."

He married late and happily, settled in the country, ran one or two small farms not unsuccessfully but failed to disengage himself altogether from the life of great cities whether at home or abroad.

Then he left old haunts until the second World War came when he offered his services where he thought they might have been of some little worth, but the men of his generation

were not in demand and he passed to the back of beyond without protest.

I have spent some time with him; he has grown very ineffective but is free from complaint. "It is good," he says, "to retire from the active business of life and to contemplate its picture and its purpose. We, the old folk, have to remember that we are worth little or nothing to our contemporaries and that our claims of whatever kind should be reduced to a minimum." He lacks all the pleasant vices, all respect for party politics, has no taste for modern art, music or literature; old books, Renaissance art, classical and French music satisfy all his needs.

"You must learn," he says in all seriousness, "to detach yourself from your personality; you must look objectively at the vehicle, your body, which has done its work and taken its wages and is now preparing to go home, by way of the graveyard if you have no respect for it, by way of the crematorium if you are really grateful for services rendered and can imagine, however faintly, what it must be like to rot in the ground."

He is living a curiously detached

life ; it is rather artificial. Much is done for him in a very unobtrusive fashion so that he may not be too conscious of his own shortcomings. A note-book on the near-by desk serves as refresher for a failing memory, the small social side of life founded on the motor-car came to an end with the basic petrol ration, but if he has noticed the change he has made no comment. Dentures, glasses, ear aids, all have come in turn and he talks of them as supports to a body that can't stand alone. " In due course body and I will part company and I look to return with a new and perhaps better one," he says confidently, for his belief in reincarnation is firmly established and he says he is hoping for an improved body, for the one he is wearing just now has never been free from serious handicaps. He believes that mankind is on the eve of developing an extension of faculty and that in no distant future clairvoyance and clairaudience will be part of our equipment. " This," he declares stubbornly " is no more marvellous than the radio and the record and the telephone would have been in the days of William IV, no more marvellous than the conquest of the air. "

When he walks, two miles would appear to be the latter-day limit. Time was when ten or twelve were neither excessive nor exceptional. A walking-stick of the useful kind has become the companion of these excursions and they are followed in cold weather by a session in an

arm-chair over the fire. He will not permit game to be pursued on his land but the local poachers refuse to be bound by his antisocial prejudices and he is perhaps a little perturbed by his own ineffectiveness. His view that if he won't kill the beasts and birds that seek shelter they should not be killed is clearly indefensible but the obstinacy of old folk is not only notorious but seems to be incurable. He claims that wild life needs protection rather than persecution and quotes the Buddha and St. Francis of Assisi in support of unpopular contentions.

He defends the afternoon nap on the ground that extra sleep is a necessity for the very young and for the old too and if on occasion apologetic is not apparently ashamed. When any of his few visitors seek to talk to him of the miserable political situation due to the past work of Tories or the present work of Labour they find he is profoundly uninterested and declines to be emphatic ; he has even been heard to say that he is tired of party politics and could wish that the rest of the world would tire of them too.

Unless checked he is liable to refer to dead systems of Government and the views of ancient Greek philosophers. He will not attend any political meeting however small and declines to admit either that the people are starving or that workers are shirking, though as he seldom leaves his own grounds he cannot possibly know. He admits without a vestige of shame that when count-

less societies for the reformation or regeneration or remodelling of mankind apply to him for financial assistance, even enclosing an addressed envelope, he fails in his duty, referring without respect to those who labour in the vineyard as though he thought that, if they meant all they said, they ought not to constitute a heavy first charge on regenerative efforts. It may be senility that attaches more importance to social than to atomic energy, that finds nothing new in the atomic bomb, declaring that the secret is revealed in the sacred books of India, named by the Aryan Rishis in their *Ashtar Vidya* and even revealed by Madame Blavatsky in her *Secret Doctrine* more than half a century ago. Nothing new under the sun, progress in spite of set-backs, a Divine Event that wars can do no more than postpone, an enduring faith lying beyond dogma, what a medley of strange views he sets out on the rare occasions when some old friend or some well-read acquaintance comes to his study. To one of them I heard him quote

“ Our noisy years seem moments  
in the being  
Of the Eternal Silence ”

and a little later

“ O man, that from thy fair and  
shining youth

Age might but take the things  
youth needed not. ”

He was ever a student of Wordsworth and his Moxon Edition, nearly a century old now, is always within reach.

I have heard him insist that it is only possible to see life intelligently when you no longer have any part to play in it. “ The outsider sees most of the game, ” he declares. “ The bird in the air is a master of acrobatics and yet knows nothing about them, the man on the ground with a camera to help him, can grasp the significance of the bird’s most complicated movements. The statesman pursuing a policy and the executive carrying it out are too close to their purpose to see it in relation to the *Zeitgeist*, the student of history can judge it better than either. ”

“ Leave the field of action, ” I have heard him say. “ Abandon all ambitions, dismiss prejudice, forget grievances, think in gratitude of whatever good has come your way, forget the self and you see something you never saw before. Occultists tell us that the evil from which men ask to be delivered when they recite the Lord’s Prayer is the sin of self. ”

He means well, but is a little out of touch with the times.

S. L. BENSUSAN

# STANDARDS OF MORALITY AND JUSTICE IN ANCIENT INDIA

[ A high standard of ethics and morality is part of India's inheritance from ancient days. On the Indian subcontinent the administration of justice reached a high development many centuries ago, as is interestingly brought out here by **Prof. U. Venkatakrisna Rao, M. A.**, Lecturer in Sanskrit at the Tambaram Christian College and the author of the valuable *Handbook of Classical Sanskrit Literature* reviewed in our pages in March 1948. In India as a self-governing nation there ought to be a greater respect for law and order than could be expected under the alien régime. Respect for law is of the essence of democracy and those must be elected as lawgivers who will stand for justice not only by scrupulous observance of the law themselves but also by the framing of just laws and the amending of those which are bad, so that the country may progress on right lines. Respect for law should be the first concern of every citizen.—ED. ]

Perhaps the very first Chief Justice, as recorded in the most ancient literary document of the world—the *Rig-Veda*—was Varuna. Surya is his searching eye and his messenger; his C. I. D.'s do their job very efficiently in heaven and earth, spurring men on to prayer. He is the upholder of physical and moral order—*ritasya goptā*. Regularity everywhere is his watchword and he is called *Dhrita-vrata*, "one whose laws are firmly established." Not even the lowest animal, either in heaven or earth, or yet in the waters or the sky, can even wink without his knowledge. The slightest infringement of his ordinances rouses his wrath and his fetters or *pāsas* bind the offender at once, wherever he be. All the same, he is gracious to the penitent and every hymn dedicated to him in the *Rig-Veda* prays for forgiveness of guilt.

With such a deified moral governor

almost at the threshold of our historical career, it was no wonder that our ancients lived a very perfectly moral life. Their first lawgiver king, Manu, was similarly deified as the "son of the Sun," Vaivasvata Manu. The *Taittiriya Samhita* pays its homage to him by declaring "Whatever Manu says is medicine." His Code, composed perhaps in the early Vedic period, was "expanded, condensed, altered or adjusted" by different codifiers at different times, though all of them, through their veneration for the first lawgiver, preferred to remain anonymous (styling their work as *Vridddhamanu*, *Brihanmanu* etc.). This code was revered almost as highly as the Vedas. It was glorified into a "Smṛiti" or "remembered" Scripture on a par with Scripture that was "Sruti" or "revealed" (or heard directly from God). Probably this first moral king had champion-

ed the virtuous who might have been, till then, kept in subjection by the mighty. The *matsyanyaya* which means, in effect, the mighty fish preying on the weaker, or the doctrine of "might is right," must have been vetoed by him.

To obviate the possibility of unhealthy competition inside society, Manu must have invented and perfected the caste system of *Varnasramadharm* and restricted the professions or callings for each class of people. Nowadays this system might seem out of date, but there is no gainsaying that for more than 2,000 years (perhaps much more), this system has wonderfully brought about social solidarity and amity. Every man was taught to subordinate his personal interest to that of the nation as a whole and thus national solidarity was easily achieved. Every man was taught to be at his post of duty. The mother and the motherland (one literally and the other figuratively) gave birth to him and made him what he was in society and so these were to be honoured much more even than heaven. Manu also referred to the *Panchamahapatakas*, namely Brahmin murder, drinking, theft, adultery with the Guru's wife and association with the above-named offenders and decreed that they would be punished with tortures in hell. His Smriti thus encouraged a healthy moral life, contributing to the all-round well-being of the individual, morally, spiritually, and, what is more, economically also.

This Manu enunciated another novel theory on the ethical plane. Our philosophers had presented Moksha or final absolution as the final goal of life and everyone was taught to aim at this spiritual perfection in after-life. But Manu strictly laid down the rule that man could aspire for such ideal perfection only after living his earthly life in this world as laid down in the sastras. He had his duties towards his parents, his teachers and society, all of whom co-operated in making him what he was; these duties were called "debts" which had to be cleared by him before he could try to escape from them. The ordinary unsophisticated man in India has an absolute horror of debts and does not, unless he be specially tutored otherwise, repudiate promissory notes even though time-barred. The modern advocate might try to find out technicalities by which a debtor might escape from the clutches of his creditor, but even the most illiterate Hindu will never dream of repudiating the debts contracted by his father or even his grandfather.

Manu thus successfully combats the much misunderstood otherworldliness of the Hindu. The duty to society was cleverly glorified into a "debt" to society on the ethical plane and the goal of universal welfare was easily accepted.

For example, "*nyāsas*" or deposits on trust with no legal document to safeguard them were highly honoured in the times of Bhasa, Sudraka, Kalidasa and other poets in Ancient

India. Bhasa and Sudraka base even whole dramas on such *nyāsa*s and Kalidasa alludes to them in a very expressive simile, referring to the great relief of Kanva's mind on sending back his trust property—his daughter—to her husband, her rightful owner. So trust-property was to be meticulously preserved, even though not legally attested; any temporary use of even a portion thereof was enough to constitute criminal misappropriation.

With such high moral standards, it was no wonder that thefts should be found only in scientific treatises, as remarked by Kalidasa. Even disinterested foreign observers, like Megasthenes or Hiuen Tsang and others, compliment the Indians on the remarkable freedom of their society from liars and thieves. Yuan Chwang remarks :—

In administering justice, they are considerate. They dread retribution in another state of experience. In their rules of Government, there is remarkable rectitude; when the laws are broken, the matter is clearly sifted and the offenders are imprisoned; there is no infliction of temporal punishment, they are simply left to live or die and are not counted among men. When the rules of propriety or justice are violated, or when a man fails in fidelity or filial piety, then they cut his nose or his ears off, or his hands and feet or expel him from the country or drive him out into the desert wilds. For other faults except these, a small payment of money will redeem the punishment. In the investigation of criminal cases, there is no use of rod or staff to

obtain proofs of guilt. An accused person might clear himself by means of the ordeals of water, fire, weight, or poison.

This quotation from Beal's Buddhist records is a direct testimony to our standards of morality in former days.

The theoretical side being thus disposed of, we shall turn to the practical side of the shield. We shall naturally consider how or when the various laws were codified and how they were administered. The Smritis and the Dharmasastras must have acquired their present shape in the early centuries of the Christian era. For our present purposes, we shall be satisfied with the literary references that can be gleaned from Kalidasa and Sudraka. From the pertinent references in Kalidasa, one can see that the King himself had to look into legal cases or *Vyavaharas* as the Chief Justice of the land. There may have been no special court of justice then. The necessity for such an independent court of justice may not have been acutely felt at the time inasmuch as the King was benevolent and was a real father to his subjects in every way. He would even dole out money from his coffers if any one, especially the bread-winner in any family, was physically disabled. This is clear from the Sixth Act of *Sakuntala* in the matter of Dhana-mitra's succession. The King could not preside over the Court due to indisposition consequent on the acquisition of Sakuntala's ring. The

Prime Minister, deputising for him, had decreed that the vast properties of the merchant prince Dhanamitra should escheat to the Crown as he had left no issue. The King, in spite of his indisposition, at once reviewed the order of the Minister, promptly instituted an enquiry, ascertained that one of Dhanamitra's many wives was pregnant, and issued orders that the property should devolve upon the child in the womb. He even supplemented the judgment by a proclamation that in the unhappy event of the untimely death of the bread-winner in any family, that family could look to the King for future maintenance.

Such was the ideal benevolence of kingship which was the usual rule in Ancient India. Not that there were no despotic kings. A despotic King is described in Sudraka's *Mricchakatika*, but we are informed in the end that he was deposed by a popular rebellion as a result of which a benevolent King—the choice of the people—was enthroned. (This drama, like Bhasa's dramas, mirrors life as it is, unlike other Sanskrit dramas with an idealistic outlook). The details of a typical trial scene in the Ninth Act of this drama are interesting. By this time the people seem to have been successful in establishing a separate court of justice but the independence of the judiciary was not established. This is clear from the way in which the influential complainant, the King's own brother-in-law, actually intimidated the Court into admitting

his complaint and also by the fact that the decisions of the Court had to be ratified by the King before being executed. The Court seems to have been similar to the modern Criminal Court. The *Adhikaranika* is in modern parlance the Judge; the *Bhojakas* and the *Sresthi* might correspond to the Jury and the Sheriff or the Mayor. The *Kāyastha* may be the Registrar of the High Court and the *Sodhanaka* the Court Crier. The Judge prefers to be guided by the evidence, direct or indirect, brought in, rather than by the actual deposition of the untrustworthy Sakara. Sakara deposes that Vasantasena, a rich prostitute, has been murdered by Charudatta for the sake of her jewels. Her mother, produced as the first witness, deposes that Vasantasena had gone to her paramour Charudatta. It so happens that just then Viraka, a policeman who had been beaten violently by his colleague while on inspection duty, presents himself in the Court with an accusation against that colleague. The rebel Palaka is at large, and has to be apprehended; he had hidden himself in Charudatta's cart (which had been ordered to bring Vasantasena to the park to join Charudatta). By an unfortunate mistake, she had really got into Sakara's cart (which also happened to pass by just then) and was later strangled by Sakara himself (as we understand not during the trial, but after it). This policeman's accusation satisfies the Court in the matter of Vasantasena being in Charudatta's

cart. The policeman is persuaded to defer his own case till after he inspects the dead body in the park. He confirms the existence of a female corpse. Just then Charudatta's friend walks into the Court with Vasantsena's jewels, which are exhibited to the Court by the wily Sakara. The circumstantial evidence all conspires against Charudatta, who strangely does not put up any defence, even after the judge administers a warning that he might be severely whipped. The Judge sums up the case against Charudatta but recommends him for clemency; the King, however, brushes this appeal aside and orders the extreme penalty of the law.

To conclude, the King was normally the fountain of justice and the defender of the faith. Kautilya in his *Arthashastra* remarks that the King is the *pravartaka* or the inspirer

and preserver of dharma. He remarks that truthful facts, proper evidence brought in, honest antecedents of the attestants and the King's final decision—these are the four planks of justice. Maybe, the King was the most important plank, but his was a benevolent despotism, knowing what was best for the all-round welfare of the subject. He was accessible to his subjects at all times and the dispensation of justice was very quick, impartial and, what is more, seasoned with mercy. "The Law's delays" which are today the rule and not the exception were unheard of then. There were no hurdles to be crossed in the shape of different courts of justice and the cost of litigation in the various courts—which at present often exceeds the value of the disputed property—was almost negligible.

U. VENKATAKRISHNA RAO

## THE ANSWER

I am like a white rose leaf  
That unfolded from the bud  
And has fallen to earth.

I lifted from the white flame of Heaven  
And took on mortal form  
That crumbles away.

But as the rose lifts again  
Above the dust of earth from its root,  
So my Light lifts immortal,  
From Thy spirit rooted in flesh  
And nourished throughout the time of my  
life  
By the earthly vessel.

And as my mortal flower  
Springs from each successive birth,  
My immortal flower lifts to new grandeur,

Until I as a white flame  
Attain Nirvana  
To live

Mysterious as the fondling of the wind  
Intoxicantly sweet  
As the breath of the Madonna Lily,

Breathless as the sunset,  
Powerful as the tornado,  
Magnetic and hushed as the waking dawn.

Winged as the starry light  
These things the Potter formed  
And wrought me in the shape of his own  
image.

ERIS GOFF

## THE SMALL CHILD'S IDEA OF GOD

[ Miss Elizabeth Cross's short article is challenging to orthodoxy of all stripes. It is a sad thing that the criterion of acceptable truth propounded by the Buddha, that it shall satisfy the hearer's mind and heart, should in so many cases be overborne by sectarian pressure to accept the approved answers, to conform, by blind belief or hypocritical acquiescence, to the crystallisations of thought accepted by one's group. The very fact which Miss Cross brings out, however, that there are inner convictions, even in small children, calls for an explanation which the materialist and the disbeliever in reincarnation will find themselves hard put to it to give.—ED. ]

We may think that we are able to teach children "religion" and, indeed, most communities have very definite rules on the subject, but it is more probable that all we can do is to offer ideas that may or may not be acceptable to the child.

For many years now I have been watching and listening to children with particular reference to their religious ideas, and have also tried to find out from adults what their early memories of God and general religious teaching have been. (Naturally this study has been mostly confined to the Christian community as that most easily available to me.) Recently it has been part of my work to attempt to teach "Scripture" to children of around five to seven years old and I find that we get on very well together, mostly, I suspect, because I am of retarded mentality when it comes to organised "religion"! Anyway we spend some sympathetic moments and gaze in good-natured bewilderment when the Parish clergyman makes his earnest efforts to lighten our darkness, because we just don't know

what he's talking about half the time and the other half we don't believe what he's saying, although we're sure he means kindly towards us.

The main conclusion I have reached, and perhaps it's a very obvious one, is that young children only listen to and accept the ideas about God that fit in with their own preconceived convictions. Where such small children obtain these convictions I wouldn't know, because many of them have had no religious teaching at home, yet some ideas are accepted willingly, others are ignored. For instance, children seem to have a tendency towards accepting a God or a Creator and are quite eager to hear a variety of stories on this subject. I have been in charge of children whose parents were atheists, and agnostics, but the children seemed to feel a lack and were abnormally curious about religious matters, insisting on hearing about different ways of thought on religion, wanting to go to church and so on. This was not mere childish contrariness but persisted until

they felt they knew something on an important subject.

Children seem to vary in their ideas of God, some feeling the need for a very personal creator, others showing clearly that they imagine God as an immense power, capable of making the world and the natural order but not in the least concerned with small details. Many children have expressed this quite clearly, making one understand that their concept of God is lofty and of a mature philosophy. Sometimes children have shown me, by their occasional remarks or sly jokes, that they don't accept the regulation Christian teaching of a personal God. One small child, during a playground quarrel when I was trying to reason with the combatants, remarked drily "Don't forget that God is watching you all the time!" Showing by his expression that he considered himself vastly witty. The same attitude has often been expressed by children a trifle older; on hearing some Old Testament story in which God takes a very personal part, these children show clearly that they take the whole story for a fairy-tale.

The commonest idea I have found is that God exists as the Creator, that everything is for the best, even including death, but that God is a *distant* being. They all assert that God is up above the sky and nearly all show great lack of interest when taught that God is near them, or that he is to be found especially in the church. I have seen many attempts to convince children that

the church is God's house and that he is to be found there in particular. I have never felt any spontaneous response to this idea, and the experienced teacher soon learns to feel when an idea is received willingly. Children often enjoy going to church, they love ceremony and are willing to go as to a fellowship meeting, they often react to an atmosphere of reverence and worship, but I am quite sure that they don't accept the idea of God being more in church than anywhere else. The exception to this is that many children decide that God is to be found in *churchyards* where many old graves are disposed. Children like to help tend graves and will take a strange and solemn pleasure in making a churchyard tidy and beautiful.

Very young children have expressed their idea of the immensity of God, although it is not always easy to understand their brief references. One day such a spontaneous expression happened like this: Some little children of nearly five and of five years old began to count (to see how many were sitting in the circle before school began). As sometimes happens the counting went on, for sheer pleasure in the activity. Some could count very much more easily than others, but as they all seemed to be enjoying it I helped by occasional prompting when they began to falter. In this manner they chanted all the way to a hundred. It took quite a time. Then came a silence, with sighs of achievement. After this a satisfied

voice said " Haven't we gone a long way ! All the way to a hundred ! " Another said " About as far as you *can* go. " Then a small girl added " About as far as to God and Jesus. " The rest of the children nodded in spontaneous agreement, showing that she had expressed their general ideas about God and infinity.

Another day showed equally clearly the ideas that they were not ready to accept, one being the idea that Jesus was God when He was on earth. They had been interested in the Christmas story and showed every sign that they accepted the baby as something special, sent by God, and that it was quite reasonable for the shepherds to leave their flocks and the Magi to travel to see the infant. Yet when someone attempted to teach them that God had come down to earth it was clear that they

just didn't believe a word of it. I have seen the same attitude in older children ; they are strongly of the opinion that God's place is in Heaven, running the universe, and that any divinity is shared by us all in a greater or lesser degree. They are ready to accept Jesus as God's son, usually willing to believe themselves children of God in some sense, but that is as far as they go in all honesty.

Watching children in their reaction to religious teaching has made me wonder how honest most adults are in their beliefs. How many of us try to accept teaching that our inner selves really reject ? Would it not, perhaps, be better to become as little children and examine religious ideas, claims and philosophies in the light of our own inner convictions ?

ELIZABETH CROSS

## AN INVENTORY OF CULTURAL ACTIVITIES

The Indian Institute of Culture at Basavangudi, Bangalore, has brought out recently its first Report, chronicling its activities from its founding in August 1945 to the end of 1948.

Besides the Introduction, which sets forth the Institute's aims, the brochure of eighty-odd pages contains the addresses delivered at Special Meetings—those for the opening of the Institute's free library in 1947, the celebration of Gandhiji's last birthday and the Mahatma Gandhi Memorial Meeting a few days after his tragic death, and the At Home in January 1948—lists of the nearly sixty lectures and the forty outstanding modern books reviewed

at meetings of the Discussion Group, accounts of miscellaneous activities, such as musical recitals, and financial and organisational data. The addresses, most of them here published for the first time, give the Report literary value, but the evidence which it bears to the recognition of a cultural need, the cordial co-operation of many individuals of distinction in bringing culture to the people, the response of the public to the efforts in their behalf—all this is most encouraging for the success of such cosmopolitan and humanitarian efforts to help prepare the Indian people to take a responsible and sympathetic interest in world as well as national problems, as citizens of a united India in a united world.

# THE CULTURAL VALUE OF MODERN SCIENCE

[ We publish here the lecture which **Prof. M. Chayappa** delivered on October 21st, 1948, at the Indian Institute of Culture, Basavangudi, Bangalore, under the presidency of Dr. S. Ramachandra Rao. The revolution in modern science which has followed the extraordinary discoveries in the nineties of last century is traced by our esteemed contributor. He refers to the death of what he names "classical science" which really is the death of materialistic science, and recalls the prophecy made by Madame H. P. Blavatsky in her *Secret Doctrine*, published in 1888. She wrote there (Vol. I, p. 612) :—

We are at the very close of the cycle of 5,000 years of the present Aryan Kaliyuga ; and between this time and 1897 there will be a large rent made in the Veil of Nature, and materialistic science will receive a death-blow.—Ed. ]

In modern times science has been playing a very prominent part in all human activities. We have harnessed science for developing industries, for improving health, for raising standards of living and for diminishing human suffering and labour. We have several amenities and conveniences in consequence of the practical applications of scientific principles. We have also of late prostituted science by using it for destroying humanity, as in the case of the atomic bomb. The utilitarian value of science is no doubt very great. All nations are vying with one another to get as much out of it as possible both for constructive and destructive purposes. Both these afford only temporary conveniences. Very many of the best thinking men of the times have devoted their whole lives to work in this field and discovered many wonderful truths about nature. If the enjoyment of a few material comforts by a few people, who can afford them, is all

that science is able to achieve, it is not worth while pursuing it with so much sacrifice and enthusiasm. But the chief value of science does not lie in the utilitarian aspect alone. It has also a cultural side which is of more permanent value as it makes a substantial contribution to human knowledge.

The one problem which has been confronting mankind from time immemorial is the problem of the world itself. What is the genesis of the world, with all its living and non-living objects? What are the relationships among living beings that have come into existence in this world? Is there any purpose behind this life? What is the final goal? These and other similar problems form "the riddle of the universe" and a solution for this problem should be found before any plan for man's conduct of life is chalked out.

Science has its background of physical matter and it attacked the problem of the world directly. The

contention of the scientists is that, to understand the world around us, we should tackle it and study it directly, but never go beyond it. Hence the researches of science appeal to all thinking men who repose infinite confidence in its theories and its results. The knowledge gained in this way is substantial and is based on the solid rock of experiment and experience. It is so convincing that anything contrary to it is brushed aside as superstition unworthy of consideration. Let us see what solution science offers to this riddle of the universe.

Science, in the modern sense of the term, as knowledge based on experiment and experience, began with the times of Galileo in the middle of the sixteenth century. No doubt he suffered very much for giving this impersonal turn to science, as many of the facts discovered by him clashed with the speculative theories of the Church Fathers. But the fire of the new method kindled by him could not be extinguished by interested persons. For nearly three and a half centuries Galileo, Newton, Dalton, Lavoisier, Faraday, Maxwell, Kelvin and a host of others worked hard with the aid of this method to bring out the inner secrets of nature. Nature seemed to have yielded her precious treasures before their untiring and ceaseless efforts. We need not go into the details of their researches ; it is sufficient if we understand the outstanding results of their work.

In the domain of chemistry the

world with its endless variety of objects was proved to be built up of very few elemental substances called atoms. They were the indivisible bricks of nature. They are only 92 in number, but in the actual construction of this vast universe only 14 of them are used, the rest appearing but rarely.

In the field of physics the various kinds of energy, mechanical, heat, light, magnetism and electricity, which were at first regarded as different from one another, were afterwards found to be of the same kind. Maxwell established mathematical equations, whereby all these were regarded as mere electromagnetic phenomena travelling with the velocity of light.

The two laws which were firmly established during this period are (1) the conservation of matter and (2) the conservation of energy. Matter and energy were two distinct entities. Mass was the peculiar property of matter and energy was independent of it. It was the interaction between these two that produced the world and the law which operated in this creation was (3) the law of causality or causation.

Until early in the nineteenth century, life was regarded as entirely apart from inanimate nature. But then came the discovery that the living cells were formed precisely of the same chemical atoms as non-living matter and so were presumably governed by the same laws. All this had an obvious bearing on the interpretation of human life. If all

nature obeyed the law of causality, why should life be exempt from it? Hence arose the mechanistic philosophers of the eighteenth and nineteenth centuries, as contrasted with the idealistic philosophers who regarded the world as a creation of thought. It was firmly maintained by scientists that life must prove purely mechanical. It left no room for choice and free-will and hence removed all basis for morality, religion and God. Thus arose the terrible conflict between science and religion. This period, from the middle of the sixteenth century till the end of the nineteenth, is known as the period of the old or classical science.

With the dawn of the twentieth century modern science began and its story is primarily a story of the shattering of the fundamental concepts of classical science.

Towards the end of the nineteenth century, *i. e.*, in 1859, the cathode rays were first discovered by Julius Plücker. In 1892 Lenard showed that they could pass through thin sheets of metal which were opaque to light. In 1897 Sir J. J. Thomson found that these rays consisted of negatively charged particles. They were called electrons and were found to be same from whatever source they were obtained. He calculated the mass of these particles in rapid motion and found that it depended upon their velocity. The mass of an electron was determined to be less than  $1/1840$ th of the weight of the lightest atom, Hydrogen. This was

the first definite breach in the view that chemical atoms were the smallest ultimate constituents of the universe. Thus it became practically certain that electrons formed a universal constituent of all forms of matter.

An atom, which is electrically neutral, cannot be made up of mere electrons which carry negative charges. Rutherford was the first to point out that positive charges equal in amount to negative charges somehow enter into the constitution of an atom. These positively charged particles were called protons. The next question was how these electrons and protons were arranged within the atom.

The hydrogen atom, being the simplest of all, is supposed to consist of one proton with one electron circulating round it. Since an electron has a practically negligible mass, the whole mass of the hydrogen atom must be due to the proton. Hence the weight of the proton is 1844 times the mass of an electron. In this way the atoms of all the elements consist of a certain number of protons forming the nucleus, round which a certain number of electrons revolve.

Thus the electrical theory of matter asserts that all atoms are composed of electrons and protons. But the break-up of the atom into electrons and protons in the cathode rays is only temporary. The atom very soon returns to its normal shape as soon as it can find an electron to join it.

In the meanwhile two extraordinary discoveries were made. In 1896 W. K. von Röntgen discovered X-rays. This led indirectly to the discovery of uranium rays by the French physicist Henry Becquerel and later on Madame Curie discovered radium. These radio-active substances emit rays which like X-rays pass through substances opaque to ordinary light and affect a photographic plate. The correct explanation of this radiation was given in 1902 by Rutherford and Soddy, who advanced the startling view that radio-activity was a process of spontaneous disintegration of one type of atom into another. This takes place with mere lapse of time, the nucleus of the uranium atom being transformed finally into the nucleus of the lead atom. The radiation from radium has three ingredients, alpha, beta and gamma rays.

The change in radio-activity is a permanent one and the chemical properties of the resultant atom are totally different from those of its parent.

In 1920 Rutherford, using radio-active substances as guns, fired alpha particles at light atoms like those of nitrogen and found that their nuclei were broken up into particles akin to the nuclei of hydrogen atoms carrying positive charges. These are the protons that were supposed to exist in an atom. Hence we have an artificial method of breaking atoms permanently into electrons and protons.

Thus from all points of view it was definitely proved that the ulti-

mate bricks of the universe are electrons and protons. The indivisible material atom of the nineteenth century has been broken up and one of the fundamental concepts of classical science has been shattered. These bricks are no longer units of matter but units of energy.

J. J. Thomson has already shown that electrons, which are units of electrical energy, have mass, which was considered in the nineteenth century to be the peculiar property of matter. In 1905, Albert Einstein from his theory of relativity showed that not only the energy of motion, but energy of every conceivable kind had mass. Mass and energy are convertible terms. The two different laws, the conservation of matter and the conservation of energy of the nineteenth century, have been converted into one law in modern science, the conservation of mass-energy. Thus the second fundamental concept of classical science has also been shattered.

This aspect of the work of scientists can be more convincingly understood if we go deeper into the atom and see the behaviour of electrons and other intimate processes in it. From this some knowledge of the quantum theory introduced by the German scientist Max Planck in 1900 is required. This theory has unravelled the mystery of the atom. Certain phenomena due to radiation of energy in the spectrum, the photo-elastic effects, the stable structure of an atom—all these could be explained satisfactorily only by this

quantum theory. According to this theory, energy is emitted by a body not in a continuous manner, but only in little finite packets called quanta. An oscillating atom should be conceived as sending out little doses of energy one after another. The size of the quanta depends on the frequency of the oscillation. It is found to be proportional to the frequency and the ratio between these two is known as Planck's constant  $h$  whose value has been determined.

According to the quantum theory the behaviour of an electron is that both of a particle and of a system of waves. These two are no doubt contradictory but cannot be ignored. Mathematicians seem to be endeavouring to combine these two aspects into a coherent picture. The French physicist Louis de Broglie attempted to do this by assuming that an electron rotating in its orbit round the nucleus was attended by a group of waves. His calculations made from this point of view exactly corresponded with the results of the quantum physicists like Niels Bohr. At this stage the Austrian physicist Schrödinger stepped in and said, "If waves work so well, why a particle electron at all?" Diving deep down into the waves with the latest mathematical equipment Schrödinger has finally emerged with some involved equations in his grasp which show that the corpuscular electron is unnecessary and that an electron is merely a system or packet of waves.

This theory is known as wave-mechanics.

Thus science tells us that the substance—the elements out of which the perceptual world is built up—consists of waves and waves only. These are of two kinds, bottled waves forming matter and unbottled waves constituting energy. Next we come to a very important question. "Is this cosmic energy which is the ultimate material cause of the universe sentient or non-sentient?" In explaining the behaviour of electrons, a certain amount of uncertainty is noticed. Though all possible causes are known, the effect cannot be predicted with certainty, but only in terms of probability. The usual law of causation or the principle of determinism which is the third fundamental concept of the nineteenth century seems to fail in this case. Heisenberg calls this the principle of indeterminism. The electrons appear to behave as if endowed with consciousness. As we go down to subtler forms of energy, indeterminism or consciousness becomes more and more manifest. Thus there is a progressive release of consciousness from gross matter, through plants and animals to man. This leads to a philosophy of free-will. Sir J. C. Bose had already declared :

The glory of the modern scientific achievements lies in the fact that it has not only dematerialised matter but has also shown that there is life in all things: there is no such thing as dead matter. Consciousness is the same throughout, what varies is its wrap-

pings.

Thus the theory of relativity of Einstein, the quantum theory of Max Planck and the wave-mechanics of Schrödinger are the three fundamental theories in modern science and they have revolutionised all the ideas of nineteenth-century science. They have successfully removed the material basis of the world and in its place the energy basis or the spiritual basis is established. Modern science tends to eliminate the supposed distinction between mind, energy and matter, a phenomenon which is epoch-making in its character.

Matter is unreal or illusory. Energy is real and is also conscious or *chit*. Thus science has definitely proved that the ultimate cause of the universe has two attributes, *sat* and *chit*. Anything more about this cosmic energy cannot be given by science as the substance on which scientists have to work has passed beyond physics into the mental region. Thus modern science appears to have come to the very end of its tether with regard to the ultimate structure of the universe.

Now philosophy should step in where science has ended and by its researches and experiments should tell us more about it. Our ancient Rishis took up this work long ago and undertook researches in the mental field as elaborately and as systematically as the physical scientists have done in the physical field. But the method adopted by

them was different. It was introspection or intuition. They have been able to tell us that the cosmic energy is not only *sat* and *chit*, but that it has also a third attribute, *anand* or bliss. Thus the material and efficient cause of this universe has been proved by science and philosophy to be the cosmic energy or spirit known in Vedanta as Brahman with its three attributes *sat*, *chit* and *anand*. Hence modern science has laid the surest and strongest foundation for the Advaitic doctrine, which can be summed up in one sentence: Spirit is real, matter is unreal. The individual soul is no other than the cosmic soul.

This is the grandest doctrine, the fundamental law of Nature, the *Sanatana Dharma* on which any religion worth the name should be built for the practical conduct of life, both of the individual and of society. Practical forms of religion may differ from time to time, from country to country, from people to people. But the law behind all these and the truth to be realised is this *Sanatana Dharma*. This is the cultural contribution of science to human knowledge and it is this which gives the right understanding of human relationship. It supplies the necessary rationale for all morality. When this knowledge is stressed and propagated in the world, it is bound to cure radically the present ills of mankind and to restore once more peace, harmony and happiness.

—M. CHAYAPPA

# NEW BOOKS AND OLD

## A BICENTENARY APPRECIATION \*

This thought-provoking book consists of two addresses delivered by Dr. Albert Schweitzer at Frankfurt, and his essay: "Goethe—*Penseur*"—the last translated now for the first time into English. In his first address "My Debt to Goethe," Dr. Schweitzer tells us of his approach to the great poet-philosopher. Books on Goethe have been numerous, yet such is the versatility of his genius that fresh avenues of approach are always there for those who study him as a philosopher or as a poet. Most readers of Goethe who admire his poetry will welcome this book which approaches the poet from a completely different angle. Dr. Schweitzer interprets for us, in a new and entirely satisfying way, the philosophy of this Frankfurt thinker and poet as he sees it, through his poetry. With a simplicity of narration that is in itself arresting, the speaker describes how his astonishment at the indifference of Goethe to the great speculative systems, of Kant or Hegel or Fichte, turned to a sincere and glowing admiration of his spirit which believed in an elemental and homely nature philosophy. We are so used to reading about Goethe the poet, Goethe the sensitive imaginative thinker, Goethe whose passion and love for various women inspired him to some of the greatest heights of poetry, that we are apt to forget that other Goethe, the man who, when the rest of mankind sought to stretch the world on a Pro-

crustean bed of human thought, endeavoured instead to become part of the world, to expand in its serenity as a flower unfolds to the sun.

There is serene faith in this philosophy, a quiet optimism, a belief in the essential goodness of the world. We may be tempted to ask how the presence of evil can be brushed so lightly aside, but to Goethe, with his belief in the identity of the soul with Nature, the evil is always subdued by the good. Under Schweitzer's quiet but compelling words, we see unfold the personality of Goethe—the intellectual to whom no work was too low or unworthy of effort, who was able to combine theory with practice in a way in which few have succeeded. To be able to theorise and at the same time to face facts—that is one of the signs of genius. Schweitzer tells us of his debt to Goethe when in moments of despair on his plantation in Africa he used to turn to *Faust* and learn again its message.

Whenever I got reduced to despair I thought how Goethe had devised for the final activities of his *Faust* the task of winning from the sea land on which men could live and feed themselves. And thus Goethe stood at my side in the swampy forest as my smiling comforter and the man who really understood.

To the twentieth century with its manifold preoccupations, Schweitzer unfolds Goethe's philosophy as he sees it—describes the capacity one should develop to escape from the tiring shackles of work to one's inner self.

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\* *Goethe*. By ALBERT SCHWEITZER. (Adam and Charles Black, Ltd., London. 84 pp. 1949. 6s.)

Having in the first address spoken to us of his debt to Goethe, Dr. Schweitzer in the second goes on to describe Goethe's message for our time. Endowed with a serene and radiant optimism, Goethe even in early life never knew any material cares. He had a happy childhood; he lived a full, rather pleasant life. If the reader is tempted to ask: "Was it then so difficult to be optimistic in his attitude to life?" he has only to read further to be answered:—

Far be it from us to approach this human personality in uncritical admiration. . . . Goethe is not a directly attractive and inspiring ideal figure. He is less and he is more. The fundamental basis of his personality which is unchanging is sincerity combined with simplicity.

In the paragraphs which follow we are given a perfect description of Goethe's character with its dual nature—the inner struggles he had, so that he might win to serenity and harmony. We find no cynicism in his work, no railing at human nature—to Goethe, on the contrary, humanity was "noble, helpful and good."

This belief in the essential goodness of mankind Schweitzer links with Goethe's belief in the spiritual union of Man with Nature. Nature to Goethe was everything, detachment from her ruinous. This to Schweitzer is one reason why Goethe's poetic genius is lyric—in his spontaneity he is faithful to Nature.

The spirit of Man itself is part of the beauty of Nature, and self-ennoblement Man's greatest endeavour. Believing in the identity of God and Nature, he believed that God is in all things and that all things are in God. And he describes Man's yearning towards God thus:—

In the purity of our heart there surges a  
striving  
Voluntarily to surrender ourselves out of  
gratitude

To something which is lofty and pure and  
unknown,  
Unriddling ourselves to the eternally  
Nameless.  
We call this: being pious.

It was not difficult for him to combine morality with his philosophy. The true path to self-realisation is the true path to goodness.

Accustomed to regarding Goethe only as an author, the reader is introduced in this book to Goethe the man of action and the scientific observer.

Is it possible, in an age when man is subdued to the social organisation in which he lives, to attain self-realisation? Does individuality matter? Goethe's answer is "Remain human with your *own* souls! Do not become mere human things which allow to be stuffed into them souls which are adjusted to the mass-will and pulse in measure with it!" The surrender of human personality is the end of civilisation, the end of humanity.

The final chapter is of special interest to the student of philosophy—to the lay reader it is still interesting, outlining as it does Goethe's contacts and friendships with the great men of his day. His belief in the identity of God with Nature closely resembles the Hindu Conception of God—the message of the *Gita* will naturally recur to all those who are familiar with the Hindu Scriptures—God is not only creative force but ethical will. There is indeed a close resemblance to the Hindu belief in rebirth in Goethe's belief in the persistence of personality, even though Schweitzer denies this and draws instead a comparison between Chinese philosophy and Goethe's.

Goethe as a lover of nature, as one whose philosophy found its service in Nature, reminds one of Wordsworth in the reverence with which he approaches her. Goethe the poet-philosopher, as Schweitzer portrays him to us, is a many-sided personality with a central core of serene simplicity and his message to a world still disturbed is full of courage and inspiring hope.

KAMALA D. NAYAR

## GANDHIANA

### THOREAU, TOLSTOY AND GANDHI \*

The recent almost simultaneous appearance of two standard biographical studies of Thoreau and Tolstoy links up in our minds their life-careers with the life and work of Mahatma Gandhi, their brother and comrade in the spirit, an acknowledged disciple who went even further than they ever did, crammed his life full of endeavours along the lines they had indicated and crowned it with the deathless glory of his martyrdom.

Henry David Thoreau (1817-1862) was an American in whose mixed blood tingled Scottish and French, Puritan and Quaker moods and memories, and in the course of an outwardly colourless career of experiments with life he achieved a complete sympathy with Nature—with what Hopkins called “wilderness and wet”—and travelled a long way towards realising a life of naked simplicity and communion with Nature and Man. The famous cabin at the edge of Walden Pond helped Thoreau both to dramatise his own singular personality and to participate in “Nature’s social union.” Thoreau’s was thus a life of unconventionality within and without, and in his great work, *Walden*, and in his voluminous *Journal*, he succeeded in portraying with an effortless but minute particularity his own prepotent extraordinary self. But this simple, retiring, honest and unblemished specimen of “dear and dogged” humanity was also a pacifist crusader, a tireless critic of the machine age of self-forged superfluities, and somewhat of a germinal prophet of civil disobedi-

ence. Through his experiments with his own life Thoreau demonstrated that only by pressing on determinedly in the direction of one’s dreams could one be true to oneself and advance towards self-realisation. Professor Joseph Wood Krutch’s competent memoir is the first volume in the newly launched American Men of Letters Series. Scholarly, discriminating, unsentimental, Professor Krutch’s study does succeed in disentangling the Thoreau of reality from the Thoreau of legend, and in giving due importance to both the man and the writer, the critic of society and the nature mystic.

Count Leo Tolstoy (1828-1910) was cast in a mould at once larger and more complex than Thoreau. The enormous span of his variegated monumental life was rather a richly equipped laboratory for carrying out stupendous experiments with Truth. From the very beginning, the worm of divine discontent gnawed at his vitals, and he ceaselessly strove towards perfection—advancing—falling backwards—cantering to a peak—slipping into an abyss—once more careering towards the heights—yet, for all this zigzag of alternating success and failure, registering a general progress, forging an increasing mastery of self. The spirit was pitted against the flesh, the “genius and moral instruments” were at war with one another; there were struggles on diverse planes and altitudes and, whether as artist or as man of action, as dreamer or as practical man of affairs, as erring, aspiring

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\* *Henry David Thoreau*. By JOSEPH WOOD KRUTCH. (Methuen and Co., Ltd., London. 298 pp. 15s.); *Leo Tolstoy*. By ERNEST J. SIMMONS. (John Lehmann, Ltd., London. 25s.)

mortal or as "articulate conscience of humanity," Tolstoy always fought his battle with an ardour and a tenacity all his own and became in the fullness of time a sovereign power rivaling the Tsar himself, a Titanic force engaged in the building of a Kingdom of Heaven on earth, and the patriarch and prophet of Mother Russia and Mother Humanity in the throes of travail. The architect of such gigantic edifices as *War and Peace* and *Anna Karenina*, the pitiless realist of *Ivan Ilyitch* and *Power of Darkness*, the uncanny psychologist of *Childhood* and *Kreutzer Sonata*, the fanatic gospeller of the new Christian way, the way of truth and simplicity and non-resistance to evil, the soldier, the sensualist, the saint, the farmer, the schoolmaster, the intrepid organiser of famine relief, the arch-rebel against the Church and the State, the individualist, the universalist,—through all these labyrinthine interstices of his amazing personality there nevertheless ran the single silken thread of a will determined to strive, to seek, to find, and never to submit or yield. Mr. Aylmer Maude's classic *Life of Tolstoy* appeared about forty years ago, and has retained its popularity ever since. But Prof. Ernest J. Simmons, in this recent one-volume biography of nearly 900 pages, has made full use of the very considerable fresh material that has been made available during the past few decades and has produced an absorbing, veracious and most enlightening study.

Thoreau, Tolstoy, Gandhi—they were a sequence in time and space, a progressive epic fulfilment raising human dignity and value, a crescendo of affirmation of the Everlasting Yea. Frail, foul clay—yet in the crucible of stern and purposive life-endeavour it was transformed into the rare gold of immaculate strength and beauty. Like Thoreau, Gandhiji unwearyingly experimented with his life in order to simplify it and empty it of surplusage; like Tolstoy, Gandhiji turned his life career into a spiritual laboratory for the pursuit of truth, fused into a radiant flame of realisation such apparently discordant elements as mysticism and practical politics, destruction and fresh creation, unconquerable courage and bottomless humility. Like Tolstoy, again, Gandhiji read the peasant's mind like an open book, and it was this unflinching intuition into peasant psychology that gave him the Titan's strength to defy bureaucracy and vested interests alike and to wax immense as the symbol and spokesman of Daridra Narayana. Many parallels may be drawn between the minutiae in the techniques of Tolstoy and of Gandhi, but that is hardly necessary. Tolstoy and Gandhi are both men of vital significance in human history, and they belong to the unborn tomorrow of our dreams and of our aspirations even more than to the chequered world of all the yesterdays that are no more.

K. R. SRINIVASA IYENGAR

*Mahatma Gandhi.* By H. S. POLAK, H. N. BRAILSFORD and LORD PETHICK-LAWRENCE, with a Foreword by MRS. SAROJINI NAIDU. (Odhams Press Ltd., London. 320 pp. 1949. 12s. 6d.)

There have been several books written on Gandhi during his lifetime; this, a brief year after his death, is the first short yet comprehensive biography of a man whose tragic passing shook the

world. Part I, by H. S. Polak, is a concise and informative account of Gandhi's early years—the student of the Middle Temple, the volunteer of South Africa, the Indian who returned home to play an active part in the affairs of his country. These are the pre-1914 days when the man who was later to become the leader of a nation received his training in a hard school. Polak was in constant association with Gandhi in the days of his struggle for the rights of Indians in South Africa. To those who have not read Gandhi's autobiography, *My Experiments with Truth*, this short account of his early years will give the necessary background to a proper appreciation of that saintly leader of a people. Polak writes:—

Gandhi the mystic, Gandhi the devotee, Gandhi the servant of mankind, Gandhi the missionary, were so many expressions of the multiple personality of Gandhi the man who saw God in the face of the most humble, the most hostile, the most ignoble among his countrymen.

Brailsford's brilliant survey in Part II of the most crowded years of the Mahatma's life is a constant attempt to grasp, as a single harmonious personality, Gandhi the statesman and lawyer and Gandhi the Saint. It is a brilliantly analytic study. The reader is given a rapid survey of India's struggle for freedom and is shown brief glimpses of Gandhi's friends—Motilal Nehru, the

Ali Brothers, Tilak, Gokhale, Jawaharlal Nehru. We see even in his differences of opinion with them, his complete generosity of soul. But—and it is here that the biography succeeds admirably—we are shown not only the political leader with the freedom of his country a constant goal; we are shown also Gandhi the champion of the oppressed and the lowly, the poor, the Untouchables—Gandhi the mystic, the saint, the man "who cleaned latrines one day and opened temples the next"—the warrior against cruelty in any form, subtle or crude. We see him as a man who fought for freedom in its widest sense.

In Part III Lord Pethick-Lawrence sketches briefly World War II as it affected India and the part that the Mahatma played in India's final and decisive bid for Independence. The book closes with an account of the assassination, poignant in its very simplicity of narration.

Concise yet comprehensive, this book shows us in brief and brilliant glimpses the various facets of a complex and magnetic personality. The key-note is struck in the foreword:—

But while this man of God inspired in us awe and veneration because of his supreme greatness, he endeared himself to us and evoked our warmest love by the very faults and follies which he shared with our frail humanity.

KAMALA D. NAYAR

*Gandhi—A Prophecy.* By B. K. MALLIK. (Hall the Publisher, Ltd., Oxford. 90 pp. 8s. 6d.).

To the author Gandhiji's death came as a fourfold "comment on history." It revealed that the process of assurance about an ideal or plan is never complete "till it has been sanctified by

acceptance inspired by consent alone"; that no power on earth or in the heavens can save us from frustration of purpose; that there is never any escape from suffering; and that we cannot possibly escape the universe which has made this life of conflict inevitable. Therefore, he found, "the key-note of

history was negation, pure and simple." Frustration was consequently a grim fact. Gandhiji's life at best, then, was nothing but "a search for a standard as if he were never quite sure of any." For history had all along been marked by clashes between contraries in mystical and humanistic values, and even when certain individuals had risen above these clashes their triumphs had never endured long enough to bless the community at large, as more often than not individualistic and social schemes of existence had not been fused into one harmonious whole. Hence the world was "an Armageddon of values." But Gandhiji, after his death, was the embodiment of a belief in "a universe which made the conflict between the

mystic and the humanist not only possible but absolutely essential."

Thus, he had revealed the "Possibility of the Absolute" which meant that "there must have been a 'society of beings' in its (the world's) initial stage, which fulfilled the essential need of achieving a conception of it."

That is, harmony and conflict both belong to the universal scheme. Gandhiji's life-in-death, accordingly, is a prophecy of the immediacy of "the era of construction and peace on the basis of the eternal agreements behind the deep disagreements of history." The author opens up, indeed, a fascinating vista of thought, though his style is rather too subtle and stiff for the general reader.

G. M.

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*Atalanta : A Story of Atlantis.* By HIS HONOUR JUDGE SIR GERALD HARGREAVES. (Hutchinson and Co., Ltd., London. 216 pp. 1949. 30s.)

I approached Sir Gerald Hargreaves's work *Atalanta* with very considerable interest and sympathy, for the myth of Atlantis is a subject which has always intrigued me. At the same time, I was interested to see that the author had not only written the libretto, but also had composed his own music and illustrations. This should give the work an artistic integration, and, one would hope, overcome many of the troubles that confront a poet whose lyrics are set to music by another mind. It is no new thing for poets to write their own music—the troubadours are, of course, the best example.

I was disappointed, however, for *Atalanta* is not in the artistic tradition of Purcell or Monteverde, nor does it

break any new ground. It is unfortunately, to my mind, rather in the tradition of Gilbert and Sullivan and A. P. Herbert, and although it is fortunate that Sir Gerald Hargreaves has much more literary talent than Mr. Herbert, it is a pity he has not the wit of W. S. Gilbert.

The author gives a synopsis for a film treatment of his fantasy with music, but it is unrealistic in so far as such a treatment would cost somewhere in the vicinity of £3 million, and similarly the cost of staging this work as an operetta precludes it from the repertoire of experimental groups. I would dare to suggest to Sir Gerald Hargreaves that greater austerity might not only help with production but also give this work more intensity.

The publishers are to be congratulated: the book is a *de luxe* edition.

RONALD DUNCAN

*Socialism and Ethics.* By HOWARD SELSAM. (Lawrence and Wishart, Ltd., London. 224 pp. 1947. 10s. 6d.)

Every age has had its fair share of problems—wars, poverty, tyrants, plagues, famines, economic crises—and our own is no exception. To the ordinary man in New Delhi, New York, London, Paris, Shanghai or Tokyo it must seem, because of unprecedented means for world communications and rising literacy, that today the world has more problems than ever before.

There are also many more people who claim to have a solution for these problems, but the main issue, from which all the others spring, is centred around the impact of organised Socialism on an almost spent Capitalism.

Is this a clash of economic forces or a conflict between an ancient system of ethics, based on the superiority of the individual, and a newly emerging system of ethics having all its young roots in Socialism? Howard Selsam, Director of the Jefferson School of Social Science, New York, argues here persuasively that capitalism is in the process of being superseded by a system of society drawing its inspiration from Socialist ideals.

Reading this book—first published in 1943 when the nations were locked in war—I was led to feel, as the result of recent events, that the author allowed himself to be too much influenced by the great conflict between Democracy and Fascism that was then going on. Something was being destroyed in addition to the cities of Europe during the war, but was it, as he contends so emphatically, the Capitalist system of society? The very word Capitalism has come to have a sinister meaning but, as the author himself

points out, its achievements were many, lasting and varied, giving "an almost inestimable increase in man's control over nature for the satisfaction of his material needs."

On the debit side, Capitalism has been responsible for poverty, unemployment, colonial oppression, racial and religious discrimination, economic crisis and war. But by no stretch of the imagination can it be said that the morality of modern Capitalism, in any part of the world, has remained unchanged since, say, the Industrial Revolution.

A century ago capitalism may have operated "totally irrespective of human values," but that is no longer true. The capitalists, as Shaw pointed out, are no more vicious or inhuman than the poorest peasant; they were, and are, but to an increasingly diminishing extent, men with limited vision. They once had no conception of their relationship to the rest of the community. But Capitalism today is being forced to take account of human values if it wants to preserve the good things for which it has been responsible and to continue to be an influence in the world.

In India, America, Britain and other countries sensitive to the new ideas which are competing with the Capitalist morality, business men, political leaders, industrialists, bankers and other exponents of Private Enterprise are recognising that we are entering on the Age of the Common Man. In Britain they are being helped thereto by a Socialist Government.

Philosophers and moralists have been divided as to whether the individual gets the government he deserves or whether governments fashion the eco-

conomic and moral circumstances. There is no denying that if we all were able to live like Gandhi, Buddha, Jesus, or any of the other great spirits who have shown to what stature human beings can ascend, the moral and economic problems of our age would no longer confront us. Selsam, supporting Marx and Engels, regards men and nations as the victims of economic circumstances. Change the economics of a country and you change its morality.

But this theory has been significantly weakened by the withdrawal of Britain, under a Socialist Government, from India. This was one of those great events in history—admittedly few—not inspired by economic or material considerations. With this great example

of a nation steeped in the possessive imperial tradition, failing to conform to the stock theories of Marxist materialism, there comes fresh hope that Capitalism, which has already given the world much, can adapt its traditions to the great changes in moral outlook which are taking place.

Britain has demonstrated that, despite its imperialist past, it can act on fundamentally moral and ethical principles even though the action may seem to be completely contrary to its economic interests. In fact, by observing these moral and ethical principles, it may and probably will find that its material interests are better promoted than if it had relied on the conventional motive of pure self-interest backed up by force.

SUNDER KABADI

*Human Relations.* By ROM LANDAU. (Faber and Faber, Ltd., London. 1948. 368 pp. 16s.)

We can agree with the author that most of the present unrest in the world is due to maladjustments in human relations. Regarding the aim of the book, the author says:—

... an author who is not a quack will have to admit that no book can offer a prescription for perfect human relations. All he can do is to elucidate the true nature of such relations, expose the roots from which they derive nourishment, and, armed with such knowledge, try to evolve means for rendering them less at the mercy of accident, wish-dream, self-deception or laziness.

This aim he has steadily kept in view in his treatment of forces of heredity and environment that shape the lives of men. The book is eminently practical. There is a thread running through varied chapters as "Parents and Children," "Health," "Education," "The

Influence of Sex," "Some Aspects of Love," "Social Fetishes," "Habit," "Dreams," "Politics," "The Economic Incubus," "Literature," "Art" and "Entertainments."

The author has brought to bear upon his truly comprehensive work a clear and scientific outlook, with just that admixture of reasonable faith in the spiritual which is sufficient to remove the charge of one-sidedness. His language has the graces of a modern literary writer of repute and the book can be read with sustained interest till the end. The last three chapters provide some workable home-truths in the form of maxims by way of solutions to the several problems raised in the book. Particularly, the value of true religion as a corrective to many human maladjustments is strikingly brought out. The book will bring a message of hope to the young and a feeling of comfort to the old.

K. KRISHNAMOORTHY

*Hinduism.* By A. C. BOUQUET, D. D. (Hutchinson's University Library, London. 171 pp. 7s. 6d.); *Tukaram.* By J. R. AJGAONKAR; translated by R. V. MATKARI. (V. Prabha and Co., Girgaon, Bombay. 161 pp. 1948); *Discourses on the Philosophy of the Bhagavad Gita.* By MANGAL CHARAN, B.L. (Searchlight Press, Patna. 266 pp.); *Srimad-Bhagavad-Gita: Text, Translation of the Text and of the Gloss of Sridhara Swami.* By SWAMI VIRESWARANANDA. (Sri Ramakrishna Math, Mylapore, Madras. 536 pp. 1948. Rs. 7/-)

Dr. Bouquet's short volume of studies is bound to be useful to all beginners who may attempt an approach to the perennially alluring theme of Hinduism through the medium of popular English. It is *not* a research venture. Those who know the original Sanskrit texts would not think of using Dr. Bouquet's work. The philosophically sophisticated folk would use standard works like those of Max Müller. It is a pity the author has not cared to discriminate between *dualism* and *duality*. Readers will gasp when they read that Ramanuja's doctrine is "qualified duality." Poor Madhva gets a couple of lines. Dr. Bouquet concludes his book with a provocative citation from Dr. N. MacNicol thus— "...unless Hinduism is splendidly untrue to itself...its world will remain to the end unredeemed." I have no desire to indulge in tit for tat or to urge arguments controversial and sterile. It is regrettable that Sanskrit terms are outrageously misspelt. (Cf. pp. 150-151).

Shri Ajgaonkar's interesting work on Tukaram has been done into English from the original *Marathi* and publish-

ed with a "Foreword" from the Hon. B. G. Kher, Premier of Bombay. Amidst the grand and imposing galaxy of Poet-Saints of Maharashtra, Tukaram stands out almost unique. The congregational worship popularised by the Maharashtra saints, particularly by Tukaram, is intended to act as a dynamic force, and known as *Bhajana*. Though fallen into showy degeneracy in certain sections, it must have exercised a tremendous spiritual influence in the days of Tukaram, Ramadas, and others. Tukaram's musical and poetical pieces are technically known as *Abhangas*, and the concluding chapter contains a fine collection of one hundred gems from the utterances of the saint.

The Hon. Mr. Justice Mahabir Prasad of the Patna High Court has published in the third volume under notice the discourses delivered by his brother, the late Mangal Charanji, on the philosophical teachings of the *Bhagavad-Gita*, which constitutes an inexhaustible fountain of inspiration for critical and constructive scholarship. Though the late lamented Mangal Charan had risen to the position of the leader of the Arrah Bar, he did not allow such secular success to cloud his spiritual vision. An earnest student of Eastern and European Thought, Mangal Charan had devoted his spare time to delivering discourses on the *Gita* for the benefit of his contemporary truth-seekers, many of whom had flocked round him. It is tragic to recall that the discourses had come to an abrupt end on account of Mangal Charan's illness and subsequent demise. The subject-matter stops with the 14th chapter. Not merely to a brother's affectionate memory, but to the cause

of *Gita* scholarship in general, has Mr. Justice Mahabir Prasad paid a fitting tribute in the shape of this fine volume.

The Ramakrishna Math has added another useful volume to its Vedantic Publications, this being a rendering into English, done by Swami Vireswarananda, of the text of the *Bhagavad Gita* and the illuminating commentary of Sridhara Swami thereon. The commentary well-nigh settles an important issue in Indian philosophical controversy. Though avowedly a follower of Sankara and his *Advaita*, Sridhara Swami has interpreted the

entire body of the *Gita* doctrine in the light of devotion to the Lord (*Bhakti*) for which, however, there is no place in the strict orthodox Monistic metaphysics of Sankara and of Bradley. Whether in such an attempt Sridhara Swami has parted company with the celebrated Sankara, or whether even in the most rigorous of Monistic schemes, there is room for devotion to *Saguna-Brahman*, must be left an open question as it does not admit of any *ex cathedra* judgment or precipitate decision. I find Swami Vireswarananda's rendering fine and faithful.

M. A. RUKMINI

*Studies in Ramayana.* By DEWAN BAHADUR K. S. RAMASWAMI SASTRI. (Kirti Mandir Lecture Series No. IX, Department of Education, Baroda State. 462 pp. 1944. Rs. 7/8)

This volume contains two lectures on the *Ramayana* delivered at Baroda by one of our best exponents of the *Ramayana*, that masterpiece of our oldest and greatest Indian poet, Valmiki. "Valmiki is India and India is Valmiki," as observed by Dewan Bahadur Ramaswami Sastri, who appears to have completely identified himself with the message of the *Ramayana* in giving us the fruit of his delightful but arduous study of this immortal poem from the historical, comparative and æsthetic points of view.

The first part presents an estimate of the life and life-work of the author of the *Ramayana*, while in the second the learned author discusses in detail some of the riddles in the poem and tries to solve them in a manner which will exalt the glory of Rama and the fame of Valmiki. Scholars may differ

with the solutions offered but they will endorse our author's view that Valmiki "has a wisdom that is very much needed alike in India and beyond India."

This volume will be appreciated by all genuine lovers of this epic in and outside India as it is a product of sincere devotion, mature judgement and persistent industry, not to mention the high critical acumen indispensable in handling all the riddles of the *Ramayana*. As regards the message of the *Ramayana* to modern India our author observes that

Valmiki belongs to an age when there was a co-ordination of individual discipline and social harmony and political freedom and spiritual happiness. Until that harmony is recaptured there is no hope for the world. That is the real value of India to the world.

It is only when this harmony is recaptured by our political and social leaders that we can have in India the *Ramarajya* for which Mahatma Gandhi-ji lived and died. Mere *Svarajya* is not *Ramarajya*.

P. K. GODE

# AN EFFORT TO REACH WORLD UNITY IN PHILOSOPHY

## AN EAST-WEST PHILOSOPHERS' CONFERENCE

[ We are in the fullest sympathy with such an effort as that represented by the East-West Philosophers' Conference to find a common meeting-place of ideas. The comparative study and analysis of the world's religions and philosophies must lead to the recognition of the substratum of truth that underlies them all. Men cannot all think alike, but tolerance such as this Conference exemplifies and encourages, as well brought out here by Dr. Charles A. Moore of the University of Hawaii, is a long step towards the recognition that no religion or philosophy can claim a monopoly of truth. Each is one of the seven prismatic colours ; the underlying truth is the white light which is the source of all of them —E.D. ]

The second East-West Philosophers' Conference is being held at the University of Hawaii at Honolulu, from June 20 to July 29, 1949, to study the possibility of a world philosophy through a synthesis of the ideas and the ideals of the East and the West. The background of this Conference, its full purposes, its programme, and its personnel are of interest to all who believe in the possibility and significance of the goal of "one world."

In the modern world, provincialism in reflective thinking is dangerous, possibly tragic. If progress in philosophical reflection is to keep pace with that in the natural and social sciences, philosophy, like science, must become internationally co-operative in spirit and in scope. Moreover, if philosophy is to serve one of its main functions—namely, that of guiding the leaders of mankind toward a better world—its perspective must become world-wide and comprehensive in fact as well as in theory.

Acting upon this conviction, and believing that mutual understanding of differing peoples is best served by personal interchange of ideas, the University of Hawaii sponsored the first East-West Philosophers' Con-

ference in 1939.

That Conference was concerned primarily with the long-overlooked significance to the West of the philosophies of the East. It was intended to be a preliminary investigation into the possibilities of the subject. That task it performed by undertaking to determine and elucidate the essential attitudes of the philosophies of East and West and by bringing into focus those particular avenues of possible synthesis which the work of the Conference indicated. These two basic aspects of the important field of East-West philosophy were developed during the work of the Conference and were presented in detail in later publications by members of the Conference: *Philosophy—East and West* (edited by Charles A. Moore, Princeton University Press, 1944); *The Meeting of East and West* (by Filmer S. C. Northrop, The Macmillan Company, 1946); and *The Essentials of Buddhist Philosophy* (by Junjiro Takakusu, University of Hawaii, 1947).

The preliminaries having been completed, the way is now prepared for significant advance along the main lines suggested by the results of the 1939 Conference. Hence, the University of

Hawaii is sponsoring this second Conference. Like that of 1939, this is not to be a conference on world religions. The programme is patterned strictly to philosophic procedure. The purpose is to seek greater comprehensiveness of philosophical perspective and, as far as possible, to point the way to a philosophical synthesis.

The plan of this second Conference is to build upon the accomplishments of the first. Instead of attempting repetitious broad surveys of philosophical systems, it will concentrate upon what is now considered to be the essential problem of any trend in philosophy which seeks reconciliation between East and West: "Eastern and Western conceptions of ultimate reality in their relations to the empirical world and human values."

The programme calls for a threefold consideration of this major and, in a sense, all-inclusive problem of comparative philosophy. The problem will be treated from the points of view of metaphysics, methodology, and ethics and social philosophy. In metaphysics, the problem will be essentially the nature of reality and its relation to the empirical world and the individual, a problem upon which there has been much questionable thinking in the past in both East and West. In methodology, an attempt will be made to determine in detail the basic methods of philosophy (East and West) and to examine the validity of these methods, which are sometimes fundamentally opposed. In ethics and social philosophy, the major problem will be the ontological status of the various types of human values. In the treatment of this problem the philosophical doctrines of East and West will be examined—as

far as time and circumstances permit—with respect to the specific legal, religious, economic, political and other social practices and institutions to which they lead. In all three fields of investigation the questions will be asked: "Is synthesis possible?" "If so, how?"

It is not expected that these problems will be solved at the Conference, but it is thought that, through the medium of constant personal give-and-take in the realm of ideas, the Conference will serve as a meeting-place for the ideas of East and West, and that definite progress will be made, both at the Conference itself and in the minds of the participants. It is hoped that this progress will lead to important later contributions by Conference members and by others who may be influenced by the results of the Conference.

This Conference will not lead to immediate practical results. It is the long-range significance of such a meeting which is of importance. The 1949 East-West Philosophers' Conference will not bring peace to the world immediately; in fact, political and economic peace is not its direct objective. A philosophical conference is interested in the truth which the thinkers of the world, East *and* West, can accept as truth for all. In time—in a long time, no doubt—these fundamental ideas can and will determine the ways of living and the actions of nations and peoples throughout the world—as philosophy always does, eventually—and will thus pave the way intellectually and theoretically for practical world unity.

All these scholars will present formal papers to the Conference during its six-week session. These papers will be discussed fully, not only in the effort to reach greater clarity of understanding of the various points of view—as was the case in 1939—but more specifically in order to explore, and possibly discover, ways and means of greater synthesis of ideas.

CHARLES A. MOORE

## ENDS AND SAYINGS

“ \_\_\_\_\_ *ends of verse*  
*And sayings of philosophers.*”

HUDIBRAS

Especially significant in the Indian context is the penetrating analysis of the language problem in “The Tower of Babel” by Dr. George Sarton, the world-known historian of science and civilisation. It appears as the Preface to Volume 39 of the quarterly *Isis*, the international review devoted to his chosen field, which he founded and still edits.

He has no quarrel with the multiplicity of languages “if it corresponds to a multiplicity of separate cultures, to a richness of autochthonous ideas, to an exuberance of literary creation and poetic verve.” He suggests, however, that social integration in India might be easier “if that country had not so many languages (and scripts) to cope with.” He is rightly convinced that “if linguistic fragmentation and jealousy are carried too far, the world can never be united.”

He fears that more harm than good is being done by the attempt not only to publish scientific treatises but even to teach in the regional or national languages in colleges and universities. He points out that, aside from the expenditure involved in translating textbooks, the latter when published would already be behind the times.

Let every nation enjoy its own language which is the best flower of its culture, the key to its soul. On the other hand, the nations whose languages have no international currency should realise that limitation and encourage their own citizens to use international languages in preference to their own

for international purposes. The growth of science is an international undertaking; the nations which inhibit that great endeavour by means of linguistic fetters will gain nothing and lose much.

Not only for the importation of foreign ideas, but also for the exportation of their own “without difficulty and without distortion,” knowledge of an international language is, then, of great importance. Dr. Sarton condemns as “an absurdity defeating its own end” the publication of “scientific or scholarly papers of limited appeal in small languages”; “it does not raise the level of those languages but jeopardises the circulation of the new ideas.”

We are especially concerned with the circulation of the old ideas. It is for the sake of India’s discharge of her mission as the custodian of great treasures which belong to all that we heartily endorse Dr. Sarton’s plea. The international language which educated India has painfully but thoroughly acquired must not be laid aside but, rather, sedulously fostered in the coming years.

Dr. John Haynes Holmes’s sermon on “The Menace of Ideologies,” published by his Community Church in New York City, analyses what makes ideologies menacing—Platonism, for instance, was not—and how their menace can be met. He finds several qualities which make them dangerous. The first is the claim to infallibility, with its corollary claim to the possession of all truth. This, he points

out, means fixity or immobility—the opposition to change which in the end stops progress. The closed mind and the intolerant spirit go together, and the supreme menace arises when an ideology takes on the character of a unique programme of salvation. From that it is only a short step to the justifying of the persecution or “liquidation” of heretics or opponents, as by the Christian Inquisition and, in our day, by Communist Russia.

Especially commendable is the impersonality with which Dr. Holmes recognises that all ideologies possessing these qualities are the enemies of progress and of liberty. “Whether religious or economic, Christian or Communist, they are fatal to humanity, and therefore must speedily and effectually be gotten rid of.”

The remedies which he prescribes are simple: a proper humility that recognises how little we know compared to the great ocean of truth, and the “free play of *pro* and *con*,” in other words, the appeal to reason. He sees the doom of ideologies in Job’s manful declaration to his orthodox would-be comforters: “But I have understanding as well as you.” But it is in goodwill, in love, that he finds the one sure answer. “Ideologies end when personal relations begin.”

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Dewan Bahadur K. S. Ramaswami Sastri gave two lectures at the Indian Institute of Culture, Basavangudi, Bangalore, on July 11th and 12th, which will later be appearing in our pages in revised form.

Speaking on “The Ramayana in the

Secular State of Free and Independent India,” he did well to bring out that a “secular State” meant only a State which stood for religious neutrality and that a “Welfare State” as opposed to a “Police State,” while not based on a particular theology, should not be indifferent to the spiritual basis of life. Among the messages of the *Ramayana* to the secular State of independent India, the speaker named the essential territorial unity and integrity of India, its independence, the necessity for the ruler’s carrying the people with him in his policies and undertakings, the combination of strength at the centre and autonomy of units, and the evils of anarchy, pointing to the necessity of organised government. India, however, had never regarded the State as an end in itself, or as belonging to the realm of ultimate values. “The real fruit of a Culture State consists in its spiritual ideals.”

In his second lecture on “The Value of English Literature to Indian Youths,” Dewan Bahadur Ramaswami Sastri brought out not only how much English as a world language meant to India, as a supplement to the Indian languages, but also how much was to be learned still from English literature. He declared that the Indian literatures generally still needed supplementing in several lines in which English writers had excelled—patriotic poetry, the love poetry that idealised woman, the poetry that moved to action in redressing social wrongs, biography and autobiography, drama, etc., proving his points with a wealth of quotations from the great English poets and the naming of great prose writers.

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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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## “THUS HAVE I HEARD”—

No man is born into the world whose work  
Is not born with him. There is always work,  
And tools to work withal, for those who will.

These lines of Lowell's came to our mind as we were reading the sage advice given by Rajaji, India's Governor-General. He was speaking to the Pressmen of Bombay on the 10th of August. In answer to the remarks about the grave vicissitudes of the middle class he is reported to have said that if the people of that class "gave up caste feeling and readily jumped over to the occupations of the working-class, they could better their prospects." The chief reason why this is not done is the lack of real appreciation of the dignity of all labour.

Who sweeps a room as for Thy laws  
Makes that and th' action fine.

This concept, which all sages have taught, including the National Hero, Gandhiji, is not understood by the sons and daughters of India who speak of him as the Father of the Nation. What more striking precept could he have given, backed by his

own great example, than the teaching about doing the scavenger's work? The Governor-General said that

any disinclination to work was the worst form of caste feeling. In his experience, he found there was an element of obstinate attachment to caste, creating class feelings among the middle-class people. They must be prepared to accept any occupation.

Our work is born with us. How many of us are missing our calling? Our instruments of sense, be they bodily or mental, are also born with us; they are within us. How many of us are neglecting our tools endeavouring to make use of somebody else's? The last condition in our opening quotation, however, is the most important—"for those who will." When we depend on outer and extraneous influences we run the risk of neglecting the use and employment of our own resources,

which are intrinsic and within us. The curse of the stupid doctrine of vicarious atonement affects the race on the plane of business and economics; graft, personal "pull," family and hereditary influence are some of its manifestations. If as a religious belief this tenet kills the soul through debasement, in the sphere of business and on the plane of action it impoverishes the Will, kills initiative, begets cowardice, and makes man a slave of others. The *will* to work enables a man unerringly to come upon his vocation—the work with which, and to do which, he is born.

And why do so many not find their own job and their own place? Because of false standards. What is right and proper to do, what are the honourable and non-honourable ways of earning livelihood, are not judged in the light of one's own aptitude and character, but in the garish light of worldly opinions. It is not recognised that work as work is holy—cleaning the street, cooking the dinner as ennobling as painting a picture or creating a poem. Nay, still worse; mental corruption has gone so deep in modern society that it will not acknowledge that cleaning the street is more ennobling to the soul and more serviceable to the race than selling commodities that dirty the very mind of the race, like some

books and periodicals, like some foods and drinks. How many fair readers will accept the fact—for that is what it is—that cooking a dinner is a more noble, more important, more spiritual vocation than "thumping" a typewriter? Each profession will find its own divinity, even the typewriting, and the book-keeping, when it will accept *all* work as sacred, all professions as holy.

There is a very telling tale, which George Eliot has versified, of Stradivarius, the maker of violins. He says:—

My work is mine,  
And, heresy or not, if my hand slacked  
I should rob God—since He is fullest good—  
Leaving a blank instead of violins.  
I say, not God Himself can make man's best  
Without best men to help Him. I am one  
best  
Here in Cremona, using sunlight well  
To fashion finest maple till it serves  
More cunningly than throats for harmony.  
'Tis rare delight: I would not change my  
skill  
To be the Emperor with bungling hands  
And lose my work, which comes as natural  
As self at waking.

"God could not make Antonio Stradivari's violins without Antonio."

The purpose of the Inner Divinity in man is not only to draw him out of his carnal nature but also to aid him so to transmute it that it shall radiate the Efficiency and the Beauty of the World of Spirit, with which that Inner Divinity shines.

SHRAVAKA

## PHILOSOPHY AND PHILOSOPHERS

[ We publish here the first part of the striking address on " The Climate of Indian Thought " with which **Dr. T. M. P. Mahadevan, M.A., Ph.D.**, Head of the Department of Philosophy of the University of Madras, inaugurated at Cornell University last autumn the course of lectures on Indian Philosophy for which he was invited to the U.S.A. The second and concluding instalment will be published next month under the title " The Path of Soul Evolution."—ED. ]

There was a time when the intellectual West thought that there could have been nothing like genuine philosophical thinking in India. Happily, that prejudice is fast disappearing. Discerning men in the West are beginning to see that the evolution of ideas in India during the long centuries of her remarkable history does constitute an important chapter in the career of world-thought. Just as the physical atmosphere is essential for the sustenance of an individual's body, so is an intellectual *milieu* necessary for his mind to thrive in. It is a truism that every man is a philosopher, whether he knows it or not. What is true of the individual is true of every nation or race. A country with such hoary traditions as India's cannot be without its lessons for the student of international thought. Deussen attributes the tendency on the part of the Westerner to escape the study of Indian philosophy to what he calls " European idleness," and adds :—

The philosophy of the Indians must become for everyone who takes any interest in the investigation of philosophical truth, an object of the highest

interest ; for Indian philosophy is and will be the only possible parallel to what so far the Europeans have considered as philosophy.<sup>1</sup>

Like Deussen, every Orientalist who has had any acquaintance with Indian philosophy holds it in high esteem. Max Müller, one of the pioneers in Oriental research, puts his conviction in these striking words :—

If I were to ask myself from what literature, we here in Europe, we who have been nurtured almost exclusively on the thoughts of Greeks and Romans, and of one Semitic race, the Jewish, may draw that corrective which is most wanted, in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human, a life, not for this life only, but a transfigured and eternal life—again, I should point to India.

And in the same book, *Six Systems of Indian Philosophy* ( p. xvii ) Max Müller wrote :—

And if hitherto no one would have called himself a philosopher who had not read and studied the works of Plato and Aristotle, of Descartes and Spinoza, of Locke, Hume, and Kant in the original, I hope that the time will come when no one will claim that name who

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<sup>1</sup> *Outlines of Indian Philosophy*, p. 3.

is not acquainted at least with the two prominent systems of ancient Indian philosophy, the Vedānta and the Sāṅkhya.

One notices in the West the use of such terms as "Hindu philosophy" and "Brāhmanism" as synonyms for Indian philosophy. The usage, however, is not accurate. It is true that the Hindus, constituting as they do the majority of India's population, have contributed most to Indian thought. India's philosophy is mostly Hindu philosophy, but not wholly. Besides Hinduism, which is the oldest living religion, India has produced Buddhism which has become a world religion and Jainism which has remained an indigenous faith; and each of these has a philosophical basis. So the scope of Indian philosophy covers, besides the Hindu systems of thought, non-Hindu and even anti-Hindu philosophical schools. The school of the Cārvākas, for instance, which is the Indian counterpart of materialism, ridiculed the tenets of the Hindu faith—and, in fact, of all faith—denied the existence of soul and God, and adopted pleasure as the aim of life. The expression "Brāhmanism," signifying "the philosophy of Brahman," is applicable only to those systems of Hindu thought which are directly based on the Vedānta, by which term we mean the Upaniṣads, the concluding portions of the Veda. Though Vedānta is rightly regarded by many as the crown of Indian thought, it is not the whole of Indian philosophy.

From the snowy peaks of the Himalayas to the burning sands of the desert plains, one can find in India every possible type of climate. Such is the case with her intellectual and spiritual climate also. From the unbelieving sceptic and the dogmatic materialist to the devout theist and the uncompromising absolutist, every thinker has found a home in this hospitable country. In the same region, and side by side, contrasted systems of thought have flourished. This fact is overlooked by those scholars who overrate the influence of geography on the mind of man. It is no doubt true that the outer surroundings affect the inner aspirations and attitudes of men, but it is unjustifiable to derive every characteristic of a country's philosophy from its physical features and its geographical contours. The greatness of a philosopher lies not a little in his ability to rise above parochialisms, both temporal and spatial, to become a spectator of all time and existence. So it is nothing uncommon that one should find in India from the earliest times all shades of philosophic thought, from pluralism to monism, from atheism to theism, and from materialism to idealism.

It is significant that each of the systems of Indian thought is called a *darśana*, which means a point of view. In the *Brahmajāla-sutta* mention is made of no less than sixty-two schools of philosophy, which are distinguished from the view which the Buddha taught. In the *Mahā-*

*bhārata* we have descriptions of various philosophical sects which were then flourishing in India.<sup>1</sup> In Bāṇa's *Harṣa-carita* we come across a large forest where the followers of different philosophical schools including the *Lokāyata* (Materialism) met and discussed in perfect peace and harmony. In later centuries several manuals were written, each giving a critical estimate of leading philosophical schools from the author's own point of view. The best known among them is the *Sarva-darśana-saṅgraha* of Mādhavācārya which expounds and examines sixteen systems of thought from the standpoint of Advaita-vedānta. The *Ṣaḍ-darśana-samuccaya* of Haribhadra is a similar work from the stand-point of Jaina philosophy. Not only was there difference between one school and another; but also within each school itself there arose doctrinal differences. Thus we meet in India with a vast variety of views. As the *Mahābhārata* puts it, "There is no reflective thinker (*muni*) who has not an opinion of his own."

It has been customary to divide the schools of Indian philosophy into two groups, orthodox and heterodox. The Sanskrit equivalents of these terms are *āstika* and *nāstika*, and they literally mean "those systems which say *is*" and "those which say *is-not*." The two groups are thus respectively *yes*-schools and *no*-schools. Affirmation and denial in this context mean acceptance and rejection, respectively, of the author-

ity of the Veda. Those schools which owe allegiance to the Veda are called orthodox (*āstika*); and those which do not recognise the authoritativeness of the Veda are termed heterodox (*nāstika*). (The other meanings of the term "*āstika*" are (1) belief in God, and (2) belief in after-life; and correspondingly "*nāstika*" would mean (1) no belief in God, and (2) no belief in after-life. Not all *nāstika* systems reject God or Godhead; and the *nāstika* schools with the exception of the Cārvāka believe in after-life. Among the *āstika* systems, some do not recognise the need to believe in God, though all of them admit after-life.)

There are chiefly six systems of orthodox philosophy. They are: Nyāya, Vaiśeṣika, Sāṅkhya, Yoga, Mīmāṃsā and Vedānta. The heterodox schools are: Cārvāka, Buddhism and Jainism. Mostly the heterodox schools rose in reaction to some of the tenets of the orthodox systems. Buddhism and Jainism, to start with, were reformist movements. And so, the tendency of these schools at first was to be critical and negative. But soon they had to turn to the side of construction in order to maintain themselves as against rival systems. And, on the whole, it must be said that the orthodox schools gained a good deal from the criticisms of the heterodox systems. In good time, for instance, the Buddha was received into the Hindu pantheon and was included among the incarnations of God. Even the

<sup>1</sup> See *Anugita*, ch. xxiv.

Cārvāka served its own purpose by drawing men's minds away from excessive ritualism, and by developing in them an attitude of criticism.

One marked feature of the early Indian thinkers, whether of the orthodox or the heterodox tradition, is that we know very little about them. As Max Müller remarks:—

While in most countries a history of philosophy is inseparable from a history of philosophers, in India we have indeed ample materials for watching the origin and growth of philosophical ideas, but hardly any for studying the lives or characters of those who founded or supported the philosophical systems of that country. Their work has remained and continues to live to the present day, but of the philosophers themselves hardly anything remains to us beyond their names. (*Op. cit.*, p. 1).

Even their dates cannot be settled with any measure of certainty. They let their works speak without the intrusion of their personal biographies. Many a work on Indian philosophy has come down to us as anonymous. Several treatises, again, have been passed on to us under pseudonyms. It must be very irksome to the historian of Indian philosophy not to be able to date his authors, and to the student who must go without interesting and spicy anecdotes from the lives of the philosophers whose thoughts he has to study. But the disinclination on the part of the Indian philosopher to give details of his own biography has a deeper meaning, and reveals one of the peculiar traits of Indian character. It is no doubt true, as

Max Müller says, that no philosopher owes everything to himself.

He grows from a soil that is ready made for him, and he breathes an intellectual atmosphere which is not of his own making. The Hindus seem to have felt this indebtedness of the individuals to those before and around them far more strongly than the Greeks, who, if they cannot find a human author, have recourse even to mythological and divine personages in order to have a pedestal, a name, and an authority for every great thought and every great invention of antiquity. The Hindus are satisfied with giving us the thoughts, and leave us to find out their antecedents as best we can. (*Ibid.*, pp. 2-3).

But there is much more than this in what may be called the impersonality of Indian philosophy. The philosopher in India seems to think that the truths which he or his fellow-seekers discover are eternal. No one has any monopoly rights over the truths of philosophy. The truth does undoubtedly influence his life; his life has no influence over the truth. And so he prefers to keep himself in the background and push forward the view of reality he has discovered.

Another characteristic of Indian philosophy is that the systems are not developed one after the other, but grow alongside one another. It is usual to divide the course of Indian philosophy into three periods: the Vedic Period (1500 B.C.—600 B.C.), the Epic Period (600 B.C.—200 A.D.), and the Classical Period (from 200 A.D.). Attempts have

been made to date the several trends or systems of thought on the basis of the degree of complexity in each. Applying the principle of evolution, it is maintained, for instance, that in the *Rgveda* there is a gradual development from naturalism and polytheism to monotheism and monism. There are, however, two considerations which should make us suspicious of an unrestricted philosophical use of the principle of evolution. First, in grading the different philosophical trends and schools, the point of view held by the one who grades them plays a decisive part. The monotheist, *e.g.*, would put monism lower than his own view, while the monist would regard monotheism as the lower conception. Secondly, *what is more evolved in thought need not necessarily be later in time*. It is quite conceivable that a system of philosophy which is considered to be more satisfactory than another came to be formulated earlier. We cannot argue that a system should have been posterior to another because it is more evolved and more acceptable than the other. Surely, we cannot maintain that Śankara's philosophy was posterior to that of Madhva, because non-dualism appeals to us more than dualism. Thus, it is extremely difficult, in the absence of other conclusive evidence, to date the systems on the basis of the degree of satisfactoryness. Especially when we come to the Classical Period, it is futile to ask which system came first. The systems would seem to have grown

together through mutual criticism; they did not appear one after the other. It is only in certain cases, as in that of Buddhism, and in regard to comparatively late teachers like Śankara, Rāmānuja and Madhva, that we can be fairly certain as to the dates of their respective teaching.

The method employed by most exponents of philosophy in India is the dialectical method used with great skill and rare insight even by such early thinkers as Yāgñavalkya in the Upaniṣads. In the Classical Age a technique was developed whereby the exponent of a system could unfold his thesis by a progressive criticism of the rival schools. The author of a treatise usually begins with an attack on the system which is remotest from his own, examines it in the light of another which is less unacceptable, then criticises that other system from the stand-point of a school which is still less unacceptable; and this process goes on till it is demonstrated that the author's own system is the best, since it is free from defects. Thus we have three stages in the argument: (1) The statement of the *prima facie* views (*pūrvapakṣa*), (2) The criticism of those views (*khaṇḍana*), and (3) The establishment of the final position (*siddhānta*). Since any important treatise on any of the schools deals with the tenets of the other schools also, it becomes a compendium of the entire range of Indian philosophy, though from its own particular point of view.

Though there has been a variety

of philosophical and religious views in India, attempts have not been lacking to bring about a harmony among them. In fact, harmonisation of apparently conflicting ideas and ideologies is one of the characteristic notes of Indian culture. The specific manner in which it was sought to order the divergent philosophical views into one coherent whole was by postulating that each is good for a set of people. This is known as the doctrine of eligibility (*adhikāra*). Each person is in a certain stage of development. That system of thought is good for him which not only appeals to his mind but also contains the seeds of his further growth. In this way, there is a procession of philosophical views and each individual has to go through these until he attains to the final truth. This does not, however, imply an ultimate relativism in knowledge; it only means that one should not rest on his oars, having attained but a partial glimpse of Reality. It also means that no one should be so dogmatic as to think his view of reality the only one to take, and that every other individual must needs adopt his point of view.

In spite of doctrinal differences, the schools of Indian thought share in common certain fundamental characteristics. This is because all of them participate in a common culture. Behind the variety of the systems there is, as Max Müller observes, "a large *Mānasa* Lake of philosophical thought and language,

far away in the distant North, and in the distant Past, from which each thinker was allowed to draw for his own purposes."<sup>1</sup> Every civilisation or culture has its own distinguishing quality. The Greeks spoke of it as the "nature" of a people. The Indian name for it is "*dharma*." One civilisation may specialise in politics, another in art, a third in commerce, and so on. That which India has always regarded as her soul is spirituality. The only exception to this among the schools is the Cārvāka materialism. But this point of view was hardly ever a popular one. We do not possess any extant treatise on the Cārvāka. All that we know about it is from the criticisms found in the works on other systems. The Cārvāka comes in for all-round ridicule. It is quite possible that a Sūtra on the Cārvāka-darśana existed at one time. But the fact that no trace of it or of any other text is to be had now shows that the view that it advocated did not find favour with any appreciable number of men. It is hardly fair to call it a darśana or system of philosophy. At best, the Cārvāka in India was a passing mood of the mind of man (*sāmyaika-darśana*), to be got over and surpassed quite early in the life of thought.

An abiding faith in the self or spirit is, then, the dominant note of Indian philosophy. The Upaniṣadic expression which has been popular with the Indian thinker as a synonym for philosophy is *Ātma-vidyā*

<sup>1</sup> *Ibid.*, p. xviii.

or the science of self. The text which says "There is nothing higher than the self; that is the final limit; that is the supreme goal" represents the central theme of Indian philosophy. Even the realistic systems like the Sāṅkhya and the Vaiśeṣika assign to the self or spirit a primary place. In the Sāṅkhya, e.g., the analysis of Matter (*Prakṛti*) and the study of its evolution subserve the purpose of enabling one to discriminate between matter and spirit, and thus to release the latter from bondage to the former. The

Indian philosopher looks within before looking without. Philosophy, then, is not the residuum of the objective sciences or an examination of their common assumptions, but a quest for the inner reality of things. It is in this sense that Kauṭilya says in his *Artha-śāstra*, "Philosophy is the lamp of sciences, the means of performing all the works, and the support of all the duties." And in the *Bhagavad-gītā* (x. 32), the Lord identifies himself with, among sciences, the science of the self.

T. M. P. MAHADEVAN

## INDIA AND THE COMMONWEALTH OF NATIONS

Shri M. Ramaswamy, a well-known writer on Constitutional Law, brought out some valuable points in his analysis at the Indian Institute of Culture, Basavangudi, Bangalore, on July 28th, of the position of India *vis-à-vis* the Commonwealth of Nations. Under the agreement reached at the London Conference in April last, while India as a sovereign independent republic will have complete freedom of action, she will retain her full membership of the Commonwealth of Nations, accepting "the King as the symbol of the free association of the independent member Nations and as such the Head of the Commonwealth." This Shri Ramaswamy hailed as a statesmanlike decision.

Free India owes more to Britain than the magnanimous gift of independence, which at a stroke balanced a host of grievances. Shri Ramaswamy considers

as England's greatest benefaction to India the concepts of the rule of law and of the importance of the liberty of the individual, which had permeated Indian life and institutions and influenced the new Constitution. Good-will and friendliness between the two countries, he declared, had never been greater than at present, and the statement in the Balfour Declaration of 1926 that "free institutions formed the life-blood of the Commonwealth and free co-operation was its instrument" meant more today than when it had been made.

The friendly solution of the problem of Commonwealth relations is, as Shri Ramaswamy said, a happy augury, but any grouping of nations, however necessary in the present world context, must be regarded as a half-way house on the way to a Commonwealth of all mankind.

## NEWTON'S MYSTICISM

[ We do not believe that the "psychological riddle" of Newton can be solved along the lines on which our esteemed contributor, **Mr. George Godwin**, attempts it in this article. It is not by a study of the outer course of Newton's life and of his contacts with his contemporaries that the source of his inspiration can be uncovered, but rather by a study of that higher aspect of the mind known as the Intuition. Newton had apprehensions of truth which he did not make public, and much of what he did teach has been perverted in favour of materialism. The testimony of the late Lord Keynes, expressed in a manuscript on "Newton, the Man" is appended to Mr. Godwin's article as of interest in that connection.—ED. ]

Isaac Newton had, it is perhaps too often forgotten, a strong mystical side to his unique intellectual make-up. By his forty-second year the corpus of his vast contribution to physical science was already made. In the many years of life still remaining to him he not only took but little interest in science, in which he stood pre-eminent, but often denigrated it as of little importance. Even while at the zenith of his tremendous intellectual powers he displayed a total indifference to what the world terms "success" and "fame." Even his greatest discovery, the Law of Gravity, remained unpublished for over two years.

How is it to be explained that the greatest scientific intellect of all time turned away from science and for more than thirty years devoted the major part of his time to such activities as the quest for the Philosopher's Tincture, the transmutation of metals and the interpretation of the prophets of the Old Testament and the study of such mystics as Swedenborg and Jacob Boehme?

This is, surely, one of the greatest psychological riddles of personality of all time. Perhaps we can obtain a clue to it by reference to a science little known in his day, but of vigorous growth in our own, namely, psychology.

Newton was a premature posthumous child. He was born weak and undersized. He never experienced the father-son relationship. He early displayed very pronounced characteristics pointing to a definite psychological type. He took no interest in ordinary boyish pursuits. He liked solitude. He felt no need of affection. He was absent-minded and indifferent to the opinions of others.

He early showed a genius for Mathematics, and, as this developed, he displayed, more and more, his indifference to his own genius in this direction. He preferred experiment to the realm of pure reason of mathematical enquiry.

He was excessively secretive and abnormally suspicious. He desired above all else to avoid conflict and

trouble of all kinds: he wanted to be left alone, and he was completely indifferent to fame, and to what the world thought of him.

Newton never married and there is no record of any woman in his life; nor yet of any close friend. He took no interest in politics or in the great contemporary figures of his age. It is said that he did not even know the name of the great Dean of St. Patrick's, Dublin. He regarded Art as nonsense and great sculpture was for him "great carved dolls." Music left him unmoved; the theatre left him yawning.

All this strongly suggests Nietzsche's "Objective man": it also suggests the schizoid personality. The schizoid is a psychological type by no means uncommon, and it is when the characteristics, which, in their sum, represent a turning away from life, become abnormally developed, that the split personality appears.

Did this happen in the case of Newton? There is ample evidence that for something like two years Newton was mentally deranged, though he appears to have made a good recovery. On the assumption of a schizoid derangement, this might be expected, since, with this type of derangement, the manifestation is most likely to appear out of the general character type under strain of some kind or another. Whether Newton suffered some such strain is not evident from the biographies. But it may be that his translation from the solitude of

Cambridge to London, where his niece-housekeeper imported into his Jermyn Street establishment many great figures of the Town, oppressed the aging natural philosopher, at that period immersed in his investigation into the prophetic riddles of the Book of Daniel, the chronology of the Old Testament and much else remote from pure science.

For Newton there existed but one quest: the search for God, and for forty years he gave up his whole life to this end, science, the reconditioning of the coinage of the realm, and other tasks imposed on him by circumstance, being of little or no importance to him, but merely vexatious interruptions of his main pursuit. To Bentley he wrote: "While I wrote my Treatise about Our System, I had an eye upon such principles as might work with consideration for the belief of a Deity; and nothing can rejoice me more than to find it useful for that purpose." Likewise, in his celebrated treatise "Opticks," he suggests an ultimate "Intelligent agent," conceiving of God as a Being devoid of organs or parts.

Newton regarded science, natural philosophy, merely as a tool in the pursuit of the quest of God, regarding it as a method for the enlargement of man's moral philosophy. In other words, science had for Newton a moral purpose. Aside from this end object, he did not consider science as of any importance, nor was he interested in it after the period of his early efflorescence, the

dynamic period of the great discoveries.

When he turned from mathematics and physics to theology, he appears to have shed the objective, coldly appraising eye of the scientific genius, and to have reverted to the theological ideological level of his age. He accepted, for example, Bishop Usher's date of the Creation as a statement of science. Making no distinction between the events of known history and of mythology, he saw no distinction between the invasion of England by the Romans and the Expedition of the Argonauts, on the date of which he wasted much time.

Though in these enquiries Newton's great critical faculty seems to have slept, he did not accept the teaching of the Church. He rejected the doctrine of the virgin birth and of the divinity of Christ, holding that God was one and indivisible. He saw the Prophets as standing higher than any other category of interpreter of the divine will and of future events: in particular the prophet Daniel.

He held that reason in such matters was worthless without insight, placing that faculty above all other manifestations of the human intellect. He said that to reject the prophecies of Daniel was to reject Christianity, since it was founded on the prophecy concerning the coming of a Messiah. Of Christ he wrote: "Jesus Christ, being endowed with a nobler prophetic spirit than the rest, excelled also in this kind of

speaking" ( the prophetic ).

Wetstein wrote :—

He studied the Codices, versions, Latin and Greek Fathers and ecclesiastical history that he almost reduced the question to a mathematical demonstration, a task which scarcely seemed possible to be effected by any man, and least of all by a person engaged in a totally different line of study."

This same mathematical method Newton applied to the mystic who, more than any other, influenced him, namely, the German cobbler-mystic, Jacob Boehme. This was a theoretical objective mysticism poles apart from the manifestations of the Catholic exponents. Boehme believed in a divine inner source of enlightenment; and, secondly, in the implanted desire to account for the eternal riddle of man's destiny in a world torn for ever between Good and Evil, Light and Darkness, Hope and Fear.

Boehme's system is complex, and Newton became absorbed in it, restating it in terms that revealed his innate mathematical bias. After his death the extent of Newton's work on the mysticism of Boehme was made apparent by the voluminous notes upon it found among his papers.

Newton's theology seems to have moved in the direction also of the theory of transmigration of souls. And among the analogies adduced by him were naïve examples such as the change of tadpole into frog, worm into butterfly. It is clear also that Newton definitely discarded the

doctrine of the Trinity. This thesis will be found in his "Notable Corruption of the Scriptures." He held that those passages of Timothy touching the Trinity, and others elsewhere, were later interpolations.

In his own day Newton was charged with the Socinian heresy. The Socinians were that sect which followed the anti-trinitarian doctrine of Lælius and Socinus, the sixteenth-century Italian theologians who held that Christ was the product of human seed implanted in his mother by God. In passing it is of interest to remark that here, perhaps, is the early seed of that movement which grew to become Rationalism. According to Newton the doctrine of the Trinity was first enunciated by the Council of Sardica. Nevertheless, it has been frequently argued that Newton was, in fact, an orthodox Christian.

Two factors tended to befog the issues in his own time. First his tardiness in publication and his habit of withdrawing what he had published; secondly, his avoidance of open controversy. He cared not a jot what men said or thought of him, his attitude towards all critics being rather that of the big dog who ignores the yapping of small dogs.

In many ways Newton had points of resemblance with Leonardo da Vinci. Both displayed certain characteristics of the schizoid personality; both were men of giant intellect, both were many-sided and able to turn from one interest to another with equal zest. Neither cared for

wealth or fame. Both had a highly individual and somewhat secretive approach to religion. But there is, quite obviously, a real danger in flogging a comparison of this sort.

As he grew old Newton's character traits became more and more pronounced. He developed into a complete recluse. He neglected himself and sought only solitude and peace for the pursuit of his religious enquiries. "Philosophy," he wrote, "is such an impertinent litigious lady, that a man had as good be engaged in lawsuits as have to do with her."

Then came the letters which revealed the total eclipse of his judgment and the temporary dethronement of his reason. In these letters, addressed to several personages, including Locke, Newton revealed a deep-seated guilt feeling towards his correspondents. He asked forgiveness for imaginary transgressions against them, and caused at first bewilderment and then pity.

How is this breakdown to be explained?

In the schizoid-type character the inherent weakness may never declare itself at all. And it is likely enough that many schizoids pass through life unrecognised as such. The breakdown comes with the intolerable situation, the situation in which there is either a great loss or a dilemma of choice. Newton, it is known, displayed affection for his mother, though for no other human being, but that attachment was a

deep, and far-reaching one. We know that he personally nursed her through a horrid and painful disease, and ministered to her tenderly. Therefore it may not seem unreasonable to suppose that it was the death of a beloved mother that brought about the two years of insanity which afflicted him. In any case, the theory has a good deal that is plausible to be said for it.

It is generally admitted that breakdowns of this sort in characters of this type have a fair percentage of cures, and so Newton's subsequent recovery still further supports the view, however tentatively put forward here.

Taken in their sum, Newton's theological writings suggest that, away from the realms of mathematics and physics, where he stood, and perhaps stands, alone, a great mountain amid the hills, he was neither a profound philosopher nor a percipient theologian. His life, one of eighty-two years, was devoted, as to the latter half of it, to a single-minded search for the living God. Side by side with this quest went another, that for the Philosopher's Tincture and all those curious and spurious ends to which alchemy addressed itself.

The ultimate secret of the nature of that God who was the subject of Newton's search for forty years must remain, as all mystical journeyings do, unknown and unknowable to other men. What we contemplate in awe is the spectacle of the greatest scientific intellect of all time

valuing science so little as to turn from it like an idle boy from his play, to search the paths of mystical experience for the Unknown God.

GEORGE GODWIN

## NEWTON, THE MAN

In the eighteenth century and since, Newton came to be thought of as the first and greatest of the modern age of scientists, a rationalist, one who taught us to think on the lines of cold and untinctured reason.

I do not see him in this light. I do not think that any one who has pored over the contents of that box which he packed up when he finally left Cambridge in 1696 and which, though partly dispersed, have come down to us, can see him like that. Newton was not the first of the age of reason. He was the last of the magicians, the last of the Babylonians and Sumerians....

Why do I call him a magician? Because he looked on the whole universe and all that is in it *as a riddle*, as a secret which could be read by applying pure thought to certain evidence, certain mystic clues which God had laid about the world to allow a sort of philosopher's treasure hunt to the esoteric brotherhood. He believed that these clues were to be found partly in the evidence of the heavens and in the constitution of elements...but also partly in certain papers and traditions handed down by the brethren in an unbroken chain back to the original cryptic revelation in Babylonia. He

regarded the universe as a cryptogram set by the Almighty—just as he himself wrapt the discovery of the calculus in a cryptogram when he communicated with Leibnitz. By pure thought, by concentration of mind, the riddle, he believed, would be revealed to the initiate.

He *did* read the riddle of the heavens. And he believed that by the same powers of his introspective imagination he would read the riddle of the Godhead, the riddle of past and future events divinely fore-ordained, the riddle of the elements and their constitution from an original undifferentiated first matter, the riddle of health and immortality.

I believe that the clue to his mind is to be found in his unusual powers of continuous concentrated introspection....His peculiar gift was the power of holding continuously in his mind a purely mental problem until he had seen straight through it. I fancy his pre-eminence is due to his muscles of intuition being the strongest and most enduring with which a man has ever been gifted....I believe that Newton could hold a problem in his mind for hours and days and weeks until it surrendered to him its secret. Then being a supreme mathematical technician he could dress it up, how you will, for purposes of exposition, but it was his intuition which was pre-eminently extraordinary—" so

happy in his conjectures," said de Morgan, "as to seem to know more than he could possibly have any means of proving." The proofs, for what they were worth, were, as I have said, dressed up afterwards—they were not the instrument of discovery.

There is the story of how he informed Halley of one of his most fundamental discoveries of planetary motion. "Yes," replied Halley, "but how do you know that? Have you proved it?" Newton was taken aback, "Why, I've known it for years," he replied. "If you'll give me a few days, I'll certainly find you a proof of it"—as in due course he did.

Again, there is some evidence that Newton in preparing the *Principia* was held up almost to the last moment by lack of proof that you could treat a solid sphere as though all its mass was concentrated at the centre, and only hit on the proof a year before publication. But this was a truth which he had known for certain and had always assumed for many years.

Certainly there can be no doubt that the peculiar geometrical form in which the exposition of the *Principia* is dressed up bears no resemblance at all to the mental processes by which Newton actually arrived at his conclusions.

KEYNES

# CULTURAL INHERITANCE—NATIONAL AND INTERNATIONAL

[ Dr. John Clark Archer, Hooper Professor of Comparative Religion at Yale University, U.S.A., writes here on an important and congenial theme. Professor Archer's literary output in this field has been considerable, and includes *Mystical Elements in Mohammed*, *Youth in a Believing World*, *Faiths Men Live By* and *The Sikhs in Relation to Hindus, Moslems, Christians and Ahmadiyyas: A Study in Comparative Religion*. Such an article is of practical value in preparing men's minds for the recognition that there must be one truth which finds expression in the various religions—a corollary of the proposition that the root of all mankind is one.—ED. ]

The world is full of a number of things which should be defined with reference to each other and judged eventually—a far harder task—with reference to any basic unity wherein their true meanings lie. We have all learned by this time that the world is one in the sense of an earthly globe, but it took us long to learn it.

Is there to be a unity to match the whirling sphere? If so, where *can* it be? The common man, of course, makes no total calculation, is not in search of unity. The uncommon man may even now be seeking it, but it is clear he has not yet either discovered or devised it.

We raise the question now in terms of CULTURE: Is it to be the means and guarantee of true oneness in the world? The word came into English from the ancient Latin tongue in which it may have meant at first the culture of the earth, but its meaning inevitably grew. We would not lose the figure, for higher culture is closely linked with agriculture. We use the word in this little

essay in the higher sense, matching, perhaps, in other tongues such words as *shiksha* and *tarbiyat* which can be made to stand for elevated thoughts and subtler qualities, for cultivation which has borne fruit in learning; whence, persons possessed of thoroughgoing knowledge and matured by wide experience, whether by travel and human association or by widely-ranging intellectual quest and contemplation. And we venture to define the term with certain national and international connotations.

If we undertake at once some controversy over what the term may cover, we should indicate that we hold no notion that the mind of man is everywhere the same. We should account for differences at different stages of the mind's development in different areas around the globe, whatever just resemblances are found in man's ideas and practices, despite the vast extent of their dispersion—for, no matter where he is, "a man's a man for a' that." In

fact, we should set out to find our unity amidst diversity—and sometimes despite disparity—no matter what degree of psychological identity might be established. We should find this unity through the transmission and interplay of cultures more than through any character purely psychological. Furthermore, we seek a unity in which diversity persists, believing that only unity of this sort is or can be permanent and creative.

We are on the way to such a unity, if we levy lawful toll upon the world's resources. We should know to what extent we are already the "heirs of all the ages," for there is scant value or satisfaction in being but the unconscious product of the past. We may be, if we will, the heirs of what those foreign to us have enjoyed and are enjoying from out of their own tradition—this is the leading aspect of the international problem. *Whatever the national culture, it is not the ultimate. International culture is more to be desired.* It is superlative, but by no means superficial. What is superficial is not culture. Nor is any culture static. International culture may not be ultimate. In its very progress culture creates new human goals. It may sometimes be destructive, destroying evil for the sake of good. Whatever culture actually increases should be good, but culture is always qualitative, seldom quantitative. Uncontrolled increase of human population, for example, may mean the loss of culture. Culture looks beyond mere

bulk, beyond machines and factories and their output, for example, even as in quality it looks beyond the classes of mankind—although culture, after all, must be embodied.

Culture is a simplifying, humbling process, even while it modifies and elevates its subjects, even while it may diversify the human elements it works upon. One man, for instance, may be possessed of insight; another, of sympathy and understanding. Here may be courageous leadership to rally a timid but highly gifted populace, and there may be the mystic who would flavour all men's acts with contemplation. Culture speaks in various living languages, or provides men wisdom in tongues no longer spoken. It makes translations possible and current, through which men share among themselves draughts from many fountain-heads of knowledge. Culture need never require a single language medium. It may work otherwise toward the human intellect's perfection. Nor may it ever need to cast in its lot with any sort of human uniformity. It may indeed work toward man's perfection, toward the full use of men's capacities, but by the very nature of culture's creative process it is not a stream which runs to one dead sea; it is like a wind which lifts men to peaks and points of vision as varied as goodness and love are in themselves. Culture will teach men everywhere what men know or have known anywhere. Responsive to it, the truly cultivated man knows the

superb value of his own inheritance, maintains his loyalty thereto, and yet becomes a citizen of all the world—if a truly international citizenship can be established.

Take comparative religion, for example, as a type of culture, or any one religion as in and of a culture of its own. Then what has been said of culture generally must be applied at once again. And once again we emphasise the higher levels of religion, the religions which singly have represented progress, inspiration toward reform, and spiritual achievement. Every great religion has sought in some way to make the perfect man, and those now living keep this goal in mind, if not in actual view. And we can raise among them the question of their relations toward each other and of their relation to what may be still larger than themselves. It is but commonplace to remind ourselves of the several geographic regions where ancient cultures—and their religions—flourished, sometimes as officially established "faiths and orders, sometimes hoping to be universal cults. Something basic was long ago deposited, for example, in India and China—and elsewhere as well—and various religions have sprung from, or have entered from without into, these basic cultures.

It has happened that what was long ago Sinitic or Confucian has remained for the most part in China—although we may not ignore the Confucian influence in Japan and Indo-China. Hinduism—or some-

thing Indic—has been content in general to linger in its own vast and variegated subcontinent of India, while Buddhism, springing out of Indic soil and lingering long in India, obeyed some quiet and puzzling impulse to expand elsewhere, the remnants of it left meanwhile in the homeland fading gradually into the light of the common Hindu day. Neither Hinduism nor Buddhism has been a national cult, the one being in theory international, the other being so in theory and practice. And both are large in bulk.

Judaism and the faith of Zoroaster, on the other hand, whatever their initial past, professing to be universal, have had to demonstrate their gospel with limited resources, and yet their influence has been felt in distant, widely separated lands. Islam was a national faith—by Muhammad's own intention—and seems actually to be still somewhat provincial, in spite of former imperial dimensions and the wide international belt it occupies today. There can be no question, nevertheless, of its tremendous influence.

Christianity bulks the largest nowadays, having enjoyed the most unusual opportunities for expansion. It has developed everywhere but near its birthplace. It has known "establishment," both of national and colonial character, and lays responsibly the claim to being international—or, as the word is for the moment, ecumenical. It might lay claim in truth to being universal, were it not for its multitude of sects

and subdivisions. But what of the other faiths? Will any one religion finally preëempt the field?

The conclusion we are coming to is this: Even as cultures have developed here and there and should be shared by cultivated men for their mutual and constructive benefit, so also the great religions will have made their contributions to the moral and religious progress of mankind. The religions of the present may be shared by all who are spiritually in earnest and in quest of whatever highest value they may call by any name. This need not, will not, call for the weakening of a man's devotion to his inherited religion—assuming that he will enlarge his own beloved inheritance. It will require him to make the most of the highest he was heir to, and he will demand, in turn, that the highest in other faiths, in all religions, shall prevail, making men truly thus the heirs of all the ages. This, to be sure, is a hard saying, one not soon to be understood among the masses, but worthy of acceptance among all the cultured, worthy of commission mentally and in practical association with the devotees of every faith, whatever the rightful expectation of higher good and further truth as culture and religion grow.

Perhaps one phase alone of this gigantic, puzzling situation might be used as an illustration of the whole. Let every cultivated devotee—never, however, without his sense of obligation toward those less cultivated in his faith, for culture and religion

are not objects of devotion merely in themselves—study his own faith zealously and fruitfully, *and at the same time* study with equal zeal and thoroughness at least one other great religion to which he can find direct and fruitful access through its own members and resources. The sources may be chiefly literary, but the writings may be used with care. Indeed, it may occur to him that his own religious education has been very indirect—through some language, for example, quite foreign to the early scripture text. He may conclude that his own faith has come mostly by inheritance, and he may determine to make it more immediately his own.

Through various authentic channels he may gain acquaintance with some other faith. He need not be a "convert" to that faith—certainly, at least, not in the common sense of substitution, for religion in its deeper essence is not thus subject to division. The man of one religion sincerely seeks to understand another, to find whatever may be common to the two. He may indeed go on to seek what is universal in religion. He will soon declare himself, in any case, a debtor to what has come from without into his own stream of culture and religion. Who, indeed, what Christian, or Muslim, or Buddhist, can justly say he is not debtor to something Greek, Iranian, Jewish or Hindu? Nor can the Jew, the Parsi, the Hindu, or any other escape the debtor's oath. It really does not matter greatly if one finds

among the many faiths contrasts, dialectical procedure, competition and compromise—he will indeed find all these and more, as he makes comparisons and passes judgments. The major matter is that in doing so he becomes a better, more cultivated and religious man. And he will doubtless learn, also, while remaining loyal to his own inheritance, that his ultimate perfection awaits all other men's perfection. Somehow culture and religion must advance the common good, and if there is progress under way, no one who sees and shares it will despair.

If to gain these higher ends it is not explicitly essential for a man to "change his faith" (Let him do it, if he will, but with a full transfer of loyalty), how can the ends be won? One may have recourse to the usual expediency of learning, with due respect for what one faces in the quest. A man need not accept another's total creed or practice wholly any other ritual. He finds ideas among the creeds and sees the symbolism of the rites. Where indeed is one to find the *final* creed? What ritual is perfect? Forms, including words, are fragmentary, often superficial—meant oftentimes for those of weaker intellect but genuine devotion. Cultivated men may use them in a wholesome, ideal way for

the sake of fellowship, perhaps, while giving to them their own interpretation, looking far beyond them to the larger, more inspiring truths. It is expedient, at least, to bear a name, to be included in a roll, even as also nationality is something valid. Men cannot be mere theorists, disregarding lawful bonds and bounds. Idealism of a superficial, sentimental sort is not progressive.

But both culture and religion must discriminate. They should transcend all boundaries to this extent, at least: Making wars impossible, preventing men's hating one another, blocking unfair economic dealings among various communities, making impossible on any nation's part neglect of any of its own inhabitants or of any human need throughout the earth, and intolerance of any official or unworthy interference in matters of sincere devotion to religion and moral conduct. Nor will they stop at sheer negation. As positive factors in the peoples' welfare they will engender understanding, sympathy and brotherhood beyond all natural and artificial boundaries, inspiring and directing men toward what is truly national, international and universal, and, above all else, interpreting the universal in terms of God.

JOHN CLARK ARCHER

## KALIDASA'S CONCEPT OF BEAUTY

[ The lecture which **Shri S. Ramachandra Rao**, Lecturer in Sanskrit at the Central College, Bangalore, delivered on March 4th, 1948, at the Indian Institute of Culture, Basavangudi, Bangalore, is published here in somewhat condensed form to meet our space limitations. His reading of the development which brought Kalidasa to the recognition of moral beauty as the highest is very interesting and suggestive.—ED. ]

Of the many nations of the past, two were outstanding seekers after truth. They were the ancient Indians and the early Greeks. The ancient Indians in the Vedas showed that the gods were true and that they were the guardians of R̥ta or the moral order. It was man's duty to propitiate the gods to obtain their grace. Addressing the god of fire, a seer sings:—

“O Self-effulgent God, Thou dost confer all good things upon the man who offers his all to Thee. Granting such great gifts is quite in accordance with Thy divine nature.”

( *Rig-Veda*, M. 1, S. 1 )

The Upanishadic seers next said that Brahman was the Truth—“*Satyam Brahma*” and declared that the attempt of the human being should be directed towards the realisation of this truth. Then came the great epic writers of India, Vālmiki and Vyāsa. They pointed out in their turn that Dharma was the truth. They declared in unambiguous terms that this Dharma or righteousness was the principle which sustained the world and helped it to progress. Rama and the Pandavas espoused the cause of Dharma and succeeded while Rāvana

and the Kauravas adopted the opposite cause and perished. Dharma was the burden of the Indian epic song.

It was then that Kālidāsa came into the field to give a completely different idea of the Truthful. Poet as he was, he felt that the beautiful was the truthful; and the whole of his lifetime was devoted to the establishment of this remarkable idea. The poetic instinct in him impelled him to look around to see nature and to experience the delights provided by it. With a view to communicating such delights of his experience, he sang about the seasons in the *Ritusamhāra*. However, when he reviewed the work, he did not find it satisfying; for the descriptions happened to be photographic. There was not the painter's touch in it. He discovered that he had merely recorded nature and had not seen the beauties of nature with an imaginative eye. Besides, external beauty, however attractive, did not count much when bereft of the human element. The repeated references to the “Lovers” in the work was after all conventional. Kālidāsa felt, therefore, the want of the human element in it as

also the lack of the imaginative.

He improved his ideas in his next work—"The Cloud Messenger." In this great work of art, he not only recorded the beauties of nature but also viewed them with the painter's eye. The beauty of the external object touched and clothed with imagination differentiated the *Mēghasamdēsa* from the *Ritusamhāra*. The flight of a cloud over mountains is a common experience; but see how it stirs Kālidāsa's imagination! Addressing the cloud, the Yaksha says:—

"Soar into the sky, with your face to the North, from here—a place wet with *Nichulus*, your movement gazed at with wonder by the Siddha damsels with their faces held up to see if the wind was bearing away the peak of the mountain!" (*Mēgh.* I. 14)

Besides this imaginative element, there were other reasons which went to make the *Mēghasamdēsa* a great work of art. The poet brought nature and man closer here by making a cloud the Yaksha's messenger. In addition to this, the development of the mood of love in separation made the poem tender. Nor was this all. This tender theme was given the most suitable garb. The *Mandākrānthā* metre adopted by the poet with its majestic and mellifluous movement takes the reader into a veritable world of ecstasy. The tenth stanza of the *pūrva Megha* is a typical instance. With such a delightful combination, the "Cloud Messenger" became a fine specimen of objective beauty.

Finding objective beauty attractive, Kālidāsa pursued the subject further in his *Vikramōrvaśīyam*—a remarkable drama. He worked up external beauty to perfection and succeeded in grasping it in that rare poem of excellence which appears in the concluding portion of the Fourth Act. What a rare collection of the beautiful Kālidāsa crowds in here! King Purūravas whose handsome appearance had captured the heart of the divine damsel, Urvashi, who in her turn had outshone the beauty of even the Goddess Lakshmi, wishes to travel home in "an aerial chariot formed out of a fresh cloud, having pictures all round, its walls painted in rainbow colours and flashes of lightning forming its streamers"!

Thus in the "Cloud Messenger" and the *Vikramōrvaśīyam* in general and the verse quoted above in particular, the poet realised all aspects of external beauty. He achieved the well-nigh impossible. He grasped the elusive thing, beauty. Thus, though he had done by now the unthinkable, yet he felt dissatisfied. There were three distinct reasons for this. First, Beauty, when grasped, was found to have limitations. When conquered, it ceased to be attractive; and Kālidāsa wanted it to be the Thing ever elusive and ever sought after. It pained him to think that he had mastered beauty; for he had nothing further to do thereafter. Secondly, the enjoyment of external beauty led to *ennui*. King Purūravas found himself in that

state. Kālidāsa wanted beauty not to defeat man but to be purposeful in principle and forceful in its drive. Thirdly, however beautiful the "Cloud Messenger" appeared to him to be, he discovered on reviewing the lyric that its structure was built on slender foundations. He found that he was singing the story of one who had erred! The very first stanza betrayed the error of the Yaksha—"Svādhikā-rāt pramattaha." It may be sweet to sing the tender mood of love; but not when that love rests on weak foundations. For, we are told that the Yaksha suffered separation from his wife because he had failed to do his duty of watching properly the garden of his Master, Kubera. Loving husband as he was, one day he left his post of duty to keep the company of his wife. The result was disastrous. Indra's elephant entered the garden and trampled down the flower-beds. The Master, when he heard of this, cursed the warder to suffer separation from his wife for a period of one year. The poet's æsthetic sense did not find satisfying beauty from the mood of love, sung of by one who had not done his duty.

The poet overcame the first difficulty by introducing the suggestive element in the creation of objective beauty. This suggestive element extended the borders of objective beauty, imparted depth to it and kept it beyond the human grasp. Thus beauty remained the elusive thing and remained ever attractive. In describing Urvasi, the beautiful,

the poet denies the authorship for her creation to Brahma whose "wits were dulled by the study of the Vedas." "May it be the Moon of lovely brightness who created her?" he asks; or "Was it Cupid—the embodiment of the sentiment of Love? Or was it the Spring rich in flowers?" (*Vik.* Act I, St. 8) In thus describing Urvasi, the poet was suggesting the charm of the Moon, the beauty of Cupid and the delicacy of the Spring in the person of Urvasi. And Urvasi became not merely an object of beauty, but also a symbol of beauty, ever stirring the imagination of the contemplator of beauty. At the same time Kālidāsa realised the value of establishing objective beauty on truthful foundations. A poet stands to lose by describing an object of beauty that never exists. The beauty of such an object would be as real as the proverbial "horns of a hare." But Kālidāsa was always truthful. He knew it as a fact of nature that when "vernal beauty stands between infancy and youth, the Kurabaka flower will be whitish-red at the top and black at its sides; the Asoka blossom red and ready to burst and the new mango sprout greyish at its tips with pollen."

The poet became successful in overcoming the remaining causes of dissatisfaction by singing about perfect and purposeful Love. The story of the love and wedlock of Pārvathi with Śiva served well his purpose. In the divine pair, Pārvathi and Parameshwara, who represent the true Indian concept of love, Kālidāsa

did not see disharmony, a thing which he had discovered in the episode of the Yaksha. Nor was the noble love of the divine pair without fruition. When Kumara was born as their son, the world felt relieved and the fate of the demon Taraka was sealed.

While describing the attempt of Pārvathi to secure Śiva as her husband in the *Kumarasambhava*, Kalidasa was struck by yet another aspect of her effort. When Parvathi depended upon her extraordinary graces for winning Śiva's attentions, she miserably failed. The help rendered to her by the Cupid couple and Vasantha went in vain. Nay, instead of securing the object of her desire, she found Cupid in ashes and his sweet wife in sorrow. It was then that she opened her eyes to the limitations of her external beauty and that which she failed to obtain by beauty, she succeeded in obtaining by penance. Śiva not only consented to marry her but also declared himself to be ever at her service.

In the theme which had unfolded itself thus, Kālidāsa saw the limitations of external beauty and found conduct more beautiful. For Śiva fell in love with Parvathi not because of her rare external graces but because of her devotion. The poet's opinions on the limitations of external beauty found support even in his play, the *Vikramōrvaśiyam*. While he was impressed by the beauties of external nature which the play presented, the impression made upon

him by the conduct and behaviour of the chief Queen, the daughter of Kaśirāja, was deeper. For was not the Queen prepared to sacrifice her all for securing happiness to her husband? "*Atmanana Sukhāvāsanēna aryaputram nirvrita Sariram kartum Itchāmi*. Nor was Purūravas slow in discovering the greatness of this woman. He confesses to the Jester that his regard for the Queen is not lessened by the love he has for Urvasi. In brief, Kālidāsa found objective beauty as represented by Urvasi less attractive than subjective beauty as symbolised by the chief Queen.

At this stage, naturally, the conflict arose in his mind as to which form of beauty was more attractive—the subjective or the objective? His mind, which was already vaguely conscious of the limitations of objective beauty, clinched the issue in the *Abhignana Sakuntalam*. In Act II, King Dushyanta is discovered seated with his friend, the Jester. He had abandoned all thought of the hunt by now and was all eagerness instead to talk to the Vidushaka of the beauties of the newly seen hermit girl, Sakuntala. "Madhavya," says the King, opening the conversation, "Your eyes have not been fruitful, as they have not seen that which deserves to be seen" (*Darśaniyam na drishtam*). Pat came the suggestive reply from the friend—"Why! Your Majesty stands before me!" The King, who felt confused for a moment by this quick and unexpected wise reply, exclaim-

ed "Everybody considers as beautiful that which he likes." In this context in general and the sentence in particular could be discovered Kālidāsa's real opinion of the beautiful. It was explained in terms of the behaviour of the King and his friend. What attracted Dushyanta to Sakuntala was her great beauty and what made the Jester like the King was the kindness and affection which he received from him. To the King the beautiful was Sakuntala and to the Jester the beautiful was Dushyanta. It was the mind, therefore, that made a thing an object of beauty. If the human mind so decides, even the object which possesses the rarest type of external beauty, ceases to be beautiful. The mind thus is the deciding factor.

Starting from this important resolve, Kālidāsa detected that the mind was more attracted by subjective beauty rather than objective. The conduct or the attitude of an Umā or of a Dēvī stirred up his soul more than the external beauty of a newly formed cloud, or of a pleasure garden, or even of an Urvasi for that matter. Therefore, from that moment, the poet set himself to the task of singing the moral conduct of man, for he found it beautiful and derived satisfaction from it.

His first attempt, however, left him disappointed. His Agnimitra might have been a wise, tactful and benevolent King, but he went on marrying. To the cultured mind of Kālidāsa which highly appreciated monogamy, the activities of an Agni-

mitra held no attractions. For a similar reason, he did not find much pleasure in Purūravas either. Thus finding the *Malavikagni-mitra* and the *Vikramorvaśiyām* unhelpful, he sought shelter in his third drama, the *Abhignana Sakuntalam*. Here Kālidāsa's attention turned towards the great mortal Dushyanta. The poet in him delighted in picturing a man who committed no mistakes in tempting situations. While hunting in the forest, the King saw the beautiful hermit maiden and fell in love with the excellence of her charm. But even in that tempting moment, he pauses to reflect upon his conduct. For, how could he, as a Kshatriya, dare to enter into wedlock with a Brahmana girl of the penance grove? He took a correct decision nevertheless. "Undoubtedly," he argued within himself, "This maiden is fit to be wedded to a Kshatriya, since my cultured mind has a longing for her; for in matters of doubt, the inclinations of their hearts are the deciding authority to the good." It was not long ere he heard from Anasūya that Sakuntala was Kausika's daughter and hence a Kshatriya herself. A more trying situation occurred when Sakuntala was brought before the King, and was announced as his wife. Her fascinating beauty compelled his attention, but he hardly remembered his marriage with her, being a victim of the Sage Durvasa's curse. His mental conflict is thus analysed— "Not knowing whether the beauty which is thus presented to me, was

or was not accepted before, I am unable either to enjoy or to reject it, like a bee at dawn the Kunda flower with dew within." Finally, much to the dismay of his attendants he rejects her. Such wise and correct decisions taken in tempting circumstances made Dushyanta a King worthy of respect. But the total impression produced in the mind of the poet by the *Sakuntalam* was not happy. The drama described the woes of an innocent maiden; and, though Dushyanta was not directly responsible for her sorrows, he could never run away from the charge. Besides, the picture of a repentant King was depressing. Though the King's character appeared beautiful, it was not invigorating. This made the poet think of the Kings of the Raghu dynasty in general and then of Rāma in particular. The *Raghuvamśa* was the result.

Kālidāsa saw satisfying beauty in the perfect character of Rāma. In the *Raghuvamśa* he focuses the attention of the reader on two important incidents in the life of Rāma. The first relates to the abandonment of Sīta. Rāma heard from his reporters that "the citizens praised his conduct except his receiving back the Queen who had dwelt in the palace of the Rākshasa." Rāma felt perturbed on hearing the report. He had decided to be an ideal King and this meant that he should please all his citizens without an exception. To do so would mean the abandonment of Sīta. But how could he

abandon a wife whose chastity was vouched for by the God of Fire? Rāma decided nevertheless on abandoning Sīta. He thought that as a King his duty was first to please his people. He sacrificed his personal pleasure for it. Nor was it all. Rāma felt that, as an ideal King, he had to celebrate great sacrificial ceremonies. Without a wife, the Śāstras declared that such ceremonies were not to be done. The King, who had abandoned Sīta, was in an insoluble dilemma. He met the situation by ordering a golden image of Sīta. With the image by his side, Rāma made the needful sacrifices and justified his ideal kingship.

Kālidāsa had vowed that he would establish his thesis that the beautiful was the truthful. In the development of his effort to establish truth, he was unconsciously suggesting that the truthful, the moral or the noble was the beautiful. He found satisfaction and delight in the moral ways of a Rāma or of a Dushyanta. It was then that he realised like Keats the reality that "Beauty is Truth; Truth Beauty." And from this the next step was not difficult to take. To his typical Indian mind, the significance of the statement of the *Bhagavad-Gīta* became clearer—"Whatever is glorious, good, beautiful and mighty, understand thou That to be a fragment of my splendour." (*Gīta*, X. 41). Kālidāsa ultimately conceived that the godly was the beautiful.

S. RAMACHANDRA RAO

# CHRISTIAN STAGNATION

## BY AN EX-CHRISTIAN

[ The arraignment of Church Christianity in this forthright article would be applicable, *mutatis mutandis*, to orthodoxies of other types. Blind belief is blind belief, in whatsoever and by whomsoever it is held. **Mr. C. M. Turnbull** challenges the Western outlook and the Western way of life; many may condemn but few can gainsay his charges. But his article constitutes no less importantly a challenge to India, to which he and others in growing numbers in the West are looking to continue the demonstration begun by Gandhiji, of practice reconciled with precept—the demonstration which alone can convince even the sceptical of the superiority of a way of life resting upon truth. Modern Indians must not, dare not, disappoint the hopes of those who have lifted up their eyes to the hills from whence came Gandhiji's strength.—ED. ]

I write this, not because my personal belief or unbelief is in itself of any value, but because it may help to show others that some of us in the West are becoming increasingly conscious of the terrible wrongness of our way of life.

Only we who have been born here and lived our lives here can fully realise the tragedy that faces the West today. It is not a question of war or peace, of life and death; it is the very existence of the soul that is at stake. We have so long played the game of robbing Peter to pay Paul that our life has become one hideous lie. We distort Christ's teaching to suit our political and social habits—there is no truth in us. We can neither openly deny Christ, nor admit the wrongness of our ways—yet our way of life and that of Christ are completely incompatible. We refuse to acknowledge the value of the teachings of other great spiritual leaders—we wallow, with in-

credible self-satisfaction, in the grime of our own darkness.

The following words were written hastily, without thought for composition or style, and I give them as they came—the musings of an inevitably confused, but groping mind; the mind of one born in darkness, but who is beginning to see and to believe.

I believe—not in God Almighty, maker of Heaven and Earth; nor in the “onlyness” of his son, Jesus Christ, as the creed of my Church would have me believe. Christ never taught me to say this, and I most certainly do not believe in the almighty Church which insists on my reciting these words every Sunday.

Religion, spiritual life, what you will, is virtually non-existent in the West today. It has been displaced by a morass of dogma pumped out by a dictatorial Church. Now it is the fashion for the State to control our every action. I can't build a

shelter for my chickens out of my own bricks, with my own hands, and on my own land, without applying to my own Government for a licence. As the State controls my actions, so is the Church trying to control my thoughts.

Some branches and sects of the Christian faith exercise more control than others. I was brought up amongst people who considered themselves enlightened, broad-minded, fair and just, yet from the earliest time that I can remember—even as not much more than a babe in arms—I have had this insidious propaganda of a dogmatic Church forcibly, yet cunningly, injected into my blood.

As soon as I could walk, I walked, or rather was walked to Church, every Sunday. I enjoyed the walk, but how I hated sitting on a hard bench listening to words I could not understand. But it came as a matter of course—every Sunday I went to Church—it was an accepted fact—as much a part of my life as eating and drinking. That it meant nothing to me was of no importance.

By the time that I was old enough to understand things better, I was well drilled and disciplined, and I accepted what I heard in Church without query. I ate, I drank; breathed and slept; I went to Church—and now I believed—just like that. Why not? No arguments were put forward against what I heard—none that came to my ears anyway. What the priest said was true—I presumed that he had some

form of communication with this God Almighty. Of the fact that there were other beliefs and theories—even inside my own Church—I was kept happily ignorant, so how should I believe otherwise than in the infallibility of this finely dressed priest, whose robes I had so long admired, and who forgave me my sins so royally?

As I said, during the early stages my head was filled with meaningless mumbo-jumbo, but now that I was old enough to begin to think I was taken aside regularly, and some form and shape was given to those meaningless words so firmly fixed in my mind. Then, with a number of other boys of the same age—about thirteen or fourteen—to Westminster Abbey, and there a benevolent old Bishop laid his hands on my head and told me that now I was a member of the holy Church, and could communicate with the Divine and be saved.

It was at about this time that I really began to think. "Except that thou... (do this and do that) thou shalt be eternally damned." How could this be true? Hell would have to be many times larger than Heaven. Then there were the mission hymns which we sang on occasion, that the "heathen lands afar" might see the light and be saved: were all these non-Christian people to be damned too?

Such is our ignorance, even today, of other religions and beliefs that many church-goers truly believe that there is no "salvation," no "way" whatsoever, except through the

Christian Church. You just cannot be a good man or woman unless you are a Christian. Alas, we have neglected Christ and followed our finely dressed spiritual leaders—we have so long accepted their word as being God's word that we are now blind to the truth.

In refusing to say the creed of the Church I apparently cease to be a Christian ; in saying that Christ is no more divine ( and no less ) than other great spiritual leaders, I am proclaimed a heathen—it is an honour.

Freed from dogma I can follow the truth, and really believe. I believe in good wherever it is to be found, be it in the teachings of Christ, in the *Gita*, the *Koran* or the *Dhammapada*. Fundamentally I believe it to be the same truth that underlies all these.

The West is fettered by its beliefs, *i.e.*, the teachings of Christ, which are incompatible with its politics, so it excuses them, and the Church aids and abets by presenting an interpretation of these beliefs which does not clash too violently with the particular political and social set-up in existence.

Thus the Church condones and excuses mass murder, executions, State control, and a whole host of other unsavoury aspects of our life which the State insists upon as necessary for the order of things, but which Christ condemned. Leo Tolstoy has ably pointed this out, and in India that truly great soul, Gandhiji, did likewise by casting off

dogma and convention, and following the truth that was within him.

In the West we are told that we are weak and sinful, that we need constant guidance from without ; thus is cast around our necks the noose by which we are dragged through life—the truth choked out of us. Why not consider the good and the strength in us ? In even the weakest amongst us there is goodness to be developed. True that many do need guidance, but guidance should take the form of pushing, not pulling ; the ignorant should be pushed from behind, so that they can see where they are going, they should be pushed until they discover the truth for themselves, instead of having a carefully arranged version of the truth forced down their throats. I have seen, in the wake of this last war, many apparently degraded and despicable half-human creatures who, given encouragement, have shown a finer spirit of truth and of love than many a dignified church-goer—it bites right into the heart to see these miserable beings exhibit more love and compassion and gentleness than the mass of prim and proper churchmen ever dream of.

With the death of Gandhiji many of us in the West were jolted to our senses—we suddenly realised that here was a person ( and millions with him ) who had refused to lie to himself any longer, but had followed instead the truth, without wavering.

If more of us followed and obeyed our consciences rather than a set of complicated laws and regulations

there would be more peace and good-will in the world. There is no need to be "antisocial" to do this—there is no need for anything but a belief in the inner goodness that underlies all humanity, and in the same inner voice that will guide us all alike, given the chance. Gandhiji and his followers gave the soul of mankind this chance, and showed clearly what great things can be achieved by constant adherence to the truth rather than to the law. If we all followed the Truth, the rift between our religion and our social system would disappear. If we all followed our conscience there would be remarkable conformity of action, and a good deal less lawlessness than there is at present, because the law and the injunctions of our conscience would be one and the same thing.

No one is perfect, we all have our faults and should recognise them, but the sooner we stop telling ourselves what wretched, frail sinners we are, and trusting our physical and spiritual fate to the hands of dictators no less wretched and frail, the better. A country like India is lucky in having more enlightened leaders than we in the West have ever had; there is a greater harmony between the precepts of the conscience (national and individual) and those of

the law; more important still, there is opportunity for reconciling once and for all that which is preached and that which is practised. If India can do this, it will be the greatest gift a nation has ever given the world.

Those of us in the West—and we are growing in number—who believe that India can do this, are watching with a certain anxiety the pangs of a nation in the process of industrialisation. The outcome in the West was the spiritual stagnation of the people—we allowed ourselves to become physically stereotyped, and finally surrendered our minds to the monster of mass production that we might conform, the one with the other and all with the State, both physically and mentally—and now we are utterly barren.

There is something dreadfully wrong with the Western way of life—it leads inevitably to the destruction of body and of mind. Instead of professing faith in a way leading to chaos we should be able to act in accord with the light within; we should rather say, with due humility, "I believe in myself," and when we see the truth in others try to discover it for ourselves, instead of slavishly imitating it. Perhaps the spirit of India, ancient and modern, will show us how.

C. M. TURNBULL

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# NEW BOOKS AND OLD

## ON IDEAS \*

The publication of this important work is an event in the field of scholarship, and more particularly in the world of what I will call applied philosophy. There is something intensely special in the study of the concept of "idea." It has grown to a much wider range of interpretation than that discussed by the "pure" philosopher. Using the jargon of modern science in its relations to application, we may therefore fairly speak of this field of study as "applied philosophy," and so we may also refer to the history of ideas as one aspect of the evolution of applied philosophy.

There may perhaps be something challenging in this. Philosophy is so essentially a fundamental, so necessarily a logical discussion of the foundations of knowledge and of conduct, that to speak of "applied" philosophy may be to offend the philosophical purist. The term is reasonable, nevertheless. The concept of ideas lies at the core of the structure of human intellectual development; and therefore equally the history of ideas must provide the clues, and indeed the main-spring, to the intellectual aspects of the evolution of civilisation.

It is a commonplace that the term "idea," derived originally from the Greek, "*to see*," has from early days developed a variety of meanings, both to the philosopher and to "the man in the street." But all have in common some element of either a mental picture

or a mental process. Philosophers through the years have clearly had to address themselves to the task of definition and explanation. "The reproduction with a more or less adequate image of an object not actually present to the senses," say Stout and Baldwin in their *Dictionary of Philosophy and Psychology*; but according to whether we refer to Plato, or Locke, or Hume, or others of the great philosophers of history, the nature of this conception of "idea" differs widely in fundamentals, ranging from Plato's view that it is an archetype of which the objects of the human senses are necessarily imperfect copies, and towards which human perfection strives, to Locke's definition, in his "Essay on the Human Understanding," of "whatever is the object of understanding when a man thinks."

Actually, however, there is more in the history of ideas as developed by Professor Lovejoy than that which we have above described as "applied philosophy." Used in a wider sense, the "idea" concept which emerges from the field of "pure" philosophy, to be developed as "applied," may nevertheless be a fundamental as distinct from an "application," in relation to intellectual activities that derive from philosophical considerations. This will be evident from the very genesis of the History of Ideas Club under whose ægis this important volume of

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\* *Essays in the History of Ideas*. By ARTHUR O. LOVEJOY. (Johns Hopkins Press, Baltimore; Geoffrey Cumberlege, Oxford University Press, London. 359 pp. 1948. \$5.00 and 27s. 6d.)

essays has been published. We quote its official aims as follows :—

The historical study of the development and influence of general philosophical conceptions, ethical ideas, and æsthetical fashions, in occidental literature, and of the relations of these to manifestations of the same ideas and tendencies in the history of philosophy, of science, and of political and social movements.

Here indeed is a wide and generous charter of intellectual study—and it is one that has been pursued by the author and his colleagues with distinction and success. The History of Ideas Club was founded twenty-six years ago, in January 1923, by Professor Lovejoy at the Johns Hopkins University. This was no ordinary "society" off-shoot of university life such as so frequently exists to cater for the intellectual or quasi-intellectual pastime of undergraduates. It was intended to appeal to as wide a circle of philosophical scholarship as possible, and its membership was open to any one, irrespective of whether he belonged to the University or not, competent to contribute to the aims above described.

The volume under review is the handsome tribute the History of Ideas Club pays to its distinguished founder. Professor Lovejoy assumed "Emeritus" status in 1938, but he has at all times remained the inspirer of the Club's activities and the Editor of its Journal. What is the secret of the admiration and esteem "from coast to coast," in striking testimony to which, for example, an appendix to the volume lists some ten pages of names of those who have subscribed to it in advance of publication? As Professor D. C. Allen reminds us in his foreword, it is that where so many philosophers and historians have been content to discuss

the theme of ideas narrowly and with bias, Professor Lovejoy has maintained a high level of objectivity and has at all times shown a sense of penetration and a capacity for analysis that have enriched the subject, and, what is equally important, have stimulated his colleagues and co-workers.

The collection of essays that this volume comprises consists in the main of selected reprints of "reflections on the nature, methods and difficulties of the historiography of ideas." These cover a wide ground and are representative of the author's writings extending over a number of years. They are not set out in chronological order, nor do they develop the progressive elements of a theme. But in a sense they are inter-related. Thus, for example, Essay IX on "Herder and the Enlightenment Philosophy of History," one of the few in the volume previously unpublished, carries with it a note relating it to "those numbered VI, II, III, VIII, X and XV." This is not to imply that the foundations of a common purpose are not there. Indeed they are, and they may perhaps be summed up as the "endeavour to investigate the history, and thereby, it may be hoped, to understand the better the nature of the workings of the human mind." It is of special interest to note that while the essays cover a range of enquiry into special topics fields, a synthesis of general conceptions does emerge, in the view of the author, in the form of "some underlying common assumptions and procedures." These are traversed in the introductory essay on "The Historiography of Ideas," but the author, in his illuminating preface, enunciates three "general or frequently recurrent phenomena in the history of

ideas, of which the various essays may be regarded as offering particular illustrations." Indeed it is most essential that the reader should absorb most carefully the substance of both preface and introductory paper if the full fruits of the succeeding essays are to be enjoyed.

*Philosophy of Literature.* By GUSTAV E. MUELLER. (Philosophical Library, New York. \$3.50)

This work is profound in concept and brilliant in execution. An exuberance of ideas, thought-packed passages lit with the beauty of words, make it rewarding reading. Some critics might complain that Prof. Mueller invests creative minds with thought-patterns projected from his own, that he reads too much in the blank spaces between lines, and gives art an astringent quality which is contrary to pure æsthetic enjoyment. It cannot, however, be denied that often enough there is philosophy in great art (I am aware of exceptions) as there is art in great philosophy (exceptions again). And the author of *Philosophy of Literature*, at any rate, jerks his readers to a re-assessment of fixed literary values, jerks them hard.

Homer, Platonism, Lucretius, Dante, the Renaissance, Hamlet, Goethe's *Faust*, and onward to Dostoevsky and Thoman Mann (*Lotte in Weimar*) and Hermann Hesse—such is the range of themes expounded in these pages. The author's method may be illustrated by reference to the chapter on Hamlet. He is not satisfied with the idealistic and naturalistic theories on Hamlet's conduct, as advanced respectively by Schlegel (and Goethe) and Bradley. And he postulates:—

This volume is not for the dilettante reader. Here is no bed-time story. But for those who are clear of head and sound in basic judgment and critical faculty, a wealth of stimulation will repay the hard concentration of time and thought that is called for.

IVOR B. HART

The condition of Hamlet's tragedy is the unresolved dualism of good and evil, flesh and spirit, right and wrong, which conflict is such that, on the one hand, the wrong is to be righted, which purging, on the other hand, involves the destruction of the relatively higher value in the process. The greatness of man is wasted in overcoming evil, which is an evil because his own thinking and ambition inevitably "makes it so."

A word in passing. Hamlet invokes in my mind the image of Arjuna on Kurukshetra field, for the Pandava Prince was Hamletesque in his own bewildered "to be or not to be." Of course the points of contact are few and the likeness is superficial. Yet it may be worth while for some writer to make a comparative study of ideas in *Hamlet* with a strand of Hindu thought as revealed in the *Mahabharata*.

The chapter on Herman Hesse holds special interest for Indian readers. Hesse's mother was born in India, the daughter of a missionary who was a scholar in the Indian languages and classics. From him Hesse seems to have gained his interest in Hindu and Buddhist philosophies, which became his lifelong study. Hesse visited India in 1911. "Poet of metaphysical twilight, Rembrandt of the word," he expressed certain obvious influences in *Siddhartha*, which is a major achievement. It is indeed strange that this great German writer is so little known in this country, though he has had due publicity as a recipient of the Nobel Prize in literature.

BHABANI BHATTACHARYA

## A TALE OF MODERN PEKING \*

There is an indefinable charm about this book, first published in 1944 and now reprinted for the third time. Those who want to know something of the intimacies of Chinese life, the thoughts and conversation of educated women, their weaknesses and their strength, will find here a simple story that is likely to interest them. It is told by an English lady returning to the scenes of her youth, and has the advantage of being based on fact. She went to China a year before the Japanese war broke out, and took the opportunity of revisiting two Chinese friends in Peking. They were middle-aged schoolmistresses in somewhat straitened circumstances, who arranged for their guest to be lodged in a pavilion attached to a neighbour's house, and took the utmost trouble to make it not only comfortable but charming in every respect. During the ensuing weeks we become well acquainted with Miss Way, a woman of singular nobility of soul, and her devoted assistant, Miss "Blossom" Lo. There is also an attractive niece, Crystal Lily, who at the age of 25 is already considered to be "high on the matrimonial shelf." A coloured portrait of her (imaginary, we gather) by Mr. Chiang Yee appears as frontispiece.

Little action of an exciting nature takes place, though a great number of things are discussed. There is a troublesome lawsuit which causes poor Miss Way much anxiety and expense; the appearance of young Mr. Ku, who eventually marries her niece; a visit to the Chinese theatre; a touching account

of an old dependant saved from penury; and a few other episodes. But the chief attraction of the book lies in the daily conversations between the three elder women. Their different upbringing makes it only natural that they should not always think alike, and provides occasion for argument; but there is a certain innate goodness in them all which binds them together in mutual esteem. The particular quality that distinguishes the narrator herself is her gaiety and unfailing sense of fun. This goes well with a broad-minded religious tolerance, and even leads her to take part in a ceremony which makes her the "blood-sister" of her two friends, and to dance with them afterwards for sheer joy.

But, someone may ask, what of the title of the book? What relevance has it here? Not until the eighteenth chapter do we find out, when they all make an expedition to the Pool of the Emperor Ch'ien Lung—"a most lovely and memorable spot" a few miles out of Peking. On the eaves of a nearby summer pavilion are written three characters in gold, meaning "Cleanse your Hearts." And Lady Hosie records how their hearts did indeed feel "purged and cleansed and quietened by the gentle waters of Ch'ien Lung's Pool." It was one of the happiest days of her life; and "nothing," she says, "that has since happened, of sorrow, war, parting, can take that day away from us."

LIONEL GILES

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\* *The Pool of Ch'ien Lung*. By LADY HOSIE. (Hodder and Stoughton, Ltd., London. 176 pp. 1948. 15s.)

*Conditions of Happiness.* By GORDON RATTRAY TAYLOR. (John Lane, The Bodley Head, Ltd., London. 280 pp. 1949. 10s. 6d.)

The quest of happiness is as old as mankind. Pleasure lies in the pursuit and not in the achievement, but pursuit means incessant labour, which an individual is unable to bear unless he gets occasional revivification by a partial realisation of his aims and aspirations. Leaving aside the mystic purpose of life, which some people regard as the plaything of the metaphysician, we have to consider the practical question as to how an individual should order his life so as to get the greatest happiness during the average span of life. We recommend this book to all thinking souls, happy or unhappy, as it contains a penetrating analysis of current ills. *Part I* of the book contains *Analysis*, *Part II* contains *Diagnosis* and *Part III* is devoted to *Synthesis*.

According to the author, every culture which aims at happiness must create basically sound personalities and assist the individual to meet his physical needs and to obtain security without sacrifice of variety. An individual cannot be happy without a function and a status, or without opportunities for mastery and exchange of affection, which is the mainspring of social cohesion as it is of individual psychic life. All factors governing happiness are, however, conditioned by customs and institutions and dominated by certain values. The author considers the Communist analysis of happiness as defective as it lacks in imagination to modify its philosophy in the light of the teachings of psychology and sociology. He rightly observes that popular

support to a régime is never a proof that it is satisfactorily designed. He also condemns Fascism, which believes that to serve a cause is enough in itself but fails to appreciate that this service must be consonant with justice, liberty, variety, individuality, beauty and love.

In his thoughtful chapter on the "Sociology of Happiness" the author suggests a constructive alternative and reaches certain conclusions, which should be pondered over by all seekers of happiness. Man, to be happy, needs space and quiet as also a calm rhythm of life. The modern city cannot hope to satisfy these needs and consequently the author recommends a quasi-rural environment, which means a dispersal of population through the re-establishment of the village. The question of population density is examined in detail. If the population is too dense people begin to get in one another's way. In his remarks on mechanisation the author remarks that society cannot do without a machine but that we must modify machine production to suit the needs of society. The machine should be the servant of man and not his master.

The last chapter, "Politics of Happiness," is quite invigorating and deserves to be read by our politicians. The main thesis of the book is that men and society interact and that, without attacking the key points of this process we have no hope of success in the complete reconstruction of our ideas about politics, economics, morality, etc. Many political and economic theories of the present day are "90 per cent. error" as regards both ends and means. According to the new synthesis of our author, neither social action nor personal self-discipline, alone

or in combination, will suffice to bring us nearer a better world. True happiness lies not only in attaining one's own happiness but in assisting

others to attain theirs, as in the reciprocal nature of love lies the promise of final harmony.

P. K. GODE

*Human Rights in the Modern World.* By ARTHUR N. HOLCOMBE. (New York University Press, New York; Geoffrey Cumberlege, Oxford University Press, London. 162 pp. 1948. \$3.75 and 21s.)

These six lectures were delivered at New York University in March and April 1946 under the James Stokes Lectureship on Politics. Professor Holcombe drives home to us the difficulties in the way of implementing the international bill of human rights so optimistically proposed by the framers of the United Nations Charter; and he is stimulating in the way he seeks to find an analogy between the microcosm of the United States and the macrocosm of the United Nations:—

The privileges and immunities of citizens of the United States are, in fact, something more than the privileges and immunities of citizens of the several states, and so it should be also under the Charter of the United Nations.

He reminds us that "it is not only the Americans, and Russians who do not see eye to eye. Consider, for instance, the Republic of Iceland and the Imamate of Yemen." And he does indeed consider them and make his readers consider them. He reminds us, too, that "the traditional differences between Islam and Christendom reach deeper than those between capitalists and communists"; that no two of the United Nations Big Five "attach the same importance to a bill of rights at home"; and that even between New Yorkers and Virginians

there is a wide gulf in their attitude to the Negro. He scrutinizes the results of a number of questionnaires of the Gallup Poll kind and is led to wonder how far "rights" mean anything to the American people at all. And he does not hesitate to point out that English and American bills of human rights tend to ignore the very two rights which should be axiomatic and basic in any society, the freedom from fear and the freedom from want.

Need one say that the shadow of the Soviet Union tends to darken every page? It is fair to add, however, that Russia seems less prone than the "capitalist" nations to offer her people "rights" of a woolly and insubstantial kind as compensation for perpetuating social and economic privilege among the few. Again, Professor Holcombe quotes Vyshinsky at the General Assembly in 1947 when he pointed out that the press campaigns of unscrupulous newspaper proprietors do not necessarily express public opinion. Who can deny it?

As ever, we clutch at any straw. Professor Holcombe devotes an epilogue to the proceedings of the United Nations Conference on Freedom of Information held at Geneva in the Spring of 1948. He measures its achievement impartially and regrets that "the search for common ground in matters of basic principle" was abandoned so soon:—

The American admission that a free press cannot thrive without newsprint and the Soviet acceptance of a resolution stressing

moral responsibility rather than governmental controls as a partial solution of the problem of warmongering suggest the existence of common ground broad enough to support some necessary agreements concerning the relations of persons everywhere to the organised international community.

He ends with the pious hope that in our efforts to make a better world we shall not let "the best...become the

enemy of the good." Politically, I suppose, this is wise. Politically, I suppose, men are forever having to fob off their instinctive quest of the absolute with mere compromise and ambiguity, which explains why politics are always anathema to artist, moralist, philosopher and mystic alike.

J. P. HOGAN

*Not into Clean Hands.* By LOUIS PAUWELS, translated by BERNARD MIALL. (George Allen and Unwin, Ltd., London. 108 pp. 1948. 7s. 6d.)

This is a vividly written psychological novel in the modern manner; in parts violating modesty with its quite unnecessary "realism." But it is noteworthy because it illustrates the unfortunate tendency prevalent to mistake psychic experiences for spiritual ones, a tendency against which both writers and readers should be warned.

Evidently the author believes that he depicts in his hero, Jousselin, a degree of spiritual detachment with consequent happiness. After the shock of a domestic crisis brought about by his own lapse from morality, Jousselin—a careless but not a bad man—having destroyed his loving wife's trust and happiness, oblivious of her and his children's needs sneaks away from home permeated by an unreasonable feeling of complacency and irresponsibility and entirely centred in his nebulous sense of detachment from them. Vaguely distressed and bewildered, he returns home after some

time. He watches his little son die in agony; soon his tormented and desperate wife commits suicide; his young daughter is thrown on the world—he does nothing for any of them—it concerns him not. He muses: "How beautiful all things are!" After all this the author leaves him walking and singing along the bank of the river, still vaguely musing: "There must be a man in the world who can tell me what one must do when one has the happiness that I have." But there is no indication that the author wishes to convey that his hero has become insane—and this is the crux.

To think that Jousselin depicts any degree of spirituality is a grave error. Between spiritual states and such undesirable psychic states as are here described there is a profound difference. To think that spiritual bliss falls into unclean hands is another great delusion. Jousselin pictures the tragic state of one who abrogates his manhood and falls prey to psychic influences; a poor deluded man.

E. P. T.

*Emanuel Swedenborg: Scientist and Mystic.* By SIGNE TOKSVIG. (Faber and Faber, Ltd., London. 389 pp. 1949. 30s.); *The Wisdom of John Woolman.* By REGINALD REYNOLDS. (Allen and Unwin, Ltd., London. 178 pp. 1949. 10s. 6d.)

Miss Toksvig has performed an exacting task with formidable thoroughness: she even describes Swedenborg's garden, catalogues what he grew in it, and supplies details of its size and where he bought his bulbs and seeds.

Swedenborg was no straightforward mystic with an elementary background, like Boehme's, for example, of a cobbler's bench in a tranquil Silesian town. Swedenborg was a public figure, a mathematician, a mining expert and technical adviser to the Swedish Government, a physicist, a biologist and a philosopher; he had visions, and some thought him mad, others, a saint; he was worldly yet aloof; orthodox yet heretical.

Miss Toksvig keeps cool throughout. She quotes Svante Arrhenius's summary of the ideas first expressed by Swedenborg and subsequently taken up by Buffon, Kant, Laplace, G. H. Darwin and others. She cites the range of poets—Blake, Goethe, Heine, and many others—who in one way or another have been influenced by him; she reveals "the startling likeness" between some of his ideas and those of Boehme, Schwenkfeld and other Protestant mystics of the sixteenth and seventeenth centuries; and she shows how his "doctrine of series and degrees" anticipated the theories of modern biologists.

Unlike most mystics Swedenborg did not denigrate or ignore the existence of the senses. "Physical passion,"

says Miss Toksvig, "had galled him, but he did not think of physical pleasure as immoral in itself." In fact, far from being afraid of the flesh, he tended to recognise it as the gateway to the spirit, or even as a manifestation of the spirit. For him the real enemy was not sexual love but self-love; and it is for the particularity of his development of this common and fundamental wisdom that he is likely to be revered today by those of us who are not scientists and lack the hardihood to call ourselves mystics.

The thermometer drops as we turn to Woolman, the gentle New Jersey Quaker who tried to practise in the minutest particulars of his daily living his horror of wealth, violence and injustice, and who even wore undyed clothes because dyes were made by slaves. Mr. Reynolds, a comparatively young member of the Society of Friends, seems profoundly concerned to rid it of its accumulated impedimenta of wealth and prestige and to bring it back to the religious simplicity of its first noble principles. In the figure of John Woolman—a lonely figure even in Woolman's own day—he sees the pure Quaker *par excellence*; and in his admirable selection from Woolman's essays and journals we are able to find for ourselves a wisdom, a serenity and a oneness of principle and practice—a manifestation of conscience almost visible and palpable—which is as relevant today as it was when Woolman wrote. But (after the Swedenborg book) the omission of the rose and the knot of fire—the tenderness and ardour of the senses—seems as vast, bewildering and tantalizing as the gap left when a tooth has been extracted.

J. P. HOGAN

## RECENT DEVELOPMENTS IN SANSKRIT

[ **Principal N. A. Gore, M. A.**, of the Kanara College, Kumta, continues here his running commentary on current developments in Sanskrit literature and culture, the last previous instalment of which appeared in our May issue.—ED. ]

The Central Government of the Indian Union earned the gratitude of Sanskritists by appointing Dr. C. Kunhan Raja on the Scientific and Cultural Mission it sent to Nepal last May. The libraries of the Durbar and the Rājaguru together possess one of the largest and most important collections of Sanskrit mss. in India. The oldest ms. of the *Ādīparva of the Mahābhārata* was found in Nepal and, due to favourable climatic conditions, many other very old mss. are treasured in these collections. The Bhandarkar Oriental Research Institute of Poona had sent a mission there for microfilming rare manuscripts of other Books of the *Mahābhārata*. Dr. Kunhan Raja has had great experience in reorganising and cataloguing manuscript collections and it would be a great achievement if he should succeed in inducing the Nepal Government to take up the long overdue work of preparing Descriptive Catalogues of the two big mss. collections there.

The *Kalyāna* gives some details about the Syllabus in Sanskrit in the Kabul University. At present there are about 25 students of Sanskrit there, studying under an Indian Pandit, Dr. Paramanand. They have to study Devanāgarī script, elementary grammar and selections from Sanskrit prose and poetry and a few chapters of the *Bhagavadgītā*, in the first year. The second-year students have to make a comparative study of the *Koran* and the *Gītā*. In the third year, in addi-

tion to an advanced study of the *Gītā*, they have to learn the history of Sanskrit literature. In the final year dramas like *Śākuntala* and texts on the Darśanas or systems of Indian philosophy are prescribed.

The All-India Sanskrit Sāhitya Sammelan in its annual conference at Benares, and the Calcutta session of the Sanskrit Rāṣṭriya Pracāra Samiti both passed resolutions urging the adoption of Sanskrit as the national language of India. The office of the *Sanskrita* of Ayodhya has started an organisation to carry on propaganda in this behalf.

The saner and more acceptable view on this point was expressed by Dr. S. K. Belvalkar in his Convocation Address before the Vedaśāstrottejaka Sabhā of Poona. He is for adopting Hindi as the national language for inter-provincial intercourse of common men and Basic Sanskrit for learned literary transactions. His address contains also much information about the state of Sanskrit studies in the early period of the British rule. He attributes the deterioration of Sanskrit learning to the fact that Sanskrit has since 1839 been taught only as a second language and outlines a plan for its improvement. He recommends that the Poona University institute a Faculty of Oriental Learning for raising the tone of Sanskrit scholarship and suggests that orthodox Pandits and scholars from the Universities should actively co-operate on equal terms.

A memorable and pleasant function presided over by Dr. P. V. Kane, the Vice-Chancellor of the Bombay University, was arranged on 18th May at the Bhandarkar Institute, Poona, to honour Shri P. K. Gode for his distinguished services for 30 years. In his official capacity he has displayed high efficiency and been ever ready to help research scholars. But, as the numerous messages of good-will received on the occasion from renowned scholars all over the world showed, he is held in high esteem by them chiefly for his own research which is truly remarkable for its volume, originality, methodical presentation of facts and accuracy of conclusions. His published papers now exceed 400 and they have brought him honours unsought from far and near. Only recently the Suprema Reggenza d'Italia, Bologna, elected him Knight of the Sovereign and Military Order of the Temple of Jerusalem. The fact that over 125 papers were contributed in less than six months to the proposed *Gode Commemoration Volume* by scholars from Latin America, the U.S.A., Germany, France, England and all parts of India is proof of the affectionate regard in which he is held by Sanskritists all over the world.

Ācārya Jinavijayaji Muni, Honorary Director of the Bharatiya Vidya Bhavan, Bombay, has, like Shri Gode, rendered a twofold service to Indology. A great scholar of Jainology and Prakrit literature, he has edited many rare and important works besides writing highly informative forewords to editions of other scholars. Owing to the great influence he wields over the custodians of big mss. collections in Gujarat and Rajputana on the one hand and over the rich merchant

princes on the other, he has brought to light many rare and unique mss. and encouraged scholars to edit them by arranging to publish the editions through the Singhi Jain Series, the Bharatiya Vidya Series and the Jain Saṁśodhaka Pratiṣṭhāna. He has just completed 61 years of his fruitful life and it is high time that his services to Sanskrit Studies were commemorated by Oriental scholars and Institutions by offering him a *Jinavijayaji Presentation Volume* at no distant date.

The bulk of the first number of the fifth volume of the *Prācyavāṇi* is devoted to the annual reports for 1946 and 1947 of the Prācyavāṇi Institute of Oriental Learning of Calcutta. Founded in 1943 by Dr. J. B. Chaudhuri and his scholarly wife, Dr. Roma Chaudhuri, the Institute has been doing good research and cultural work. To implement the fundamental objects of the Institute, which are "to create and foster a permanent feeling of friendship and fraternity among the different communities and nations of the world," many public lectures and discussion meetings are arranged and the topic of Hindu-Muslim unity receives due attention. Dr. J. B. Chaudhuri has been publishing Sanskrit works of Muslim authors or those of Hindu authors on Muslim history in India. The present number, for instance, contains the preliminary portion of the *Samudrasaṅgama*, a philosophical work in Sanskrit by Mahammad Dara Sukoh, the unfortunate brother of Aurangzeb, and the introduction and summary of the *Abdullacarita* of Lakṣmīpati (18th century). This work is a historical poem in 1800 verses throwing much light on the rule of the later Moghals in India. He has also

published in book form a Sanskrit work on Indian music by a Muslim author, viz., the *Saṅgitamālikā* of Mahammad Shah. The other activities of the Institute consist of staging Sanskrit plays, guidance of research work of the University students, regular classes for the teaching of the *Upaniṣads*, the *Gītā*, the *Smṛties*, Indian philosophy and Sanskrit literature, and awarding prizes for essays on set subjects. The Institute has branches at Delhi, Simla, Benares and Cuttack.

We are happy to report three fine works on the life and work of Mahatma Gandhi. The *Gāndhī-Gītā*<sup>1</sup> in twenty chapters is an original metrical composition of Shri S. N. Tadpatrikar of Poona. Written in close imitation of the *Gītā* in form and style, it chronicles the Civil Disobedience Movement, beginning with the famous Dandi March and ending with India's attainment of Freedom. The author possesses skill in turning out effective narrative verses and we endorse whole-heartedly the hope expressed by Shri G. V. Mavalankar in his Foreword that this *Gāndhī-Gītā* will form the nucleus for a full-fledged new Epic, the *Svātantrya-Samhitā*, embodying the full details of the national struggle for freedom. The author has expressed to us his readiness to undertake this literary adventure, provided the necessary financial help and due encouragement are forthcoming.

The *Mahātma Vijayah*<sup>2</sup> of Shri K. L. Vyāsarāya Sastri is a short poem in 108 verses in diverse metres and of great

poetic merit. His poetry is reminiscent of Kālidāsa in beauty of imagery and felicity of diction. This poem is remarkable also in giving a fine exposition of Gandhiji's teachings rather than a bald recital of incidents in his life or political events.

The *Madhuravāṇī*, a Sanskrit magazine of Belgaum, brought out a few months back a Special Gandhi Number which for the most part gives in a simple and chaste prose style a fairly comprehensive Sanskrit biography of Gandhiji.

If Pandit Jawaharlal Nehru's earnest desire to promote the study of Sanskrit is to be given concrete shape, the educationists in this country must see that the study of Sanskrit becomes popular in appeal and sound in principle. They would do well to pay careful attention to the recommendations as to the correct method of teaching Sanskrit made by Prof. G. S. Huparikar in his book, *The Problem of Sanskrit Teaching*.<sup>3</sup> The author has studied both in the orthodox way of the *Pāṭhaśālās* and the critical and historical method of the University and has taught Sanskrit teaching methods for a number of years. He is thus best qualified to take a comparative view of Eastern and Western pedagogy and to apply it to the teaching of Sanskrit. His book consists of two volumes on the same subject: the first, of less than 100 pages, is in Sanskrit for the benefit of Śāstris who cannot understand English and the second, of 600 pages, is in English and deals exhaustively with

<sup>1</sup> *Gandhi-Gita*. By S. N. TADPATRIKAR, M.A. with Forewords in Sanskrit by H. E. Shri M. S. ANEY, Governor of Bihar, and in English by the Hon. Shri G. V. MAVALANKAR, Speaker, Indian Dominion Parliament. (Oriental Book Agency, Poona 2. 1949. Rs. 3/12)

<sup>2</sup> *Mahatma Vijayah*. By VIDYASAGARA K. L. V. SASTRI. (R. S. Vadhyar and Sons, Kalpathi-Palghat, 1949)

<sup>3</sup> *The Problem of Sanskrit Teaching*. By G. S. HUPARIKAR, M.A., B.T. (Bharat Book-stall, Kolhapur. 1949. Rs. 12/8)

the subject. The author's thesis is that the ancient method of *Khaṇḍanvaya*, which is mainly a method of questions and answers and bears a close resemblance to the Direct Method should find general acceptance in schools and colleges. The book also contains hints on the correct way of reading and reciting Sanskrit, a criticism of the present syllabuses in Sanskrit in schools and colleges and detailed suggestions for their improvement. Despite a rather cumbrous style, the book is an outstanding and thought-provoking contribution on the subject.

The *Samkalpasūryodaya*<sup>4</sup> is an allegorical drama in ten Acts, written by Veṅkaṭanātha, popularly known as Śrī Vedāntadeśika, who has to his credit 60 other works in Sanskrit and 45 in Tamil. Its prototype, the *Prabodhacandrodaya* of Kṛṣṇamiśra (11th century) was written for propagating and popularising the teachings of the Advaita Vedānta philosophy, through the medium of a drama. The present play links up Viśiṣṭādvaita Vedānta to devotion of the Lord and divine Grace and depicts the attainment by a devotee of the bliss of liberation (*mukti*) on the rising (*udaya*) of the Sun (*Sūrya*) of Divine resolve (*saṃkalpa*). The *dramatis personæ* are the forces of Good such as *Viveka* (Wisdom) contending against and conquering the forces of Evil represented by *Mahāmoha* (the Great Delusion) and others. The present edition is published with two excellent commentaries of *Ahobalācārya* and Nṛsimharāja, which clearly bring out the

philosophical import of the drama, and are published here for the first time. The Sanskrit Introduction by the editor, Pandit V. Krishnamacharya besides giving a lucid summary of this lengthy drama, deals with the life, works and teaching of the great Vaiṣṇavaite scholar Śrī Vedāntadeśika. The English Foreword by Śrī V. V. Srinivasan clearly brings out the literary and philosophical importance of the drama.

In the *Kāthopaniṣad-bhāṣya*<sup>5</sup> of Śrī Raṅgarāmānuja we have another work belonging to the school of Śrī Rāmānujācārya. Though English translations of *Advaita*-commentaries on the *Upaniṣads* had been available, no English translations of the *Viśiṣṭādvaita* commentaries had so far been available. This deficiency is made good by the Śrī Venkateśvara Oriental Institute of Tirupati. It has already published the *Īśa* and the *Kena Upaniṣads* with the texts and English translations of Raṅgarāmānuja's *bhāṣya*, which expounds the *Upaniṣads* from the Viśiṣṭādvaitā point of view. The *Kāthopaniṣad* belongs to the *Kāthaka* school of the *Kṛṣṇa-Yajurveda* and is the third of the 13 principal *Upaniṣads*. It is very popular with the students of Indian philosophy by reason of its high poetical and charming style and the well-known story of the boy Niciketas who dared to meet the god of Death face to face, brushed aside temptations of earthly pleasures and demanded to know the nature of the Soul after death. The brief explanatory notes in Sanskrit added by the learned editors enhance the value

<sup>4</sup> *Samkalpasūryodaya*. By VENKATANATHA; edited by PANDIT V. KRISHNACHARYA. (Adyar Library Series No. 65, Vols. I and II. Adyar. 1948. Rs. 15/-)

<sup>5</sup> *Kāthopaniṣad-bhāṣya* of SRI RANGARAMANUJACARYA; edited with Introduction, English translation, and notes by Dr. K. C. VARADACHARI and Pandit D. T. TATACHARYA. (Śrī Venkatesvara Oriental Institute, Tirupati. 1948. Rs. 2/-)

of this edition.

The Sri Ramakrishna Math, Madras, has published well-printed and moderately priced editions of the principal *Upaniṣads* with translations and explanations in English. As the meanings of individual words are separately explained these are very useful for beginners in Upaniṣadic study. The Math's latest publication is *Śrīmad Bhagavad-Gītā*<sup>6</sup> with the English translation of the *Subodhinī* commentary of Śrīdhara Svāmi, who, even when following the Advaitic interpretation of Śāṅkara, emphasises in simple Sanskrit the devotional element in the *Gītā*. The fact that this is the first translation in English of this interesting commentary is enough justification for this new edition of the *Gītā*, of which there are many editions already. The *Yoga Sūtras* of Patañjali,<sup>7</sup> though in themselves exceedingly brief, contain a perfect and co-ordinated system of spiritual discipline. Patañjali's purpose is, to set in order the practical means for the unveiling and regeneration [ of the immortal man ] and to indicate the fruit, the glory and the power, of that new birth.

This interpretation of the *Yoga Sūtras* is admirably suited for all aspirants after Spiritual perfection. In very simple and non-technical language the author clearly brings out the implications of the *Sūtras*. The exposition of the *Sūtras* in each of the four books is preceded by a short introduction which critically evaluates the teaching of that book which follows. Mr. Johnston's remarks (pp. 87 ff.) on the attainment and use of the spiritual

powers are indicative of profound study of mysticism. A study of this book will give the lie direct to the regrettable and hasty charge of Dr. A. B. Keith in his *Classical Sanskrit Literature* that the *Yoga Sūtras* are a "confused text," for Mr. Johnston finds the *Sūtras* of Patañjali "as closely knit together, as dependent on each other, as the propositions of Euclid."

The Jain scholars have made valuable contributions to all departments of Sanskrit literature. The three books noticed below, for instance, constitute important additions to Sanskrit poetry, logic and natural astrology. All are published in the well-known Singhi Jain Series founded by the late Bahadursimhji Singhi of Calcutta at the instance of Muni Jinavijayaji Acārya.

The *Dharmābhyudaya*,<sup>8</sup> a poem of exceptional merit in 15 Cantos is written by Udayaprabhasūri. It has been edited from four mss. by Munis Catūravijayaji and Puṇyavijayaji. The first and last Cantos, dealing with the great Minister Vastupāla of Gujarat, are of historical import. The Introduction by Muni Jinavijayaji and the essay of Shri K. B. Dave are full of information about the literary sources for the life and work of Vastupāla. It is good to note that they are to be issued as a separate volume in the same series. The author shows great command over the Sanskrit language and the poem, full of alliteration and other figures of speech, deserves to be widely read.

<sup>6</sup> *Śrīmad Bhagavad-Gīta*, with the commentary of SRIDHARA SVAMI, translated by SWAMI VISWESWARANANDA. (Sri Ramakrishna Math, Mylapore, Madras. Rs. 7/-)

<sup>7</sup> *The Yoga Sūtras of Patanjali*. By CHARLES JOHNSTON. (John M. Watkins, London. 1949. 7s. 6d.)

<sup>8</sup> *Dharmābhyudaya Mahākāvya*. By UDAYAPRABHASURI. (Bharatiya Vidya Bhavan, Bombay. 1949. Rs. 12/8)

The *Nyāyāvālāravārtika-vṛtti*<sup>9</sup> of Śānti Sūri is a commentary on the *Nyāyāvātāra* of Siddhasena Divākara (5th century), which is a fundamental Jain work on logic in only 32 stanzas, dealing with the means of proof (*pramāṇa*) and the method of comprehending things (*naya*) from particular standpoints. This basic work is critically edited here with the commentary, without which it would be indeed incomprehensible. The introduction of 152 pages and the explanatory notes, running into another 162 pages, testify to Pandit Malvaniya's deep study of Jain, Hindu and Buddhistic logic and philosophy. The introduction should prove valuable for a correct understanding of the *Anekāntavāda* and the *Syādvāda*.

The *Bhadrabāhusaṃhitā*<sup>10</sup> edited by Dr. A. S. Gopani deals with the portents of rain and weather, epidemics, earthquakes, lightning strokes, outbreak of fire and storms. It also contains information on good and bad omens at the time of marching of armies, the effects on man of the combinations of planets with certain constellations and the interpretation of dreams. In some respects books like the *Byhatsaṃhitā* of Varāhamihira and the *Bhadrabāhusaṃhitā* were to the ancient man what the forecasts of observatories are to the modern man. Even after constitution from 4 mss. the text of the book under review is badly corrupted which is particularly unfortunate in such a work of scientific nature. In

the opinion of the General Editor, the work so far discovered is only 'a fragment of 26 chapters of the original which must have contained some 45 to 50 chapters. While he is prepared to assign it to the 11th or 12th century, the editor considers it to be a work of some unknown author of much later date who ascribed it to Bhadrabāhu.

The *Vāstuvīdyā*<sup>11</sup>, i.e., architectural canons of India, has not received serious attention of many scholars. It is good to find that Dr. Tarapada Bhattacharya has joined the small band of scholars like Dr. P. K. Acharya, Shri O. C. Gangoly and Dr. Stella Kramrisch who have made monumental contributions to our knowledge of the subject. This book of Dr. Bhattacharya's is very useful for getting a connected history of the Indian architecture from the Vedic period to the twelfth century A.D. He gives interesting information on the origin and classification of Indian temples, the schools of *Vāstusāstra*, the use of bricks and stones in Indian architecture and the underlying principles of *Vāstuvīdyā*. Against the opinion of Dr. Acharya, he asserts that the *Mānasāra* now extant cannot be assigned to a period earlier than the 11th century. There is much technical information on the various dimensions of doors and bricks used in Indian architecture. This book reflects much patient study and is an outstanding contribution to the historical and comparative study of Indian architecture.

N. A. GORE

<sup>9</sup> *Nyayavatahavartika-vritti*. (Bharatiya Vidya Bhavan, Bombay, 1949. Rs. 16/8)

<sup>10</sup> *Bhadrabahusamhita*. Edited by Dr. A. S. GOPANI. (Bharatiya Vidya Bhavan, Bombay, 1949. Rs. 5/12)

<sup>11</sup> *A Study on Vastuvīdyā*. By TARAPADA BHATTACHARYA. (Published by author, P. O. Bankipore, Patna. 1948. Rs. 14/-)

# CORRESPONDENCE

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## SOCIAL LEGISLATION AND PUBLIC OPINION

Sir Henry Maine asserts: "Society is always in advance of law." We are passing through a period of social upheaval in which we are rapidly and indiscriminately importing certain Western social norms. Many new enactments which are bound to have far-reaching repercussions on the morale of different sections of society, and ultimately on the strength of the nation, have already appeared on the statute books, while others are in the offing. The indiscreet haste with which bills are being introduced in the Dominion and Provincial Legislatures is an index of legislative enthusiasm but also of a general tendency among social thinkers towards superficiality.

The life and activities of citizens are being controlled, regulated, circumscribed and at times even smothered by the mushroom growth of enactments in every department. It is becoming impossible for even the law-abiding public to keep pace with the new legislation. Thousands may be unconsciously doing violence to the law.

With the growing complexity in modern industrial life, some new legislation is inevitable; but excessive legislation curtails individual freedom at every stage and puts an unhealthy obstacle to the spontaneous development of individuals, social groups, social relations and institutions. The free natural life of the community tends to give place to artificiality and an unnatural environment in which people lead their anxious lives.

It would be improper to suppose that the bulk of the new social legislation which is being introduced is eagerly sought by the teeming millions of India.

Society must be governed by the minimum number of laws of maximum simplicity. The questions which the Dominion or Provincial Legislature must put before itself, therefore, in each case, are whether the proposed enactment is essential, whether the advantages arising out of it will outnumber the disadvantages and whether it is wholesome for the structure of society in the long run. Individuals are prepared for a certain number of laws or a certain degree of social regulation as the optimum level of social control. If social and individual restrictions increase beyond this level, we do not find a corresponding increase in social restraint and happiness; but, rather, more social turbulence and discontent.

No police force would be adequate to enforce law and order in a society seething with discontent, full of class hatred and lacking moral values. The ultimate sanction of law is the physical force of the State, and it is the work of the judiciary to see that obedience to law is rigidly enforced. It is, however, undesirable for the State always to have to enforce such obedience. It must rather inculcate moral values which will prevent people from violating the laws. The necessity of a firm grip on moral values was never so badly felt as now.

Even under a democratic Government public opinion is never the considered opinion of every member of the public, obviously because not all are capable of original thinking and of forming their own opinions on the strength of independent reasoning. Man acts as he feels and not as he thinks. Although the Legislature is composed of the elected representatives of all the people, the leanings of public opinion are always controlled by a few who play upon public sentiments and are largely responsible for moulding public opinion as they desire. The public never demands excessive legislation; it abhors it. It is always the so-called leaders of public opinion who load new and ever new legislation on the public.

It is a commonplace argument with social reformers and self-constituted leaders that we must change with the ever-changing environment. Adaptability to the new environment is good, but the relinquishment of the basic principles of the social structure and the adoption of new ones have their dangers.

That man is but a feeble creature of environment is only a half-truth. It will spell disaster if we succumb to an unwholesome environment under the name of adaptability and reform, instead of bettering the environment and reforming public opinion by the inculcation of moral values. Environment is bound to be unstable; and it does

not necessarily follow that it changes for the better. The proper way in these circumstances is to bring about a radical change in the environment itself, to bring it in harmony with the social ideal of biological permanence and the social weal, instead of changing basic social laws and doing violence to the fundamental principles underlying the social structure.

Manipulating the structure of society on the ground of the exigencies of the moment or of political expediency or of individual likes and dislikes or of common-sense or of mere convenience, is a dangerous game which, in the larger interest of the nation and of the future generations, short-sighted politicians should not play. Patterns of individual and social behaviour must be regulated in the light of the findings of the social sciences, not by the vagaries of the politicians.

As Aldous Huxley has written in *Ends and Means*—

We must not forget that reforms may deliver men from one set of evils, only to lead them into evils of another kind. . . . An old outlet for some particular wickedness is closed; but a new outlet is opened. The wickedness is not abolished; it is merely provided with a different set of opportunities for self-expression.

V. R. TALASIKAR

*Newasa,*  
*Ahmednagar District.*

## ENDS AND SAYINGS

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“ \_\_\_\_\_ *ends of verse*  
*And sayings of philosophers.*”

HUDIBRAS

The Governor-General of India, Shri C. Rajagopalachari, in an address declaring open the Bharatiya Vidya Bhavan's new building at Bombay on August 8th, pleaded for not disturbing, in zeal for elementary education, the threads of essential labour on which the Nation's life hung. These had been kept unbroken by family tradition, by children assisting in their parents' work and learning the family trade. He proposed restricting formal schooling to three days a week, allowing the children four days for family apprenticeship to their parents' trade.

Basically important as this proposal is, his strictures on the Indian Universities' failure to produce the thousands of men of character required as leaders and administrators are no less so. He rejected the excuse that they reflected the intellectual and moral confusion outside. Their function was "to do something to restore moral values and intellectual orderliness."

If our Vedantic culture had been kept alive, not in scholarship alone but in the hearts of men and in their deeper understanding, no deficiency in school or college would have mattered or resulted in serious harm.

Its discipline and restraint and sense of moral values would have prevented the present large-scale demonstration of selfishness and greed. He believed that its spirit could be recaptured indirectly, while avoiding denominational religious training, by a broad scheme of study of various religions and philosophies. Students encouraged to interest

themselves in the literature of Christianity, Judaism and Islam and in the Classics of Greece and Rome would recapture for themselves the Vedanta.

Not by total exclusion of all religion and spiritual thought, but by all-embracing acquaintance and appreciation of spiritual thought of all kinds shall we be safe and shape ourselves properly.

An admirable prescription for moral training in secular schools throughout the world, and a long step towards Brotherhood *in actu*!

Sir Samuel Ranganadhan, former High Commissioner for India in England, who presided at the World Peace Day celebration of the Indian Institute of Culture, Basavangudi, Bangalore, on August 6th, declared that peace was unattainable without social justice, without national righteousness. World peace was threatened by exploitation and by fanaticism, religious and political. Something more than the freedom of all peoples was necessary to world peace, namely, moral regeneration and a new spirit of understanding and co-operation between nations. The only solid basis for enduring peace was "moral and spiritual recovery among men—exemplifying in our own lives the spirit of justice, the spirit of good-will, the spirit of mutual co-operation."

This responsibility of the individual for world peace was the key-note of Shrimati Sophia Wadia's address. She stressed brotherhood and universal solidarity, which meant that an injury

tó one injured all and that individual self-transformation had its direct effect on all. Even science was beginning to recognise co-operation as the basic law of life. There would be lasting peace if each followed the Way of Peace by cultivating love, sympathy and understanding, and compassion, which included them all.

Shri Masti Venkatesa Iyengar believed that art, which appealed to all, might bring about union where philosophy and religion had failed. He deplored the pitting of governments against each other in the name of rival ideologies, and he condemned war as the supreme evil, "an animal's way of settling the question of rights." He called for haters of hatred itself.

The following Resolution was unanimously passed :—

Those present at this meeting, held at the Indian Institute of Culture, Basavangudi, Bangalore, on August 6th, 1949, to observe World Peace Day, affirm their faith in recognition of the brotherhood of all humanity and in the paramountcy of the Moral Law, with their corollary that there can be no lasting peace except on a basis of justice and mutual good-will. They are convinced that efforts to spread the intellectual recognition of that true fraternity of mankind, above all worldly distinctions, as a step to the realization of that fraternity and action in terms thereof, are of the first importance for the establishment of a united world in which no nation shall put its own supposed interests ahead of the interests of the whole, but each shall work for all and all for each. They are assured that if the foundations of mutual sympathy and appreciation and the will to righteousness are there, the organisational and other problems of the One World in the making will be well and truly solved.

What Shrimati Vijayalakshmi Pandit told a Columbia University audience

at New York early in August, where she spoke on "India to America," of the need for the happy combination of the two countries recalls the message of our September 1941 editorial, "India and the Americas in the Future," which was that "history points to a New Civilisation arising out of the proper blending of American and Indian cultures."

She ascribed the world's present troubles to selfishness and to attaching value to things really valueless, and she brought the lesson home by pointing out America's great need of the wisdom of the ages. She said that America, when she first arose, "had people with a spiritual force equal to the greatest in any other country. But today that spiritual force was getting somewhat dim." The inspiring message of Jefferson and of Lincoln, by which the American people had come by their success "today appeared to be in danger."

Your atom bombs and your skyscrapers will stand you in little stead unless that message is taken to heart and put into practice.

But with what grace can present-day India point out the shortcomings of other countries? Cannot "India" be substituted for "America" in her remarks, and "Gandhiji" for "Jefferson and Lincoln"? India's responsibility and her opportunity are great. She must dispense her spiritual wealth to starving peoples, but she must do so with clean hands lest her proffered gifts be spurned. However just the admonition offered, it will be valueless if it provokes deservedly the taunt, "Physician, heal thyself!"

# 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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## “THUS HAVE I HEARD”—

“Now whenever we want to worship God in anything, we consecrate it. But if a man excludes his fellows from participation in common worship, we are entitled to say that God flees from such worship. And he is instilled where there is repentance and the bar against one’s fellows is removed. I hope this explanation is capable of being understood even though it may not be appreciated. In my opinion, it covers a profound truth. If the truth is not seen, the fault lies in my ability to express clearly what I want to say.”

On the 2nd of this month devotees of Gandhiji will remember him especially, that being his Natal Day. The mark of the true devotee is his fidelity to the potent ideas of the Gandhian psycho-philosophy.

The adoration of the true devotee is intelligent: understanding with his mind the teachings, he practises assiduously whatever he can of these, noting at the same time his own limitations. No follower can at once apply all of the teacher’s philosophy; and between the ideal and the realizable there is a gulf. What is true of any sage-teacher and his followers is equally true of Gandhiji and the hundreds who are endeavouring to make applications

in their personal lives of the philosophy of Satyagraha.

One more book\* is added to the large number pouring out of the printing-press. A volume of over 200 pages by Miss Mary Barr (known among Gandhiji’s circle as Mary Behn) contains much of interest. We select here from two letters which Gandhiji wrote to the author on the subject of idol-worship. A devotee’s *yagna*—sacrificial offering—at the feet of his Guru is one type of idol-worship and its value is well defined in true mysticism.

The words of Gandhiji quoted at the beginning of this article convey a profound truth, as he himself recognizes. Every mystic heart, every

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\* *Bapu : Conversations and Correspondence with Mahatma Gandhi.* By F. MARY BARR.  
(International Book House, Ltd., Bombay. Rs. 2/12)

mind which has penetrated the realm of Occultism, knows that there is a meaning to the rite of image-worship. The rite has been misused and has become degraded in the process of time, in this country as elsewhere. All acts of Divine Magic have their counterparts in the black art. Between the realm of Pure Light and the abyss of Darkness there are many expressions of traditional image-worship, which dwindle into sacerdotal idolatry. Gandhiji writes something thought-provoking to Miss Mary Barr, which readers of THE ARYAN PATH should become familiar with. Stating that he himself does not "believe in idol-worship," he explains that "in one sense we are all idol-worshippers." He adds that

in some form or other idol-worship is a condition of our being. Mosque-going or Church-going is a form of idol-worship. Veneration of the Bible, the Koran, the Gita and the like is idol-worship. And even if you don't use a book or a building but draw a picture of divinity in your imagination and attribute certain qualities, it is again idol-worship, and I refuse to call the worship of the one who has a stone image a grosser form of worship. In the imagination of the worshipper God is in a consecrated stone and not in the other stones lying about him. Even so, the altar in a church is more sacred

than any other place in it. You can multiply for yourself instances of this character. All this is a plea for a definite recognition of the fact that all forms of *honest* worship are equally good and equally efficient for the respective worshippers. Time is gone for the exclusive possession of right by an individual or group. God is no respecter of forms or words, for He is able to penetrate our actions and our speech and read and understand our thoughts, even when we do not understand them ourselves and it is just our thoughts that matter to Him.

This is in accord with the statement in the *Gita* that along many different paths men walk towards the Supreme Spirit. And yet the warning given by Dr. Bhagawan Dasji in his most useful compilation, *The Essential Unity of All Religions*, should be heeded:—

Image-worship would serve its rightful purpose, if it is kept within strict limits; *not* positively encouraged; and if the elders and spiritual ministers keep constantly reminding the people that the image is only a symbol, a remembrancer, of the one God.

*The Bhagavad-Gita* states that those who devote themselves to the gods (Devas) go to the gods; the worshippers of the Pitris go to the Pitris; those who worship evil spirits (Bhuts) go to them and my worshippers come to me.

SHRAVAKA

# EDGAR ALLAN POE

(JANUARY 19TH, 1809—OCTOBER 7TH, 1849)

[The publication of this study by the well-known Indian critic, **Dr. K. R. Srinivasa Iyengar**, is timely, because in this month falls the Centenary of the death of the great American poet and critic, at the age of forty. About him have raged bitter controversies but very few American men of letters have won more fame abroad than Edgar Allan Poe. Some of his work is horrible, sinister and unwholesome, for which no doubt we have in part to thank the inebriety that caused his early death, but some of it is touched with intuition and with not a little of the beauty to which the homage of his lifetime had been paid.—ED.]

Anything approximating to a just appreciation of Edgar Allan Poe has been slow to crystallise in America, where he has suffered more derogation than, say, in France or even in England. To the French "Symbolists," Poe was a major prophet; Mallarmé translated his verse, and Baudelaire his prose; and M. Paul Valéry salutes the "world-wide glory" of Poe and describes him as a pioneer "who considered the things of the mind and, among these, the production of literature, with an exactness, a sagacity, a lucidity, which had never before been found in a mind endowed with poetic inventiveness." On the other hand, Emerson dismissed Poe as the "jingle man," and Lowell found in Poe an odd mixture of genius and sheer fudge. If his admirers are idolatrous, his detractors are irascible. Yeats's categorical assertion that Poe is "always and for all lands a great lyrical poet" is counterbalanced by Brownell's no less categorical asseveration: "Poe's banquet is as bereft of wit as it is

destitute of love. He lacked humour and he lacked heart...as literature his writings are essentially valueless."

Much has been written about the influence of Poe on the French "Symbolists," but it is still one of the open questions of literary history. It might be that Poe in his critical theories and in treatises like "Eureka" did no more than catch up stray rays from Coleridge and Shelley, and refracted them through the prism of his own lurid temperament. But in France the doctrine of "art for art's sake" came to be associated with Poe more than with anyone else, and Baudelaire, apostle of æstheticism like Gautier and Flaubert before him, quickly seized Poe's juggled conceptions and integrated them into his own æsthetic philosophy. As Mr. Matthiessen points out:—

Poe, in spite of gross crudities and lapses in taste, was the first man (in America) to declare that practice must not be separated from "the theory that includes it"; and it was his strict

if brittle insistence on the principle of art that helped free Baudelaire and the French Symbolists from the effluvia of romanticism, and so cleared the way in turn for the emergence of Pound and Eliot.

It might be true, again, that Poe created no tradition in America, and rather moved in a narrow groove of his own making. But his "William Wilson," an audacious imaginative study of the dual personality, was without doubt the original of Stevenson's *Dr. Jekyll and Mr. Hyde*, and Poe was obviously co-founder with Gaboriau of the modern detective story. Besides, Poe's influence on Henry James, Ambrose Bierce and Hart Crane, on the one hand, and on Rossetti, Swinburne and Ernest Dowson on the other, is at least an arguable proposition. Further, there was much in Poe's life to excite pity, admiration and contempt by turns; and so the critic is often swayed, now this way, now that, by the biographer. To dissociate poetry from poetolatry, to distinguish the man from the influence, to discriminate between the intrinsic and the historical value of his writings, and, above all, to extricate the man from the legend, all this is certainly a most difficult task. But the occasion of the Poe Centenary should prove auspicious for such a salutary undertaking.

Walt Whitman wrote:—

In a dream I once had, I saw a vessel on the sea, at midnight, in a storm. . . . On the deck was a slender, slight, beautiful figure, a dim man, apparently enjoying all the terror, the murk, and

the dislocation of which he was the centre and the victim. That figure of my lurid dream might stand for Edgar Poe, his spirit, his fortunes, and his poems—themselves all lurid dreams."

Like the hero of his unfinished blank-verse tragedy *Politian*, Poe too was

... a dreamer and a man shut out  
From common passions.

From his parents, both itinerant players, whom he lost early, Edgar Poe inherited his *Wanderlust*, and the chronic discords in the home of his foster-parents, John Allan and his wife, were likewise duly reflected in his star-crossed life. It is possible too that Poe as a child sustained a psychic trauma which rendered him incapable of normal healthy relationship with women. Already, at the age of fifteen, Poe was a shy, morbid, high-strung lad, consumed by his unearthly love for the mother of one of his class-mates, the immaculate "Helen" who was to inspire two of his famous lyrics:

All—all expired save thee—save less than  
thou:

Save only the divine light in thine eyes—  
Save but the soul in thine uplifted eyes. . . .

And

Helen, thy beauty is to me  
Like those Nicæan barks of yore,  
That gently, o'er a perfumed sea,  
The weary, wayworn wanderer bore  
To his own native shore.

Poe had his early schooling in England and after his return to America with the Allans proceeded to the University of Virginia, where he ran into debt, gambled heavily, and got into a thorough mess. He then joined the Artillery division of





their excruciating power and craftsmanship, hold little commerce with the flesh and blood of actuality. Ideas are pushed to their logical conclusion ; formulæ are inflated into persons ; moods are evoked with a terrifying vividness and particularity ; complicated problems are posed and solved with a pontifical solemnity—but, although they stimulate our interest, although they extort our admiration, they never overwhelm us. In stories like "The Fall of the House of Usher," "The Pit and the Pendulum," "Ligeia," and "The Black Cat," detail is added to detail with an uncanny astuteness, the "tone" is preserved with a diabolical consistency, and the contours of this crepuscular and sinister world are made to stand out in all their poisoned clarity before our awed, unbelieving eyes. Afraid or contemptuous of the familiar, the traditional, Poe sought refuge in the ugly, the fearful, the bizarre. Trafficking with terrors, he exchanged the pulses of humanity for the phantasmagoria of Lucifer's dream-kingdom. And yet what astounding craftsmanship has gone into tales like "The Assigination," "The Cask of Amontillado," "MS. Found in a Bottle" and "A Descent into the Maelstrom." Poe is rather like the ingenious inventors of our own day who mobilise all the resources of their trained intelligence towards the construction of more and yet more destructive weapons of war.

On the other hand, as the creator of M. Dupin and as the author of

"The Gold Bug," Poe holds his own against scores of recent practitioners in the genre. But even here Poe's eminence is subject to an important qualification. "The detective story, as created by Poe," says Mr. T. S. Eliot, "is something as specialised and as intellectual as a chess problem ; whereas the best English detective fiction has relied less on the beauty of the mathematical problem and much more on the intangible human element." M. Dupin is apt to assume that life is a simple rule of three, but there are undreamt-of accidents—there are vast imponderables—there are unpredictable spurts of circumstance, and these must forever defy the mere logician in search of Truth. Modern detectives like M. Hercule Poirot and Inspector Maigret, Father Brown and Lord Peter, are more in the Sergeant Cuff, than in the Lecoq-Dupin-Holmes, tradition. Poe, as usual with him, as was inevitable with him, went the whole way when he invented the story of detection, and by pumping in too much of ratiocination emptied it of human significance.

Poet and critic of poetry, daring experimenter and innovator, master of the macabre and the grotesque, wanderer between the physical and supraphysical realms, flawless craftsman and adroit thinker, wayward genius and devotee of Beauty, the elements were so mixed in Edgar Allan Poe that he was fated to become yet another of the "inheritors of unfulfilled renown," one of the anguished, intoxicated denizens of

the world of poetry and art. He suffered intensely, his fragile nerves were keyed to an unbearable pitch, but as his suffering was often self-forged and his nervous tension but derived from his exotic sensibility, Poe surfeited himself with diseased abnormality and soul-destroying despair, and presently he loomed immense, a severe hooded figure, the Laureate of shadows and dank chambers and improbable possibilities.

He created a world of his own, a nightmare dream-world that not seldom glows with the poignancy of authentic tragedy. As a creative writer he blazed the trail in many

directions, but what he achieved himself fell short of the promise held out by his extraordinary gifts. His flaw-fissured personality no less than his ingenious inventions and striking achievements inevitably created a legend that for a time overflowed the bare truth and almost threatened to engulf it. But the danger is past. It is now possible to evaluate Edgar Allan Poe with a greater approximation to the truth of things and to hail him, in the centenary year of his death, as a very considerable artist in prose and verse and as a pioneering and powerful force in modern literature.

K. R. SRINIVASA IYENGAR

## THE CO-OPERATIVE MOVEMENT

The Co-operative Movement abroad was primarily a People's Movement. But not in India. Its propagation and promotion in our country have been largely left, in the past, to the Government. Now that we are politically free it becomes incumbent on every educated individual to take an active interest in the principles and projects of the Movement. Therefore, the Hon. Shri Vaikunth L. Mehta rightly observes in the Special Co-operation Number of *Booco-op*, published monthly by the Sahakari Prakashan, Limited, of Bombay :—

Individualism and the profit motive are rampant in our social life...The form of democracy we seek is not one where authority is centralised but one where every producer feels that he is an active participant in creative

effort...Unfortunately there are still vast sections of the community who have remained unaffected, uninfluenced by the co-operative ideology.

The Co-operative Movement ought to be a demonstration of True Religion in action. A major weakness of the Movement is the frequent preoccupation with pecuniary benefits to the exclusion or the slighting of the even more important spirit of co-operation and the ideology on which it rests. The Sahakari Prakashan's little monthly is rendering a distinct service by drawing the attention of co-operators and the public to the co-operative ideals without which the Co-operative Movement is but a far from infallible economic formula.

## THE DREAM OF DOUGLAS HYDE

[This brief sketch of the first President of Eire by his countryman, **R. M. Fox**, the author of several books on modern Irish history as well as on industry and travel, will be read with interest. This story of the life activities of Douglas Hyde shows the value of the cultural approach to national rehabilitation. It was fitting that his efforts should have been crowned by his unanimous election to head the Nation he had helped to build.—ED.]

Dr. Douglas Hyde, first President of Ireland, whose death at eighty-nine recently occurred in Dublin, completed a long span of service for his country. In 1892, he was one of the founders of the Gaelic League—formed to advance the Irish language and culture—and as far back as 1878 he belonged to the Society for the Preservation of the Irish Language. His funeral procession was given full military honours when it set out by road from Dublin to Ratra Cemetery, Roscommon.

His father was the Rev. Arthur Hyde, Protestant Rector at Frenchpark, County Roscommon, and as a youngster he ran in and out of the cabins of the Irish-speaking peasants on the Ballaghaderreen. This, combined with his extraordinary facility for languages, gave him his initial interest in Gaelic. Later he went as a student to Trinity College, Dublin, and began studying old Irish manuscripts, filled with legends, poetry and history, which he found in the library there.

A fellow student, curious as to the extent of his knowledge, cross-examined him.

“You do know a lot of languages, don't you, Hyde?” he said. “How

many? English, German, Hebrew, Latin and French, I suppose?”

“Yes,” replied Douglas Hyde, musingly, “and I can read Italian. But the language I know best is Irish.”

“Irish!” said the Trinity man, incredulously. “Is there such a thing?”

“I dream in Irish!” answered Douglas Hyde quietly.

To his companion, Irish was as remote as a dream. He was amazed when Douglas Hyde produced a bundle of manuscript poems he had actually written in Irish.

This may have been the germ of that remarkable collection “*Love Songs of Connacht*”—translations from the Irish—which he afterwards made. In 1900, his play *The Twisting of the Rope* was produced at the Abbey. This is said to be the very first play ever written in Gaelic.

He was the first President of the Gaelic League and he held this position continuously till 1915 when he resigned because he did not believe in the League taking part in the political movement for National independence. It was a great testimony to the affection in which he was held that at this time of violent

conflict he continued to hold the friendship and esteem of that body.

In earlier days he worked hard for the language movement. Not only did he speak and write in Ireland but he visited America and spent six months there, lecturing to get funds and support for the Gaelic League. He toured the country, from New York to San Francisco, addressing meetings everywhere, sometimes three a day. He was invited to speak at Yale and at Harvard. He lunched with Theodore Roosevelt at the White House and the American President told him that he had written an article on Gaelic poetry. San Francisco had contributed generously to the Gaelic League funds just before the disastrous fire which destroyed so much of the city. Douglas Hyde obtained permission from home to give \$5,000 to the relief fund. Later San Francisco donated that amount to Gaelic League work. Altogether he raised £11,000 towards reviving the Irish language and culture.

His greatest struggle was to have Irish given a definite place in the curriculum of the new National University established in Dublin. Huge meetings and processions were held all over the country. Douglas Hyde stirred up all kinds of bodies on this matter. At last victory crowned his efforts. The County Councils announced that they would pay for scholarships in the new University only on condition that Irish was taught. At this period—1908-9

—the language was regarded as a symbol of national independence. So it was easy to rouse popular feeling. The victory was sealed when Douglas Hyde was appointed as the first Professor to teach the Irish language at the National University.

Because of his work for the language and his activities as a literary man, his selection as the first President of Ireland in 1938 was unanimous. His *Love Songs of Connacht* and his *Literary History of Ireland* brought a knowledge of the older, traditional Ireland to his generation. Everywhere he became known by his Gaelic pen-name "*An Craoibhin Aoibhinn*" (The Little Branch).

Douglas Hyde was a massively built man of great vitality and distinguished presence. During his American tour an observer wrote that he was "a man of sturdy build and countenance. His voice is firm and mellow, his manner quick and alert." In earlier years he was a keen sportsman and spent much time hunting and fishing. He had a genial, kindly manner and a generous disposition. One small incident I know of revealed this. In 1939, on the publication of my *Green Banners*—a history of modern Ireland—the publishers sent him a copy of the book. At that time he was an invalid of around eighty, with many official duties as President to attend to. But he found time to write me a little note of thanks in his own hand. This was characteristic of his kindly consideration.

R. M. Fox

## THE PATH OF SOUL EVOLUTION

[ This thoughtful essay formed the second and concluding portion of the illuminating address on "The Climate of Indian Thought" with which **Dr. T. M. P. Mahadevan, M.A., Ph.D.**, Head of the Department of Philosophy of the University of Madras, inaugurated at Cornell University last autumn the course of lectures on Indian Philosophy for which he had been invited to the U.S.A. The first instalment appeared in our last issue under the title "Philosophy and Philosophers."—ED.]

The inward look of Indian philosophy was directly the result of the kind of problem with which the Indian philosopher was faced. It was not wonder or intellectual curiosity, as was the case with the ancient Greek thinkers, that prompted the early Indian seers to pursue the path of philosophical enquiry, but an acutely practical problem—the problem of finding a way out of sorrow. Typical of the manner in which philosophy starts in India is the following episode recorded in the *Chāndogya Upaniṣad* (VII. 1): Nārada, who is a master of many sciences and arts, goes to Sanat-kumāra and confesses that in spite of his encyclopædic learning, he is heavy-laden. The list of subjects of which he is a master includes not only the four Vedas, the epics, grammar, arithmetic, logic and politics, but also such occult sciences as necrology, astrology, and demonology, and such arts as the art of war, snake-charming, and the fine arts. The knowledge of these has not given him the solace which he needs. And so, he implores Sanat-kumāra to impart to him the knowledge of self which alone, he is sure,

would lead him to the other shore that lies beyond sorrow.

In the light of this preoccupation with life and its primary problem, *viz.*, the seeking of a way out of sorrow, it will not be difficult to see that the charge of pessimism levelled against Indian philosophy is without justification. It is true that the Indian thinker is dissatisfied with the *status quo*. Misery and squalor, pain and poverty, wickedness and evil are incontrovertible facts which confront us at every turn. No philosopher can afford to overlook them. If to recognise them is pessimism, then Indian philosophy is pessimistic. But it does not stop there, nor does it believe fatalistically that evil is ultimate. On the contrary, the claim made by every system is that it can show the way out of evil. To illustrate our point, we may analyse the teachings of the Buddha. The great Prince renounced his royal estate and all the pleasures that the world could give him in order to discover for humanity a solution for sorrow. The enlightenment which he received under the *bodhi* tree consisted of four noble truths, *viz.*, that suffering (*duḥkha*) is universal,

that suffering has a cause (*duḥkha-samudāya*), that the removal of suffering is possible (*duḥkha-nirodha*), and that there is a way to the removal of suffering (*duḥkha-nirodha-mārga*). While the first two of these truths take cognisance of suffering and trace it to its roots, the latter two hold out a promise of freedom from suffering and seek to show the path to that freedom. So the so-called pessimism of Indian philosophy is initial and not final; for freedom (*mokṣa*) from all evil and suffering is the goal of every system of Indian philosophy.

The fact that Indian philosophy regards *mokṣa* as the goal for man makes of it essentially a value-philosophy. A fourfold scheme of values is recognised: Wealth (*artha*), pleasure (*kāma*), moral goodness (*dharma*), and spiritual freedom (*mokṣa*). But wealth and pleasure are not ends in themselves; nor even moral goodness which is only a means to *mokṣa* which alone is the ultimate good (*parama-puruṣārtha*). Maitreyī, one of the most perfect of women we meet with among the characters of the Upaniṣads, spurned wealth when it was offered to her by her husband, Yājñavalkya, and asked instead for knowledge of the self. Yama, the king of death, promised Naciketas the choicest pleasures of heaven and earth, long life and limitless lordship over the world, as substitutes for knowledge of the self which he had asked for as his boon. But the brave boy was adamant and would not accept any-

thing in lieu of Self-knowledge which alone, as Yama admitted, was the portal to the final good (*śreyas*). Each system envisages in its own way the nature of the supreme value; and the one concern of the Indian philosopher is to discover the way that leads to the realisation of this value.

It has often been remarked that in India philosophy and religion are not distinguished from each other. If this remark is not to be misunderstood, we must be careful about the meaning we attach to the term "religion." It is not in the sense of blind belief in a set of dogmas that religion should be understood in this context. It is no sort of compliment to any philosophy to be associated with that sort of religion. Nor is philosophy in India necessarily related to religion in the sense of a belief in God. Buddhism in its earlier form was not theistic. Jainism does not postulate a God, though it believes in Godhead. Even among the orthodox systems there are several which do not stress the idea of a personal God. The Sāṅkhya is silent about the existence of God; and in its scheme there is no place for God. The conception of God, again, is not essential for the doctrine of Mīmāṃsā. And in Śaṅkara's Advaita, the concept of a personal God is not the highest truth, for Reality *per se* is impersonal and without qualities. So, philosophy in India is not allied to religion in the sense of a theistic belief or theology. Then, in what sense are the two, philosophy and

religion, held to be inseparable? Philosophy does not aim at mere satisfaction of intellectual understanding. Its objective is to go beyond logic and achieve for man his spiritual freedom (*mokṣa*). The quest for knowledge is not an end in itself; it is only a means to liberation.<sup>1</sup> Indian philosophy has to tell us not only what reality is but also how it is to be realised. It is in this sense that philosophy is undivorced from religion.

*Mokṣa*, the goal of Indian philosophy, is not to be regarded as a hypothetical state to be attained after death. It is not an eschatological condition which may be affirmed only on the basis of faith. The Indian mind soon discovered that spiritual freedom is attainable *here* and *now*. As it has been said:—

“Man’s aim was no longer represented as the attainment of perfection in a hypothetical hereafter, but as a continual progress towards it within the limits of the present life. Even in the case of doctrines like the Nyāya-Vaiśeṣika or the Viśiṣṭādvaita which do not formally accept the *jīvan-mukti* ideal, there is clearly recognised the possibility of man reaching here a state of enlightenment which may justifiably be so described because it completely transforms his outlook upon the world and fills with an altogether new significance the life he thereafter leads in it.”<sup>2</sup>

The idea of release while yet in embodiment has been developed in all

its implications by Advaita-Vedānta; and it can be traced to the Upaniṣads where we come across such texts as the one which says, “When all the desires the heart harbours are gone, man becomes immortal and reaches Brahman *here*.”<sup>3</sup>

Since the aim is not mere theoretical understanding but the realisation of spiritual freedom, the qualifications required on the part of the student include, besides intellectual agility, moral excellence as well. Śaṅkara, for example, prescribes for the prospective philosophical student the following fourfold qualification:<sup>4</sup> (1) Discrimination between the eternal and the non-eternal (*nityānitya-vastu-viveka*), (2) Non-attachment to the pleasures of this world and the next (*ihā-mutrārtha-phala-bhoga-virāga*), (3) Cultivation of the cardinal virtues (*śamādi-śat-sampatti*), and (4) A longing for release (*mumukṣutva*). While the first of these sets forth the theoretical requirement, the other three state the practical requisites.

Ability to tell the real from the apparent is the mark of a philosophical mind. What Śaṅkara demands of the philosophical student by his first requirement is not the complete knowledge of the eternal reality as distinguished from the fleeting phenomena of the world; for that is rather the fruit of philosophical enquiry than a prelude to it. What

<sup>1</sup> The *Bhagavadgīta*, for example, is described both as *brahma-vidyā* and as *yoga-sāstra*. See the colophon at the end of each chapter.

<sup>2</sup> M. Hiriyanna, *Outlines of Indian Philosophy*, p. 19.

<sup>3</sup> *Kātha*, II. iii. 14.

<sup>4</sup> See his commentary on the *Vedānta-sūtra*, I. i. 1.

he means is that the mind of the student should show an unmistakable leaning towards a deeper understanding of things. The other three qualifications constitute the factors that go to discipline the emotions and the will of the aspirant. He should desire nothing else but *mokṣa*. Consequently, he develops a distaste for the pleasures of this world and the next. And he prepares himself morally for a life of metaphysical contemplation by cultivating such qualities as equanimity, self-control, and contentment. The *Bṛhadāraṇyaka*, (IV. iv. 23) says: "Therefore he who knows this is tranquil, self-restrained, self-denying, patient, and collected"; and the *Katha* (ii. 24): "No one who has not ceased from violence, who is restless, unsubdued, whose heart is not yet tranquil, can by searching attain unto him."

That the highest philosophic wisdom was not imparted to all and sundry, and that the prospective recipient thereof had to go through an intensive course of inner culture will be evident from numerous episodes found in the Upaniṣads. In the *Chāndogya*, (IV. 10. 2-4) *e.g.*, a student, Upakosala by name, waits on his teacher for a long time without receiving knowledge of the truth. He grieves over his lot and finally declines to take nourishment. When invited to eat, he says, "Alas, in mankind there are many desires ungratified in different ways. I am filled with grief. I will not eat." Thereupon, the story goes, the sacred

fires took pity on him and taught him the knowledge of Brahman. In the same Upaniṣad we are told that Indra had to wait for a number of years before his teacher, Prajāpati, would give him the philosophic knowledge of the self;<sup>1</sup> and even after the instruction had started, the pupil had to go through a period of discipline after each instalment of the teaching. It is not difficult to understand why this should be so if we bear in mind the goal which Indian philosophy aims to achieve.

Both the orthodox and the heterodox schools, with the exception, of course, of the Cārvāka, teach renunciation. Missing the significance of this teaching, some Western critics have charged Indian philosophy with advocating a view of world- and life-negation. They say that Indian philosophy is other-worldly, to the utter neglect of the interests of this world. Thus Lewis Browne in *The World's Great Scriptures* (p. 59) says that "the emphasis is on denial of carnal wants rather than their progressive adaptation, and on despairing flight from Nature rather than determined effort to master it." The author, however, adds:—

But the basic philosophy, on the other hand, has deep appeal, for it is closely reasoned and in a mystical way completely valid. It insists that all sensory life is transitory and therefore meaningless, and that the individual can really live only if, like a spark, he loses himself in the fire which is Life in the universal sense.

<sup>1</sup> The periods of waiting aggregated 101 years. See *Chandogya*, VIII. xi. 3.

And Deussen in *The Philosophy of the Upanishads* (p. 65) calls it "a tribute to the high metaphysical capacity of the Indian people, that the phenomenon of asceticism made its appearance among them earlier and occupied a larger place than among other known people."

It is true that Indian philosophy advocates a withdrawal from the life of the flesh. But that is the price one has to pay if one desires the life eternal. What actually hinders progress in spirituality, however, is not physical existence in the world and participation in its affairs, but forgetfulness of the true aim of life. All that serves as a hindrance to the realisation of that aim must naturally be renounced. There is no happiness, as the Upaniṣad says, in that which is narrow and small; true happiness lies in or is the Infinite.

Even those systems of Indian philosophy which hold a theistic view insist on the need for the destruction of egoism. As a modern Indian mystic puts it, the answer to the question "When shall I be free?" is when "I" shall cease to be. The entire scheme of *āśramas* or stages in life is so designed as to wean the individual away from his small and petty self. As one completes his first stage in life which is the period of studentship, and enters the second by marrying and founding a family, his circle of interests gets wider, and he becomes less and less self-centred. But there he is not to stop. The exclusive love of family and clannish-

ness can be as binding as narrow egoism. After the individual has received in his spiritual path the help that life as a householder can give him, he must march onward by taking to the life of a hermit and finally by becoming a sannyāsin, leaving behind all affiliations that cramp and bind the soul. Kālidāsa describes this ideal as "owning the whole world while disowning oneself."<sup>1</sup>

India has passed through many vicissitudes during the millennia of her recorded history. She has withstood the successive onslaughts of invading hordes. On her soil have met and mingled varied races and contrasted groups of men. But even in her darkest days, she did not cut herself away from her mooring which is spirituality. Max Müller writes:—

As far back as we can trace the history of thought in India, from the time of King Harsha and the Buddhist pilgrims back to the descriptions found in the Mahābhārata, the testimonies of the Greek invaders, the minute accounts of the Buddhists in their Tripitaka, and in the end the Upanishads themselves, and the hymns of the Veda, we are met everywhere by the same picture, a society in which spiritual interests predominate and throw all material interests into the shade, a world of thinkers, a nation of philosophers.

Not only sages and seers like Yājñavalkya and Uddālaka, but also kings and princes like Janaka and Ajātaśatru looked upon life in the spirit as the ideal of life. Even in

<sup>1</sup> See M. Hiriyanna, *op. cit.*, 26.

modern times India has had her exemplars of the philosophic spirit. In our own day, in the personality of Mahatma Gandhi we have seen the embodiment of the spirit of Indian Culture. Is it too much to hope that in the glorious era of

freedom that has dawned in India there will be a quickening of the spirit of the perennial philosophy which has been the secret of India's success in the past, as it will undoubtedly be the source of her strength in the future?

T. M. P. MAHADEVAN

## COMMUNITY AMBASSADORS

The possibilities of the educational exchange programme of Unesco and of the U.S.A. are stimulatingly presented in a State Department publication, *Building Roads to Peace*. Dealing especially with the exchange of people between the United States and other countries, the book is suggestive of what can be done along these lines elsewhere. America is taking its responsibilities in this direction seriously. An impressive number of organisations, in addition to the educational institutions, is concerned with the problem, which has two main aspects, the making welcome of foreigners in that country and the sending abroad of informal ambassadors of culture.

Several cities have definite programmes for introducing foreigners to American life; individuals are encouraged to welcome foreigners to their homes; and definite improvement in understanding of other countries must result from such efforts no less than from what certain towns are doing in sending young Americans for a carefully planned vacation abroad at the community's expense, to live with families in foreign countries. These "Community Ambassadors" report

their experiences abroad currently through their local newspapers, so that the whole community shares in the adventure in understanding. Exchanges are arranged not only for scientists and professors, who add public lectures to their academic efforts, college students and teachers in secondary schools, but also for youthful industrial and farm trainees.

The intermingling of peoples for educational purposes has wisely been chosen by Unesco as one of its chief goals. It is a promising line of approach to international understanding to have

people talking to people, getting to know and understand one another, making friends of foreigners, building roads to peace.

But the cultural ambassadors must be carefully chosen and, above all, the efforts must be disinterested. The readiness to learn must equal the eagerness to teach. Even cultural fifth column penetration will rightly arouse resistance. The spirit of propaganda for however justly prized a way of life can debase what should be a friendly give and take into an exhibition of high-pressure salesmanship. The roads to peace cannot be one-way streets.

# GANDHIJI

2ND OCTOBER 1869

## MAHATMA GANDHI AND HENRI BERGSON

[ In this interesting essay, **Shri M. A. Venkata Rao, M.A.**, shows the *rapprochement* of two great minds, Eastern and Western. It is hopeful for the peaceful and friendly advance of mankind that the thought of two such independent minds as those of Gandhiji and Bergson should show such comparable tendencies as our contributor has brought out here.—ED. ]

What do they know of Gandhi who only Gandhi know? The appeal of Gandhi is entering into the second phase in which the first impression of wonder or of repulsion is giving place to an effort to understand. This effort to enter into the inwardness of the Indian leader's contribution to the modern world will be assisted if we see how the growing points of his message are akin in direction and purpose to those of the deepest thinkers of Europe and America in the last two generations. The sphere of ultimate principles common to the great religions of the world will appear meaningful and become available for incorporation in practical policies and personal ways of living only if they come home to the imagination of men and women. They will be assisted to do so if they are connected with the dynamic ideas and motives of current life.

Philosophers in the West have been trying to find a pattern of such forces in Western societies, a pattern weaving the insight into space, time and matter, life and evolution, heredity and technology, brought by the

modern sciences and techniques, into the spiritual ground-plan of the moral genius of the prophets. We will understand the significance of Gandhi's ideas more intimately if we relate them to the efforts of Western thinkers. We shall see that, despite the apparent crudeness and reactionary character of some of Gandhi's ideas, for example, those on machinery and on sex, Gandhian reflections and gropings lie close to the trends in the profoundest thinking of modern times. I propose to illustrate this through a brief indication of an approach in conclusions between Gandhi and Bergson regarding the problems of civilisation.

In his last great work, *The Two Sources of Morality and Religion*, Henri Bergson developed his philosophy of creative evolution in the fields of morality and religion. Like William James of America in his *Varieties of Religious Experience*, Bergson comes to a sympathetic appreciation of mysticism in the light of his theory of intuition. He applies his view of the relations of instinct and intelligence to the evolution of societies. He distinguishes in a

striking manner between the static and dynamic stages of society, the closed and the open. The former is dominated by intelligence operating on the pattern of instinct in terms of routine and myth-making which furnish the psychological replica of the tools needed for living. Static society is made for compactness and cohesion and is ever ready for war. Sympathy is restricted to the members of the group. The stranger is the enemy. But human evolution does not stop here, for man's intelligence has an aura of intuition. Evolution throws up geniuses who are sensitive to wider relationships, who perceive the old obligations extending to the whole of humanity. Religion and mysticism point to this end. The experience of mysticism that God is love may coalesce with the highest patriotism and extend it, thus ushering in a new era in the life of humanity.

Gandhi is not a mystic in the technical sense of having had experiences of ecstasy and immediate contact with the Deity or ultimate reality. He is content with rational conviction and moral insight. His later exposition of his faith as consisting in the idea that Truth is God and that love of man is the way to find it (or Him) frees his approach from anthropomorphic limitations. The approach of Gandhi and Bergson is clear on this level of the highest effort of religious philosophy to link moral experience and evolutionary ideas with the trend towards a universal ethic. Bergson goes a step

further and speculates on the possibilities of psychical research in the way of revealing higher powers inherent in the mind of man. The body, far from being an adequate vehicle of the mind, may actually function as a screen shutting off realms not immediately relevant to life's biological urges. It may be possible by special training to develop extra-physical powers which will enrich life beyond the dreams of current thought.

But it is in the analysis and estimate of modern civilisation that the more practical value of the approach in thought of these two leaders stands out in vigour. Bergson notes that it is machinery and industrialisation that furnish the characteristic pattern of modern life. Being a good European, he has no antagonism to the machine as such. But he points out that early in its career the spirit of invention, captured by the prevailing love of luxury, gave a wrong turn to the course of events. He recalls the great trade in spices obtained by incredible adventures and voyages in eastern seas. The power of immensely enhanced production was harnessed to the most profitable lines, irrespective of the needs of the people. Industrialisation continued in a frenzy, producing a great plethora of consumer goods.

The note of public utility and moral equilibrium was ignored in this pervading frenzy. This view is a significant parallel to the thought of Gandhi about the use of machin-

ery. Gandhi expresses his insight on this matter in the exception he makes of the Singer Sewing-machine because it was invented to save women the hard labour of endless sewing by hand. Generalised as he did generalise it later, the conclusion of this trend of thought in both is the same. Machinery must be used in subordination to moral values. If necessary, Gandhi would go to the length of making essential-machine-making plants the concern of the State, producing not for profit but for universal use. The spirit of greed urging the impulse of invention and the application of it to the mass production of unnecessary goods is condemned by both. A planned society is thus the logical outcome of the reflections of both thinkers.

Bergson comes a step nearer Gandhi when he points out the urgent need of a balance between agriculture and industry. He thinks that the neglect of food is a great defect of modern arrangements. A rational analysis of food values and a plan to produce a sufficiency of the right foods is a vital necessity. From this point of view, Gandhi's lifelong experiments in diet, his fondness for groundnuts and roots, vegetables and goat's milk assume an importance more than picturesque and biographical.

Modern thinkers have perceived the need for the simplification of the external paraphernalia of life. The mere multiplication of wants and artificial goods and the other apparatus of living is deprecated by

Bergson also, without going so far as Edward Carpenter to hold that civilisation as such is a disease and needs a 'cure.' Gandhi is a profound exemplar of the return to simplicity in living. His reduction of life to its essentials without sacrificing a single genuine value has been one of the sources of his power over the people of India.

Another danger of industrialism, largely emphasised in Marxian terms in current thinking, is stressed by Bergson in simple terms without implying any particular panacea. Industrialism need not, but as it obtains at present does, lead to war. Mass production necessitates access to raw materials abroad on a large scale and demands markets all over the world. Industrialism leads to increase of population. This population is employed in crowded cities and comes to depend on foreign populations for raw materials and for its markets. It comes to have an ever-rising standard of life. The maintenance of this standard of life, consisting mostly of unessential items, involves pressure on other peoples. And when several nations compete in the struggle for standards, war becomes inevitable. The Bergsonian touch is revealed in the interpretation of machinery as an extension of the tool-making power of the intelligence of man. The animal is born with its tools. But man uses his intelligence to make his tools. But tools have to be *owned* if they are to be of use, even as the tiger has to own its claws and fangs. And owner-

ship is the source of much war-making.

And Bergson goes on to note the prominence given to the sex instinct by industrial civilisation. He calls sex a paltry sensation needlessly decked out in fascinating colours and with an immense number of inventions put into its service. Modern societies have yielded to the lure of pleasure, says Bergson. The resources of machine technology have too largely been used to pander to it. But joy is different from pleasure. Joy comes of power realised and instinct satisfied both for self and race. But pleasure is mere sensation which has no end and diminishes in its thrill, whipping up the jaded senses in an effort to recapture the freshness that is gone.

The Indian tradition has a good deal to say on sex and pleasure. Gandhi, in agreement with his wife, gave up sex, after a certain stage. He advocated sex relations only for the purpose of progeny and prescribed continence even for the married as the usual rule. This is the ideal in Indian culture. Sex

control is the foundation of all other achievements. Sex is not condemned altogether but is regulated and a gradual extrication from its dominance is enjoined on all. By practice from early years, in thought and deed and imagination, sex energy is conserved and sublimated, when it feeds the brain centres.

But Bergson has a wide view of the rôle of mechanism. He sees, like a good modern, that science and mechanism have enabled humanity to use the globe as a unit and have rendered nature subordinate to man in many directions. This universality on the plane of matter needs universality on the plane of spirit. "*Mechanism calls up the Mystical.*" Mastery of nature calls for mastery of self. The unity of external apparatus demands the unity of spirit, and makes it possible. The next inventions should lie, therefore, in the realm of spirit, in the planning of the inner life and the expansion of sympathy. This planning will be helped by mystics, moral geniuses and philosophers like Ramakrishna, Gandhi and Bergson.

M. A. VENKATA RAO

## A MAIEUTIC PERSONALITY

[ Our esteemed contributor, **Shri S. K. George**, raises an interesting point in describing Gandhiji as neither a prophet nor a priest. He places Buddha, Jesus and Gandhiji as "maieutic" personalities, which is understandable; it is also understandable that every padre and pope, mobed and maulana, represents the priest type; but what about the prophet? Perhaps this will clarify our contributor's point: when the true doctrine of Avatars or Divine Incarnations is examined, we find two types. One, the Beings who descend to strike a certain key-note for a cycle, long or short, to lay down the principles of life and conduct for all humans evolving in that cycle. Thus Krishna struck the note for

this Kali-Yuga. The second class is made up of highly evolved Souls, who in the process of their own growth to perfection, influence their fellow-men by precept and example; among such Gandhiji may be placed. Between these two classes are types, more than one, of Gurus and Guides of humanity. None such are priests. The craft of the priest *organises* religion and to a small or great extent spoils the mission of the Prophet or the "maieutic" personality.—ED.]

At a recent conference of Pacifists in Sevagram one was amazed at the diversity of interests represented by people gathered there, all claiming some element of inspiration from Gandhiji. An enthusiast for Ayurveda, finding in its practice the fullest application of *ahimsa*; a Ramakrishna Mission *Sanyasi*; ardent, almost militant, workers for peace from the West—their lives all seemed to have been kindled from the torch that burned itself out in a blaze of glory in New Delhi on January 30, 1948.

This seems to be a clear instance of what an English writer in a journal of progressive religion<sup>1</sup> describes as the characteristic influence of a distinct type of religious personality, the "maieutic," distinct alike from the two commonly recognised types, the priest and the prophet. It is the contention of the writer that in addition to the prophetic and the priestly type of leadership there has appeared in the evolution of the race another which does not conform to either of them. The priest and the prophet both sanction and perpetuate the difference between the religious expert and the non-expert, each claiming to be a mediator between God and man, the one hand-

ing on a tradition, the other delivering a message he has directly heard from the Divine. The tradition of the priest and the message of the prophet are both clear-cut and objective for men to accept or to reject. But the maieutic personality provokes a different reaction. His mission is neither to hand on a fixed deposit of faith and practice, nor to declare a message which must be accepted in its entirety. Instead, it is to educe ideas latent in people's minds, to bring thought to birth, to touch to life and reality souls that were only partially alive till then. Hence the outcome of their work is not a church, a cult or a party; but a rich diversity of individuals quickened to life and making varied reactions to reality.

The supreme, fully conscious, instance of this type is Socrates, who claimed to be "a mid-wife to men's souls," who expounded no philosophy but sought to make men more philosophic. The famous Socratic method was strictly in keeping with his aim. He never tried to teach anything, to present any full-fledged system; but acted as the gadfly disturbing men's minds, so that out of the stirring of the depths of men's souls there might emerge ideas latent

<sup>1</sup> Francis Terry, in *Faith and Freedom*, Vol. 2, Part 1, 1948.

within. And what a variety of fruitage resulted from the seeds of thought that were thus sown, results that often surprised the Master himself!

The Buddha was another such. He consistently refused to tell what he knew of Ultimate Reality, leaving it to those touched and stirred by him to find out for themselves. Time and again do we read of seekers coming to him provoked to thought by his questionings and going away to find enlightenment for themselves. The range of his influence and the variety of systems and practices that have claimed inspiration from him bear testimony to the living, quickening influence of his personality.

The rich diversity of the authentic, though apparently conflicting, Christian experiences illustrate the influence of another maieutic personality, Jesus of Nazareth. Here too was one greater than a prophet and grander than any Pope. Rightly has he been claimed to be the initiator of a New Covenant, in man's relation to God, which dispenses with all mediation between God and man, under which "they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them." The New Testament and all later Christian history bear testimony to the variety of the manifestations of this one spirit in a diversity of gifts.

Gandhiji belongs to this type. Following him does not mean rigid

adherence to a particular set of doctrines or even to a way of life. Those who would seek to codify his principles or to lay down the law for all who would follow the trail he has blazed are doing him disservice. His many "inconsistencies," of which his critics sought to make capital during his lifetime, reflect the freedom he himself exercised in his experiments with Truth. It was very significant that he called his autobiography *Experiments with Truth*; and they alone do really follow him who are daring enough to experiment with Truth in all the concerns of life, prepared to follow wherever Truth may lead them. His followers were often nonplussed when in his campaigns he said that a *Satyagrahi* had to be his own leader. He laid down the law for himself and his followers when he said: "I must go with God as my only guide." And he disclaimed any special revelation for himself:—

I have no special revelation of God's will. My firm belief is that He reveals Himself daily to every human being, but we shut our ears to the still, small voice.

Again:—

I have nothing new to teach the world. Truth and Non-violence are as old as the hills. All I have done is to try experiments in both on as vast a scale as I could.

The true following of Gandhiji is along this path of ceaseless experimentation with Truth in all walks of life—not in merely ploughing any of the furrows he himself has mark-

ed. It means breaking new ground, perhaps even departing from tracks he had trodden. And that is in keeping with the spirit of real religion, which, according to one of the greatest of modern thinkers,<sup>1</sup> is ever "a flight after the unattainable. The death of religion comes with the repression of the high hope of adventure."

Gandhiji recognised and deprecated this danger of a slavish following of himself. Addressing the Gandhi Seva Sangh in 1940 he sounded a warning which all those who are trying to follow him need to take to heart:—

Let Gandhism be destroyed if it stands for error. Truth and ahimsa will never be destroyed, but if Gandhism is another name for sectarianism, it deserves to be destroyed. If I were to

know, after my death, that what I stood for had degenerated into sectarianism, I should be deeply pained. We have to work away silently. Let no one say that he is a follower of Gandhi. It is enough that I should be my own follower. I know what an inadequate follower I am of myself, for I cannot live up to the convictions I stand for. You are no followers, but fellow students, fellow pilgrims, fellow seekers, fellow workers. . . . There is always the fear of self-righteousness possessing us, the fear of arrogating to ourselves a superiority we do not possess. Rather than, therefore, call yourselves members of the Gandhi Seva Sangh, [Can we not also add now, "of the *Sarvodaya*"?] why not carry truth and ahimsa in every home and be individual representatives of them wherever you are?

S. K. GEORGE

## BOOKER T. WASHINGTON

Tuskegee Institute for vocational training for Negroes in the Southern State of Alabama has wielded an influence beyond the borders of the U.S.A. Booker T. Washington Institute at Kakata, Liberia, and also Achimota College in the Gold Coast, are modelled on the Tuskegee pattern.

In his Founder's Day Address at Tuskegee Institute a few months ago, just received here in printed form, the Hon. Mr. C. D. B. King, Ambassador Designate from the Republic of Liberia, put his finger on Booker T. Washington's claim to universal esteem. He declared of the great Negro leader who had founded Tuskegee Institute that as an Educator, as an original thinker, as a

tireless worker, he ever sought to advance the work of mankind without regard to its segmental divisions as to race, creed, or colour.

He had recognised the fact that the friendship and good-will of the white race were indispensable to the betterment of conditions for Negroes and had devoted himself to bringing about a better understanding between the races, with mutual respect.

It was in keeping with Booker Washington's own philosophy that Mr. King urged upon the students of Tuskegee, along with other sound and homely counsel, that in preparing themselves for leadership they place "less emphasis on its powers and privileges" and set a higher evaluation on its "duties, responsibilities and great personal sacrifices."

<sup>1</sup> A. N. Whitehead in *Adventures of Ideas*.

# NEW BOOKS AND OLD

## THEOLOGY vs. MYSTICISM\*

We are told in the Editor's introduction to this book that Dr. Brinton's work on Boehme—*The Mystic Will*—“is a doctoral dissertation on philosophy, a rather difficult, critical and metaphysical interpretation of Boehme.” Well, despite the fact that Dr. Brinton partly agrees with this verdict, possibly the opinion of a non-specialist reader may not be valueless, as Bishop Martensen's book, and Dr. Brinton's, are addressed to non-specialist students.

Everything depends, of course, on what the non-specialist reader wants. If he wants a work which discusses Boehme's doctrines in relation to one type of interpretation of “revealed religion,” then Bishop Martensen's is the book for him. If he wants absolute definitions of the essential nature of God, he will certainly find them:—

But in truth [and this we miss in our author] God is, from the outset, pure and perfect self-consciousness, not merely dreamy and imaginative, but meditative and apprehensive in the undarkened clearness of His Threefold Being.

The precise meaning of “from the outset” is not clear to one non-specialist reader. Further absolute statements defining the essential nature of God are given. “The Self-Existent One incessantly produces Himself, but never produced Himself for the first time.”

Although, according to Berdyaev, “the language of the mystics is im-

possible to translate into theological terms,” Bishop Martensen's book seems an attempt to do just that, with the result that whole pages are concerned with theology.

But one thing is certain:—when page 92 is reached, the non-specialist reader suddenly becomes an arbiter in a dispute between mighty opposites.

Bishop Martensen finds it “wholly inadmissible” to transfer to God the anguish of natural life, and the sharp transition “when the world of light is kindled in the soul.” At this point, an Appendix is inserted by the Editor—the sole defect of which is its brevity.

Mr. Stephen Hobhouse, in this Appendix, gives no verdict on the Bishop's objections—but he makes it very plain that Berdyaev found Boehme's doctrine of the “dark centre in God,” enlightening and indispensable. Space does not permit a detailed account of this Appendix but every word of it is illuminating to those eager to understand Boehme's and Berdyaev's doctrine of “primal tragedy at the heart of God.”

The *Ungrund*, the primal, pre-existential freedom goes deeper than God. It is nothingness which longs to be something.

To sum up:—if the non-specialist reader wants to know how rational theology regards Boehme, Bishop Martensen's book is the one for him!

If, on the other hand, he wants to penetrate to the anatomy of Boehme's

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\* *Studies in the Life and Teachings of Jacob Boehme*. By HANS L. MARTENSEN. Translated by T. RHYS EVANS. Foreword by CANON PETER GREEN, D.D., with Notes and Appendices by STEPHEN HOBHOUSE, M.A. (Rockliff Publishing Corporation, Ltd., London. 200 + xxxiii pp. 1949. 21s.)

thought—neither knowing nor caring what rational theology makes of it—if he wishes to learn why the shoemaker-mystic of Silesia is “one of the most interesting figures in the history of European thought”—if he wants to become familiar with Boehme’s unique doctrines regarding the In-going and Out-going wills: Temporal and Eternal Nature: Imagination: The Seven Forms: The Three Principles: The Lower Ternary, or Dark World; the

Higher Ternary, or Light World—if he wants to learn all that Boehme can teach about man, “that half-dead Angel;” and about God, who “is no person except in Christ”—then Dr. Brinton’s *The Mystic Will*—is the book for him.

Finally, one non-specialist student welcomes the opportunity to acknowledge his debt—accumulated during many years—to Dr. Howard Brinton.

CLAUDE HOUGHTON

*The Celtic and Scandinavian Religions.* By the REV. CANON J. A. MACCULLOCH, D.D. (Hutchinson’s University Library, 47, Princes Gate, London. 180 pp. 7s. 6d.)

In England, and probably in other European countries as well, education is so saturated with the Greek tradition in literature and culture that all other influences tend to be neglected or underestimated. It is tacitly accepted that the Greek tradition is something to be proud of, whereas other influences, if not actually to be ashamed of, are, in comparison, childish and uncivilised and not to be taken very seriously.

Yet one has only to read a book like this to realise that our Celtic and Scandinavian ancestry has played a part almost, if not quite, as important. Though it is true that it has no art or literature comparable to those of the Golden Age of Greece, yet it has a rich and fascinating mythology which has left its mark on the art, literature, music and folklore of all the countries of Northern Europe.

This is especially true of the Scandinavian mythology, the names of whose gods are still to be found in the English names for the days of the week. But

though the music of Wagner and the poetry of Morris and others have familiarised all educated Europeans with many of the stories from Scandinavian mythology, most of us are woefully ignorant of the Celtic strain in our ancestral tradition. It is interesting, therefore, to learn from this book that the Arthurian legends and Shakespeare’s *King Lear* (to mention two only of the best known) derive from this tradition, not to mention a great deal of Irish poetry and drama.

Religious rite and ceremony; the part played by Nature-worship and by sacrifice, including human sacrifice; the true nature of those mysterious teacher-priests, the Druids; ideas of morality and future life; all these, and many other matters of absorbing interest to those who care to trace out the roots of man’s religious and cultural heritage, are to be found elucidated in these pages. And, though the book deals exclusively with Celtic and Scandinavian myth and religion, there will doubtless be many Indian readers who, by reason of their study of European literature and of the mythology and traditions of their own country, will derive great interest from this scholarly study.

MARGARET BARR

*Education and Village Improvement.* By I. W. MOOMAW, M. Sc. (Oxford University Press, Indian Branch. 188 pp. 1948. 4s. 6d.; Rs. 2/12)

The prosperity of an agricultural country such as India depends on the welfare of its villages and there is no better way to promote their welfare than to spread in them the kind of education that is suited to their needs.

All over the world education tends to be far too "urban-minded," to the great damage of village life and therefore to the great loss of the nation.

Mr. I. W. Moomaw in his second edition of *Education and Village Improvement* battles against this common fault of our educational systems and points out clearly how village education could and should help village life. His village teacher would have to be a superman to achieve all that he asks of him but that does not matter. Mr. Moomaw sets up the standard and it is for the village teacher to get as near to it as he can. His instructions and his advice are very practical and every welfare worker should read them as well as every village teacher and everyone responsible for educational policy and for the training of teachers.

The school, both in town and country, tends to make students impractical and pen-minded. This book is a welcome correction. It shows us how to

make the student a practical handyman, capable of looking after himself and of making life healthier and more comfortable for himself and his neighbours. The scientist has already discovered enough to enable us, if we follow out his simple instructions, to double our food supply and to divide our disease by four. Mr. Moomaw brings a lot of this knowledge to the school and if the education department or the school teacher says there is not time for this "new stuff," the answer is that the slowing down of work and the time wasted by reason of ill-health and poor food are far greater than the time required to learn and practise the rules of good health and the growing of more food. Schools cannot make health experts, farmers or craftsmen, but they can awaken the student's interest in the art and mystery of good health and craftsmanship, of gardening and good farming; they can convince him that these are well worth the attention of educated people, and they can accustom his hands to the use of tools. And of course it is even more important to prepare the girls for their future duties than it is to prepare the boys for theirs, as it is the girls who will be responsible for our homes and therefore for our health, our food, our clothing and our whole standard of living.

F. L. BRAYNE

*The Permanent Settlement in Bengal and Its Results.* By S. GOPAL. (Geo. Allen and Unwin, Ltd., London. 52 pp. 1949. 4s. 6d.)

Students of Indian Social History will find Mr. Gopal's book on the Permanent Settlement in Bengal very useful. The Permanent Settlement, car-

ried out in Bengal in 1793 during the Governor-Generalship of Lord Cornwallis, and later extended to parts of Bihar, Orissa, the United Provinces and the Madras Presidency, had a profound influence on the life of the community in economic as well as in social spheres; and the author rightly regards

it as a landmark in Indian history. As a result of the settlement, the Zemindars, who had existed under the Mughals merely as tax collectors and as officers of the State, were made full proprietors of the land granted to them under the Settlement. They were made responsible for the prompt and punctual payment of the land revenue to the State, which was fixed on a permanent basis. The ryot had henceforth no direct relations with the State, but he was also to enjoy permanency of tenure and had to pay a fixed sum to the Zemindar.

The author, in clear and simple English, has outlined the system of land revenue in ancient India and later under the Mughals and the East India Company up to the time of the Permanent Settlement. He has also reviewed in

somewhat greater detail the working of the Permanent Settlement through 150 years and he does this remarkably well within a short compass. He seems to be of the opinion that for the welfare of the people of Bengal the abolition of the Permanent Settlement is necessary. He advocates State ownership of all land and one cannot help feeling that the arguments advanced by him are a little one-sided. The author has, however, shown a clear grasp of this rather difficult subject, and, those who are interested in the problems connected with Permanent Settlement, will find this book a good starting-point. The book will be of particular value at present, in view of the fact that the Central as well as the Provincial Governments in India are in favour of the abolition of the system.

B. SEN

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*Coleridge as Critic.* By HERBERT READ. (Faber and Faber, Ltd., London, W.C. 1. 40 pp. 1949. 6s.)

In this amplification of a lecture given in the Great Critics Symposium at the Johns Hopkins University, Baltimore, U.S.A., in April 1948, Mr. Herbert Read ventures into deeper waters than the average reader may care to brave. The concentrated effort demanded is, however, rewarding in the insight it gives into Coleridge's transcendental philosophy, of which his critical philosophy formed part. Whether we consider Coleridge as a late Transcendentalist or an early Existentialist—and Mr. Read makes clear his claim to both designations—there is much that is suggestive in his philosophy. For example, he main-

tained that the artist must master the essence of nature, "which presupposes a bond between nature in the highest sense and the soul of man." His awe and reverential wonder before the idea of existence *per se*, without reference to particular forms, which he called "this intuition of absolute existence," he describes as that which first caused men of the nobler sort "to feel within themselves a something ineffably greater than their own individual nature."

Mr. Read speaks of "the *variety* of Coleridge's criticism—of the brilliance and range of his perceptiveness." But "the final beauty, for Coleridge and Schelling no less than for Kierkegaard, was the beauty of holiness."

E. M. H.

*Mind to Mind.* By RENE WARCOLLIER; with an Introduction by GARDNER MURPHY; edited by EMANUEL K. SCHWARTZ. (Creative Age Press, New York. 109 pp. 1948. \$2.50)

Monsieur Warcollier pertinently quotes McDougall:—

I believe that telepathy is very nearly established for all time among the facts recognised by Science... If and when that result shall have been achieved, its importance for Science and Philosophy will far outweigh the sum of the achievements of all the psychological laboratories of the universities of two continents.

The author's *Experiments in Telepathy* was reviewed in THE ARYAN PATH for March 1940. He and his group have been investigating thought transference for some thirty years. Their experiments, apparently half-way between spontaneous telepathy and the laboratory investigations by Rhine and others of "Extra-Sensory Perception," have been chiefly with the telepathic transmission of drawings under controlled conditions, sometimes with astonishing results.

Monsieur Warcollier believes that "the latent image takes form at an unconscious and almost impersonal level." The Editor compares the working over of a telepathic message before it comes into awareness to "all the distortion and disguise found in dreams." The author repudiates the Behaviourists' idea that thought is imponderable, declaring that "thought and states of mind are as real as electrons." He therefore disclaims any metaphysical implication in his material, maintaining that if a mental image has reality, it is a psychological reality, and that, if a

fiction, "it is a scientifically necessary one."

Telepathy as a form of communion without words seems to have raised in his mind the question as to whether primitive means of communication existed in early man before the development of language. If so, the cultivation of telepathic power may be rather the revival of an atrophied power once general than a new development. The author reports finding sometimes "mental contagion" among percipients, remarking that

people who work closely together and are highly motivated in achieving results in a group enterprise frequently share unconsciously many thoughts.

The establishment of rapport between individuals as a condition favourable to telepathy is in line with the propositions of Eastern psychological science reformulated in modern Theosophy. For Monsieur Warcollier's statement that "human psychology is still in its infancy" applies only to the psychology of the West. Such a group as his is on the path of discovery, but it is easy to see from the partial nature of its success why the full mastery of the power of thought transference is said to represent the perfection of occult art. It can, however, hardly be doubted that the existence of the power will one day be conceded by the most orthodox scientists. For, as the author concludes,

chemistry no longer ignores alchemy; neither does nuclear physics. Alchemy was rejuvenated by the dramatic transmutation of uranium atom 235. We have yet to penetrate the secrets of the mind.

E. M. H.

*Children in Need.* By MELITTA SCHMIDBERG, M.D. (Berlin); with an Introduction by EDWARD GLOVER, M.D. (Geo. Allen and Unwin, Ltd., London. 196 pp. 1948. 12s. 6d.)

This is a very important book and, though the writer lives and works in London and the background and case-histories are all taken either from England or America, it should be read by all educationists and social workers, and not least by those whose sphere of activity is India or any other country where the problem of the maladjusted child has not yet begun to be tackled. If the number of maladjusted, neurotic, antisocial or criminal adults is any criterion, then India is no less in need than any country in the world of skilled, sympathetic, intelligent treatment and legislation regarding this problem. And it is high time that public opinion here woke up to the fact that an unhappy, repressed or frightened childhood is a poor seed-bed for the growth of responsible, balanced citizens.

The title is significant and reveals both the scope of the contents and the attitude of the writer, for it includes

children of all types whose homes, for a variety of reasons, do not afford a healthy, happy and wholesome environment for them to grow up in. It also suggests that all such children, including delinquents and difficult children as well as mentally defective and neurotic ones, are material first and foremost for the psychiatrist and sympathetic social worker and not just for the strict disciplinarian if their need is to be met and their trouble cured. For the book points out that in practically every case of more than average naughtiness in a child, analysis either of the child or of the home situation or of both, will reveal some deep-seated and sufficient cause for the trouble.

The book paints a grim picture of many of the institutions where such children are being brought up, a picture which we in India would do well to bear in mind when our turn comes to start doing something about defective and delinquent children, that we may profit both by the experience and the mistakes of countries so far in advance of us in this important branch of social service.

MARGARET BARR

*Pranayama or Breathing for Better Health.* By K. LAKSHMAN SARMA. Fifth Edition. (The Nature Cure Publishing House, Ltd., Pudukkottai, S. I. Ry. 24 pp. 1949. As. 6)

So many excellent suggestions for health are contained in this brochure that one must deplore the coupling with them of even the "non-violent" *Pranayama* advocated by its author, the Director of the Indian Institute of Natural Therapeutics. For, pernicious to both bodily and psychic health as

the Hatha Yoga practice is, even such a modified application of it cannot be safe. And to claim that rhythmical breathing makes the mind cool and steady is to confuse cause with effect. When the mind is poised and calm, breathing takes a natural rhythm without any of the dangers attendant on *Pranayama* practice. It will be a pity if the sound philosophy behind Nature Cure becomes suspect through its exponents' advocacy of a hazardous Hatha Yoga technique.

E. M. H.

*W. B. Yeats: Man and Poet.* By NORMAN JEFFARES, M.A., PH.D. (Routledge and Kegan Paul Ltd., London. 365 pp. 1949. 21s.)

What can we learn from a poet's life history? When all is said and done, is it not true that his story is discoverable in no other way than by study of the recorded genius of his utterance? The details of his personal life are in essence irrelevant. They may be useful in reminding us of the climate of opinion in his epoch; but if we are to drink at the well of his inspiration we must perforce go to his creative work.

These thoughts come to mind when reading this able and enjoyable biography of a great Irishman. Yeats touched the cultural life of his time at many points, and Mr. Norman Jeffares has missed nothing that gave his subject significance both as poet and as man. Yeats's earliest poems date from 1885 (*Dublin University Review*). Some fifty years later he became interested in the teaching of Shri Purohit Swami, collaborating with him in the translation of the Upanishads, and writing an introduction to the Swami's *Aphorisms of Yoga*. The years between were filled with incessant creative and public work. Yeats takes his place, by right of achievement, amongst those writers who brought to aid them in the reinvigoration of Anglo-Irish life and thought the profits of their own hidden commerce with the immortal lands of fairy and legend.

There will always be discussion about the relative merits of Yeats's earlier and later work. Mr. Jeffares writes of *A Vision*, published in 1925, as representing "the culmination of Yeats's attempts to find something in which he

could believe." In this poem he built up a system of religious thought by which he categorised humanity under the various phases of the moon, and saw the whole process of history diagrammatically from a determinist stand-point. It reflected the poet's early interest in Theosophy, Magic, Swedenborg, Boehme, and Astrology, and in Liddell (MacGregor) Matker's *The Kabbala Unveiled*. The influence of his early studies in this field remained with Yeats throughout his life.

He first met AE when they were both students at the Dublin School of Art. One day in 1885 he was visiting Prof. Edward Dowden, then Professor of English at Dublin University, and heard A. P. Sinnett's *Esoteric Buddhism* discussed. He read the book and passed it on to Charles Johnston, who published a paper he had read to a new group known as the Dublin Hermetic Society. Johnston went to London to see Madame Blavatsky, and returned to form the Dublin Theosophical Lodge, whose foundation and work were assisted by Mohini M. Chatterjee and William Q. Judge. Yeats himself first met Madame Blavatsky in London, presumably in 1889. "I have no theories about her," he wrote to a friend, "she is simply a note of interrogation." Mr. Jeffares adds:—

She gave him his best lesson in learning to speak. He had prepared a speech with care and read it out to the assembly. It was received in silence and he felt that none of it had been understood. Madame Blavatsky took his manuscript from him and told him to "say his say" about it, which he then did with complete success. If he found the Theosophists commonplace, they thought him troublesome.

So much so that not long after he had been admitted to the Esoteric

Section of the Society, he was asked to resign. From unpublished material to which he has had access, Mr. Jeffares quotes Yeats as saying that the reason was that he was "causing disquiet in some way." It is clear, however, that Yeats had attended a Spiritualistic séance even in 1886, and there is ample evidence of his continuing disposition to attend mediumistic circles—a deviation from the path of esotericism recommended to her students by Madame Blavatsky. Yeats's essay on "Swedenborg, Mediums, and the Desolate Places," published as an addendum to

Lady Gregory's *Visions and Beliefs in the West of Ireland* (1920), is not sufficiently known. In this essay Yeats tells us that the seventeenth century English translation of the *De Occulta Philosophia* of Cornelius Agrippa (A. von Nettesheim, 1486-1535) "was once so famous that it found its way into the hands of Irish farmers and wandering Irish tinkers."

Mr. Jeffares has given us an authentic portrait, and we cannot but be grateful to him for helping us to understand a strange and contradictory personality.

B. P. HOWELL

*Colour Prejudice: With Particular Reference to the Relationship between Whites and Negroes.* By SIR ALAN BURNS. (Geo. Allen and Unwin, Ltd., London. 164 pp. 1948. 12s. 6d.)

Colour prejudice blocks today the path to concord between peoples. If it were something innate in human nature, one would, perhaps, be prepared to accept it as one of the inevitables of existence. But it is only a product of "Political (and Economic, too) Darwinism," backed up by the bayonet and even the Bible; *vide* the alleged remark of an African to a European missionary: "When you came, sir, you had the Bible and we the land: now we have the Bible and you the land." Colour prejudice should be destroyed, not only by the placing of the ballot-box in the hands of the coloured people, but by the superior, because spiritual, "offer" and practice of altruistic brotherhood.

However much the white races may despise those of a different colour and affect to regard

them as inferior, they cannot argue away the fact that they are closely related, and that rich men are not necessarily better men than their poor relations. It is not the equality of endowment but the equality of right which has to be considered, and a civilisation which denies such equality of right to men of a certain colour, because of that colour, is not logical and cannot be enduring.

With documented, many-sided, scientific evidence the author, formerly Governor and Commander-in-Chief of the Gold Coast, has exploded the mania of "pigmentary aristocracy." Only if the whites would realise that, like the milk of the multi-coloured cows, the soul of the coloured people is also white, would they show in their dealings with the latter that "simple courtesy" for which Sir Alan makes such a sincere plea:—

Such courtesy would be in accordance with our professed Christian belief, and would be a better hall-mark of civilisation and culture than any material progress that we may have made.

A peace-promoting publication!

G. M.

*The Integrated Life.* By THOMAS P. BEYER. (Minnesota University Press ; Geoffrey Cumberlege, Oxford University Press, London. 190 pp. 1948. 16s.)

Put together as they are, haphazard, with no observance of chronological order, this collection of poems, essays and sketches proves that one's later work is not necessarily one's best or one's most mature. The book lacks the delicate touch that marks the master-craftsman, and to one who has read Lynd or Lucas or Chesterton, the reading is frequently heavy going. Professor Beyer tends to take himself too seriously. He is not at his best, therefore, when he is telling us about Big Talk and Small Talk. In his insistence on man's living a well-ordered, deliberate, intellectual life, Professor Beyer errs so far on the side of earnestness as to be guilty of lacking in a sense of humour. And of his poems "Tao" is the only one that is vivid and supple and striking.

Tao,  
Dost bide thy time ?  
Thy way sublime  
Is past our finding.  
How, oh how  
Will love grow strong ?  
By piling Pehon on Ossa ?  
Wrong on wrong ?  
Is this Tao ?

Indeed, his articles on China have a freshness and a spontaneity that save the book from being dull. And his essay "China and the United States" seems almost prophetic in the light of recent happenings.

Of the other essays, the first, "The Integrated Life," which gives the book its title, is serious solid reading, and although most of it is written from a Professor's point of view, it gives a clear picture of the evils of present-day methods of education. The essay that follows: "Educating and Traducing" is an attack on proselytism. Its conclusion is worth quoting :—

The combined good-will in men is stronger than aught else ; it can prevail against the gates of hell. But it must be assembled in the light to be effective ; in the twilight of mutual distrust it cannot distinguish friend from foe, and instead of marching triumphantly to the goal, fritters the time away in demanding credentials. Learners are more in demand than teachers. And as for dogma it betrays him that gives and him that takes.

This is good reading ; so are the reviews from *The Chicago Dial*, but Professor Beyer's "Fragment," with diagrams for illustration about the soul, tends to be tedious ; so too the article "Killing Time."

The book is, however, with a few exceptions, readable, and if more often than not the author's words seem to be a conscious attempt to educate the average mind, his sincerity robs the attempt of tiresomeness. And one is prepared to forget the Professor Beyer who tells us how every minute of our lives should be spent in the pursuit of knowledge, and remember only the Professor Beyer who spent a gay holiday in Peking riding jauntily in rickshaws and eating *lo-he-sheng*.

KAMALA D. NAYAR

*Everyman's Talmud.* By the REV. DR. A. COHEN, M.A., PH.D. 5th (revised) Edition. (J. M. Dent and Sons, Ltd., London. 446 pp. 1949. 12s. 6d.)

It is more than gratifying to find that a work on the Oral Tradition of Israel has attracted such interest as to demand a fifth edition, even though the

Talmuds by no means represent the whole of such teaching. They are, however, the better known, one might almost say the most popular, part and are certainly deserving of study in view of their origin and importance. For many years nothing was known of the beginnings of the Midrash of the Masora, or of mystical speculations; or even the manner in which the accumulated mass of Oral Tradition and legal practice was transmitted unchanged from mouth to mouth through many centuries. But the late Dr. Moses Gaster was able to throw light on these problems, and to show how their starting points were to be found in the text of the Scroll of the Law itself, where the Tittles, known as Taggin, Zainin, Tziyunim or Karnaya, and alluded to even in the New Testament (Matt. v. 18-19; Luke xvi. 17) provide the clue. These two texts may be compared with Exod. R. Sec. 6: "Solomon and a thousand

like him shall pass away, but not one tittle of thee (the Law) will I allow to be expunged." Support for this view is to be found in many of the great Jewish writers, but it will suffice to mention only Maimonides and Nahmanides to show the sure foundation upon which it rests.

Dr. Cohen's work is excellently arranged and gives a selection of both the main types of exegesis, Halakhah and Agada. He deals with the doctrine of God and His relation to the universe; with the doctrine of man; with revelation; with domestic and social life, moral life, physical life, folklore, jurisprudence and the hereafter. Unfortunately he does not give an alphabetical list of the abbreviations he uses for his quotations. Most of them, however,—but not all—are given in the summary of the arrangement and contents of the Mishnah and can be found there after some hunting.

E. J. LANGFORD GARSTIN

*Keats, Shelley and Rome: An Illustrated Miscellany.* Compiled by NEVILLE ROGERS. (Christopher Johnson, London, W.C. 1. 76 pp. 1949. 7s. 6d.)

"A sense for poetry," says Field-Marshal Earl Wavell in his Postscript, "is the essence of the British spirit." This is evident on almost every page of the present compilation about the association of Keats and Shelley with Rome. The memory of the two poets is now enshrined in a quiet house in the Piazza di Spagna there. The various contributions, interspersed with illustrations, deal with the history and preservation of this Memorial together with the relevant marginalia. Even through the horrors of the last war the

shrine was affectionately tended by the Curator, an Italian lady. Her parental solicitude was amply rewarded when one of the guards appointed to keep watch over the Memorial as soon as the Allies entered Rome, said to her, "I am proud to be on guard before a poet's house. This is the first time since I went into the Army that I have been ordered to surrender to poetry." There is also a short account of the life and work of the young modern Italian poet, the late Lauro de Bosis, who gave his life, says the compiler, "for a Shelleyan ideal of justice and liberty." All royalties from the book, it is announced, will be devoted to the Rome Memorial.

G. M.

*Letters of Swami Vivekananda.* Fourth Edition. (Advaita Ashrama, Mayavati, Almora, Himalayas. 501 pp. 1948. Rs. 5/12)

Reading these letters one sees how their writer could sway crowds and kindle ardour, so powerful is his zeal. How vigorously he denounces evils—"trampling on the women, and grinding the poor through caste restrictions," the "dire irreligion of 'Don't-touchism,'" the "devilish custom of child-marriage"! He preaches purity, unselfishness, universality, but also courage, *action*.

His vigour sometimes sweeps him into unconsidered statements, as when in 1894 he dismissed as "Pure nonsense!" the simple statement of fact in the Theosophical magazines that

they had prepared the way to his success. *The Theosophist* and *Lucifer* had many American readers and *The Path*, published in America itself, had been for seven years sedulously and successfully fostering interest in India and Indian philosophies before the Parliament of Religions in 1893 when Swami Vivekananda sprang into prominence.

He preaches homage to his master Ramakrishna, but recognises that

the eternal, the infinite, the omnipresent, the omniscient, is a principle, not a person. You, I and everyone are but embodiments of that principle and the more of this infinite principle is embodied in a person, the greater is he, and all in the end will be the perfect embodiment of that and thus all will be one, as they are now essentially. This is all there is of religion.

E. M. H.

*We Follow the Roads.* By JIM PHELAN. (Phoenix House Ltd., London. 220 pp. 10s. 6d.)

This book will surprise many who have persuaded themselves that all tramps are scoundrels and outcasts. According to Mr. Phelan, the genuine tramp must be distinguished from tinkers and Gipsies, and also from picturesque imitators who impose upon the public. Oliver Goldsmith, George Borrow and Robert Louis Stevenson were not ashamed of "taking to the roads."

The author took to the roads thirty years ago and has "padded it" ever since. This book is about men and women with a kink who "come down from nowhere and walk the roads to find their peace."

We get a vivid picture of a world as animal and as unerring as nature, and

also an introduction to a jargon as peculiar as that of François Villon. There is an intimate glimpse of the tramps' lodging-house, where the tramps gather at the end of the road for cooking their self-provided meals and for gossip, where economy and not brotherhood demands that "the sons of rest" shall sleep two in the bed.

The public are divided into "hard marks" and "soft marks."

Mr. Phelan writes easily, describes well and, when not being too condescending, can move something deeper than the mind with his biographical account of primitive folk, dominated by such ancient themes as love, fidelity and revenge. "The tramp knows the road and he will know himself and, after all, even at Delphi, they said that was the highest achievement."

T. N.

*The Religions of the World.* By GODFREY E. PHILLIPS. (The Religious Education Press Ltd., London. 159 pp. 1949. 6s.); *The Richest Vein.* By GAI EATON. (Faber and Faber, Ltd., London. 229 pp. 1949. 15s.)

Of matters relating to the religions of the world generally, it may reasonably be claimed that the element of revelation is a common factor. As to this or that religion, we use the phrase "I believe" or "I am a devotee" without thinking too much about our choice of words, but at rock bottom the true devotee of a religion is what he is through a sense of revelation. He *knows* because the truth of his belief is revealed to his innermost soul, whether through what Gai Eaton speaks of as "contemplation" or through any other agency. A special sense of values is concerned here. The ordinary and the material criteria of argument and of evidence neither find nor need a place. There is no issue since there is no doubt. The matter is entirely one between the individual and his revelation. The world has produced its great intermediaries and interpreters from time to time—great messengers who have made the achievement of revelation a smoother matter for the individual—and these have presented to us the messages of the world's religions through the great records: The Vedas, The Upanishads, the writings and teachings of Confucius and Lao-tse, of Muhammed, and others. For Western civilisation, much of the background to this has been coloured by the traditions and later by the religions of the West. To the Occidental too little has been known or understood of what I will call the corresponding, if not parallel, backgrounds belonging to the

traditions, the philosophy, and the great religions of the East. In many respects the two volumes now before us help to make good this deficiency.

Godfrey Phillips's readable little book is the opening volume of a series under the general title of "Gateway Handbooks of Religious Knowledge." The book is frankly introductory in character—consistently with the intentions of the series. The title is a little misleading, perhaps, since while a definite "Christian" purpose manifests itself in the treatment as a whole, the book is essentially an elementary and popularly presented survey of the main religions of the East. It is only fair to recognise that the author has carried out his intention honestly and reasonably, and indeed in a manner that should stimulate an urge to further study and reading.

Gai Eaton's book is another "kettle of fish." In a sense, indeed, a reading of Dr. Phillips's *Religions of the World* forms a fitting introduction to it. *The Richest Vein* is well-named. It is vigorously written by a profound student of Oriental thought whose thesis is that in the world of today Western culture is in a state of decline, and has, therefore, nothing satisfying to offer to the discriminating mind and to the soul in search of the light. For compensation and illumination we must turn to the East. How and why this should be achieved is virtually the task of the author, though with what success is a matter somewhat personal to the reader, who must decide for himself how far the author will have carried him convincingly along his line of thought.

In the first half of his book the author proceeds to develop the main

elements of the religion and the philosophy of the East; and, while concentration of effort is necessary on the part of the reader, such effort is well repaid. The second half of the book introduces us to the varied impacts of Oriental thought and philosophy upon five Western writers, each distinguished in his own special way.

Some may reasonably doubt whether Western

thought and civilisation are wholly justified, but all will agree with his claim, which after all is the main positive element of his thesis, that

it was never more necessary to emphasise that there are other ways of living than our own, and to make audible the distant voices of those who, in times past, took another road, unbeguled by the promise of ease and enrichment in return for the surrender of their ancient heritage.

*The Story of Philosophy.* By WILL DURANT. (Ernest Benn, Ltd., London. 471 pp. Reprint 1948. 21s.)

Here is a book that in its new edition from a British publisher will be widely welcomed by students of philosophy, and especially by the unspecialised and comparatively ignorant reader seriously interested in the subject. Dr. Durant's erudition is carried by a lively and eloquent style. He is broad-minded and an enthusiast who can stimulate his reader to an excited interest: there is nothing here of that "pale cast," referred to by Keats in *Lamia*, of the study that "will clip an angel's wings." On the contrary, the ordering of a great mass of theories, the sketching of the characteristic achievements of great philosophers, the procession of stimulating ideas—these are the work of a mind that is imaginative as well as critical.

In a very brief review it would be out of place to examine one's preferences for the author's treatment of particular themes, or to suggest some other philosopher for inclusion because of an inclination to his work. What is included is admirable, and those responsible for the contents of educational libraries need not be put off by the author's statement that the book "is an attempt to humanise

knowledge by centring the story of speculative thought around certain dominant personalities." The importance of the most fundamental ideas of philosophy is not obscured by the lively biographical element, which has its value in the history of human thought. Nor will Indian readers be disappointed if they realise that the title should be "The Story of Occidental Philosophy," for Dr. Durant's subjects are: (1) Plato; (2) Aristotle and Greek Science; (3) Francis Bacon; (4) Spinoza; (5) Voltaire and the French Enlightenment; (6) Immanuel Kant and German Idealism; (7) Schopenhauer; (8) Herbert Spencer; (9) Friedrich Nietzsche; (10) Modern European Philosophers (Bergson, Croce, Russell); (11) Modern American Philosophers (Santayana, John Dewey). Only the *cognoscenti* will realise the immense range of themes implied by this list. But for the author's attitude, let his own statement reassure, for it is justified:—

The hopes for the time when... philosophy will again be understood as the synthetic interpretation of all experience rather than the analytic description of the mode and process of experience itself. Analysis belongs to science, and gives us knowledge; philosophy must provide a synthesis for wisdom."

R. L. MEGROZ

*Persian Psalms: Iqbal's "Zabur-i-Ajam."* Translated by ARTHUR J. ARBERRY; (Muhammad Ashraf, Kashmiri Bazar, Lahore, Pakistan. Rs. 7/8).

The reviewer came under the spell of Iqbal while a student in a village school at Daulat Nagar in the District of Gujrat, now in Pakistan. An enterprising anthologist had included two of Iqbal's poems in the Urdu course and not only did the reviewer learn these two poems by heart; they haunted him day and night. Later on, he reinforced and deepened these first impressions not merely by reading the works of the poet, but also by meeting him and by making friends with some of his most ardent students. But he did not love Iqbal as the poet of nascent Indian nationalism or as the singer of Islam triumphant. Iqbal's scorn for the science and institutions of the West and the abstract speculative trends of the East; his call to the Orient to awake; his appeal to the Muslims for religious, social and political solidarity; all these the reviewer understood but these did not constitute in his eyes the essential Iqbal.

The real poet lay hidden beneath these layers of his responses to what was in the air. The problem for the genuine student of Iqbal, therefore, is to disengage what is topical and occasional in his poetry from what is permanent and abiding, to separate the poet of Pakistan or of Islam, as some of his votaries call him these days, from the poet of man and nature and the universe. It is a pity that this approach is being neglected these days. Yet the students of Iqbal will find much in this book which is of enduring

value and Prof. A. J. Arberry is to be congratulated on this very competent translation, which is bound to gain for Iqbal a wider circle of readers.

One cannot but feel, all the same, that this translation does not communicate the intense poetic glow that one finds in the original Iqbal. The poetic light that shines through this translation is pale and faint, while in the original it is bright and radiant. The element of incantation that a poet conveys with the help of the genius of the language and with his own mastery of choice and combination of words is, by the very nature of translation, bound to be absent. It is for this reason that the symbolism and imagery in which Iqbal's poetry abounds lose much of their potency in translation.

For, when all is said and done, Iqbal was a revivalist of genius. Even to the conventional metres and imagery of the great Persian and Urdu poets he imparted a new life and a new significance. They were merely a shell or receptacle for his own burning vision, through which he wanted to transform man and society. This he attempted through affirmation and iconoclasm. He wanted man to break the false gods he had set up for worship, such as Reason, and to affirm his faith in what the translator has called self-hood. It was this deepening and extension of self-hood through faith that he desired most. The reviewer, therefore, finds in the essential Iqbal the same emphasis upon the virtues of the spirit that he finds among the sages of the Orient or the Christian desert fathers. The idiom is different, but the goal is the same.

## CORRESPONDENCE

### KRISHNA STOLE AWAY THE MILKMAIDS' GARMENTS!

AN ALLEGORY AND ITS IMPORT

The reconciling of the lofty-souled Krishna, the noblest philosopher of the *Bhagavad-Gīta* with the Krishna of the *Bhāgavata Purāṇa* stories sometimes presents difficulties, unless the allegorical character of the latter is perceived.

Recently we had an exhibition of the Indian fine arts. I was conducting a foreigner through it. Suddenly we paused before a painting that depicted an embarrassing scene: a group of damsels bathing in a stream, and a mischievous lad, flute in hand, perched on a tree nearby. He had the clothes of the bathing ladies hung about him on the branches of the tree, and the suppliant attitude of the unclad maidens in the water below suggested that they were pleading with the naughty boy not to tease them too much, and were asking him to give them back their clothes, which he had stealthily taken away.

My companion, not familiar with the theme, asked me what the painting was about. I told her that it represented an incident of Kṛishṇa's life, and I briefly narrated it to her. Obviously that did not solve her puzzle. "Do you believe in it?", she cross-examined me. "Yes, in a sense," was my reply. "What is the sense behind it?" "Well, it is all an allegory. God's graciously removing the pall of ignorance from man's intellect is pictured

here as Kṛishṇa robbing the milkmaid of her robe."

As I enlarged upon this point, I could perceive the contempt on the face of my interlocutor changing to smiling appreciation.

The interpretation given by me was not of my own concoction. I merely translated what the old teachers had said, explaining the Lord's epithet "Robber of the robes of the mistress of the tender of the cows," occurring in an invocatory stanza of the *Nyāya-muktāvali*, a work on metaphysics, which has no place for flippancy, and where whatever is stated must be rationally explained. The true import of the epithet quoted in the said work is explained as follows: The cows stand for the organs of sense, their herdsman is the mind, the mistress of this latter is the intellect, her drapery is nescience, and its theft means the revelation of truth. How a sensible man's intellect gets shrouded is well known to the student of the *Gītā* (III. 40).

Needless to say, other similar anecdotes of Kṛishṇa's life can be explained in like manner.

B. CH. CHHABRA

*Ootacamund,*  
*4th July, 1949.*

# THE INDIAN INSTITUTE OF CULTURE

[ The regular programme of public activities at the Indian Institute of Culture, Basavangudi, Bangalore, has continued without interruption. In August no fewer than five Special Meetings were arranged. The observance of World Peace Day on August 6th was reported in our "Ends and Sayings" columns. Principal K. Sampathgiri Rao of the National College, Bangalore, was the speaker at the "Tagore Day" Celebration held on August 8th under the presidency of Shrimati Sophia Wadia. A Symposium on the "Brotherhood of Religions" was held on August 11th. The speakers at the Special Meeting for Independence Day on August 15th were Rao Bahadur Lt.-Col. S. V. Chari and Janab O. S. Nasarulla Sheriff. "Goethe Day" was observed at a Special Meeting on August 29th, when Dr. W. Graefe gave an address on "Goethe, The Scholar," which is being published as the Institute's Transaction No. 3. Dr. L. R. Phillips, Representative, India, of the British Council, lectured at the Institute on August 23rd on "The Work of the British Council," and Mr. Peter Koinange of East Africa on August 30th on "Culture Contacts with Kenya."

We publish here the first of two addresses delivered at the Institute on July 11th and 12th by **Dewan Bahadur Shri K. S. Ramaswami Sastri**. It is on a topic of great importance not only to India but to the other countries of the world as well.—ED. ]

## THE RAMAYANA IN INDEPENDENT INDIA AND THE NEW WORLD ORDER

It may seem a far cry from Valmiki and ancient India to Mahatma Gandhi and Independent India but the distance is really one of time and not one of basic ideology. "The mortals speak many tongues; the immortals speak but one." Valmiki was the first to sing of Rama Rajya. It was Mahatma Gandhi's dream to establish Rama Rajya in India.

My view is that the key to Rama Rajya is not in slogans or in institutions, but in a change of heart in human beings. Valmiki was a great sage and a man of immaculate purity. It was in an exalted mood of compassion, of love for the whole world, that the poem was born and was completed. The poet says that he wrote it to impress the commandments of Scripture on all, in a charming, expressive and effective way.

One of the happy features of ancient India was that when a great hero who

was a supreme man of thought and of action appeared, a great bard was his contemporary and immortalised him for the guidance of all times and all climes. Sri Rama had his Valmiki, Sri Krishna his Vyasa; and Vikramaditya his Kalidasa. The ideals lived by these great heroes and depicted by these great poets are one and the same and form even today the finest flowering of Hindu Culture.

Valmiki and Vyasa and Kalidasa were the authentic writers of independent India in ancient times. The later poets belonged to the ages when India had come under the foreigner's heel. Hence these three have a special importance to India today. Kalidasa, like ourselves, belonged to an epoch of regained independence, Vyasa belonged to an India of internecine feuds which paved the way for our political downfall. Valmiki, however, was the morning star of song and belonged to those

spacious times when India combined unity, freedom and spirituality.

Our leaders have today proclaimed India a Secular State. The phrase is much misunderstood. It does not mean a State pursuing only materialistic aims. It means only that it stands for religious toleration and religious freedom. No State can be indifferent to the promotion of the real values of life. No Welfare State, as opposed to a Police State, can ignore ethical and spiritual welfare. We must distinguish between Religion and Theology. A Welfare State should not base itself on a particular theology, but it should not be indifferent or antagonistic to the spiritual basis of life. Mahatma Gandhi has said well: "Religion must be secular and politics must be more than secular." This contains a great truth. A religion that does not attend to the discipline of life but is a mere bundle of dogmas is foredoomed to extinction. Similarly a State that merely attends to political freedom and economic betterment and neglects the higher values is foredoomed to decay. We can hence realise how Valmiki's concept of the State was secular and yet spiritual. He stood for a Dharmic State, a State wherein Dharma rules as King of Kings. Valmiki, the apostle of Rama Rajya, is, therefore, fitted to be a guide of the modern Secular State of independent India.

Valmiki's India was not only an independent and secular India in the sense of a non-theocratic and religiously tolerant State which concentrated on social, economic and political welfare while promoting ethical, æsthetic and spiritual welfare; it was also a democratic India, though not a republican India. The republican form of govern-

ment was not unknown but the predominant type was a constitutional monarchy guided by an enlightened aristocracy of talent and controlled by a vigilant democracy. On all important occasions such as Rama's coronation the *vox populi* was consulted, despite the legal right of the eldest son to be the heir-apparent.

It may be further noted that Valmiki's India was not a country of the modern capitalistic type or of that other modern type of regimented collectivism. It approximated more to the modern type of Welfare State of a democratic and constructive type of Socialism, which chooses a middle way between uncontrolled capitalism and greed for wealth on the one hand and, on the other, a revolutionary and destructive Socialism, which resorts to class war and violence and direct action for levelling down—instead of levelling up—social irregularities. We should remember that the essence of the Socialist ideal of this type is the increasing removal of inequalities, and respect for the human personality, for its own sake.

My view of the Socialist State of this type is that of a Society and a State in which the inevitable conflict of interests of social and economic and political groups is reduced to a minimum; there is maximum voluntary co-operative endeavour by all groups, for the good of the nation, and there is minimum coercion by the State. It is, in fact, the extension of the family spirit to society as a whole. Just as in a family there is proper scope for the creative self-expression of all its members while each strives to promote the welfare of the family as a whole, the ideal society is one in which there is full scope for the rich and full development of the

creative personality of every citizen, while there is also steady striving for the collective welfare. This is possible only in a democracy.

In totalitarian countries of the Fascist or the Communist type there is a tendency to smother personality by the regimentation of life in the supposed interests of collectivism. In such countries we see a peculiar kind of State mysticism, rigid State domination and concomitant single-party leadership. Instead of the old aristocracies of birth or of wealth, we find a new political aristocracy which maintains its domination by all the means in its power. Strangely enough, though Marx held that in the perfect society the State would disappear, we see in Communist countries increasing power of the State and of a single political party in the State. The Communist type of society and State as we see them in action today is distinguished by ( 1 ) complete and rigid regimentation of life, ( 2 ) class-war or violence and ( 3 ) a materialistic interpretation of history.

But in a Socialist State of the evolutionary and democratic type, we see reverence for the human personality, a technique of persuasion by discussion, a sense of comradeship and mutual aid, of interdependence and service. That is why Gandhian Socialism forbade the destruction of capitalists, while seeking to substitute for uncontrolled capitalism controlled capitalism and evolutionary Socialism, and exalted the ideals of *Satya* and *Ahimsa*. We can develop our personality fully and creatively only when we help others so to develop theirs. The petty egoistic self becomes exalted and sublimated in the larger self of the Nation.

Mahatma Gandhi never concentrated upon economic welfare and political freedom as the be-all and end-all of life. The production of commodities is not an end in itself. The self-realisation and enrichment of the human personality in and through society and the State is the really noble ideal. Man is not content with mere comfort, though he certainly craves it for full self-expression. He is not content with the mere appeasing of hunger but wants also a refined taste in matters of food. He is not content with a mere roof over his head but desires to combine beauty with utility. He is not content with mere industrial arts but has an innate passion for the fine arts.

We must, therefore, evaluate the right type of Socialism as not a mere urge for equalisation of opportunities and wide-spread general welfare but also as a moral, æsthetic and spiritual urge. In *The Socialist Movement*, Ramsay Macdonald defines Socialism as the creed of those who recognise

that the community exists for the improvement of the individual and for the maintenance of liberty, and that the control of the economic circumstances of life means the control of life itself. . . . But . . . the motive force behind Socialism is not merely mechanical perfection and social economy. . . . Hence, around it are ranged the living impulses of religion, of ethics, of art, of literature, those creative impulses which fill man's heart from an inexhaustible store of hope and aspiration and which make him find not only his greatest happiness but also the very reason for life itself in pursuance of the pilgrim road, which, mounting up over the hills and beyond the horizon, winds towards the ideal.

I claim that the *Ramayana* society and State were of an evolutionary democratic Socialist type, based on reverence for personality and group

interdependence and motivated by love and *ahimsa*. In modern capitalistic imperialism and regimented collectivism we see fierce class struggles and social upheavals but such cannot exist in a cultured society and a Welfare State. In capitalistic imperialism the profit motive, love of dividends—in one word, greed—is the ruling passion. So far as the exploitation of less developed countries is concerned the record of collectivist States is no better.

It is thus clear that Hindu culture implies an all-round harmonious development of personality based on Truth and Non-violence but strong to defend itself and able to put down all subversive elements.

Its best traits are its inclusiveness, its sweetness and light, its unity in diversity, and its pervasive morality and spirituality. It has interrogated the Sphinx of Nature in a mood of wisdom and daring. It has always cultivated a spirit of charity and toleration. The *Rigvedic* declaration "The truth is one; the sages call it variously" sums up the mood and attitude of India even today, though in mediæval India there were some narrowness, sectarianism, fierce religious polemics and exclusiveness. The Hindu doctrine of Karma has interlinked time and space and the generations, and the Hindu doctrine of Brahman has sublimated the individual soul and the universe into something above and beyond both.

We see these traits of Hindu culture in their dynamic form in its overflow all over the world and especially in Indonesia and South-east Asia and China. Hinduism as well as Buddhism overflowed Indonesia and South-east Asia and Buddhism flooded China.

But it was a cultural overflow and not a political or military flow. It was the rush of the fertilising waters of a high culture and a superior civilisation and not the rush of torrents of blood shed by the unsparing use of destructive arms. It is by such a process of intellectual and moral and spiritual cross-fertilisation that the continuous inner upliftment and enrichment of humanity can be achieved. We must evaluate the *Ramayana* from this angle of vision as well. In East Asian and Indonesian architecture and sculpture we see its story living in immortal stone. We hear it in their poesy and see it in their drama and in their dance. The Muslim faith coming later displaced Hinduism there externally but the inner loyalties of the people are unchanged and their highest self-expression is in the terms and forms of Hindu culture and especially of the culture of the *Ramayana* and the *Mahabharata*.

The first message of the *Ramayana* to the Secular State of independent India is that of the territorial unity and integrity of India. Valmiki describes Dasaratha as an overlord and a sovereign, one to whom other kings bowed.

The second message of the poem to modern India is that of the independence of India. Ravana had not merely carried away Sita, he had entered India as a conqueror and a marauder, established an outpost at Janasthana and kept the flower of his army there under Khara and his brothers. If the entire Bharata Varsha was under the sway of Rama's line, such an act of spoliation was bound to be severely punished. The battalion of Rakshasas under Khara added to their atrocities by mobilising to avenge a supposed insult

to Surpanakha. Rama, the dauntless and matchless warrior, destroyed them all in a mighty battle.

The third message of Valmiki is the necessity for the ruler to carry the people with him in his policies and undertakings. Autocracy of any kind was regarded by India with aversion. The divine right of Kings in the Western sense is a concept alien to the Indian mind. Though the law books say that the guardian deities of the universe reside in a King, the social-contract theory, well known to Hindu political thinkers, says that the source of the kingly power is the vesting of such power in him by the will and voice of the people. The Saptanga theory shows that he is only one of the limbs of the State. The Puranas show that the people have the birthright of removal of a sinful and oppressive ruler like Vena. King Sagara banished his eldest son Asamanjasa because of his evil ways.

The King had to take the advice of his Ministers in all matters and get the approval of the people through their rural and urban representatives on all important occasions. The kingly power was limited by the *Dharma Shastras* on the one hand and by the powers of the Cabinet and of the Samiti and the Sabha on the other. The Kings of the Solar Race who were regarded as ideal Kings and whose description in Kalidasa's *Raghuvamsa* is one of the highlights of Indian literature, were just, constitutional monarchs. It is true that ancient India had no Magna Carta or written constitution specifying the limitations on the kingly power. But all, including the Kings themselves, knew the limitations on the kingly function.

India had democratic local self-government. Though the modern method of voting by secret ballot was not known, the Uttaramerur inscription and others show that the villages were autonomous republics with their own elected administrators. India has always been a home-land of democracy and the world can well expect modern India to be the bastion of democracy.

Another important message of the poet to modern India is the combination of central strength and autonomy of units. Though a federal constitution on the American pattern was unknown, the genius of India was always in the direction of federation. Rama did not annex Kishkindha or Lanka as a portion of his own territory to which he had become entitled by right of conquest. He purged those lands of all evil elements and installed a righteous scion of the ruling race as King.

The poet has stressed also the evils of anarchy, which means no property, no family life and no vestiges or symbols of civilised life. Under anarchy there will be no industry or agriculture, trade or commerce. The arts will not flourish. There will be no order or progress. The law of the jungle will prevail and violence will be the order of the day. The poet warns us at the same time that an autocratic and unrighteous rule like that of Ravana is as bad as anarchy. The questions put by Rama to Bharatha as to how he was governing the kingdom show us clearly the elements of a wise and righteous rule, even more lucidly than the *Arthashastra*.

As against such an ideal righteous State the poet sets the Ravana Rajya, full of magnificence and steeped in enjoyments but unrighteous and undis-

ciplined, revelling in lust and cruelty and greed, which Sri Krishna describes in the *Gita* as the three gates of hell. Lanka Rajya was grander and richer than Kosala Rajya. The description of Lanka as the giver of all sweet and seductive sense delights is well known. The description of the works of art and the diverse enjoyments found in Ravana's palace is far more splendid and entrancing than the description of the grandeurs of Dasaratha's palace or of Rama's palace. But what avails magnificence when it is based upon unrighteousness and sin ?

Though the concept of a Socialist State did not obtain in its present form in ancient India, Valmiki makes us realise that that is the ideal State in which there is no poverty or wretchedness or squalor, no ignorance or unrighteousness or unholy greed but where the subjects are prosperous and contented, learned and noble and munificent. Everyone should have enough food, clothing and shelter and adequate education and amenities. There was no absolute equality of possessions, but everyone had a certain minimum of wealth and amenities. Such is the description of Dasaratha Rajya. Its three outstanding traits were the happiness and righteousness of the people, the complete social harmony, and the attempt of every person to exemplify the traits of Rama's ideal life.

The poet also mentioned certain other aspects of the polity which we would do well to bear in mind today. A light and well-distributed taxation is one of the primary essentials of a well-governed State. The tax on agricultural income was one-sixth of the produce. The poet also refers to the King's getting one-fourth share of the

tapas of the sages in the forest. But Kalidasa says in *Sakuntala* that a King gets only a sixth share of such tapas. The other sources of revenue were royalties on mines, tributes from feudatory Kings, etc.

The administration of the kingdom was an even more important matter. The chief persons in the administration were the Cabinet Ministers. There were also the permanent officials and departmental heads called *Tirthas*, eighteen in number. The Ministers could not themselves attend to all the details of the day-to-day administration. Bureaucracy of one form or another is inevitable in every commonwealth. The happiness of the people depends in a large measure on it. But the officials should be free from every kind of corruption, should be able, efficient and prompt and should combine justice and sympathy. The administration of law and justice is a specially important branch of the Government. The Police and Intelligence Departments are equally necessary.

Equally important was the military administration. So long as predatory peoples and States exist, it is necessary to have military strength. India never cared to be a conqueror and a colonial power. But there was need at all times for defensive efficiency. Rama surpassed the generals of Kishkindha and Lanka in all the munitions of war, quite apart from his being an incarnation of divinity. But his age was one of righteous warfare (*Dharma Yuddha*), whereas ours is of a different character altogether.

But social harmony and righteous government alone would not bring about the millennium, without proper attention to agriculture and industry

as well as to trade and commerce by both the Government and the people. It was by agriculture that man was able to secure the abundance which raised him from a nomadic life to one of settled ease and spacious achievement. It was by industry that he was able to produce goods in abundance, to increase comforts and amenities and pleasures and to sow the seeds of a refined and civilised life. It was by trade and commerce that he was able to circulate such products of agriculture and of industry. Agricultural welfare implied the welfare of human beings and cattle, and industrial welfare implied a contented and prosperous labouring class. Rama asks Bharatha whether the country is economically prosperous, whether the agriculturists and the rearers of cattle are doing well, whether the mercantile classes are conducting trade on proper lines, and whether the revenue of the State exceeds its expenditure. The poet refers to ocean-going ships and ships heavily laden with cargoes.

The *Ramayana* polity consisted not only of towns and villages, but also of hermitages (*Tapovanas*). These centres of austerity and holiness were great power-houses of altruism and spiritual force. The great *yogis*, *bhaktas* and *jnanis* who lived there kept alive not merely the national learning but also the national holiness. Rabindranath Tagore has stressed this great truth in his *Sadhana* and in his *Creative Unity*. He makes us realise how the Indian civilisation has its birth in forests and has been predominantly rural, whereas the Western civilisation is, as was its parent and model, the Greek civilisation, predominantly urban. He points out how certain national consequences

followed from such a divergence of origin and development. India can and must be herself. Why should she give up at the bidding of the West such a harmony of hermitage and village and city as was her special achievement in life?

I have dealt so far with the *Ramayana* in relation to the concept of polity. But let us not forget that the root thereof is a proper individual life and family life, that the flowering of such a polity is in art and that its fruit is the spiritual life. India never regarded society or State as an end in itself or as belonging to the realm of ultimate values.

The poet has lavished his unlimited affluence of description in delineating the exalted virtues of Sri Rama. All of them can be summed up in the five basic virtues named by Manu: Non-injury, truth, non-covetousness, purity and sense-control. Equally important are the domestic virtues. The *Ramayana* has been well called the Epic of the Household. We are all prone to forget that the disobedient son or the unfaithful husband is not likely to make a good citizen. The ideal of absolute and unselfish devotion to one's parents is stressed throughout the poem. The ideals of conjugal love and fidelity as described in the poem are of the loftiest character. That a woman wedded to a man according to Dharma will be his beloved in birth after birth is one of the noble ideals found in the poem. The love and loyalty of Rama to Sita is equally wonderful. Sita says that he is of a steadfast, loving and passionate affection, is the very soul of righteousness, and is as unselfishly fond of her as are her mother and her father. This description may

not be of the type of hyperbolic body-worship that we meet with in Western literature, but the steady and warm glow of fire is far better than the dazzling flashes of forked lightning.

Valmiki makes us realise that the real flowering of the tree of polity, with its deep-hidden powerful roots in individual and family virtue, is in art, the highest manifestation of culture. If a State claims to be not a mere Police State, but a Welfare State or a Culture State, we can apply the test of Art to find out its genuineness. The sublimity and sweetness of Valmiki's nature poetry, the combined dignity and beauty of his poetry of beauty and love, his humour and his abundance of wise and memorable reflections on life can only be mentioned here. The poem is full of references to the arts of music and the dance and story-telling. It refers also to the fine arts of architecture, sculpture and painting. It gives a glimpse into the various useful, industrial and decorative arts that gave a wonderful polish and grace to the life of his time. No individual or nation can be said to be truly civilised if it gets so deeply into the turmoil of national and international politics that it has no inclination or ability to taste the raptures of art.

But mere life in an ivory tower is not the be-all and end-all of life. The ethical and spiritual disciplines of life

alone can fit us for our highest destiny and for communion with the divine. The real fruit of a Culture State consists in its spiritual ideals. No State is an end unto itself. It is the greatest of human institutions if it enables every human being to have the social, economic and political conditions indispensable for the perception, enjoyment and creation of beauty and for the highest self-realisation of the individual. Whatever the height of achievement in art, in wealth or in power, the shadow of death is over all of us and yet we feel that we are immortal and divine and that our birthright is infinite bliss. One of the most inspiring passages in the poem is that wherein Rama gives us the quintessence of life in eighteen verses which are sometimes called the *Valmiki Gita*.

We are building in India a defensively strong, free, democratic federal Republic, based on the principles of evolutionary parliamentary Socialism. The great goal for India, nay, for the whole world, is the life ethical, the life beautiful, the life spiritual, a trinity in unity. Beauty, Goodness and Truth are the ultimate values and are the proof and expression of the divine in man. The *Ramayana* takes us into the innermost shrine of these values. It will, therefore, endure as long as the mountains and the rivers endure.

K. S. RAMASWAMI SASTRI

## ENDS AND SAYINGS

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“ \_\_\_\_\_ *ends of verse*  
*And sayings of philosophers.* ”

HUDIBRAS

However many demonstrations humanity has had of the impossibility of overcoming hatred with hatred, the lesson never seems to be learned. Mr. Carl Heath does well to point out in his article in the Quaker weekly, *The Friend*, the inadequacy of the approach of both the Roman Catholic and the Protestant Churches to the problem posed by the tension between the Soviet Union and the West.

The Roman Catholic Church has declared open war upon Communism, and is wielding her traditional methods of penalties and excommunications to enforce the intolerance she enjoins upon her followers. The Central Committee of the World Council of Churches at a recent meeting contented itself with urging on the churches a “firm stand” against totalitarianism and the suppression of religious freedom. As Mr. Heath remarks: “Open conflict and firm stands will not change hearts and minds.” They may indeed, as he says, only inflame.

Seeds cannot be hammered into the soil; they must be gently dropped, after the soil has been made ready to receive them; and this applies as well to human understanding as to the cultivated fields. The possibility of overcoming evil with good, which Mr. Heath upholds, is not only a Christian formula. That hatred ceaseth not by hatred but by love was proclaimed by the Buddha as the Law Eternal, 600 years before Jesus. It is fear that

begets hatred; and faith in the divinity of man and the unerring justice of the moral law that gives the confidence no threat can overwhelm.

Imagine the transforming effect if Rome's reply to persecution had been a world-wide call for a social effort for the suffering children in Communist countries.

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*People and Culture Vivante* describes in English and in French an adult education project organised in Canada by the McGill and Laval Universities, which publish the report. About 100 people, including a very few foreigners, meet for ten days at Camp Laquemac, an adult camp school of Community Programmes, to search for an answer to “how leadership can be devised among free men” and how adult education programmes can be developed to promote realisation of a living current culture. All participants are regarded as teachers as well as students. Even the experts present are “on tap but not on top.” The results in unity of feeling as well as in fruitful concepts seem to have been remarkable.

Adult education in Canada, which has always stressed the importance of public discussion of domestic and international problems, has been blazing new trails with excellent co-operation between the Universities, with their extension services, private groups, and Quebec's Department of Public Welfare and Youth.

The sponsors of this project are con-

vinced that democracy and popular culture are almost synonymous, and that it is "necessary to teach people to mould themselves and the society in which they live." Adult education has, as Dr. W. C. Hallenbeck of Columbia University puts it here, "hitched its wagon to two stars"—making better people and making a better world."

Democracy does not simply mean a constitution, laws, and men with power in their hands; it is a frame of mind, a way of life, a civilisation.

An important part of the task of adult education is recognised to be to give to individuals the self-confidence which formal education has failed to arouse, the conviction that inspires the sponsors of this project, that

within each man lies the power of shouldering the responsibilities of his political, philosophical, artistic and spiritual destiny.

A most suggestive and inspiring document.

We have before us the significant address which Señor Jaime Torres Bodet, the Director-General of Unesco, delivered at the International Conference on Adult Education sponsored by Unesco and held at Elsinore, Denmark, from June 16 to 25. While recognising the demonstrated possibilities of misusing adult education to indoctrinate with particular ideologies, he saw its proper function as being to liberate.

We hope for no better result from our work than the awakening in the consciousness of every adult of an awareness both of his personal responsibility and of his intellectual and moral fellowship with the whole of mankind.

Seldom had man been lonelier, poorer and more unhappy than today, when material interests had become the main-spring of action and the sociability which was "the most widespread and ineradicable of all human instincts" was denied in practice and, instead of partnership, enmity or rivalry was general.

Do we claim to relieve man's isolation by accustoming him to blind submission to the will of the herd? Or do we wish to bring him to take a conscious part in a culture which, while having regard for his personality, will inspire in him a sincere desire to be one with all his fellows?

Individual rights had to be respected, but the individual, as the "essential instrument of the moral solidarity of mankind" had to be imbued with the idea of the "brotherhood of human destiny," which Mr. Bodet felt should be the basis of adult education as it also necessarily underlay every international institution.

He saw in the effort to promote educational, scientific and cultural understanding between all nations the ultimate hope of the spiritual conditions in the world in which men might build the peace advisedly, "for the advancement of justice, good and progress."

With these views we are in hearty sympathy. It is the same conviction of the contribution which cultural opportunities along broad lines can make to human brotherhood and to world peace that inspires the effort of the Indian Institute of Culture at Basavangudi, Bangalore, to broaden mental horizons and to deepen sympathies.

# 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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## “ THUS HAVE I HEARD ”—

“ The greatness of Mahatma Gandhi was not simply that he freed India, but that he himself grew toward Truth. ”

The eightieth anniversary, on October 2nd, of the birth of Gandhiji was the occasion for heart-searching—in the country's periodicals by not a few of his leading countrymen and, in the depths of their own consciousness, no doubt, by some of these and many more who have professed themselves the followers of Gandhiji but have departed more or less widely from his teachings. And there are countless others, following afar off, who in him have glimpsed a light in the surrounding darkness and have tried, in the measure of their vision and their earnestness, to draw nearer to it.

In the October ARYAN PATH reference was made in these columns to an interesting recently published addition to the growing number of books about the martyred Indian leader—*Bapu*, by F. Mary Barr. Four more books on Gandhiji, pub-

lished outside of India, have come to us and may be mentioned here.

The first is a revised edition of the essays and reflections on his life and work, edited by Professor S. Radhakrishnan, which was published first in 1939, under the title, “ Mahatma Gandhi. ”<sup>1</sup> The new edition has a Memorial Section of some 130 pages in which are brought together nearly twenty tributes to his memory, many of them admirable, some of them self-portraits, reflections in the mirror which every great soul holds to lesser men. They are all worth reading, though less poignant than the immediacy of many of the shorter tributes at the time of his death which are brought together in an Appendix under the title “ World Homage. ”

Another and a very valuable reprint is the beautiful one-volume edition of “ The Story of My Experi-

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<sup>1</sup> *Mahatma Gandhi: Essays and Reflections on His Life and Work. With a New Memorial Section.* Edited by S. RADHAKRISHNAN. (George Allen and Unwin, Ltd., London, 557 pp. 1949. 15s.)

ments with Truth" which has been brought out by the Phoenix Press, with a fine speaking photograph of Gandhiji as frontispiece.<sup>1</sup> The availability in compact form of this inside story of the life of Gandhiji up to 1921 will be welcome to many readers.

Easily the most-talked-of recent addition to the books inspired by Gandhiji is one by the American writer, Vincent Shecan, *Lead, Kindly Light*,<sup>2</sup> a large volume written with a certain amount of sincerity but not with deep understanding, though it is obvious that the writer's contact with Gandhiji just before his death and his presence at Gandhiji's assassination made an ineffaceable impression on him.

Of the utmost importance, however, is a smaller and much less pretentious volume, deserving of far more attention than it has received, Herrymon Maurer's *Great Soul: The Growth of Gandhi*.<sup>3</sup> The quotation with which this article begins is its first chapter heading. That quotation gives the key-note not only to the understanding of the volume but also to its moving and obvious sincerity and power.

Mr. E. M. Forster's contribution to the Memorial Section of *Mahatma Gandhi* brings out his honest and intense realization, on hearing the news of the assassination of Gandhiji, of his own smallness and that of those around him,

how impotent and circumscribed are the lives of most of us spiritually, and how in comparison with that mature goodness the so-called great men of our age are no more than blustering schoolboys.

That feeling of awe before genuine moral greatness is salutary, but holds perhaps less of positive inspiration than the picture that is given us of a Great Soul in the making in Mr. Maurer's small book, written with good insight by one who seems to be a real and genuine admirer of the Great Soul Gandhiji became.

Interwoven with his running account of the outer events of Gandhiji's life are his teachings and the reactions of others to them and to him, the great fact of whose life, Mr. Maurer holds, was growth.

Into a world lighted by Truth, fed by it, kept alive by it, but yet ignorant of it, there came a man who sought it, felt it, and declared it... This man, whom people called Mahatma, the Great Soul, lived so that men could know that there is a power more real than the power of money or weapons or prisons, and that through it men could break the ancient chains of violence... in a world where men were in bondage he found freedom in Truth.

Mr. Maurer sees in Gandhiji's martyrdom a victory for Truth.

...the world which could still Gandhi's voice could not still his great soul, the living witness to that for which men hunger, the conquest of evil by good. Whether the victory be of this time or some later time, the overwhelming flood of Truth released by the self-suffering of good men is again upon the world...

SHRAVAKA

<sup>1</sup> *Gandhi: An Autobiography: The Story of My Experiments with Truth*. Translated by MAHADEV DESAI. (Phoenix Press, London. 420 pp. 1949. 21s.)

<sup>2</sup> *Lead, Kindly Light*. By VINCENT SHECAN. (Random House, New York. 374 pp. 1949. \$3.75)

<sup>3</sup> *Great Soul: The Growth of Gandhi*. By HERRYMON MAURER. (Doubleday and Co., Inc., Garden City, N. Y. 128 pp. 1948. \$2.00)

## THE PARTY OF MANKIND

[ Mr. Harris and Mrs. Clare Wofford spent a few weeks at Bangalore during April and May, 1949, during which period both lectured under the auspices of the Indian Institute of Culture. Below we print a paper by **Mr. Harris Wofford, Jr.**, which summarises his talk at the Institute on 12th May on a subject of vital interest to all.—ED. ]

A world government will probably be established in this century; the only problem is, how?

Unhappily, all the odds seem to favour world domination, probably amidst the ruins of World War III, by one of the two national power giants. The United States and the Soviet Union already seem locked in the kind of vicious circle leading to conquest or destruction which once caught Athens and Sparta, and then Rome and Carthage. Each of these giants, whether by its own design or by uncontrollable destiny, is moving toward the establishment of a world empire.

If peace, defined merely as the absence of war, is all that we seek, we can make peace with Russia tomorrow—through full submission to a Soviet World State. Communists propose the liquidation of exploiting classes and the material salvation of the downtrodden, followed by Soviet world law and order as a consequence. But for democrats there is an end above peace, the end of a progressive society which protects and promotes the development of human personality. And democrats believe this end must be achieved by consistent means. We doubt that

universal brotherhood could ever rise from blood purges, that “new democracy” could ever bloom on a planet of total autocracy.

Does the best hope for the survival of these democratic principles rest then with victory for the American side in the power race? Before making such a decision in favour of one's own homeland, always easy for a national to do, one should examine his country's conscience. Any American honestly doing that today will find that his government holds a large share of the sins of omission and commission of this generation. And in the fourth year of the atomic age, with the world looking to America for leadership, it is a tragic fact that America has no long-range programme for peace. “Containment” of Russia by the United States will serve to validate Communist doctrine in the eyes both of Russians and of those people subject to American control. You cannot contain an idea by guns and dollars. Russian Communism can only be contained by a greater idea. America's present negative programme is not such an idea.

Democracy needs a great idea and a programme world-wide in scope.

We choose neither a Russian nor an American empire, but the only hope of preventing either is through a positive alternative so clearly able to cope with man's problems in better ways that it can win the support of the majority of mankind. This alternative is a world federal republic. Such a Republic of Man would be a union of the world's peoples, strong and democratic enough to contain all ideologies, social systems and nations in peaceful competition under world law—particularly to contain and disarm the two giants.

European Federation, valuable as it might prove to be, does not solve the fundamental problem of World Federation. A Federal Union of all the Atlantic democracies, as proposed by Clarence Streit, since it includes America, seems to offer more hope of serving as a nucleus of a world government, but could the 300,000,000 Atlantic democrats long over-balance the excluded five-sixths of the world?

The "gradualist" course of hoping that a world community will develop in time if we work for voluntary co-operation inside the United Nations is being invalidated daily by the increasing drift toward war. No league of sovereign nations ever evolved gradually into a federation. At some point in time, the United Nations, if it is not to die, must be dramatically transformed into a genuine government.

Another road is tempting to American one-worlders: to seek immedi-

ate revision of the United Nations Charter into a "limited" world government. This course looks direct and easy at first glance. But the seemingly simple proposal for limited federation is asking for the most fundamental reversal of Communist belief. To most Communists such a proposal will hardly sound like security. More likely it will sound like the abandonment of the revolution.

Moreover, even the most limited federation would require full-scale disarmament and would enforce free access for world inspectors to every town and every factory, in Russia as in all countries. This is asking a lot of a man who named himself Steel.

Stalin will probably oppose any kind of federation with all his ideological weapons until he is convinced that two-thirds of the world is actually uniting on such a firm basis that the union will last. At that moment, Stalin might choose to come in, either through military fear or economic necessity. If he decided to stay out, then whether or not the federation proved successful enough to bring about a change in Russia's leaders would depend on the degree to which it received support and developed allegiance from the two-thirds of mankind so united and on the degree to which it carried out a programme of achieving justice appealing enough to win over the people who remained outside.

What prospect is there of an American proposal for a world secur-

ity government winning real support from a majority of the people of the world? What of Asia? A positive world republic, empowered to end colonialism, prevent exploitation, and take action on the terrible economic and social problems, might fire the hearts of all democrats in Asia. But if the world government does not reach and represent the people directly, if it is not able to do any of the great positive tasks which need to be done in the world, it cannot hope to inspire loyalty and support. Without these it cannot hope to stand.

World government must not be proposed in the security form, limited to the control of armaments. If that is the form in which the great idea is brought forward, man's last real opportunity may have been lost. The official proposal of world government will be a dramatic moment in history. This moment will have been tragically wasted if the idea is brought forward in a form which has appeal only for the tiny prosperous minority of mankind.

World government demands a lot of Russia and America, but since nothing less than world government holds out any hope, we must find a way to attract the giants' attention and make the demands.

There is ground for hope. There is a great factor which we seldom consider because most Westerners fail to recognise it. This is the existence of a "middle world" of almost two billion human beings neither of Russia nor of the U.S.A.

and desiring neither as master. Together, Russia and America comprise only one-fifth of mankind.

Today the middle world is cynical and waiting. Many of the leaders are struggling toward democracy against great odds, against the bright and tempting vision of "proletarian revolution." There is, however, still an electric atmosphere, ready and waiting for a great idea. The State Department and the Kremlin are reiterating constantly the great slogans of democracy because they sense the deep springs of idealism waiting to be tapped. They are, however, winning people only through desperation, for no one now is really tapping the sources of man's humanity. In our time, only Gandhi has thus reached into the souls of millions of men.

Gandhi pointed the road by which we might achieve one good world. No other road could be more difficult. None other leads to the end we seek. The idea of world federation cannot win by military force; it can only achieve its objectives by winning people's hearts. Victory can only be in terms of a living world democracy. This can come only if, in all its actions, the army of world citizens gives proof anew of the validity of democratic principles, uniting ends and means. Such a campaign must aim at a re-birth of the democratic spirit everywhere, and must help to create a world community able to support a world republic. The ideas must be well formulated and there must be

an adequate and flexible strategy adjustable to changes with the tempo of events.

World federalism, linked with the ideas of equality, social justice and republicanism, must be developed into a full-fledged ideology, having clear application to the major problems facing men today. Needed now is an Institute of World Government, a Fabian Society of federalists, to promote and co-ordinate the necessary research and planning.

The world republic idea must arise as a people's idea, coming from no one government. Today there are at least four "Internationals": World Communism, with its Russian base; World Americanism, with its dollars and armies and atom bombs; World Colonialism, with its weak alliance between the dissolving empires of Britain, Holland, France and Belgium; and World Catholicism, around the Vatican. What federalists are calling for is a Fifth International, a Human International, capable of cutting through existing dogmas and prejudices to reach peoples of all beliefs with an idea big enough to contain the best elements of each International.

The British Parliamentary Committee for World Government, after months of study, decided that the best hope lay in popular world-wide action, and went on to plan the "Crusade for World Government." Similarly, some French federalists have long been pioneering for the formation of what they call *Le Front Humain*.

This means a world-wide popular, political movement, organised and operating in the sight of all mankind, constituted as a democratic world people's party, a People's World Congress. Federalists should form the vanguard of this movement. This World Congress must result from a coalition of those forces now fighting for a united world community on many fronts or potential allies, such as liberation movements in the colonial world, anti-discrimination forces, world government and United Nations supporters, democratic socialists and internationalist political parties, European federation groups, pacifists, liberal labour unions, co-operatives, churches preaching the brotherhood of man. As a great political idea, federalism must some day bring about a new alignment of political forces and become the basis for a major partisan division. Only then will world government be a live issue in world politics.

Non-violent direct action—*Satyagraha*, as developed by Gandhi—must be used to reach the hearts of men and move them toward the new allegiance of world citizenship, towards a supreme loyalty to humanity. The world republic requires a revolution in the hearts and minds of men. It cannot wait for a sense of world community to develop—as if nationalism and world anarchy were the proper breeding grounds for a world community! No real world citizenship can be felt until a world government has been formed and

begins to make good laws affecting all world citizens. Enough men and women around the world must, however, really want world government in earnest for it to have a fighting chance of success once formed.

There must be developed an interim world policy for action during the period preceding the final frontal operation to establish a world constitution. Following from or implied by a full federalist ideology will be many necessary and consistent stands for federalists, who must support all steps toward world community and oppose all steps toward nationalism, totalitarianism and war. By fighting on these real issues, federalists can begin to prove their sincerity, and to forge a broad and powerful coalition for one world.

Agreement on interim issues will be difficult, but the attempt to reach such agreement is a challenge which a People's World Congress must accept. There must be full debate on the issues from the bottom to the top, with decision by majority and respect for minority opinion. Such healthy discussion and difference of opinion may greatly strengthen the intellectual fibre of the movement.

The campaign for a People's World Convention, as proposed by the British Parliamentary Committee under Henry Osborne, M.P., offers a means of launching a world people's party. If moderately successful in enough countries, the People's Convention campaign for the first time will have reached masses of people, will have helped

forge a coalition of major supporting organisations, will have developed a large body of federalist leaders, and will have thrown the world spotlight on an assembly of federalists. The primary stated objective of the Convention is to agree on a people's proposal for a world constitution to be submitted to the United Nations and to the peoples of the world. But, once assembled, if there were good plans for it, the delegates could start working on the platform and constitution of a World Congress Party. They might issue a manifesto containing the outline of the full federalist ideology.

Many possible courses suggest themselves. The Convention could decide that until world government was achieved it would act as an unofficial World People's Assembly, pressing for official action on the world constitution and on interim issues, and initiating such world-wide direct action programmes as should seem feasible. There could be elections to the People's Assembly every two or three years, each time with stronger leaders and a broader mandate. This could be the policy-making body for the One World coalition.

Such a People's Assembly could serve not only as an excellent challenge and example to the statesmen of the United Nations, but also as a control to prevent hypocritical governmental distortion of federalist proposals.

The People's Convention campaign carries federalists down the

road toward a world grass-roots movement. It is as imaginative and hopeful a programme as was ever offered a social movement. It is an immense challenge, but only begins to be commensurate with the task of getting a good world government.

This whole strategy aims ultimately at official action. Federalist political forces must seek to come into a governmental majority in all countries. Once a federalist American government was elected and proceeded to prove its intentions in its foreign and domestic actions, the whole world political environment would be changed.

When federalists are a majority in enough countries so that world government has a fighting chance, the world movement may begin to consider how to precipitate the issue. This might mean a revisional conference under Article 109 of the United Nations Charter, or a dramatic new world constitutional convention, depending on the prestige of the United Nations at that time. If an adequate world constitution was agreed upon, it ought to commence operations when a majority of mankind ratifies it. Once the World Republic begins, it must move ahead swiftly and positively on its great task of building a world community.

But what about Russia and the world's Communists? Continual, persistent and sincere attempts must be made to reach and win over Communists and Russians, from the time of the first People's Convention straight through to the World Con-

stitutional Convention itself. The Gandhi, direct-action, approach is of supreme importance here. Federalists must never become so cynical that they lose faith in the method of persuasion. Little persuasion is seen in the political world today, mainly because there are so few ideas around. If world federal republicanism is developed in the right way it will be the most persuasive idea on the planet. As human beings, even the most dedicated Communists are open to reason and persuasion.

The world movement must seek at all times to persuade the Communists that their doctrine requires the major change of accepting world law. To do this, federalists will have to disprove the Communist predictions for the West of economic collapse, imperialism, fascism and war. They must prevent another major depression. They must prevent capitalism from turning imperialist, whether of the direct military variety, or of the infiltrating kind resulting from exploitation by monster corporations. They must prove that social justice and democratic socialism on the national level can be achieved through non-violent legal reforms. They must prove that colonialism can be abolished without war. This is a terrible challenge. It is probable that the full response to these challenges can be successfully made only by a working world government.

Even if iron curtains close the minds of leading Communists, no iron curtain can keep a dynamic

federalism from reaching the ears of the younger Communists and the citizens of Soviet countries. No iron curtain can permanently exclude a great idea. Communist strength stems in large part from the inaction of democrats in coping with misery and injustice and from the lack of any world alternative. The appeal which the world republic idea will logically have for idealistic Communists will grow as the Republic of Man starts to function for world

justice.

With world citizens working together for the common welfare on great projects to wipe out famine, destitution and disease, loyalty for the world union would grow rapidly as a rich world civilisation unfolded. No government would be able to stay out long and remain in power.

For there is no force on earth so powerful as an idea whose time has come.

HARRIS WOFFORD, JR.

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## ANTI-VIVISECTION SENSE

The vivisectionists are playing into their opponents' hands when they attempt in the public press to defend practices for which the aroused conscience of man can admit no defense. Their only hope of freedom to pursue their cruel experiments is to keep the public slumbering in the inertia of ignorance. An article, for example, like that of Louise Cross on "The Anti-Vivisection Nonsense" (*The American Mercury*, August 1949) defeats its own end, by drawing public attention to this blot upon modern civilisation.

Most cheering to those who stand for humane values is the evidence which she gives of the extent to which the torturing of animals in the vivisection laboratories is already handicapped. Only about 12 of the 77 accredited medical colleges, Miss Cross complains, are able to "obtain really adequate supplies of animals either for research or for teaching." The American Society for the Prevention of Cruelty to Animals, while claiming to take no

stand on the vivisection issue, yet refuses to allow any animals under its jurisdiction to be used for scientific studies. Miss Cross makes a grievance of this, ignoring the betrayal which it would be for such a society to collaborate with the vivisectionists!

It is good to know that 7 of the 48 States of the U.S.A. have already banned vivisection. Miss Cross writes:—

What used to be considered a harmless, sentimental, ill-informed cult is jeopardizing human life and impeding scientific progress.

But the general picture which Miss Cross gives of the present position holds a hope for the fulfilment, in the not unimaginably distant future, of Madame Blavatsky's prophecy:—

...when the world feels convinced—and it cannot avoid coming one day to such a conviction—that animals are creatures as eternal as we ourselves, vivisection and other permanent tortures, daily inflicted on the poor brutes, will, after calling forth an outburst of maledictions and threats from society generally, force all Governments to put an end to those barbarous and shameful practices.

# MODERN SCIENCE AND ANCIENT THOUGHT

[ That modern science has been drawing nearer and nearer to the teachings of India's ancient Sages is apparent to any one who has been following scientific developments and who is even superficially acquainted with the ancient Indian teachings. This was implicit in "The Cultural Value of Modern Science" by **Prof. M. Chayappa** which appeared in our August 1949 issue. He delivered at the Indian Institute of Culture on February 3rd, 1949, the lecture on "The Scientific View of the Problem of Life," which we are publishing here under the above title.

Modern science in general may still be far from recognising the need of supplementing the study of physical nature with that of spiritual and psychic nature, with which, as indicated here, the ancient Indian thinkers dealt and which is necessary to make of science an integral whole. Modern science has, however, crossed in its investigations the actual materialistic lines. The reference by Madame H. P. Blavatsky in her *Secret Doctrine* to "the illusive nature of matter, and the infinite divisibility of the atom," on which she declared the whole science of Occultism was built, was unacceptable to science when that book was published, in 1888. Both propositions are accepted scientific facts today.—ED ]

The science which deals with life—its origin, its growth and its development—is Biology. This science is still in its infancy. The problem of life has two aspects, mechanism and vitalism. There is a physical mechanism for every living thing and there is also the functional aspect of it, which involves vitalism.

The mechanism is governed by physico-chemical laws. As these sciences are highly advanced, investigations have been carried to the maximum limit, when we have come to very definite theories regarding mechanism and its ultimate structure. Modern physical sciences have definitely proved that the ultimate structure of which the physical

universe, both organic and inorganic, is composed is not matter but energy in the form of electrons and protons which are regarded as systems of waves, manifesting a slight degree of indeterminism or consciousness. But the application of mere physico-chemical processes will not suffice to explain the problem of life. There is a vast gulf between the two. The latest researches of modern science have been very fruitful in bridging the gulf or at least in narrowing it.

Since Biology deals with life, its starting-point is where life is exhibited and life is manifested only in individual whole organisms. Hence the material basis of life is the whole living mechanism, which is an end-

lessly complex system of chemical combinations. But when the living organism is analysed into its chemical constituent materials, we again come to electrons and protons at the physical terminals of the organism.

Biologically, a living organism is formed by the union of the two germ cells, the sperm cell of the male and the ovum cell of the female. The germ cell itself is composed of several chromosomes. These chromosomes are the final substance into which an organism can be divided. Hence these correspond to the atoms of the inorganic matter and the germ cell, which is a combination of chromosomes, corresponds to a molecule.

The gulf between life and non-life, or the border-land between organic and inorganic matter, is the region covered by the electrons, the chromosomes and the germ cells and it is in this region that life becomes fully manifest.

At the physical ends of both organic and inorganic matter there are the indeterminate microscopic electrons. In current physical theory this indeterminacy in the behaviour of the electrons is treated as a matter of chance. But the term "chance" is misleading. It ought to be said that there is no correlation of the indeterminate behaviour of the individual electrons in the inorganic matter, whereas there is such a correlation in the organic. In inorganic matter, the indeterminate microscopic fluctuations, being uncorrelated and unco-ordinated, cancel one another and give rise to deter-

minate statistical laws, whereas in organic matter the indeterminate individual fluctuations being correlated and co-ordinated, do not cancel one another, but give rise to conscious organic laws.

The indeterminacy grows in multiplicative proportions, so much so that when chromosomes form the germ cells, and the two germ cells, the sperm and the ovum, unite to give what is called the fertilised egg, the individual possessing complete consciousness begins to appear. As the individual develops into a full-fledged human being, the consciousness also grows and finally culminates in intelligence, volition, emotions, feelings, etc.

Thus the primary difference between conscious and unconscious matter is in this correlation or otherwise at the physical terminal. The question now to be considered is this: What is this correlation due to? How is it brought about in living organisms?

At this stage the views expressed by one of the greatest scientists, Sir Arthur Eddington, are worth considering as they clearly show in what direction the thoughts of the modern scientists are pointing.

We may now feel quite satisfied that the volition is genuine. In the case of the brain we have an insight into a mental world behind the world of pointer readings and in that world we get a new picture of the fact of decision which must be taken as revealing its real nature. It is meaningless to say that the behaviour of a conscious brain

is the same as that of a mechanical brain.

We must suppose that in the physical part of the brain immediately affected by a mental decision, there is some kind of interdependence of behaviour of atoms which is not present in the inorganic matter.

The conscious unit does differ in fact from an inorganic system of similar mass in having a much higher indeterminacy of behaviour.

We have evidence that our consciousness is associated with a certain portion of the brain. But we do not go on to assume that a particular element of consciousness is associated with a particular atom in a brain. The elements of consciousness are particular thoughts and feelings whereas the elements of the brain are atoms and electrons; but the two analyses do not run parallel to one another. While we contemplate a spiritual domain underlying the physical world as a whole, we do not think of it as distributed so that to each element of time and space there is a corresponding portion of the spiritual background.

My conclusion is that, although for the most part our enquiry into the problem of experience ends in a veil of symbols, there is an immediate knowledge in the minds of conscious beings which lifts the veil in places and what we discern through these openings is a mental or spiritual nature.

These statements are enough to tell us which way we have to go for further light in this matter. An analogy from magnetism will make the position clearer. We know that the molecules of a steel rod are themselves magnets, but they are all

found in it in such a disorderly manner that the individual effects cancel one another and the rod exhibits no magnetism. But when a strong permanent magnet is brought near the rod, it exercises such a powerful influence on it that the several molecular magnets are all correlated and co-ordinated so as to make the rod behave like a true magnet. But when the inducing magnet is taken away, the steel rod loses its magnetism and reverts to its original inert condition.

With these ideas in view, I shall now apply the Vedantic conceptions of life and you will see how aptly they fit into the scientific fabric and illuminate the whole problem.

Scientists themselves have agreed that electrons and protons are not the final forms of cosmic energy. There may be other forms of energy which are much finer and possess a much higher indeterminacy. One such form is the mind or the mental organ which is behind the physical brain. This exerts a powerful influence over the brain cells, producing correlation and co-ordination of the individual indeterminate behaviour of the electrons in the chromosomes and the germ cells. This organisation gives rise to the full consciousness of the organism. Thus the brain functions under the direction of the mind; and thoughts, will, feelings, etc., result from it.

But the volition produced in the brain should be communicated to the various parts of the body, making the physical organs perform their

respective functions. There are five organs of action (*karmendriyas*): mouth (the organ of speech), hands, legs, excretory organs and genital organs and there are five organs of sense perception (*jnanendriyas*): skin, eye, ear, tongue and nose. The mind could not act quickly and easily on those gross organs, if there should be direct contact between these two. Hence behind each of those gross organs there is a corresponding subtle organ, composed of a finer stuff, having a much higher degree of indeterminacy or consciousness than the electrons. Besides these ten organs, there is the vital organ, Prana, which is associated with its physical symbol, breath. Vedantic philosophy recognises five kinds of Prana, depending upon where they act in the body—*prana*, *apana*, *vyana*, *udana* and *samana*. Also the mental organ has two aspects—the thinking faculty, the mind or *manas* and the determining faculty, the intellect or *Buddhi*. These seventeen elements, the five *karmendriyas*, the five *pranas*, the five *jnanendriyas*, mind and intellect, constitute what is called the *Sukshma* or *linga sarira*, the subtle body which is always behind the gross body or *sthula sarira*. The elements mentioned above are composed of a stuff which is in the ascending order of magnitude with respect to subtlety and indeterminacy. Thus the correlation and co-ordination necessary for conscious functions of the living body is brought about by the immediate presence of the *Sukshma sarira*

behind the gross or *sthula sarira*. But yet the problem of life is not fully explained.

Even after showing that sensations, emotions, thoughts, are things generated in the brain and that movements, etc., are produced by volition, we must still protest and say along with Sir Arthur Eddington:—

You have shown us a creature which thinks and believes. But you have not shown us a creature to whom it matters that what it thinks and believes should be true.

That is to say, there should be something else which can correlate and co-ordinate all the thoughts, sensations, movements and emotions produced in the manner explained above and experience them as one whole. This necessitates the presence of what is known as the Ego, the consciousness of "I," the self, the soul or the *jeevatman*.

This again is a form of cosmic energy which is much more subtle and possesses a much higher degree of indeterminacy than any of the elements mentioned above. It is always associated with the *Sukshma sarira* or the subtle body, through which it makes the gross body perform all its functions.

As long as this soul with its *Sukshma sarira* dwells in the gross body, producing the necessary correlation and co-ordination at the physical level, the gross body is said to be alive. But if it leaves the gross body, the gross body is said to be dead. This, in brief, is the explan-

tion of the problem of life and we see how scientific and satisfactory it is.

This is life in the biological sense or the popular idea of the term. But life in a general sense, as indeterminacy, is to be found everywhere in the universe. In the physical world it is not manifest and so the gross matter appears to be dead. It begins to glimmer in electrons and goes up to higher stages in the various elements of the *Sukshma sarira* and the Ego. But the disembodied Supreme Soul or the primordial cosmic energy which is the material and efficient cause of the universe is pure and absolute Existence—Knowledge—Bliss.

The riddle of the universe, then, both in its organic and inorganic forms is thus solved in a manner which can be easily comprehended by the common man. There is nothing transcendental about it. The solution offered is not the outcome of the idle dreams of philosophers, but is amply borne out by the latest experiments of modern science. But the physical sciences by their very nature can go only up to a certain height in the quest of truth and leave further research to the right

type of philosophers. Indian philosophers have proved their capacity for work in this direction.

The doctrines which they propounded more than 4,000 years ago, for solving various problems of life, are today tested and found to be in complete conformity with the latest discoveries of modern science. They even went further and succeeded in unravelling mysteries of nature too deep even for the modern scientists. They have made the highest flights and from these dizzy heights have actually seen and experienced the truth. Hence we can safely place as much confidence in the theories and solutions formulated by them as we do with regard to scientific laws.

These doctrines are impersonal and universal and do not belong to any one time, country, religion or race. They are the eternal laws of nature. They do not clash with the tenets of any existing religion, but will supplement them and make the particular religion purer and richer.

These doctrines should be freely propagated throughout the world, for they alone will effect a radical cure to the present devastating malady of mankind.

M. CHAYAPPA

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## THE MIND OF POETRY

[ How close poetry lies to the mystic experience is implicit in this study by Mr. R. H. Ward, who is the author of several religious plays, of which *The Figure on the Cross* recently appeared.—ED. ]

Poetry, like all things created and so set free, may be regarded as an intelligence in its own right. This intelligence is in essence single-minded, the writing of poetry in essence an operation of the whole man (and these things would be true in fact as well as in essence, were an absolute perfection compatible with the relative nature of things). Yet the very singleness of the mind of poetry arises from its possession of a double vision which is a characteristic of the poet and remains apparent, if indefinable, in what he writes. Where it is apprehended by the reader or the hearer, he too becomes possessed of this double vision, until finally it resolves itself again into its essential singleness and by some mysterious therapeutic action makes the reader as whole a man as it made the poet. For poetry is among other things a principle of atonement and makes one man's being the reflection of another's. Further, it is only when poetry achieves this atonement that it can be said really to exist. Just as a play exists, not when the dramatist writes it, nor when the actors act it, but when the audience witnesses it, so poetry exists when it makes the reader of one being with the poet. This happens through the agency of the double vision which

sees two worlds at once, one of material reality and another of spiritual reality (since there seem to be no terms available which do not set up a dualism where in fact none should be). Poetry's sight of these two worlds in one institutes a process which A. C. Bradley called "the expression through sense of something beyond sense."

But it is sometimes supposed that poetry can be valid only when it is concerned with the spiritual world beyond sense and when the material one is, as it were, at a discount. Poetry, however, even if only because it cannot come into being without concepts and words, cannot be regarded as a spiritual thing. Thus to abstract it and attempt to make it an absolute leads to a series of sentimental fallacies as misleading as those of materialism. The hard fact of poetry, that which makes it hard to write and hard to understand, is that it is a relative thing, and only fully itself when the relation between the two worlds within it is a right one. Poetry is an incarnation. The attitude which applies to poetry transcendentalism, on the one hand, or irrationalism on the other, leads in both cases to the neglect or abandonment of form and expression, for it is an escape from the hard fact of

poetry. The transcendental heresy leads to the abandonment of the writing of poetry altogether, claiming that words are "inadequate" to capture inspiration; and the irrational heresy leads to the use of what is sometimes erroneously called free verse, the undisciplined or "automatic" setting down of a series of day-dream images. While it is true that words can never become spirit, they can be made to glow with its meanings; and while it is true that dream-images are often of the stuff of poetry, they need to be interpreted in fully conscious terms before any but the dreamer can appreciate them. Both these escapes from the self-immolation involved in enforcing the word upon the spirit and imprisoning the spirit within the word have been recognised and avoided by the true poets, whose understanding of the nature of poetry brings as well an understanding of the joy which complements the pain this self-sacrifice inflicts.

In so far as poetry is the fusion of two opposed states of being, and thus results in an incarnation, it shares the nature of the redemptive principle inherent in all vital syntheses; it belongs to the order of phenomena to which also belongs the existence of god in man and the existence of man in god. In other words, poetry is both immanent and transcendent. The poet rightly feels that poetry is within himself, his own possession and of one substance with something in his being which is unique; his poetry is his and can be

no one else's. But at the same time he rightly feels that it is outside himself, and that, far from possessing it, he is its servant and must submit to the will of a force greater than himself. Between these two worlds, one personal and the other impersonal, no clear boundary can be fixed; the two worlds co-exist and co-inhere and, at the point at which they make this exchange of being, poetry is conceived. It can have no true conception elsewhere; though that is not to say that more than a very little of the world's poetry has been the offspring of such a balanced coming together of the creative poles.

When Baudelaire spoke of "*la soif insatiable de tout ce qui est au delà*" (or "beyond sense"), he spoke of that thirst of the poet, as a man of flesh and blood and so belonging to the first of the two worlds and often feeling it too much with him, for the union with the second of the two; he spoke, that is, of the desire of the self for the not-self, the primary movement towards the attainment of the double vision through which poetry comes and the poet is fulfilled. This thirst can only be quenched when the poet, as a person, becomes part of the double vision, when he enters into it and it enters into him. That is, he must himself become poetry, and the double vision must become his normal vision. Nothing will come of nothing; being creates in its own kind, and poetry can only be created by poetry. If poetry is an arrangement of words

having at the same time as their material significance a spiritual significance as Words from "*au delà*," then he who makes this arrangement must be of a like nature with it. This is not simply to say that he must fulfil the condition of humanity and be both matter and spirit, for to be human is to be relative and individuals partake of material and spiritual qualities in differing proportions. The difference between doggerel and poetry is the difference between any of us who can pound out a verse and John Keats; the true poet exists at the point where true poetry exists, the point of balance, the instant in which the two worlds unite. A man becomes so much more a poet according as he lives in this instant and so makes his nature one with poetry's; it is only in this instant that he can in a true sense create in his own kind.

The discovery of this instant depends upon submission to the interrelation and interaction of the two worlds; that is, upon the sacrifice of spirit to matter and the sanctification of matter by the spirit. In other words, it depends upon experience, that movement between suffering and joy whose central point is the instantaneous stillness existing in the mind of poetry. The poet therefore needs perpetual conversion and reconversion, the negative conversion of the Fall, by which the spiritual world passes into bondage to the material, and the positive conversion of the Redemption, by which the material is set free in the

spiritual. In order that these conversions may occur, he needs successive crises, of suffering, that joy may follow, and of joy, that suffering may follow; he needs continually to die in order that he may rise again. Poetry belongs to the poised instant of crisis between death and resurrection, a point which escapes from time, as true poetry does, into immortality. It is the point at which matter and spirit, annihilated one in the other, give themselves to the creation of a new being partaking of the nature of both of them, and yet wholly itself. Such at least is one way of expressing that which happens when poetry is conceived, and of explaining why it is that a poet is at his most creative either at the time he undergoes a critical experience, or at a time when, as it were by a cyclic return, he re-experiences the same crisis in later tranquillity.

Since the written poem partakes of the nature of the two worlds whose fusion has created it, the double vision persists in it, and it is still possible to see, behind its wholeness, the mind of poetry operating as two sorts of mind; we can understand that the words of a poem have one meaning, but that there is another beyond them.

"It is the nature of the poetic vision," Mr. Day Lewis says,

to perceive those invisible truths which are like electrons the basis of reality; the nature of the poetic imagination to become aware of the cryptic links that bind our universe together, to find

similarity in difference and to make coherence out of contradiction.<sup>1</sup>

For words are no longer used simply; they are used dually, and yet in a way that still keeps them whole. There occurs an interpenetration by which one meaning, while itself is by no means lost, becomes another meaning; it simultaneously lends its own meaning to that other, and receives that other's into itself. Thus similarity is found in difference and coherence made out of contradiction. Truth is a different thing from a bird on the wing, but if it is said in a certain context that "truth is a bird on the wing," then truth becomes a "bird on the wing," and at the same time a bird on the wing becomes "truth." Further, looking at a later time at a bird on the wing, it is probable that one would now know it to be truth: because one of poetry's functions is to add to our knowledge and lend us experience of reality.

The mind of poetry is a metaphoric mind. It is unable to apprehend a phenomenon *per se*; it must see it twice, both in terms of itself and in terms of its not-self; it must see it both as what it superficially and evidently is and also as something else that it metaphorically, but no less truly, is. The phenomenon so seen is not thus falsified; on the contrary, it is clarified and realised; it is enhanced and perhaps even explained; it is illumined by the light of another world and translated to the dimension of that world. When, therefore, the mind of poetry sees the imago leaving a chrysalis, it sees at the same time Christ rising from the tomb. It is not simply that it attaches to the emerging insect

the idea of the risen Christ; nor is it thinking up an ingenious conceit, or saying to itself that what it sees "is like" the resurrection of Christ. For the mind of poetry one thing wholly is the other; two things are not reflections or reminders of each other, but one being; therefore the resurrection of Christ actually takes place in the emergence of the imago, and by so doing annihilates the time-lag between these occurrences, because for the mind of poetry they can only occur in the now, the eternal instant. Indeed, for this mind it is not only true that one thing is another thing; it is ultimately true that all things are one thing—so that the present tendency of physical science to merge one into the other the concepts "spiritual" and "material" is precisely the tendency of poetry.

Because of its continual search for synthesis, the mind of poetry works with extraordinary economy. It offers the simplest of concrete images and symbols for the clarification of complex and abstract matters and often expresses many such matters in a single image. Sometimes it makes strange and significant changes in the order of events or the relative importance of phenomena; it plays tricks with time and repeatedly demonstrates that there is no truth without paradox. Therefore it sees the butterfly recently resurrected, resting now beside its broken chrysalis in the dusty corner of a box-room or a garden-shed, and understands that this is Christ born in a stable, as well as Christ risen from the tomb; for it understands that all birth and all resurrection are one event eternally occurrent under the single name of Death.

R. H. WARD

<sup>1</sup> *A Hope for Poetry*, p. 75.

## THE SENSE OF SIN

[**Shri Gurdial Mallik** in this thoughtful essay equates sin with that which breaks the harmony of individual or group, or of humanity considered as a whole. But "sins" in this sense may be either unconscious or deliberate. The reaction from any disturbance of equilibrium is painful, but there is a difference which must be recognised between unavoidable mistakes, rooted in ignorance, and deliberate flouting of the law of compassion, on which the harmony of man and universe alike depend.—ED.]

When did man first have a sense of sin? Surely, he was not born with it, being in substance a fragment of the Divine, which is a synonym for and a summation of all that is pure and perfect, beautiful and benevolent, peaceful and progressive, healthy and holy, common and concordant, happy and hopeful, all-inclusive and all-embracing.

It would appear, then, that man's awareness of sin has been an offshoot of his devolution from the Divine, in the Spirit, to the Human, in the body.

As such, man's consciousness had its preliminary contact with, and through, the body; in other words, with Nature, of which his body is a product.

Now consciousness being of the nature of a whole, man instinctively felt, in the initial stages, that he was *en rapport* with Nature; that is, he had an innate sense of health, of the harmony existing among the members of the body.

One day, perhaps, under the emphasis of one of the appetites, with which every human being is born, he broke one or another Law

of Nature and suffered physical pain. This disturbed his usual bodily harmony, of which he had hitherto been hourly half-unconsciously aware, for with a state of health goes the attendant feeling of robust, though rugged, joyousness. He, therefore, as a result of the repeated occurrence of this particular phenomenon, grew gradually conscious of his separation from the state of harmony, of wholeness, existing intrinsically in his own body. In short, he knew—dimly of course, but with a knowledge which deepened as time went on,—that there was a split in his unified physical personality. For aught one knows, it was this split, the sense of having been separated from something he knew to be whole, which may have made him exclaim to himself for the first time, "I have sinned!"

Later on, in the process of his evolution, man came out of his solitary and secluded cave and began to live with others, thus forming the first nucleus, as it were, of Universal Brotherhood. His mind having put forth in the meantime some attempts in the direction of self-awareness, he

felt in some mysterious manner, but a little more deeply than only dimly and darkly, his oneness with his fellow-beings. He sensed also that an intangible atmosphere of accord, so to speak, hung over the group of which he was a member. And he observed that as long as he acted as his fellow-members of the group acted, this atmosphere remained intact, but if someone acted contrary to the aspirations and activities of the group that very moment this "envelope" of collective concord was torn. The group-consciousness suffered a shock, with the consequent result that he who had in this way infringed the harmony of the whole was looked upon as an outcast or an enemy, while he himself smarted under the sense of having been separated from his fellows and his friends. This sense of separateness burned him inwardly so much that he cried out in excruciating pain, "I have sinned."

But this pain, born of unbrotherly behaviour, was something more than mere physical pain; for it had in its heart the sting and spear of conscience—that moral sense, which, on the one hand, makes man a kinsman of his fellow-beings and, on the other, relates him to the Creator and His Creation.

Then followed the third stage in his sin-awareness. The boundaries of his brotherhood with others became more and more enlarged as chapter followed chapter in the Book

of Evolution. He began to realise his oneness with an ever-increasing circle of "fellow manifestations" of life,—that is, not only with the members of the human family, but with the other aspects and evidences of Life. Time and again, however, he discovered that whatever disturbed this feeling, this spirit, rather, of oneness with the Universal Harmony, or with that part of it of which he was fully and forcefully conscious, caused him grievous pain. And to the tune of tears, his soul sang mournfully, "I have sinned!"

But, again, this pain was different from its predecessors inasmuch as it was in essence more spiritual than moral-*cum*-physical.

If there is one truth which emerges outstandingly from the thesis outlined above in all humility it is this: Whatever causes or creates a schism in the harmony of man, the individual; of man, a member of a group, small or large; of man, a spark of the Eternal Spirit, is sin. And as this triple-faceted harmony is one of the expressions of the Trinity of Divinity, whatever is unmanly, antisocial or unspiritual is sinful. Verily, then, as has been wisely enunciated by one of the Teachers of Wisdom, "Compassion (feeling one with every expression or aspect of the Universe) is the law of laws," and conversely, separateness from others, from the whole, is the "great heresy."

GURDIAL MALLIK

# SWITZERLAND—MODEL OF DEMOCRACY

[Only a few months ago, in our June issue, we published Dr. Z. A. Grabowski's appreciative study of Switzerland under a very similar title. The approach to the subject in this essay by **Dr. Hans Kohn**, the widely travelled author of numerous works on Nationalism, is, however, different and also worth considering. The small countries have valuable lessons to impart to the Great Powers, and Switzerland especially, that firm little bastion of democracy which, though not wholly because of her own prowess, escaped the horrors of the last two great wars, deserves the careful study of the nation-builders.—ED.]

The year 1848 was a climax and a turning-point of modern European history. Only the two countries at its edge remained untouched by its enthusiasms and its furies: England, because it was too advanced, and Russia, because it was too backward. Elsewhere immense hopes greeted the "spring of the peoples"; soon, however, they were dashed. The revolution which started to establish a reign of harmony and liberty ended in the triumphal reassertion of absolutism and in the sharpening of class conflicts. The bloody June days in Paris and the proclamation of permanent civil war as the essence of history in the Communist Manifesto expressed the changed social climate. In France the new democracy turned into the first popular dictatorship, acclaimed by the masses, who preferred the promise of social security and economic progress to the pitfalls of personal liberty. The revolution of 1848 succeeded in only one country on the European continent—Switzerland, where a democracy of individual freedom and federal autonomy was so firmly established that it survived,

almost unshaken, the mighty storms which in the twentieth century sapped the strength of democracy in many other lands.

In the middle of the twentieth century, Switzerland appears as an oasis, with the moral and economic foundations of nineteenth-century liberal society intact. Swiss neutrality, it is true, has helped to preserve the "oasis," but this neutrality is no recent political expedient. It is deeply rooted in a historical tradition and in a moral resolve. The Swiss are peace-loving, but they are not pacifists. They are free men ready to share equally the burdens of defending their country: a highly efficient training system of a democratic citizens' army keeps individual self-reliance firmly anchored in the sense of duty towards the whole.

Several centuries ago the Swiss, even today a nation of determined soldiers, were famed for their military exploits. In the fifteenth century they triumphed over Burgundy, the most progressive military power of that period. The road of conquest and expansion seemed open before them if they sacrificed their diversity

and their liberty to centralised unity, but they rejected might for freedom. They consciously turned away from participation in the contests for power. Their geographic situation, with possession of the strategic Alpine passes in the heart of Europe, could have served them as well for a starting-point of expansion as for a citadel of defense. They chose defense rather than expansion.

Their military preparedness and their well-known and well-trained prowess, supported by the mountainous character of their land, enabled them to stay at peace and at the same time to stay independent. In the religious wars of early modern times, as in the nationalist conflicts of recent history, the Swiss, themselves composed of diverse religious and racial groups, maintained neutrality. Thus they learned to preserve their unity and their liberty in a spirit of tolerance. Switzerland became a model country where different faiths, languages and races live together in mutual respect and harmony.

The Swiss experience shows democracy evolving not primarily as the result of constitutional legislation but as a form of life, a willingness and an ability to abide by the rules of the game which have become deeply ingrained in the national character, as is the case in England and in the United States. In these countries liberty and self-government existed long before the French Revolution. But, beyond similarities, there was also direct influence. The

example of the United States helped Switzerland to pass without too great difficulty from a loose and archaic confederacy of sovereign states into a modern nation. Before 1848 the Swiss cantons guarded their independence as jealously as many of the thirteen American States did in the 1780's. A civil war was needed to assure the national union against separatist desires. It was fought in Switzerland in November, 1847.

The Swiss civil war was a fight between the Protestant and Catholic cantons, led by Zurich and Berne on the one hand and Lucerne and Schwyz on the other. But this "irrepressible conflict," which had been in the making for many years, was infinitely less bloody and left infinitely less bitterness than its counterpart in the United States. It lasted only twenty-five days, and the number of killed on both sides amounted only to one hundred and twenty-eight. The victors showed towards their enemies that spirit of moderation and conciliation which is the essence of democracy, and which would have guided Lincoln after the Civil War had he survived. The Constitution of 1848 then created modern Switzerland. It transformed the loose confederacy into a federal union that respected the traditions and the liberties of the various cantons, and established, with the rights of individuals, the complete equality of religions, nationalities and languages.

Switzerland is a true federation

in which, as in the United States, no member state is strong enough to exercise hegemony or leadership. In Bismarck's federal Germany, as in the Soviet Union today, one member state (Prussia) predominated so strongly that it determined the character of the whole federation. In Switzerland, the victorious Protestant canton of Berne, with its comparatively large population and its proud political and military traditions, could not claim greater rights than the thinly populated and defeated Catholic peasant canton of Uri. The Swiss minority groups, whether religious or linguistic, not only enjoy complete equality; in reality they are privileged and receive more consideration than their numerical size would justify.

The Swiss constitution of 1848 imitated the American model by establishing two houses of parliament. One, the National Council, is elected by the whole people on the basis of population figures. The other, the Federal Council, like the American Senate, has two representatives from each canton so that the small cantons—which are mostly the Catholic cantons defeated in the civil war—are on the same footing as the larger victorious cantons.

There is as little centralisation of power in Switzerland as there is in the United States. There are no equivalents of pre-war Berlin or of Soviet Moscow. The Swiss federal parliament meets at Berne, but the highest judicial authorities sit at Lausanne and the cultural and

economic strength of the country resides in Zurich, Geneva, and Basel.

The Swiss constitution of 1848 avoided the pitfalls of a strong executive as well as the opposite one of a weak and ever-changing government. Without any prominent head, the Swiss administration has shown a rare stability. It is exercised by an executive council chosen by the federal parliament with due regard for the representation of the various cantons and parties. It does not depend on votes of confidence, and its members are regularly re-elected if they prove capable administrators. There is no elected president of Switzerland; the members of the executive council preside in yearly rotation.

This stability at the top is matched by the flexibility below. Through the instruments of referendum and initiative, the people, potentially or actually, participate in all decisions not only on the federal level but even more in the cantons, cities and townships, where questions such as the erection of a new school building or the improvement of a road are submitted to the direct vote of the people. Thus democracy is kept alive in the political activities of every day.

As in the United States, the campaign discussions are often sharp and bitter, but once a decision is taken, it is accepted by its adversaries, the agitation dies down quickly, and a new law is given a fair chance to prove its wisdom. Distrust of authority and vigilant criticism,

though ever present, do not imply a "permanent revolution."

Though an article of the constitution made it at any time subject to revision, the popular referendum has shown itself rather a conservative force, slowly amending the well-tried foundations of the past. Like the American constitution, that of Switzerland has combined stability with flexibility; like the English people, the Swiss adapt themselves to changing times without abandoning the forms in which their national life has grown to maturity.

Switzerland's stability in the midst of an unhappy continent is due not to the lavish gifts of nature but to its traditions. It was not wealth which made a liberal democracy possible; perhaps it might be said that it was the liberal democracy and the security of law which promoted the growth of social welfare. The soil of the country is of no great fertility; the fundamental raw materials of heavy industry, coal, iron and oil are lacking. Yet Switzerland is not only a prosperous country in the midst of ruins, it is a country where in the midst of social and moral disintegration, middle-class civilisation and economy are still intact. Their strength is felt as much in the Swiss family and home as in the university or in the press. The intellectual and the white-collar worker, the shop-keeper, the artisan and the small farmer have preserved their savings and their standing. There are no currency restrictions in Switzerland; the convertibility of the Swiss franc

into gold is freely maintained. The Swiss franc is a harder currency than the American dollar. Switzerland is today perhaps the only country in which the dollar is not, at least secretly, worshipped.

Nor is there any secret worship, or jealous envy, of mechanical super-efficiency. Though institutions and techniques are thoroughly up-to-date, there is little of the haste of mass production or of the pressure of crowding multitudes, and much nineteenth-century slowness and bourgeois solidity. Some may regret the absence of excitement and of heroic gestures, but life in Switzerland is serious, and the individual knows his responsibilities. Quality counts more than quantity, wise counsel more than flaming enthusiasm, the sober word more than the intoxicating rhythm. There is no great ostentatious wealth, and there is no abject poverty. Switzerland is—except for its landscape—not an inspiring or fascinating country, but in a continent sick of the excitement of a "great time," it has preserved the essential virtues of a healthy democratic society.

In 1940, when the Fascist wave of the future surrounded the country, when all its neighbours—Germany, Austria, Italy, and France—were under Hitler's control, Switzerland, seemingly lonely and lost, stood firm to protect itself militarily and to maintain the integrity of its democratic traditions. The German-speaking Swiss showed even greater determination than their French-

speaking fellow citizens, among whom the influence of Vichy was considerable. There were, naturally, small Fascist groups in Switzerland. There were also some influential people who in the critical years, when German victory seemed certain, counselled prudence and accommodation. But, on the whole, the people and their leading newspapers maintained their resistance against apparently overwhelming odds. Since then, Swiss justice has weeded out the elements which showed themselves disloyal to the liberal tradition.

With the same determination and success the Swiss resisted, after the defeat of Germany, the totalitarian wave of the future. The Swiss Communists thought then that their day had come. They reappeared under the more innocuous and democratic name *Partei der Arbeit*, labour party. First they tried, in co-operation with sympathetic intellectuals, high-pressure propaganda through publications, as they did in other countries. But the sober and unrhetoical atmosphere of Switzerland soon reduced it to its just proportions. In the elections of October 28, 1947, the country preserved its traditional physiognomy. The agitation was quiet and orderly: there was no trace of the feverish excitement of civil war in the air. The posters of the Communist party did not call for revolution but promised the creation of a "free and happy Switzerland." They did not attract much attention because the

Swiss feel pretty free and happy without Communist assistance. The Communists elected seven deputies while the Progressive Liberals and the moderate Social-Democrats remained the two leading parties. Their numerical relation was reversed this time: in the previous election the Social-Democrats had gained a slight majority over the Liberals; in 1947 the latter emerged as the strongest party.

The elections confirmed the stability of Swiss democracy. The two referenda of July 6, 1947, proved, on the other hand, the flexibility and adaptability of a liberal democracy to the demands of the changing times. July 6, 1947, should have been noted much more than it was as a great day in the history of European democracy. In a thorough and orderly manner, by the free-will of the sovereign people, the Swiss carried through their "New Deal."

During the war, two proposals were submitted to the referendum of the people which were designed to lay the foundations of a planned economy and to guarantee to every citizen the right to work. Both initiatives were rejected by substantial majorities. The people were afraid of the collectivist tendencies to which the proposals seemed to open the road. But the Swiss did not stop at this negative attitude. They recognised in their majority the necessity of a "New Deal" which, while jealously preserving the traditional freedom of the individual, would modernise the social

structure.

The federal government itself took the initiative and, supported by the Progressive Liberals, submitted to the sovereign people two proposals for referendum. The first proposal provided, in an inclusive and sweeping manner, for the social security of all aged persons, widows and orphans. It was adopted by the people by the overwhelming majority of 854,000 votes to 216,000. An unusually high percentage of voters, almost 85 per cent, actually voted, to express their desire for a progressive social policy without socialisation. The new insurance went into force with the beginning of 1948—a fitting contribution to the celebration of the centenary of the constitution.

The second proposal submitted to vote on July 6 was more controversial. By a much smaller majority, 558,000 to 495,000, the Swiss approved an amendment to their constitution giving the federal government the right to regulate the national economy in order to avert economic crises. Actually the federal government had made use of such interventions during the war years, but now a constitutional basis for this practice was established. Thus Switzerland tried to solve the problem of a modern liberal society—to protect individual liberty against governmental interference but to allow that interference where abuse of liberty might threaten the very liberty which is the essence of a liberal society. Through the popular

vote the Swiss steered a middle course between the Manchester liberalism of 1848 and the excessive governmental paternalism which, in 1948, had become fashionable in many places. They have made it clear that the real sovereign, the people, will tolerate government interference only when it is absolutely necessary in the interests of the commonweal. July 6 and October 28 have proven the stability and resilience of Swiss democracy.

Switzerland has its share of difficulties with the labour-management problems and with the adjustment of its export trade to changing world conditions, but they seem insignificant compared with those of other countries. After World War II, there was no repetition of the serious labour unrest and of the attempted general strike which had disturbed the country thirty years ago. If one compares the aftermaths of the two great wars, democracy in Switzerland, as in the United States, can be content in contemplating the improvement in public temper and in the prevalence of the orderly processes of constitutional life and the diminution of violence—the more remarkable in a period where the cult of force has made such progress through Communists and National Socialists.

In the United States—with its immense territory and unequalled resources, fortunate both in its neighbours and its wide ocean margins—democracy fascinates and almost shocks the visitor by its

exuberant vitality and its roaring energy. In Switzerland—a tiny country wedged between powerful and turbulent neighbours—democracy's style is much more subdued and its voice still and small. But in

both cases it is vigorous and has enough faith in itself to advance steadily along its difficult and dangerous road in a world of cataclysmic disturbances.

HANS KOHN

## RECONSTRUCTING THE ENVIRONMENT

Mr. F. L. Brayne, long a devoted member of the Indian Civil Service, amplifies in *The Peasant's Home—and Its Place in National Planning* (The Village Welfare Association, 36, Well Walk, London, N. W. 3. 6d.) the thesis which he developed in our pages in June 1946 under the caption "Women and Indian Villages." The dominant position of women in society needs to be recognised, he maintains, and their intelligent help enlisted if the standard of living is ever to be raised. He defines a backward country as one where less attention is paid to their education, training and welfare than to those of men. The reason is obvious:—

Where women are educated and trained, each new generation starts where the last left off. Where the women are neglected, each new generation starts again from the base-line.

He calls for the substitution of a standard-of-living centred drive as a substitute for the old departmental approach, under which the objective is subordinated and the emphasis is on the piecemeal efforts of separate departments, with neglect of whatever does not fall in their respective fields.

Most important is Mr. Brayne's

reminder that the economic problem of the custom-bound villager can be solved only by making it complementary to the social problem of raising the living standard, of making better homes. Without such intimate planning, he warns, the large-scale, long-term plans must fall short. He paints in an appendix an idyllic picture of "The New Landscape," "The New Village," and "The New Home." Nothing miraculous, only the application of scientific knowledge to the human setting.

No thinking person doubts that human progress is a matter of the development of the nobler qualities, and it is a matter of the first importance to furnish the conditions most conducive to that development. Madame H. P. Blavatsky has written:—

... true evolution teaches us that by altering the surroundings of the organism we can alter and improve the organism; and in the strictest sense this is true with regard to man.

As Mr. Brayne puts it,

The greatest asset of a country is the good qualities of its people. The best place to nourish good qualities is the home. National plans of development, therefore, must begin with the homes of the people.

## NEW BOOKS AND OLD

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*Conscious Clay.* By WILLIAM ALLISON SHIMER. (Charles Scribner's Sons, Ltd., New York. 199 pp. 1948. 10s. 6d.); *Towards a New Epoch.* By NICOLAS BERDYAEV. (Geoffrey Bles, Ltd., London. 117 pp. 1949. 6s.)

Mr. Shimer must be an asset to discussion groups and brains trusts. He has a big fund of knowledge, is interested in ideas for their own sake, and feels the need to co-ordinate his views on everything from war to the "aesthetic thrill." But his mind is not an original one, the opinions he expresses remain opinions—not convictions "proved on the pulses," and the language of his synthesis is often laboured or rhetorical.

Mr. Shimer, in short, is a don, and an American don, far removed from the crises and catastrophes of Europe. In this, as in other respects, he stands at the opposite pole to Nicolas Berdyaev, whose whole adult life was passed in the throes of revolutionary change, whose problems were posed by experience, and whose solutions sprang, not from the mind alone, but from the whole being.

Berdyaev was an Existentialist, in the same sense as Augustine, Pascal and Kierkegaard were—a sense which he distinguishes carefully in one of these essays (on "Sartre and the Future of Existentialism") from that current in fashionable circles today. His quest for truth was, quite literally, a matter of life and death. That "dialectic of freedom" which underlies all his thought, was something he had known.

Man aspires to spiritual fulfilment. It is this aspiration that drives him to rebellion, against all the ideas and institutions that obstruct his absolute freedom. But, as Dostoievsky affirmed, "man cannot *live* in rebellion." Self-assertion is ultimately self-stultifying and brings about a new slavery of man, slavery to his own arbitrary will—a will directed, finally, to absolute power over nature and his fellow-man. From this slavery there is no deliverance, save in the discovery of a new Authority "whose service is perfect freedom."

Berdyaev himself had rebelled, in the name of Marxism. But he had quickly passed beyond rebellion, and in so doing discovered truths at the heart of Christianity. Thenceforward his efforts were directed towards awakening the Church from its idolatry and its social indifference. He believed that only a Church that made its own all that was just in the revolutionary criticism of itself and of the old order would be capable of forestalling revolution.

In Russia he failed. But when the Revolution came, when the Russian people rose, as he had done, in the name of Marxism, he dissociated himself sharply from those who sought to reverse it. There could be no going back. Even though the outcome would be a new slavery, Christians, he maintained, must accept the new régime, humbly, as a judgment on their own apostasy, and seek, not to overthrow, but to transform it from within. His attitude towards the Soviet Empire was identical with that of St. Irenæus

towards the Roman.

In these essays, Berdyaev restates the themes of some of his major works, with particular reference to the intellectual and social trends of post-war Russia and Europe. Using the prophetic experience of his great forerunners—Leontiev, Soloviev, Dostoievsky—to illuminate history, he predicts the emergence of a purged and reborn Christianity in Russia. Indeed, he claims that the transformation of Communism is already visible. His evidence for this, however (the "Stalin Constitution," "Soviet Humanism"), sometimes appears rather naïve; and, though he exposes the spiritual slavery of Communism, he is inclined to under-rate the power of the totalitarian state to disrupt the human personality itself.

On the other hand, he is also too hasty in his identification of Europe and America with an un-Christian and obsolete capitalism.

The fight of the Churches and of Christian movements against the advent of Socialism and Communism is the worst possible evil which could happen. It is not the fear of Communism which should dominate: nor the formation of an anti-Communist front which

would inevitably degenerate into a Fascist front. What is necessary is the christianisation and spiritualisation of Communism, at the core of which we must know how to discern the positive elements of social justice.

That is true and timely. But Berdyaev entirely ignores the reality of democracy, which cannot be equated with capitalism but has deep roots in the religious life of Protestant countries. The political and social régime of Switzerland or of Scandinavia cannot be justly arraigned in terms appropriate to Tsardom; nor would Communism, imposed from outside, be a judgment on their apostasy. They have already brought forth fruits worthy of repentance; their problem is how to preserve them.

On this problem Berdyaev has no direct light to throw. But his indirect contribution, both as an interpreter of "the Russian Idea" and as the prophet of an eschatological Christianity, cannot be overrated. Although it was said by an Archbishop, he undoubtedly is "one of the most important writers of the time."

F. A. LEA

*Rajput Painting.* Introduction and Notes by BASIL GRAY; *Mughal Painting.* Introduction and Notes by J. V. S. WILKINSON. (The Faber Gallery of Oriental Art, Faber and Faber, Ltd., London. 8s. 6d. each.)

Havell, speaking of Realism in Indian Art, remarks that to the Indian artist the only Reality is the Divine Life that runs invisibly through the myriad "transitory and illusive phenomena in Nature." It is this inexpressible something behind the universe that he feels, this to which his own burning imagina-

tion gives symbolic expression and that guides him in the development of his subtle and idealistic genius. He is, therefore, not wholly idealistic but possesses distinct traces of Realism that would almost appear to be Idealism because of its very subtle and spiritual nature.

We have in this beautiful collection of ten Rajput miniatures, reproduced in excellent colours, a fair glimpse of this idealistic-realistic nature of Indian art. The history of Indian Painting goes far back into the night of time. There are

plenty of literary evidences of it in the epics and classics of India. We have actual examples of the painter's art in the oldest cave-temples of India, the masterpieces of Ajanta being the best known. The Rajput School of Art is but a continuation of that tradition and style, only they are miniatures. In this album are to be seen some representative examples of this style of art, e.g., an illustration to the Hamza-nama, an Islamic manuscript executed for the Emperors Humayun and Akbar, with Mughal influence; an illustration of the month of Sarwan in the Southern Rajasthani style of the sixteenth century; a typical Rajasthani picture depicting Vishnu in Vaikuntha attended by the heavenly dancers and musicians; a portrait of Bhim Singh of Jodhpur in red and white against a green background; three Kangra miniatures highly stylised and of finished workmanship and a Basholi type of picture, one of the illustrations to the *Rasamanjari* of Bhanu Datta.

The introduction and notes by Basil Gray are sympathetic, scholarly and informative.

Mughal Painting is a distinctive contribution from India to world art. It is a miniature art, secular in character and cosmopolitan in taste. It was a courtly art and hence an art for the connoisseur. The Mughal kings, with whose name the name of this art is associated, were men of taste, and during the period they ruled over India they richly contributed to Indian art and culture. They adopted the country they ruled over and gave to it not only a form of centralised government but also beautiful architecture, lovely painting and sweet music.

Their own was a combination of Mongol, Persian and Muslim cultures and this they grafted on India with the result that a rich and new way of life was to be seen in this country during that period. Babar, the founder of this dynasty, was a remarkable combination of a ruthless conqueror and an æsthete; his grandson, Akbar, was one of the wisest of monarchs though an unlettered man; his son Jehangir was a prince among æsthetes and his son, Shah Jehan, a great builder.

The best samples of Mughal painting are those painted by the Hindu artists of the Mughal Court under the supervision of either the Mughal kings or the Persian masters they had imported from Bokhara and Samarkand. It is a happy fusion of two striking and different styles of painting, a happy combination of Hindu feeling and Persian sentiment, Hindu vision and Persian technique. Hence the uniqueness of this art.

In the second of these albums are beautifully reproduced ten representative paintings of the Mughal School which are now in the United Kingdom. It is well known that some of the best examples of this art are to be seen in Berlin, Paris, London and New York.

The reproductions are admirable, a thing impossible in India, and the Introduction by Mr. Wilkinson enhances the value and usefulness of the album, an album, in our opinion, which should find a place in every cultured man's library.

We congratulate Faber and Faber, Ltd., on this fine venture of theirs in introducing Oriental art to a wider world.

MANU THACKER

*The Prospect Before Us.* By LORD ELTON, CHARLES E. RAVEN, ET AL. (Sampson Low, Marston & Co., Ltd., London. 266 pp. 1948. 10s. 6d.)

This is a symposium: several contributors offer their views on the future of Religion, Science, Literature, Drama, Education, Music, Art, Medicine, and Politics. Books of this kind—if they can be called books—usually make heavy going. This is no exception. The emphasis on the future has proved too much for most of the writers: they give the uncomfortable impression that, without knowing it, they have nothing to say. Here is Dr. Raven on Religion:—

The æsthetic anarchy, the philosophic bankruptcy and the moral opportunism of today reveal the need for a recovery of faith. To show that the revelation of the love of God in Christ makes sense and meets our need, will disclose that hope is rooted in faith.

If he had had something to say, he would have *shown* it—if it can be shown—and not only said that.

As might be expected there is an exception, and Philip Toynbee has some-

thing to say on Literature. It is gloomy. How could it be otherwise? He makes a number of searching and true remarks concerning the state of literature today, and then faces the appalling fact which confronts every literary man who is in any sense a craftsman—namely, that *his own medium*, unlike that of the painter, the musician, or the sculptor, can be daily used and debased by the multitude. They can all use his medium since they can all speak and even write a letter. They can all, through papers and bad books, drown his voice. And there seems no halt to the increase of their power.

So high is the barrier between artists and the community that they must either scale it, and, by accepting the anti-artistic standards of the multitude, cease to be artists; or they must resign themselves to their divorce from the public, and create only for the minute instructed minority.

My hope is that the instructed minority may after all turn out to be quite large.

JOHN STEWART COLLIS

*Comparative Education.* By NICHOLAS HANS, PH.D., D.LITT. (Routledge and Kegan Paul, Ltd., London. 333 pp. 1949. 21s.)

This comprehensive study, based on a course of lectures delivered at the University of London, presents in considerable detail an outline of the main factors involved in education, giving chapters on racial, linguistic, geographic, economic and religious traditions, and such secular influences as socialism, nationalism, etc. The author does not confine himself to the Western world but refers to the Indian language problem and gives such

interesting details as that "the literate Chinese farmer has to remember by heart one thousand characters."

In addition to the broad outline on education in general the latter part of the book deals in greater detail with the educational systems of England, France, the United States [and the U.S.S.R. The author gives a description of recent educational reforms in England and takes a somewhat optimistic view of the advances made in our State school system. At the same time he admits the great power and influence of the "Public School" system and its contribution to the

professions. He gives a very fair picture of the system in the United States and describes the widely varying range of efficiency in the different areas, in towns and country districts. He points out the varied types of teachers, too, comments on the problems of their status and mentions their discontent. He does not seem to realise that there is an increasing problem in England too, in spite of the efforts made to improve the State schools and to train the many extra teachers needed. Many teachers, and often the most efficient, are leaving the profession for more attractive work where they are subject to less strain. The infant schools, in particular, are shockingly overcrowded and in many the working conditions are worse than those prevailing twenty years ago.

On the whole (I cannot speak from first-hand experience of Russian schools) the book gives a reliable survey of comparative education today, but I have a feeling that its whole tone is a trifle on the optimistic side. The facts are, no doubt, perfectly accurate, and the author has great authority behind him for his conclusions, yet as a humble working teacher I would point out that the number of children gathered into schools, the number of buildings and of teachers provided, may have little relation to the amount of education being achieved! It may be that some of the less "progressive" parts of the world are further ahead when it comes to true learning. But perhaps I am peculiar in believing that "literate" does not mean the same as "educated."

ELIZABETH CROSS

*Tears and Laughter.* By KAHLIL GIBRAN. (Translated from the Arabic by Anthony Rizcallah Ferris. Philosophical Library, New York. 127 pp. \$2.75)

The first edition of this first work of the Lebanese Sufi Singer-Saint and social reformer was reviewed in these pages in August 1947. In this "new, revised and enlarged edition," a few more of the author's writings, including "The Bride's Bed" have been incorporated. In Gibran's heart is the song of the stars and so he ever sings of that Tomorrow which "shall be for the freedom of Truth and the Spirit," though always against the background of today which is, as Susan says in the story of Lyla and Saljem, "blocked with the hardened cement of cruel and stupid rules." The creation of this

tomorrow, however, is conditioned by tears and laughter:—

"Tears that purify my heart and reveal to me the secret of life and its mystery, Laughter that brings me closer to my fellow-men; Tears with which I join the broken-hearted, Laughter that symbolises joy over my existence."

And so through the rainbow, born of this co-existence of tears and laughter, the poet looks at Creation, Men, Life, Death, The Criminal, the Widow, the Bride, Infants, the Blamer, the Lover, Flowers and Rain, and sings in poem and in parable:—

"He who does not befriend his soul is an enemy of humanity and he who does not find human guidance within himself will perish desperately."

G. M.

*Last Chance: 11 Questions on Issues Determining Our Destiny.* Answered by 26 Leaders of Thought. Edited by CLARA URQUHART. (The Beacon Press, Boston. 182 pp. 1948. \$2.50)

A "war-less" world is a beautiful dream of poets, philosophers and prophets! When politicians and diplomats like Truman and Stalin, Churchill and Smuts have brought the world to the brink of World War III, it is natural to turn to scientists and philosophers, artists and poets for a ray of light and hope. Perhaps spectators know the game better than the players! In this book Clara Urquhart puts together the views of twenty-six eminent thinkers from fourteen countries on the eleven most pressing world problems such as: How can the growing gulf between Russia and America be bridged? How can the problems of want and over-population be solved?, etc.

All the contributors seem to agree that there should be a World State with a World Parliament, an international police force and international education for world citizenship, and, last but not least, the spiritual and moral regeneration of the world. But the most crucial question is: How to reconcile the diametrically opposite ideologies of Russia and America?

Communism and capitalism, authority and responsibility are today warring for supremacy. The Marshall Plan and the Development of Backward Areas slogan appear to be disguises for a scramble for spheres of influence and strategic bases, designed to check the Moscow-sponsored spread of Communism for world hegemony.

The most fundamental problem is: How are we going to create a socio-economic political pattern of World Society for all the 200 crores and odd, of human beings—a pattern which is *neither* Russian *nor* American? The Gandhian ideal of "Satyagrahi Socialism" will serve as a true pattern of World Society. To create such a World Society is India's spiritual mission for saving present-day civilisation from the menace of World War III.

This observation is an Indian's natural reaction to this book with its highly suggestive and speculative discussion of practical and pressing problems of world politics. Will it not be interesting to read the views of practical politicians themselves like Truman, Stalin and Churchill, if they come to be compiled in a handy volume which will be a fitting successor to this book?

D. G. LONDHEY

*The Hero with a Thousand Faces.* By JOSEPH CAMPBELL. (Bollingen Series XVII, Pantheon Books, Inc., New York. 416 pp. 1949. \$4.00)

This is a fascinating exposition of the single *motif* underlying the infinite variety of incident, setting and costume in the myths of the world. That *motif* is the integration of the individual in society, the adventure of the heroic leader of men, warrior, saint or avatar,

achieving integration for himself and showing the way to others. The innumerable instances cited and illustrated from a vast range of folklore, art and literature, extending from those of the aborigines of Australia, through Greek and Hebrew to Christian times, show that, in spite of differences, the adventures of the hero follow a nuclear pattern—separation from the world, penetration to some source of power

and a life-enhancing return. From behind a thousand faces, the single hero emerges, the archetype of all mythology.

No single or final interpretation of ancient mythology is attempted; but its great significance and functions are brought out. In its manifold expressions it supplied the symbols that carry the human spirit across those difficult thresholds of life, like birth, puberty, marriage, death, etc. The increasing incidence of neuroticism in modern society is largely due to the absence of such effective aids in making adjustments to life.

The author has found a very useful key to the mysteries of ancient mythology in modern psycho-analysis. The similarities in pattern and in symbolism between the dreams of the modern man and ancient mythology are very

striking. This is a very fruitful line of approach to the subject and might throw valuable light upon the fundamental constitution and needs of the human psyche.

Further there is the hope expressed that this elucidation of the similarities between the mythologies of varied ages and climes might help in the realisation of man's common condition and common needs and so help forward the cause of world unity at the present time. That unity can come, not through any political or ecclesiastical organisation, but only through a greater human mutual understanding on the deeper levels of being, through realisation of the basic truths by which man has lived throughout the millenniums of his residence on this planet. The book greatly contributes to that understanding and that realisation.

S. K. GEORGE

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*Literature and Literary Criticism.* By M. G. BHATE, M.A., B.Sc. (Econ.). (Karnatak Publishing House, Bombay. 152 pp. 1948. Rs. 2/8)

The author, who is a Professor of English, has dealt in this Book with the twofold problem of the nature of literature and the nature of literary criticism in the sense of artistic evaluation. He holds that literature has a social context and character; hence, his main argument is

that literature stimulates "the whole soul of man into activity," that it embodies the total response of the human personality to life—a response, of course, on the contemplative plane—in an effort to see life steadily and see it whole.

Therefore, modern cosmopolitanism

on the one hand and modern individualism on the other, are "only a new phase of escapism, too barren a soil to bear artistic fruit"; while Literature is an escape, not from, but "*into* Life,"— "a criticism of life," making us more keenly aware of its nature and meaning. The treatment of the subject, which has happily been viewed synthetically, is free from the stuffy atmosphere of the college class-room. For, like his own ideal literary artist, Professor Bhate has striven, with a large measure of success, "to capture the grace beyond grace," though avoidance of repetition of quotations and concepts would perhaps have gilded this "capture" of his with illumination.

G. M.

*The Goodly Fellowship of the Prophets.* By DR. JOHN PATERSON. (Charles Scribner's Sons, Ltd., London and New York. 313 pp. 1949. 15s.)

In this excellent book a separate section is allotted to each prophet. In this the man is shown not merely in relation to his historical background, but, as far as possible, as a living personality, thus rendering far more vivid and understandable the exposition of the significance of his message.

The word *message* is here deliberately used, for, as the author is at pains to emphasise, in neither the Hebrew nor the Greek does the word "prophet" bear the significance of "one who foretells the future," but denotes one who speaks for God, explaining His will. This is not to say that the more popular view of prophecy is totally untrue, for there were many instances where coming events were, in point of fact, foretold, but this is a subsidiary aspect.

According to Hebrew tradition the prophet either sees or hears, or both sees and hears, what is termed *Kabod*,

the glory of God or the aspect of God revealed to man. There are two kinds of *Kabod*, the "inner glory," which has no form but is a voice, and is properly referred to the Shekinah and to the Holy Spirit, and the "visible glory," that which appears upon the Throne of the Chariot—and is an emanation from the invisible glory—which is related to the special Cherub (*cf.* Ezek. x. 4). These ideas are connected with the prophetic technique, which Dr. Paterson mentions in the section on Habakkuk, though he does not deal with it, leaving one to feel that it is something which does not appeal to him.

An interesting point is raised regarding Hosea, who, the Professor tells us, uses the idea of knowledge of God as a term for religion, instead of the fear of the Lord. I am not sure that it is fair to say that fear was truly used in this sense. It would seem rather to have been a preliminary stage, leading to knowledge. (See Ps. cxi. 11, Prov. i. 7, Job. xxviii. 28, Isa. xi. 2.)

E. J. LANGFORD GARSTIN

*The Negro in America.* By ARNOLD ROSE. Foreword by GUNNAR MYRDAL. (Harper and Brothers, New York; Secker and Warburg, Ltd., London. 325 pp. 1948. 21s.)

Dr. Arnold Rose assisted Gunnar Myrdal in the production of *An American Dilemma*, the latter's classic study of the racial problem in the United States.

This book is a faithful and very useful condensation of the more voluminous work, and should provide students, as well as the more general reader, with a most valuable and

readily digested handbook on the subject. It contains some twenty chapters which cover the general demographic and economic background of the Negro problem; the political factors and practices and legal anomalies of the Negro's position; the effect on the Negro's status of segregative policy and procedure; and the racial reactions and counter-action of the Negro and of sympathising groups. The various chapters are compactly divided into convenient sub-sections.

The book also succeeds in catching much of the general perspicuity of its

parent volumes. Negro society reflects the class structure of the greater white society, but the Negro upper class gets the brunt of the antagonism from the lower class that arises out of the latter's poverty and dependence and rightly should be directed partly against the caste system and the whites. To obviate this resentment, upper-class Negroes find it necessary to espouse the cause of racial solidarity of all Negroes, irrespective of class. But the rigidity of the caste-system tends to force leadership continuously into compromises which are symbolical in various ways of the situation as a whole. For example, on the national scene, there is the phenomenon that "one Negro" is put on boards, committees, and so on. The Negro, appointed for no other reason than that he is a Negro, often does not have the personal qualifications for holding a prominent position.

Dr. Rose concludes with an equally suggestive summary of the major considerations which, apart from the moral one, arise out of the wider analysis of Negro relegation to a second-class place in American life. The present circumstances mean that the State, as a whole, is dispensing with the full productive capacity of 10 per cent of its citizens. Seeds of social and political disunity already exist in the concentration of population in large impersonal cities, and in the highly specialised and increasingly centralised nature of government. Failure, therefore, to integrate such a sizable minority may enhance this problem beyond manageable bounds of national security. Further, there are the ideological and international implications of the American position in the eyes of the emergent and racially conscious masses of the new Asian and African nations and peoples.

KENNETH LITTLE

*And Gazelles Leaping.* By SUDHIN N. GHOSE. (Michael Joseph, Ltd., London. 228 pp. 1949. 12s. 6d.)

The title of this book is poetic, idyllic and evocative and, even on a superficial examination, one would find a great deal to justify this description. Does not Sister Svenska's kindergarten where the author goes to study give promise of an idyllic existence for little children? They are there protected against all contacts with this evil, rough-and-tumble world. The pets—goats, ducks, peacocks, and even the elephant of which these children are fond—point in the same direction. The mango grove enhances this impression. While reading about them one is reminded of the description of Kanwa's

hermitage given in Kalidasa's *Shakuntala*. Nor can one ignore the poetic sensibility of the author which invests every familiar object and such everyday persons as a postman and a washerwoman with unsuspected beauty and dignity, nay, majesty. In the last two pages—"I have heard the song," etc.—the writer soars into poetic prose of a kind which Rabindranath would have been happy to read.

This book, its simple unstudied writing, gives wings to one's imagination and enables one to relive those and kindred scenes which are described in it. But one would be unfair to the writer if one were to rest content only with this. Truly speaking, the moral and spiritual appeal of this book is pro-

found and it is conveyed in the same way which Tolstoy used in his tales. It is a pilgrim's progress in the true sense, though the pilgrim begins his journey as a child and ends it when he has arrived at boyhood. But the grown-up man can learn a great deal from this growing child. He can learn to master fear, to overcome evil and to follow a simple code of honour unflinchingly.

The boys who live in Hickey's Stables are evil incarnate and it is exciting to read now they are overcome. One only wishes that it were always possible to put down evil like this. The illustrations by Shrimati Anarkali E. Carlile are simple, vivid, clear and alive and are in keeping with the character of this book.

D. C. SHARMA

*The Ethics of Ambiguity.* By SIMONE DE BEAUVOIR. (Philosophical Library, New York, 163 pp.)

Man is a tragic ambivalence of life and death, subjectivity and objectivity, present and future, immanence and transcendence. One must accept this ambiguity and base one's philosophy and ethics on this firm fact.

Ambiguity is to be distinguished from absurdity. To say that existence is ambiguous is only to assert that "its meaning is never fixed but that it must be constantly won." According to Existentialism it is as natural and inevitable for man to fail as to strive.

Simone de Beauvoir builds in this book an Existentialist ethics to suit the Existential ontology of Sartre and Heidegger. Life is fear, says Heidegger. Man is a "useless passion," says Sartre. Existentialism is a revolt against Idealistic metaphysics which regards man as a mere appearance, a metaphysical zero. Existentialism asserts that man exists in his inherent and irreducible right and is not transcended and lost in the Absolute.

Man "wills himself to be free." Freedom in this sense alone gives

meaning and content to virtue and morality. Existentialist ethics accepts evil as evil and does not explain it away as error. Sacrifice here becomes significant only because what is sacrificed has an intrinsic ethical worth. Suicide becomes wrong to an Existentialist because life has inherent moral and spiritual value. Existentialist ethics boldly accepts man's finiteness as a fact and does not raise illusions of his alleged infiniteness. Love and heroism have moral worth only because man is finite. If man performs his duty, "existence is saved in each one of us and there would be no need of paradise."

As is to be expected from French philosophical writing, the style of Madame de Beauvoir has a striking literary elegance. Subtle and brilliant reflections often enliven the reader, e.g., "Just as infinity spread out before my gaze contracts above my head into a blue ceiling, so my transcendence heaps up in the distance the opaque thickness of the future." The book is eminently readable and we heartily recommend it to all those who are interested in fundamental human problems. •

D. G. LONDHEV

*The Inmost Heart.* By E. M. ALMEDINGEN. (The Bodley Head, Ltd., London. 238 pp. 1949. 9s. 6d.).

The hero of this ultimately truthful historical novel is a sensitive youth called Walafrid, son of Ruodi, a free man and a faithful servant to a community of monks who inhabit an island monastery.

The period is the early Middle Ages, when the great stones of the Gothic Cathedrals were being lifted up to meet the sky; when Emperor and Pontiff strove mightily with one another; and the common folk were chiefly concerned with owing obedience to their rulers, spiritual and temporal, and only afterwards with the problems of their own bitter struggle for existence.

The city and the hamlet described in the book are any city and any hamlet in the Europe of that time, and some of the principal personages in the story may be taken to have belonged to any nation.

The young Walafrid grows towards manhood which, in his case, was no ordinary fulfilment. He could see beauty even in the gutters of the streets when the sunlight was upon them.

He had disreputable companions, loved trees and water, and also wine and dice, cherished a half heathen girl and a bear cub, had a feeling for the spoken and sung word, was not above telling a lie, always longed to travel and to sail remote seas."

All youth shares in an eternal veracity of comparison.

But there were many powerful forces at work both within and without the world of Walafrid. The most important of these forces were symbolised by the worldly Bishop of the Diocese, the scholarly Duchess who ruled over the

neighbouring territories, and the spiritual Abbot who exercised authority over the island monastery.

There is a remarkable lucid quality about the writing in this book, especially in the descriptive passages, which are clean-cut and as brilliant as a jewel.

Mrs. Almedingen has a sure and delicate touch in creating living people. If at times there is in the conversation a glibness of expression only too familiar to the modern ear, one must not forget that the same truth was always at the back of every human mind, although it took many centuries for the Walafrids, the Fulks, the Dicksons and the Wills to become articulate as we understand articulation.

Walafrid's plans for shaping his own destiny and reaching the shores of some Ultima Thule quickly vanish. He is maimed and blinded in an encounter with his enemies, and is afterwards discovered lying in the deserted street with twenty-three wounds in his body.

It is now, after he has been conveyed to the hospitable shelter of the monastery walls, that the spiritual theme of the book reaches its climax. Under the watchful care of his enlightened friend, the Abbot, both his body and his soul become involved in a struggle with the old, and also with a new and terrible form of darkness. But the revelation of the beauty and the purpose of life comes at last. "He learns that his whole life has been waiting for him all the time."

Now Walafrid is possessed of an eternal secret which comes upon him in a great "golden sequence" of light, and which no journey to the ends of the earth would have discovered.

*Citizen Thomas More and His Utopia.*  
By RUSSELL AMES. (Princeton University Press, Princeton, N. J., and Geoffrey Cumberlege, London. 230 pp. 1949. 20s.)

There are two main theories regarding Sir Thomas More and his *Utopia*: that it was primarily a fantasy, written by a brilliant scholar for the entertainment of his friends; and that it was practical, revolutionary propaganda, written and published by a man of unusual courage and integrity, aimed at reforming the growing evils in a society in transition from feudalism to crude capitalism.

*Citizen Thomas More and His Utopia* by Russell Ames gives us a picture of Thomas More as a bourgeois, critical of rising capitalism and especially of declining feudalism, who hoped to reform society along bourgeois-republican lines in the immediate future. By drawing on contemporary social trends to underline his arguments, the author makes his book something more than an academic inquiry into the past.

The apparent contradictions in More's character have always made it difficult to gain a true picture of this great English statesman, merchant, and humanist. A revolutionary and a conservative at the same time, he had the profoundest sympathy for the poverty-stricken and persecuted peasantry, yet he was a very successful city merchant, drawing a salary at an early age equivalent to £9,000 in present values.

In the book, which is more remembered perhaps than the man, More opposed religious coercion and later, as Chancellor, not only persecuted heretics but defended such persecution in theory.

The important fact remains that at the age of thirty-eight, More had developed such a hatred of the social evils of his time that he felt compelled to embark on the dangerous undertaking of denouncing them. He wrote his criticism and his cure in Latin, and it was not published in England until after his death.

The author disagrees with those who prefer to see More as a true feudal philosopher, in the manner of Gandhi or Liu Yutang. More's critical thought, he suggests, was directed against the brutal aspects of rising capitalism. He had no sympathy with the declining feudal order but believed that progress was to be achieved by preserving the best aspects of the rising capitalist class.

Although the author is primarily concerned with showing that More was mainly concerned to expose the economic evils of his time, he quite correctly insists that insufficient attention has been paid by other writers to the influence of primitive Christian Communism on *Utopia*. More's attack on the corrupt practices of the Church leaves no doubt that he was in the vanguard of those who believed in the need for wholesale—and genuine—reform. But the wealth and power of the entrenched Church as a whole constituted an enormous obstacle. The Church permeated every aspect of life, and no amount of economic changes would have seemed of value without at the same time an improvement in religious and moral values.

The book is extremely well written, and, despite the mass of information which it contains, foot-notes and appendices are commendably brief.

SUNDER KABADI

# THE INDIAN INSTITUTE OF CULTURE

[ We published in our last issue the first of two addresses delivered at the Indian Institute of Culture, Basavangudi, Bangalore, by **Dewan Bahadur Shri K. S. Ramaswami Sastri**, early in July. The second, delivered on July 12th, on a topic of great importance for international cultural relations and especially for India's avoidance of cultural isolation and stagnation, appears below.—ED.]

## THE VALUE OF ENGLISH LITERATURE TO INDIAN YOUTH

Humanism and humanitarianism are the very essence of culture and it will be my aim here to stress these aspects as being the very essence of English literature.

The "unchanging East" is a myth; India has always been changing, slowly and wisely, and today India is free and is the leader of Asia. Macaulay said that it would be the proudest day in British history if and when, as the result of the study of English literature, the Indians became full of the spirit of modernity and demanded freedom and representative institutions. Such a proud day for Britain—and such a happy day for us—came when on August 15th, 1947, India attained independence and became one of the great free nations of the world.

I am not, however, one of those who think that the spirit of the modern age is far superior to the spirit of ancient India. Lord Morley has said well that the mere march of time does not assure any ethical superiority and that the moderns have not come up to the ethical level of Plato. I think that the moderns are far below the spiritual level attained by ancient India. Though physically we may have become one world, psychologically we have not. The mere increase of comforts and

luxuries does not by itself connote any ascent in values.

Let me not be regarded as belittling the wonders of modern science. I also, like many others, feel an exaltation of spirit when I contemplate them. But my feeling is that the spirit of the modern age is but one phase of the continuous unfolding and self-expression of the spirit of man. The surplus of knowledge and emotion in man makes him self-conscious and makes him start on ever new adventures of spirit. He modifies his environment in the light of his vision of the ideal.

Thus, whether we talk of the spirit of ancient India or the spirit of the modern age, we must regard them as only different forms of the creative adventurousness of the human personality. The differentia of the spirit of ancient India are its prevailing pacifism, its spirit of *ahimsa*, its ethical nature and its spiritual fervour. Tagore wrote in *Creative Unity* that in India man has had the repose of mind which has ever tried to set itself in harmony with the inner notes of existence. In the silence of sunrise and sunset, and on star-crowded nights, he has sat face to face with the Infinite, waiting for the revelation that opens up the heart of all that there is.

This realisation was not kept as a secret by India. The ships of the East

India Company did not merely bring British merchandise or British administrators but brought English literature and modern Western culture into India and took from here Indian literature and ancient Oriental culture. If we got the Bible, we sent the Veda; if we got Shakespeare, we sent Kalidasa; and if we got Milton and Shelley, we sent Valmiki and Vyasa.

The modern Western spirit has its root and its foundation in Greece. Though the Greek religion is dead and the Greek people of today have nothing to do with Socrates and Plato, with Homer or Æschylus or Euripides, the Greek spirit has dominated modern life ever since the European Renaissance. It revelled in beauty, delighted in symmetry and balance, and was disposed to make much of this world. Even the divinities of Greece had human qualities. The Roman concept of law and order was but the counterpart in the legal and political spheres of the Greek concept of humanism and harmony.

The Renaissance shifted the centre of interest to this world, from the mediæval interest in the world beyond. Science received its initial impetus from the resurgence of the Greek spirit. Mr. C. Delisle Burns says, in his *Political Ideals*, that the political inheritance from the Renaissance consisted of the conception of an independent and established government and the first beginnings of the sentiment of Nationalism which is one of the dominant notes of modern life and culture. The literature of the age felt the pressure of these ideas. The succeeding age of the Reformation led to the upsurge of the critical spirit and a loosening of the bonds of authoritarianism. The age of

the Revolution ushered in the explosive concepts of Liberty, Equality and Fraternity, and the era of Democracy. The centre of interest shifted to this world, shifted further, to man as the centre of this world. The infinite value of the human personality was accepted. "The Revolution did not ask for charity, it demanded the rights of man."

The concept of nationalism was added by the nineteenth century to the concept of democracy evolved by the eighteenth. Nationalism and Democracy rule the world today. It was not pacific nationalism but militaristic and Jingoish nationalism that developed into the Imperialism which devastated the political and economic life of the world and brought economic exploitation and political subjection as the gifts of the West to the East.

Meantime Socialism has come to the fore as a living force. Some time ago Sir William Harcourt said: "We are all Socialists now." But Socialism is of diverse kinds and degrees, from Fabianism to Communism. Socialism arose as a corrective to Individualism. No individual is a separate atom surrounded by a fence of inalienable and inevitable rights. Not even an ardent individualist can deny the reality and importance of the social relations of all individuals. The State is not a mere collection of individuals. Society has a collective will of its own. An individual can realise his essential nature only in and through society. All actions have social results and all results have social causes. The Co-operative Movement is an endeavour to unite and harmonise all classes in an effort to replace the profit motive by the service motive. Thus the Western world is swinging in thought to the

Eastern ideal of *ahimsa* and co-operation in the place of violence and competition. The Welfare State and the Culture State are emerging.

I have dealt with the differentia of the modern Western spirit because we can evaluate aright the value of English literature to the youth of India only with such a background. And yet, in spite of the influence of English literature on life during the last three hundred years, the Indian Renaissance with its irresistible sweep over India today is different in its origin and its cause from the European Renaissance. J. R. Green defines the essence of the modern spirit as "To be free, to know, and to enjoy." Such love of freedom and knowledge and enjoyment is no doubt a vital element in the Indian Renaissance. But even more important is the Indian element in it, as illustrated by the Gandhian cult of Truth and Non-violence. The European Renaissance owed its vitality to a dead civilisation and a dead culture. But the Indian Renaissance derives its main inspiration from the living civilisation and the living culture of India and seeks to blend harmoniously the spirit of India with the spirit of the modern age.

It will not be just or historically correct to confine our attention to the manifestation of the spirit of the Indian Renaissance in the realm of politics. It is no doubt true that in the case of a country which had lost its independence, the primary duty and obligation, nay, the primary passion and privilege, should and would be the regaining of the lost independence. But mere political patriotism would be a very poor and partial manifestation of the deep-rooted love of the Motherland, if it

did not go hand in hand with linguistic cultural patriotism.

Thus, while the European Renaissance was but a new poetic and artistic interest in a high but vanished ancient culture, the Indian Renaissance has had a different inspiration and a different evolution, and is sure to have a different destiny. The Naiads and the Dryads, the divinities of Olympus from Jupiter down, and other expressive and beautiful symbols and stories of the classical culture were incorporated into modern European literature under the influence of the Renaissance to dress up the poverty of the soul in the West in respect of story and legend, symbol and emblem, in the beautiful garments worn by the dead kings of ancient classical culture. But, in spite of the political slavery of India, India was unsubdued in her soul. She loyally kept up the continuity of her culture. Century after century, nay, decade after decade, great poets and artists, saints and seers, have carried forward in India the great traditions of the racial life in speech and in song, in philosophic thought and in religious intuition. What has been aptly called the *Bharata Shakti* has been a live wire all along.

In recent times it was Bengal that first came under the sway of the modern Western spirit. And yet, strangely enough, it was in Bengal that the Indian spirit first expressed itself in forms of literary and artistic beauty and power. We have had there not merely the wonderful prose of Bankim Chandra Chatterjee's novels and the even more wonderful multi-sided literary activity of Rabindranath Tagore, but we have also had the idealistic and romantic art of Abanindranath Tagore and his

pupils, the remarkable scientific imagination of Sir Jagadis Chandra Bose and Sir P. C. Ray and the sublime intuitions and teachings of Sri Ramakrishna Paramahansa and Swami Vivekananda.

Since then there has been a rich efflorescence throughout India. The patriotic and spiritual poetry of Subrâmania Bharati has placed Tamil Nad on the map of the Indian Renaissance. The literary achievements of Viresalingam and others in the Andhra Desa, of Masti Venkatesa Iyengar and others in Karnataka, the fine new literary achievements in Kerala and the literary and artistic self-manifestation in Marathi, Gujarati, Hindi and other linguistic areas, have arisen to very remarkable heights of excellence. Though in all of them the influence of the modern spirit and especially of English literature is great, yet the main inspiration of these great expressions of the Indian Renaissance has been thoroughly Indian.

But my main thesis is not the orientation of Western literature, which is an immeasurable and remarkable literary phenomenon, especially in Wordsworth and Shelley, Carlyle and Emerson, but the influence of English literature on India and its value to Indian youth. Its greatest value seems to me to consist in the concept of the Motherland as a divine being and in the affirmation of a real, living, passionate devotion to it. Such a sentiment is known to Indian literature also.

But the concept of Indian patriotism was mostly in the field of religion. It was not brought into everyday existence, as a vivifier of social, economic and political life. There was a stellar glory in the Indian concept but not a

warm, bright, near splendour which vivifies and enlightens and impregnates day-to-day life. On the other hand, such a concept is of the essence of English poetry; let me take one illustration here from Shakespeare:—

This royal throne of kings, this sceptred isle,

This earth of majesty, this seat of Mars,  
This other Eden, demi-paradise,  
This fortress built by nature for herself  
Against infection and the hand of war,  
This happy breed of men, this little world,  
This precious stone set in a silver sea,  
Which serves it in the office of a wall,  
Or as a moat defensive to a house,  
Against the envy of less happier lands,  
This blessed plot, this earth, this realm,  
this England.

( King Richard II )

Do we not feel herein a warm passionateness and a quivering radiance which are somewhat alien to the past culture of India and which have become an integral portion of the living culture of modern India ?

The English poets were keenly alive also to the new forces of democracy and world liberation. Tennyson sang in defence of freedom of thought and of speech:—

Should banded unions persecute  
Opinion and induce a time  
When single thought is civil crime,  
And individual freedom mute ;

Though Power should make from land to land,

The name of Britain doubly great,  
Though every channel of the State  
Should fill and choke with golden sand—

Yet wait me from the harbour-mouth,  
Wild wind ! I seek a warmer sky . . . .

In another poem, " England and America," he praises the wrenching of fundamental rights from England:—

O thou, that sendest out the men  
To rule by land and sea,  
Strong mother of a Lion-line,

Be proud of those strong sons of thine  
Who wrenched their rights from thee !

Tennyson visualised not only nationalism and democracy but also international justice and amity. Strangely enough he prophetically foresaw battles among rival aircraft long before man's conquest of the air was achieved. In "Locksley Hall," published in 1842, he sang of these and also of the coming "Parliament of Man, the Federation of the world."

We have to assimilate in our literature all these aspects—burning patriotism, evolutionary socialistic parliamentary democracy, and the international mind. I may also refer to poems of action like Macaulay's *Lays of Ancient Rome*. Similar lays of India have yet to be written in our languages to inspire our people. The greatest poets of modern India have been fired by the power of the Indian Renaissance but they have caught also the spirit which has inspired the modern age and English literature as one of its mighty voices. Bankim Babu's *Bande Mataram* song is the most priceless gem of modern Indian literature. Tagore's *Jana Gana Mana*, of equal beauty and stirring power, has become our national anthem.

Subramania Bharati's thrilling songs in Tamil have the same patriotic fervour and quivering beauty. They affirm social unity, economic prosperity and political independence. In the other modern Indian languages also great and beautiful patriotic poetry has come into existence, but much more remains to be done and in these directions English poetry can help us very much.

This is not all. Some great works of English literature have been powerful engines of social liberation and amelioration. Thomas Hood's lines about

the labour of women stirred the conscience of the West. Let me quote here from Mrs. Browning's powerful indictment of child labour :—

Do you hear the children weeping, O my  
brothers  
Ere the sorrow comes with years ? . . .  
" How long " they say, " How long,  
O cruel nation,  
Will you stand; to move the world, on a  
child's heart ;  
Stife down with a mailed heel its palpi-  
tation  
And tread onward to your throne amid  
the mart ?  
Our blood splashes upwards, O gold-  
heaper,  
And your purple shows your path ;  
But the child's sob in the silence curses  
deeper  
Than the strong man in his wrath ! "

Child labour and woman's labour are even far worse in India than they were in England. We live in worse poverty, hunger and dirt than any Western country. We have no social insurance, no social security. Yet our finest poetry has not been articulate and responsive. Here again English literature can inspire and show the way.

It is not only in the realms of patriotic poetry and humanitarian poetry that we can benefit from English poetry. In the realms of Nature poetry and the poetry of Beauty and Love also we can benefit from it. Indian philosophy regards inanimate Nature and living beings as related and we find in Valmiki and in Kalidasa the moods of Nature in sympathy with the moods of men and women. Yet such descriptions of Nature in peace and in storm as we find in Thomson and in Shelley, such a description of Nature as a solace and a benediction and as ensouled by the Spirit of Thought and the Spirit of Beauty as we find in Wordsworth and

in Shelley, the accurate description of celestial and terrestrial phenomena, especially of the sublimity of mountains and forests and the beauty of streams and flowers, these are features of English poetry that must be brought into Indian literature.

In regard to love poetry, English literature is unique in the love lyric and its passionate and adoring exaltation of Woman. In Indian love poetry we find very often a subtle description of the varying moods of lovers. But the note of quivering rapture is seldom heard. The *Megha Duta* of Kalidasa is a great love lyric. But if we view it by the side of Shelley's *Epipsychidion*, we see the difference. In Valmiki we find the notes of love's rapture as well as of love's disciplined self-control. But the epic poem moves on such a superhuman level that we turn elsewhere for human love poetry.

She walks in beauty like the night  
Of cloudless climes and starry skies.  
( Byron )

She was a phantom of delight  
When first she gleamed upon my sight.  
( Wordsworth )

Oh, my love is like a red, red rose,  
That's newly sprung in June,  
Oh, my love is like the melody  
That's sweetly played in tune.  
( Burns )

Seraph of Heaven! too gentle to be  
human,  
Veiling beneath that radiant form of  
woman  
All that is insupportable in thee  
Of light, of love and immortality.  
( Shelley )

Such love lyrics as these strike notes of passion and of loveliness which must be heard in our poetry also.

In the realm of Drama also we can derive considerable benefit from English

literature. There is much in common between the romantic drama of India and that of Shakespeare. But India has lacked tragedy and historical drama. It was England's patriotic passion that led her to mirror the natural life in plays. The remarkable and romantic history of India is waiting to be mirrored in her drama. In recent English and other European dramas, in Ibsen, Shaw and others, we find social drama of a striking type. Thus in the realms of tragedy and historical drama and social drama, we are lacking in achievement. We have some efforts in those directions but they are crude as yet. We have much to learn from English drama in these respects.

There is yet more to be done by us. The novel and short stories are among the fine new achievements of English literature. We had romances, etc., but had no real novels or short stories. The recent abundant crop of both in all the modern Indian languages is commendable. But first-class work in these realms of art is yet to come. Here also Tagore has very notable achievements to his credit, in addition to his admirable poems and dramas.

In autobiography and biography and historical literature, we have little or no great achievement. Books like Boswell's life of Johnson, Lockhart's life of Scott, Moore's life of Byron, Morley's life of Gladstone, do not exist. The only noteworthy autobiographies are Mahatma Gandhi's *Story of My Experiments with Truth* and Pandit Jawaharlal Nehru's *Autobiography*.

There is no outstanding history of India as yet. In the field of the essay also we have everything to learn from England.

There is another realm in which English literature has high achievements and to which we are as yet strangers to a large extent. Indian humour is sadly lacking in that commingling of the ridiculous and the pathetic which is of the essence of true humour. It has been well described as "thinking in fun while feeling in earnest." A. C. Benson says well: "Humour is a kind of divine and crowning grace in a character, because it means an artistic sense of proportion, a true and vital tolerance, a power of infinite forgiveness." In India we have had some farcical plays but they were lacking in the true Attic salt and in scintillating dialogue. Shakespeare and the Restoration dramatists and Goldsmith and Sheridan and Oscar Wilde and Shaw among playwrights; Scott and Fielding, Smollett and Sterne, Goldsmith and Dickens, Thackeray and Wodehouse among novelists; Addison and Goldsmith, Lamb and Leacock and others among the essayists; these and many others have given to the world diverse and masterly specimens of fine humour. In modern journalism in the regional languages the note of humour is often heard, but humour in fine works of literary art has yet to be brought into existence.

Besides the various literary forms which have to be vitalised in the modern Indian literatures, we have to capture the art of a simple and direct, telling and picturesque popular style. Except in Valmiki and Vyasa and Kalidasa, Indian literature has shown a proneness to ornateness and complexity and we meet more with hyperbole than with beautiful presentation and interpretation of the facts of life. We have a comparatively negligible prose literature. Indian literature was catering in the main to the classes and hence the notes of pedantry and subtlety are often heard in it. Hereafter, and specially in a democratic and socialistic age, it must have a mass appeal and a simple, flexible, popular, beautiful, memorable way of expression.

I wish to emphasise particularly the

value of English scientific literature and of the modern Western scientific temper in future India. England has built up an excellent vocabulary of scientific and technical terms out of words collected from everywhere. If every regional language in India is to build up a scientific and technical vocabulary on a basis of linguistic purism, we are sure to have a linguistic babel in India and scientific researchers will get isolated from one another and from the world at large and thus Indian scientific progress will suffer. I suggest that Sanskrit scientific terms might be used and, in their default, English terms, and that all the important scientific works in English be translated into all the regional languages. More important than even such a course, the scientific temper must be kindled in our youth. *We were locked up in mediæval mental attitudes for centuries and need intellectual emancipation.*

That is why I advocate the study of English even while I advocate the regional language as the medium of instruction and examination from elementary education to University education and the compulsory study of the Hindi and Sanskrit languages. English language and literature have done us great service and are needed even today. Nay, as English seems to be destined to be the international language of the future, we must be ready to benefit by it in the future as in the past and the present.

I have already shown how in the realms of literature and art, philosophy and religion, the main and vital factor in the Renaissance in India must and will be our own culture. Eventually the most natural and beautiful self-expression of the genius of the people will be in their regional languages. But let us continue to benefit by the study of the English language and literature and science and vitalise and enrich our life and culture so as to intensify and amplify the majestic sweep of the Indian Renaissance for the glory of India and the good of the world.

K. S. RAMASWAMI SASTRI

## ENDS AND SAYINGS

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“ \_\_\_\_\_ ends of verse  
And sayings of philosophers.”

HUDIBRAS

The unique rôle of the artist in society was discussed in America by Mr. E. M. Forster in a lecture before the American Academy and the National Institute for Arts and Letters which *Harper's Magazine* for August published in slightly amended form under the title "Art for Art's Sake." While disclaiming the belief that art alone matters, Mr. Forster said that the artist alone had the power of

making something out of words or sounds or paint or clay or marble or steel or film which has internal harmony and presents order to a permanently disarranged planet.

Statesmen and politicians who talked about order, he said, tended "to confuse order with orders." Order, Mr. Forster suggested, was "something evolved from within, not something imposed from without; it is an internal stability, a vital harmony."

The physicists had of late, he said, disallowed the claim of order in the astronomical category—a denial which, by the way, will take a great deal of proving to the observer of the starry firmament itself, however obvious to the juggler with mathematical abstractions! The divine order, the mystic harmony which all religions proclaimed, had not been disproved, but, among material objects, he averred, only a work of art might possess internal harmony. Form altered from one generation to the next, but form of some kind was "the surface crust of the internal harmony," which the artist alone had the power to impose.

That the regimentation of art is stultifying requires no demonstration to those not wearing ideological blinkers. Official Europe generally, Mr. Forster said, looked upon the artist as "a particularly bright government advertiser." Encouraging the artist to be "matey" with his fellow-citizens, he warned, might well inhibit the creative impulse. The line between judicious cultural fostering by governments and highly injudicious cultural control is fine indeed.

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The formation at Haverford, Pennsylvania, of a Society for Social Responsibility of Science, reported in *The New York Times* for September 18th, is welcome news. The new society has as its President Mr. Victor Paschkis of Neshanic Station, New Jersey, the director of an engineering research laboratory of Columbia University. The new society will emphasise "constructive alternatives to militarism," it is announced, its members pledging themselves to abstain from destructive work.

We praised in these columns in April 1947 the pioneer stand of Dr. Norman Wiener, who had refused, in a letter published in *The Atlantic Monthly* for January of that year, to furnish information on certain research of his which was wanted in connection with the development of controlled missiles. Mr. Paschkis recalled this lead of Dr. Wiener's as an example of "scientific

conscience," but found an earlier precedent in Leonardo da Vinci's invention of a submarine which he had refused to describe publicly "lest man put it to evil purposes." And ages before Leonardo da Vinci the scientists of ancient India had set the example of withholding from the public such knowledge as would be dangerous in conscienceless hands!

Regional, foreign and functional units of the new Society, it is stated, will be organised. Already English, German and Swiss scientists are reported to have expressed interest in joining it. An employment service sponsored by the Society will bring together scientists and employers who do not wish to engage in war work.

The pledge proposed by Dr. Gene Weltfish before the American Association for the Advancement of Science, in 1944, would seem appropriate for this new Society:—

*I pledge that I will use my knowledge for the good of humanity and against the destructive forces of the world and the ruthless intent of men; and that I will work together with my fellow-scientists of whatever country, creed or colour, for these our common ends.*

Shocking information on the recent rapid spread of the use of narcotics, not only in the Near East, where the evil has long been entrenched, but also in Europe and in the U. S. A., is given by Tibor Koeves in the August *United Nations World*. Evidence of the havoc wrought in Egypt by habit-forming drugs was brought last spring before the UN Commission on Narcotic Drugs. It is openly suggested, according to Mr. Koeves, that the failure of Egyptian troops to give a better account of themselves in Palestine was partly due

to the addiction of many officers and men of the Egyptian army to habit-forming drugs. The Egyptian representative before the Commission begged 'or immediate international action by the United Nations against the legion of professional smugglers and peddlers of narcotics from Lebanon, Syria and Turkey, whose wares were sapping the Egyptians' physical and moral health.

The world, faced with so many problems, for solving which is needed the best contribution of all its citizens, can ill afford to sleep while the enemies of man, the conscienceless self-seekers, sow the tares of moral impotence and irresponsibility among the wheat. The stakes are high but the profits from the soul-handicapping trade are great for its top men, who control an elaborate criminal organisation grading down to the wretched peddlers, often addicts themselves.

The League of Nations faced the problem and States signing the Geneva Convention of 1925 and the Limitation Convention of 1931 are obligated to submit annual statistics of production and medicinal requirements. The UN's Commission on Narcotic Drugs, Permanent Opium Board and Supervisory Board are actively endeavouring to hold all countries to their obligations. Much has been accomplished, but much remains to be done and the claims of national sovereignty should not be allowed to stand in the way of the international police force required for fully effective control of this evil which threatens the health and the mental and moral well-being of millions. Happily, the "conviction is growing that international criminal gangs must be opposed by an international organisation of law."

# 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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## “ THUS HAVE I HEARD ”—

Though Christ a thousand times in Bethlehem be born,  
If He's not born in thee, thy soul is still forlorn ;  
The Cross on Golgotha will never save thy Soul ;  
The Cross in thine own heart alone can make thee whole.  
Oh, shame—the silkworm works and spins till it can fly,  
And thou, my soul, wilt still on thine old earth-clod lie ?

In this month of December, when the Sun moves northwards, the winter solstice is marked on our calendar as the Natal Day of Nature. Ages before the modern era, many peoples of the world celebrated the festival of Nature's Rebirth—a reflection of the truth of the Second Birth, the Birth of Christos in the mind of man. The first step towards such rebirth comes from the solemn resolve to identify oneself with the Divinity within the Mind of each ; then, to seek Its guidance, to act according to Its Will, to take refuge in It. Every mortal feels the need of something more than intellectual assurance of his own immortality. The Mahatmas, Christs and Buddhas of the race have assured us that Power abides within us—the Power to live Peace, to radiate Light, because Wisdom has been learnt.

At Santiniketan and at Sevagram a World Peace Conference is to be held at Christmas time. The winter solstice is a fit season for this task and it is good that a few earnest men and women from all parts of the world have come here to meet their comrades in India. The success of their deliberations will depend mainly on the accession of strength to their own souls, the strength which ultimately makes of man a Prince of Peace. This is what Gandhiji, the creator of this Conference, would have told them. For, without personal effort to live in Peace, labour to establish it in the world must be in vain. The real good of this Conference will be invisible—the change it works in those who attend, making of them men of peace in the home, at the club and in the mart.

A few men *can* save the world—but they must be not only men of good-will but also men of minds humbled by Wisdom, men of hearts lighted by Knowledge, men of hands strong enough to cleanse their own flesh of the blood of egotism and personal selfishness. Thus only can Gandhiji be remembered, in the Sanctified Silence in the cave of the Head filled by the Light of Compassion.

This gathering ought to derive inspiration; it will not come from India but primarily from him, and to him the Conference must look for energy to remember and to live Peace. And among his teachings is this significant one. He asserts that we are not left “without any guidance whatsoever. The sum-total of the experience of the Sages of the world is available to us and would be for all time to come.” To seek the soul within so that our very conscience may become enlightened by its light, needs study of lofty ideas which free the mind from the slavery of personal selfishness.

Our own personal desires, predilections and pride colour the mind. Unless it is freed from these, the mind cannot absorb the truths of the World of Peace. A warring mind, with its army of passions and lusts, is incapable of expressing a truly pacifist attitude. The fact that this problem has not received the attention it deserves has contributed to the failure complained of by many Pacifist organisations.

Therefore a study not only of the ethics of Pacifism but also of its metaphysics is necessary. Is Nature at peace or is it red in tooth and claw? The Masters have taught that Nature is at Peace and, more, that at its heart is Bliss. Study and reflection on Gandhiji's ideas are essential for seekers of a formula for Peace. Let not these lines which have been put in the mouth of Jesus apply also to Gandhiji:—

Of those who sought my crib at Bethlehem  
Heeding a voice and following a star,  
How many walked with me to Calvary?  
It was too far.

SHRAVAKA

# THE MOSAIC TRADITION IN BALUCHI POETRY \*

[Mr. Harry E. Wedeck brings together here a few of the legends centring around Moses and still current among the indigenous people of Baluchistan as part and parcel of their traditional religious philosophy.—ED.]

The Prophet Musā, who is the Biblical Moses, is a frequent figure in the folklore of Baluchistan, both in ballads and in prose legends. As the Baluchis are Moslems, some of these tales and anecdotes are variations of Mosaic incidents that appear in the *Koran* and in *The Arabian Nights*.

These Mosaic legends have been transmitted orally by the Doms. The Dom is the Baluch troubadour, except that a Dom is attached to each Baluch clan. He is the repository, the hereditary bard, of the tribal lore and the entire body of traditional Baluch history; in this respect he is closely akin to the old Scottish Highland bard. The Dom chants in the clan assemblies his lays and ballads that for the most part deal with inter-tribal wars. There is usually an accompaniment on the *dambiro*—a tambour, or the *sarinda*, which is a banjo-like five-stringed instrument.

These oral legends centring around Moses are in the same genre as the spacious apocryphal tales of saints and scholars, kings and knights that, in their Latin form, fill the literary

canvas of mediæval Europe. Such stories were abundantly disseminated, adapted, excerpted, encrusted with miscellaneous material and so incorporated into the intellectual life of the middle centuries. They still form large, barely tapped corpora full of rich sources for study and analysis of the mediæval temper, as evidenced in such cycles as the lives of the saints, the *Gesta Romanorum*, the histories of Jordanes, Gregory of Tours, Liutprand and Geoffrey of Monmouth, and the unending narratives about the Seven Wise Men. Virtually, Baluchi poetry belongs in this literary stream, for these religious and historical cycles have flowed from the Orient to the West and back again in a variety of forms and content.

The Mosaic stories are in effect apologues, whose purpose is to drive home an ethical and not rarely a sociological truth. One day—*ya roshe*—as the Baluchi has it, during his wanderings, Moses found a worm-eaten skull which he prayed the Lord to endow with life. The plea was granted and the decayed head, addressing Moses, recounted the

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\* One of the distinguished investigators into the Baluchi language and folklore was Mansel Longworth Dames, to whose monographs, variously published under the sponsorship of the Royal Asiatic Society and elsewhere, acknowledgement is here made.—H.E.W.

story of its life. It was the skull of the Sultan Zumzum, a tyrant whose great wealth had made him ever more arrogant and ruthless. He had three hundred concubines, five hundred hounds, seven hundred hawks and falcons, slaves and soldiery numberless. When out hunting, he came upon the Angel of Death, who had four feet and eight hands with claws. The Angel of Death took away Zumzum's breath of life and the body was carried off for shameful burial.

"Now," concluded the speaking skull, "I shall pass on and tell those who follow me to mortify their passions in God's name."

To which Moses rejoined :

"You were violent when you should have done justice to the poor. Had you but spoken with a tongue of milk your voice and cries would have reached to heaven."

In another legend Moses addresses God, argumentatively, as he does in *Exodus* : "You are the Lord of Creation. Yet one man is rich and another poor. Will you not make all men satisfied ?"

God consented ; and everybody became happy.

Then God ordered his angels to destroy Moses' house. Moses appealed to the people to rebuild it, but as everyone was now wealthy and independent, there was a general refusal. In his dilemma Moses returned to the Lord and pleaded : "Lord, make things as they were before !" So again some men were full and some were hungry. Moses now returned home and called the

people together again. This time many labourers came for hire, and Moses' house was rebuilt.

On the highway Moses met a devout mullah who carried his ablution bowl in his hand. Questioned, Moses replied that he was going to the Divine Presence.

"Find out," begged the mullah, "whether I, who have said so many prayers and fasted so often, shall have a place in Heaven or in Hell."

Travelling on, Moses met a faqir, a drunkard and a bhang-eater.

"Inquire of God," urged the faqir, "whether my abode shall be in Heaven or in Hell."

Moses then came to a parched desert, where there was a lame gazelle. After the same series of questions and answers, the gazelle begged :

"For four years I have been dying of thirst. If it rains I will drink water. Inquire when it will rain."

Finally a cobra begged God for permission to bite some one, since its head had become gorged with poison.

When Moses came into the Divine Presence, he presented the mullah's petition. God replied that the mullah would be assigned to Hell, the faqir to Heaven.

"Why should the devout mullah's goodness be rewarded with Hell, and the drunken faqir with Heaven ?"

"Tell the mullah," counselled the Lord, "that you have seen a wonderful sight—a hundred camels passing through the eye of a needle. He will not believe you : therefore

his abode will be in Hell. Say the same to the faqir, who will believe it ; therefore his abode will be in Heaven. ”

Moses next related the meeting with the gazelle. “ Tell the gazelle that it will rain in the seventh year. ”

After hearing about the snake, God said : “ Tell the snake that a goatherd dwells in a certain place, with his mother. The snake may bite that goatherd. ”

On his return journey, Moses saw the snake, sitting coiled up, and he repeated God's instructions.

When Moses gave the gazelle God's message, the animal jumped with joy, exclaiming : “ There is still a God, there is still a God ! ” At that moment the rain began to fall.

When the faqir asked for news, Moses began : “ First I must tell you a wonderful sight I have seen. I saw a hundred camels pass through the eye of a needle. ”

To which the faqir replied : “ If God should lift up the whole universe and pass it through the needle's eye, is it not in his power ? ”

“ Your abode is in Heaven, faqir, ” concluded Moses.

To the mullah he told the same story. The mullah exclaimed : “ How can a hundred camels pass through a needle's eye ? ”

“ Your abode will be in Hell, ” retorted Moses.

Hearing this, the mullah dashed his bowl to the ground and went off.

In the evening, Moses reached the goatherd's house. The mother too was sitting there. She asked him who he was and when he answered that he was a guest, she pulled out some palm-leaf matting for him to sit on. When the goatherd returned with his goats, he called to his mother : “ Bring out some fire. I have seen a snake. ”

When she brought out the fire, Moses saw the herdsman bring in a dead snake.

“ Let me see what kind of snake it is, ” Moses said. When it was brought to him, he saw that it was the snake to which he had given God's message.

Moses spent the night with the herdsman. The next day, returning to the Divine Presence, he said :

“ You gave that snake, O Lord, permission to bite the goatherd. Now the goatherd has killed the snake. Why ? ”

“ The days of the snake were numbered, answered God. “ It was ordained that he should die by the goatherd's hand. That is why I sent the snake there. ”

“ O Lord, “ cried Moses, “ according to your bidding, I told the gazelle that rain would fall in the seventh year, but you made me tell a falsehood, for it rained that very moment. ”

“ I was pleased, ” replied God, “ that the gazelle, in its happiness, repeated my name and kept its trust in me : therefore I caused the rain to fall. The abode of the mullah I

have changed. When he broke the bowl a drop from it fell into the mouth of a thirsty ant. The ant blessed the mullah: therefore he will dwell in Heaven."

Walking along one day, Moses sat down by a well and washed his hands, preparatory to saying his prayers. Turning round, he observed a horseman approach, tie up his horse, and lay down his weapons. Then he untied from his girdle a purse containing a thousand rupees and laid it down. Taking off his upper garments, he bathed; put on his clothes, girded on his weapons, mounted his horse, and rode off, forgetting the purse. A carpenter came along and bathed. He saw the purse and took it away with him. Then an old man came, bathed, and put on his clothes. Meanwhile the horseman returned—having remembered his purse—and said to the old man:

"My purse was lying here. If you have seen it, give it to me."

"I have not seen it," replied the old man.

Becoming furious, the horseman cried: "You have stolen my money. No one else has been here. I will not let you go."

"I know nothing of your money," repeated the old man.

The horseman drew his sword and cut off the old man's head. Then the horseman mounted and rode off.

Moses, who saw the deed, went to

God and related the story. God commented:

"The grandfather of the carpenter who stole the money built a house for the horseman's grandfather. His wages came to a thousand rupees, which the horseman's grandfather did not pay. Now he has his due. But the grandfather of the old man that the horseman killed had killed the horseman's great-grandfather, so the price of his blood was still due by the old man and I have now recovered that blood from him. I have thus done justice to both."

It is to be noted that in all these stories Moses appears not as an active protagonist but as an interlocutor and intermediary between God and earthly beings. The atmosphere is never Biblical, always national or local. The horseman, for instance, is, in the Baluchi version, actually a Pathan; and the story centres around *badal*, retaliation, in a characteristically Afghan and Baluch blood-feud. Furthermore, the style and phraseology of the stories are in line with national Baluch ballads and tales. Lastly, the concepts of retribution, of justice, of a socio-industrial scheme adjusted to men's ways, are constantly to the fore. Although the stories are essentially national, except for the character of Moses, the ethical concepts are entirely in conformity with Old Testament principles.

HARRY E. WEDECK

# THE PROCESS OF REBIRTH

[ **Mr. Fran Allen**, Honorary Treasurer of the Buddhist Vihare Society at Osterley in Middlesex (England) and a learned Buddhist scholar, writes here of a little known Buddhist teaching on the process of death and rebirth as set forth in the fourth chapter of the Abhidhamma Pitaka of the Thera Vada Pali Canon. His article contains much that is thought-provoking. Earnest readers will do well not to be put off from careful study of the other points made, by the denial in this teaching of any interval between death and rebirth.—ED. ]

The material qualities appertaining to the human body are all the products of one or more of four processes—past actions, both moral and immoral; mental properties; organic changes produced either by nutriment or by such other means as heat and cold.

Suppose now that a human being is on his or her death-bed, and that life is flickering to extinction. Seventeen thought-moments before the actual point of death is reached, all the physical functions cease. From this moment also no fresh material qualities arise, but those which are formed just prior to that seventeenth thought-moment persist for those few moments before thought itself ceases.

At this point the memory of some past action of the dying man's may enter and momentarily colour his whole mind. It can be a thought symbolical of the type of life he has led. To take an extreme case, if the man was a murderer, it would be the recollection of his deed of killing that would occupy his last thought; on the other hand, it might be some outstanding act of charity once per-

formed by the dying man—a memory which has perhaps remained dormant since the time of the action. A miser may think of his hoard, a lover of his beloved; a surgeon may recall some fatal blunder or brilliant feat of cure. So vivid is this recollection that it will fill his mind to the exclusion of all other thoughts.

Such is in some cases the nature of the dying thought of those individuals whose minds remained so far uncontrolled as to be swayed by passions, good or evil.

But the mind upon which no previous deed rests heavily reacts differently at the threshold of death. In spite of whether the mode of living has been, on the whole, blameless or otherwise, this mind may be possessed by the memory of an act performed either recently or immediately before the dying hour. Here again the memory may be either edifying or repulsive.

Such is also the case of those coming to sudden and frightful ends. Soldiers who die in the act of fighting, huntsmen killed by the game they themselves had desired to kill, will take as their last thought the

act of killing, and their whole mind will be flooded by the passion complementary to their act—hatred, or fear. On the other hand, the mind of the man who meets death as a result of volitional self-sacrifice will be correspondingly imaged.

The tremendous importance of this lies in the fact that it is the character—the character as conditioned by the sum total of the characteristics—which is reborn.

Hence, as we shall see, the hating soldier, the haunted murderer and the tormented miser cannot obtain a good rebirth.

But the mind of the dying man may be filled neither as a result of some compelling characteristic nor of some recently performed action. It may, instead, be stimulated by the memory of an habitual act, or by a habit of thought. The religious devotee may think of the image of his god, the musician of some fragment of melody, the drunkard of his drink; or the last thought may be a more abstruse one, such as a method of concentration or of reasoning. Again, the final thought-image may be comparatively trivial: for a postman, letters; for a chemist, the smell of some chemical. It can be a mere sensation associated with a habit—some particular sound, taste, etc.

Naturally the last thought of a dying man or woman can be stimulated by suggestion, and this was the original function of the bedside priest. The expiring one's thoughts may be led by words, signs or symbols, and he may be prompted to

think good thoughts—to recall his worthiest acts, or to dwell upon Compassion or Benevolence. Here we find the esoteric significance of the last confession. While the effects of no previous act, word or thought can ever be annulled, the thoughts of the evil-doer can at least be uplifted; and, considering the influence the last thought has in conditioning one's rebirth, it is essentially important that they should be elevated. The dying man whose thoughts remain passionately focussed upon some object of desire stands a poor chance of a good rebirth compared with him whose mind is tranquil and surrendered to that natural process called death. Those who have experienced anæsthetisation will readily appreciate this, for the after-effects of those who willingly gave themselves up to the inevitable narcotic are healthier than those of persons who struggled against the drug.

To sum up, one's proximate thought may be due to (1) past action, (2) recent thought-association, (3) habit, or accumulative character. But, instead of any of these causes, the last thought entering the dying mind may be, and in many cases is, of an entirely different nature, namely a glimpse or an indication of the place or circumstances into which he is about to take birth. It may constitute a "feeling" of that "atmosphere" of a country or part of the world; or it may take a more tangible shape, such as of tropical trees (jungle),

far-stretching plains, snowy wastes, mountainous country, water, fire.

The consciousness of the dying thought always runs to a set process, which occupies seventeen thought-moments, whether death be instantaneous or lingering.

Let us follow this process in detail. We will imagine that the dying man is going to be reborn a female of the human species—that he is a Mexican, dying in North America, and will be reborn in Denmark. We will further suppose that he has lived honestly and charitably-disposed towards his fellow creatures—that his past deeds merit for him a good rebirth.

During the seventeenth, sixteenth, fifteenth and fourteenth thought-moments\* prior to death, he passes successively through four stages: (1) his past subconsciousness is arrested; (2) it vibrates for two thought-moments; (3) it becomes temporarily static; (4) his consciousness is thrown open; *i. e.*, his mind is functioning on the conscious plane free of the subconscious.

Now he has reached the critical point in the whole process, a point which is sustained for five thought-moments. Normally this point of consciousness occupies seven thought-

moments, but weakness caused by the immediacy of death curtails it to five. It is this very weakness which acts as the cause of the pervading thought-colour, which is the resultant of one of the causes enumerated above (habit or act, etc.). Unlike every other thought that has passed through the man's mind, this image is too feeble to produce an immediate thought-effect, and the chain of thought trips. But no cause is without its effect, and the result of this (last) thought is to regulate or guide to the new existence. But since our Mexican was a morally good individual, this final thought will have been morally good, whether willed or merely automatic.

It may or may not be accompanied by a pang of pure ecstasy or transcendental insight. This last thought-image (with the simultaneous sensation, if experienced) that entered the door of consciousness five thought-moments ago, now reaches the stage of registered consciousness, though in fact no actual consciousness may be registered. Whether the thought-object is or is not identified, this occupies two thought-moments.

Death consciousness follows. It occupies one thought-moment, the

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\* The *Abhidhammatthasangaha* (Chapter 4 of the Abhidhamma Pitaka of the Thera Vada Pali Canon) furnishes the basis for the ideas elaborated in this article. The pertinent section has been translated from the Pali by the Venerable Bhikkhu J. Kashyap, M.A., of the International Buddhist Institute, Sarnath. As translated by him "A thought-moment consists of three moments, *viz.*, (1) rising up, (2) remaining and (3) sinking down. Seventeen of such thought moments constitute the duration of a unit of material existence...."

The *Abhidhamma*, which was first committed to writing over 2,000 years ago (at Aluvihara, Ceylon, during the reign of King Vatthagamani), describes in detail the workings of the human mind, and contains many facts which have only comparatively recently, been "discovered" by Western scientists. I think the best advice one can give a modern psychologist is to study *Abhidhamma*.

last thought-moment in this man's life.

The next thought-moment is the first in the life of the Danish female : during it there is a re-linking of the consciousness, and the machine of consciousness reasserts itself from the point where it tripped.

During the following thought-moment, as a result of the re-linking of the consciousness, the subconscious again functions.

To recall the stages, they are as follows :—

- (1) The past subconsciousness arrested
- (2) The subconsciousness vibrates
- (3) The subconsciousness rests
- (4) The consciousness " opens "
- (5) The all-important stage, where the last thought passes
- (6) The last thought may register
- (7) The state of death-consciousness
- (8/1) The re-linking of consciousness
- (9/2) The subconsciousness.

Death actually occurs at the termination of the thought-moment occupying death-consciousness. It is no longer possible for any of the material qualities to be produced in that body, except for a series of changes that continue until the corpse is reduced to dust. Age, vitality and consciousness pass away at death, and the psychic and physical life of that particular existence have ceased, leaving absolutely no-

thing. The vehicle employed during the lifetime of the Mexican has been discarded; the bundle of characteristics that resulted from his every thought, word and act carries on in the new Danish vehicle, which is the vehicle suited to that unique bundle of characteristics. This does not constitute annihilation, nor is any part of the previous body reincarnated. Energy, by cause and effect, continues its flow, thereby demanding by necessity rebirth. Action-reaction, for many years an accepted hypothesis in the physics laboratory, holds good on the life plane of thought and action.

We live always in the present ; but every moment that present is becoming the past. Every one of our present thoughts and acts is the direct result of a previous thought and act, and gives rise to yet another thought and act. By our wills we may construct our future, fashion our destiny. This continuous flow is not broken by sleep or by death ; death cannot arrest this chain of cause and effect. Death-rebirth is an instantaneous process in as far as there is no break in time : at the moment that an old man dies in Mexico a fertilisation takes place in Denmark, to be followed in due time by the birth of a baby Danish girl. There is no intermediate state, just as there is no break in the flux of the individual consciousness.

FRAN ALLEN

## GANDHIJI

[ This moving tribute to India's martyred leader, by **Shri A. S. Ray, I.C.S.**, a distinguished Bengali novelist and critic, has been translated by his wife, Shrimati Lila Ray, from the original Bengali essay. Many of our readers will recall Shrimati Lila Ray's own beautiful tribute to Gandhiji, "A Father Who Lived True," in our March 1948 issue, just after Gandhiji, as she put it, "in dying, defeated death."—ED.]

Who is the hero of the *Mahabharata*? Not Bhim, not Arjuna, not even the avatar of God, Krishna; the hero of the *Mahabharata* is Yuddhisthir. Vyas Dev was not content with setting him on the throne of India. After all, a good many people have sat on India's throne. He thought some greater honour should be given to Yuddhisthir, an honour that had never before been bestowed upon a man. So he took Yuddhisthir across range after range of Himalayan peaks to a place no mortal had ever before ventured in the flesh, a place difficult of access, called Heaven. It was an honour of which Yuddhisthir alone was worthy, for Yuddhisthir was a truthful man.

Nowadays we quarrel over Imperialism, Communism and all sorts of isms but if Vyas Dev were alive he would have said that the greatest of all isms is Truth. And the greatest champion is the champion of Truth. If Vyas Dev had written the *Mahabharata* in the twentieth century he would have chosen as his hero the Yuddhisthir of our times, Gandhiji. And for him he would

have thought up some reward that no man had ever before received in his lifetime, a reward worthy of a truthful man.

The people of India have customarily given the highest place to Truth. Otherwise the hero of the *Mahabharata* would have been Krishna or Arjuna. And in the future, when an Indian poet again takes up his pen to compose a great epic, he will give first place once more to Truth; he will make Gandhiji his hero.

Equal in status is Non-violence. The people of India have regarded it as the noblest of all religions always. The figure of the great Buddha towers above all others in the cave paintings of Ajanta; beside him they seem dwarfs. Indian painters of the future will perhaps portray Gandhiji similarly, to distinguish him as the Mahatma of Non-violence. And thousands of years hence those who behold those paintings will feel the greatness of Non-violence.

In Gandhiji, the heir of both Yuddhisthir and the Buddha, meet the two noblest traditions of India.

ANNADA SANKAR RAY

## WHAT IS CONVERSATION?

[ This essay by **Margaret Pierson** lifts "conversation" from the plane of small talk, of trading in the debased coinage of words unbacked by the precious metal of worth-while thought, to its proper level of the stimulating exchange of ideas. It is, alas, sadly true that "almost all people," as Emerson put it, "descend to meet." Thought should be born of human contact, and he who does not know the riches of intellectual stimulus which the exchange of thought on an impersonal level can yield, is missing a valuable means to growth. There is a time and there is a place for the discussion of transient events, but even these can be related to permanent and basic principles, if a measure of impersonality and deliberateness has been achieved. As Buddha puts it in the *Dhammapada*, "Though a speech consists of a thousand words, if these be lacking in sense, better a single word full of meaning, on hearing which one is at peace."—ED. ]

When people meet, how often do minds meet? How are the riches of conversation mined? What makes "talk" something more, so that afterward an atmosphere of ideas remains around us, and we are conscious of breathing the rarefied air of impersonal thought?

The human being has a hunger for expression, and it is a metaphysical need. What the eye sees and the ear hears—the multiple impressions brought by the senses to the brain—are there noted by the mind, and the man within is prompted to respond in a "new" way, to signify a deeper appreciation, to give a more intelligent response. The outside world, as man calls it, is a looking-glass in which he catches glimpses of himself, and what he makes of those glimpses is a measure of his determination to know his own nature. Does a sight repel and a sound dishearten? Then one has

a work of understanding before him. Is this prospect pleasant and that music light upon the ear? Is it enough that they happen to satisfy, or shall their fitness inspire the creation of other perfect things—the perfect word, the right act, the clear thought?

Art, music, literature: what are they to the person of modest gifts and no particular talent? Are they great "institutions" of culture through which he is permitted to move obsequiously, or does he see them as *attempts*, essays by other men to do what has never yet been done by man? A sunset, like the light on a human face, is too delicate and too swift a thing to be captured once for all time. The wind's single notes and the soundless music of the breeze, as well as the thousand tones of the human voice, mind-modulated,—will forever escape the violin, even as the sublimest writing, in

poetry or prose, is only the ghost or shadow of the living eloquence behind the words.

Yet, by man, the work of man may not be depreciated. His effort, the act of genius bespeaking the human mind come into its own, is great in its own right. Art may be the "imitation of nature," but there is another art and a higher one—the realisation of self, the expression of *the god* within, or, we may say, the emulation of divine nature. Nature, except for its constant intimation of invisible life and transcendent being, would have nothing to say to the human mind. Sights and sounds are not food for thought unless they are perceived as signs of a subtler essence, symbols of a more spiritual reality. This, then, is the substance of the talk of men, and the effort to clothe ideas in sounds may be, for all we know, the creative act that, on an infinitely larger scale, produced the visible universe itself, in the beginning of Time and Space.

In conversation we may look for, if we choose, the living work of the human will. Two minds, pursuing one line, of thought, unite in the desire to give an idea a workable form. The expression evolved is at once a *focussing*, from the standpoint of thought, and an *expansion* of the form. The words have been fired with meaning, and through them the idea becomes as a light visible to other minds. When an idea is the subject of recurrent contemplation, and many forms of expression are devised to conduct it to

earth, the power of the idea can be a steady force. Should there not be "suns" and stars of thought, as well as lightning-flashes? What if it be true, as one has stated, that "the 'Sun of Righteousness' has become a *metaphorical* expression *only now*"?

In truth, perhaps, no encounter, however brief or prosaic, should happen without conversation of this kind, an accession of understanding and confidence in great ideas and high aims. "Friends," wrote Thoreau, "are kind to each other's dreams." He himself is an exemplar of that kindness, and through his writings has shared his friendship—and his dreams—with those whom he could never meet. From America to India and back again, the current of his thought has flowed to strengthen others, and he is one warrant for believing that the best writing is conversation through the written word. It may be conversation on a splendid scale, but the simplest speech of men, if enriched by genuine conviction, will move heart and mind with the same power—the force of integrity, which may be called the spiritual will. There is no greater power, for this energy carries something of the highest portion of man's being.

That which a man takes seriously enough to live by, that to which he gives the unpretentious allegiance of daily act and thought, is the unshakable foundation of his true character. What that is may not be known by any other, yet its influ-

ence pervades, in some form, all he does. More, if his speech is sincere, if, as the *Bhagavad-Gita* proposes, it is "gentle speech which causes no anxiety, which is truthful and friendly," then the word of the real man will be heard. The highest plane of thought—the impersonal contemplation of *things as they are*—yields of its treasure to those who can discern what cannot be told.

By calmness, by concentration, by

sincerity, and with conviction, conversation may be almost a mode of thought, as fresh and impersonal as mountain air. Sometimes it will seem the "breath of life" to the mind of man, so welcome is the draught. How much more might be carried by the "viewless couriers of the air" if words came forth as sacred things, exchanged by those who live as "Friends of all creatures"!

MARGARET PIERSON

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## WOMEN IN EGYPT

A note on "The Evolution of the Feminist Movement in Egypt," received through the courtesy of the Royal Egyptian Embassy, is heartening for those who accept the dictum of the great Indian lawgiver Manu that "where woman is held in honour, there the gods are well pleased." The insistence of women in more and more countries, not only on their equal rights as human beings but also on being allowed to assume the responsibilities which their citizenship of the nation confers on each, is a wholesome sign.

Since 1919, great strides have been made in Egypt, thanks, largely, as always, to the efforts of a few pioneers, and women have been playing a more

and more significant part in education, in the professions and in humanitarian efforts. To literature and art they have been making a distinguished contribution for more than a century.

It is good to know that the responsibilities of the home-maker, are not neglected in the new enthusiasm for a career; but still the franchise and membership in the Egyptian Parliament await feminine conquest, although no constitutional barrier, it is said, exists.

The discarding of *purdah* is symbolic of the triumph of the concept of woman as neither slave nor toy of man, but comrade and helpmeet, which paves the way to constructive and responsible joint effort in many fields.

# GOOD AND EVIL

## SOME YOUNG CHILDREN'S VIEWS

[ The children of five or five and a half of whose views on morality **Miss Elizabeth Cross** writes here have something to teach their elders with their more elaborate moral codes. That violence is evil and kindness, gentleness and helpfulness are good is a very fair working basis for ethics. It is an approximation to the recognition of selfishness as the root cause of all sin.—ED. ]

What is good and what is bad ( or naughty, as children express it ) from the child's point of view partly expresses his own feelings and partly reflects the ideas of the grown-ups surrounding him. The following observations have been gathered over the past year during work with a group of children aged from five to five and a half. These children come from somewhat varied homes, only one or two being from comparatively " poor " homes, the majority being from those of the railway-worker to the minor official class—all well and comfortably clad, all well-fed. Their homes, too, are comfortable but, except in one or two cases, not cultured. Some of the children go to Sunday-school, but it appears that, although the parents would claim to be Christians, very few go to church except for marriage, baptism or funerals. The children have definite Christian teaching at school, but it is again clear that they feel no understanding of any obligation towards God, although they will agree with politeness that they must " Thank Him " for their many blessings. They obviously do not feel that God needs anything from them. Thus in their

many references to good and evil they have never mentioned God, church-going, prayers or other religious observances, although they are accustomed to regular prayers and grace during their school periods.

I first began to notice their many references to good and evil when they began a little game one afternoon which consisted of one player being the Good Boy and one the Bad Boy. Some one says to the Bad Boy, " Oh ! how naughty ! " The others then cluster round, asking eagerly, " What has he done ? " Then the Bad Boy would give his answer, and another child would have a turn. Later on this was followed by a Good Boy answering what *he* had done. Sometimes this game would be played, with varying players, for days on end. At other times it would be dropped. A significant point was that the children with a tendency to be violent always chose to be bad, and gave accounts of many savage crimes which, no doubt, they would have liked to commit. Later on this developed into another game of Good and Bad Mothers and Fathers—except that hardly any one ever had anything to

say about a bad mother. The one child who said she was a Bad Mother and had smacked her children was soon silenced by the others, who asked her if the children had been naughty. When she answered "Yes" they said that the Mother was not bad, but good, because the mother *must* smack naughty children. One child went so far as to assert, in grown-up tones, "She is a good mother, because she is trying to bring her children up nicely."

To sum up their views on what bad or evil means, when a child is concerned as the performer, they lay great stress on roughness, violence, pinching, kicking, fighting and general cruelty. It is clear that they are often reprov'd for violence, or have violent feelings which they know to be unwelcome socially. In action, in school and in playtime (they are allowed a considerable amount of freedom) they are usually gentle, although they will hit and pinch if a quarrel arises over toys. They are kind and considerate with new and younger children, also very distressed if any one is ill or unhappy. They cannot bear another child to cry and rush in great agitation for grown-up help if any one falls and hurts himself. They frequently remark, in passing, that so-and-so is bad because he hurt his sister, or a cat or other animal. They obviously rate kindness and gentleness as the most important of the virtues, this being partly their own desire to be treated kindly and partly a reflection of their parents' teaching.

Other evil, in their opinion, in children's behaviour, is telling lies, stealing and grumbling and being miserable. But these aspects of bad behaviour are rarely referred to in their games, as they hardly ever mention anything as 'naughty' except different types of cruelty. This is understandable as most of them are quite truthful in their everyday lives, and only two children are ever tempted to steal on occasion. Most of them share their sweets and toys very freely, and are extremely co-operative over large toys, such as the sand-tray, water bowl and so on. They also remember, with much fairness, who is due for a turn at this and that. Once or twice they have mentioned "pinching flowers" or taking flowers without asking, or without putting them in water...but on the whole they seem to have no desire to steal or to own much private property, being ready to share and exchange their treasures, and often they bring things to school for the common pool of toys.

As to virtuous behaviour, this, as is obvious, consists in being kind and helpful. They lay great stress on helping mother, and give a vast amount of detail, such as washing up, sweeping, bringing in the wood, laying the table, filling the kettle and even making the tea. No doubt some of this is imaginary, but it shows what they think is good and what they would *like* to do to be good. They desire to please their parents, and are constantly anxious

to take their pictures or writing home to mother, or to sing their songs to her. Many say, "I sang that to my Mother last night," when we reach a favourite hymn or song. It would seem that this particular group of parents is somewhat more conscientious than some others I have met, and that these children care more for their parents' approval.

When it comes to their opinion of good and evil in the adult world here again they speak first of violence. Bad grown-ups fight and use knives and kill people. Bad fathers grumble and even smack mothers and make them cry. Others are occasionally bad and grumble so that mothers cry. Others, several say, "go by themselves," which, on explanation, means they are morose, solitary, go out alone, or go off on their own affairs, leaving their family at home.

The world, however, it seems to those children, consists mostly of good mothers and fathers who bring up their children nicely and tell them

to "stop it" when they are rough. The mothers clean the house, get the meals, are good and kind and love you and make you better if you are ill. Fathers dig in the garden, give their children money and to the mothers pound notes to buy dinner with. They put food in a basket on Sundays and take you to the sea or to the park, and play with you. They tell you stories at night. Here again there is a mixture of truth and fantasy, a picture built up of what happens on the best days and what the children would like to have happen.

Perhaps it may all be summed up in the words of a seven-year-old child who happened to come into the room during one of the "Good and Bad" games. Seeing her listening I said, "Tell us what *you* think is a good child. What must you do, if you are a good child?" And she thought a moment, then to my surprise answered simply, "You must be happy."

ELIZABETH CROSS

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## NEW BOOKS AND OLD

### MYSTICISM IN SEVENTEENTH-CENTURY ENGLAND\*

This work from the pen of an Indian scholar who has won recognition for earlier studies on Donne and Mr. Eliot is interested more in how much of mystics the seventeenth-century metaphysical poets of England were than in their poetry or personality or even in their metaphysics—whether in the narrow literary sense in which Dryden and Johnson used the term for their principles or in the larger sense in which as substance it gets into their literary work. They were writers of Christian mystic poetry and their mysticism is tested here against principles laid down by Dr. Evelyn Underhill. Their work is arranged in chronological order, analysed, examined in terms of her criteria, and their mystical attainment is valued for gradation. The inquiry establishes that not one of them is a full mystic in the sense that the “final unitive vision and experience” have been his. A comparison with one or other of the more famous Christian saints is made frequently to show similarity or difference.

Donne's stature, with his vastness of learning and the complexity of his personality, is awesome in any description and naturally offers most to combat and to elucidate. The comparison of Donne with Aquinas is fairly full. Though both fell short of the final illumination and unity with God, they differ about the reason for their failure. With Aquinas it is doctrinal: Men

who are not Prophets cannot ever see God in His Essence. To Donne, God is “the feared Saviour” of whom at best only a passing vision can be got on earth.

The time and purpose of Aquinas were different from Donne's. Aristotle and all scholastic lore had to be reconciled with and absorbed into the Roman Church by Aquinas's efforts. Donne came after the Renaissance and the Reformation. The agonies that the Puritan Revolution caused in England after the execution of the King had not set in. And, in spite of being the Dean of St. Paul's, Donne could wear his Anglicanism with a distinction which meant greater religious freedom and individuality.

Dr. Husain is not sympathetic to Montaigne. His preference even in Humanism is for Donne's because his is “more deeply rooted in God” and is “of a richer texture enriched by the passionate ardour of his soul's attempt to apprehend God.” This surely is fetched from far. All the loveableness and humanity of Montaigne are in disfavour. One discovers here a closeness in Dr. Husain's position and mind. The rich all-too-human Donne of the earlier years, gay, debonair, is nothing to Dr. Husain. What a portrait could have been presented of him as he mellowed from stage to stage until he ripened into the full Christian wisdom of his last days! All that, the Doctor

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\* *The Mystical Element in the Metaphysical Poets of the Seventeenth Century.* By DR. ITRAT-HŪSAIN. (Oliver and Boyd, Ltd., Edinburgh and London.)

might say, is not relevant to his purpose. But when Humanism is at issue the warm worldliness of a cultured soul should claim consideration before any reference to God. When Donne chose the Church, it was his "valedictory to the world"; a view affected in Christianity after St. Augustine. It should not be forgotten also that his poetry was not allowed to be published during his lifetime though all England was familiar with it and enjoyed it.

It is unfair, Dr. Husain says, to judge the poetry of these writers without sympathy for their subject-matter and their points of view. So would it be with reference to Dante and Milton and, in our time, to Eliot and Ezra Pound; and with reference to the ideological and technical affections of poets like Dylan Thomas and Auden, and writers like Joyce and Stein. What makes poetry is not the content but another something which gives us "a heightened awareness" of an aspect of life or thought or experience present in it. Dr. Husain speaks of "identification" and "imaginative sharing" with the poet. The mental condition of one who would be an appreciator and critic, indeed of any one who likes to be exposed fully to art-experience, requires what may be likened to a tuning to it. The tuning and the feeling-with go together and each can be cause and effect of the other. Terms like Identification and Belief have a distinct history of meaning in fields other than the artistic and so a penumbra of their own.

Dr. Radhakrishnan's justification of "striving for a synthesis of the great religions of the world" on the ground that the germ of such a Unity is already present in the Universality of mystic experiences is rejected by Dr. Husain

on the plea that "Christianity and Islam have sharply defined histories and personality." Could not the same be said of his own suggestion—and Mr. Eliot's—for a new Catholicism for Europe? "If civilisation in Europe is to survive and rest on a secure foundation it can only be as a Christian civilisation." Granted. But that "Europe can surely subsist as Christendom within the fold of a traditional Catholic church alone; *i. e.*, in conscious relation to a spiritual order of Being," will not be as easily granted. It sounds too naïve to be true of the whole complex European spiritual scene. One senses also a leap of planes in meaning between the several parts of the sentence. For, even in the Catholic churches, "tradition" seems to be by no means single and homogeneous. There are many "Christian" traditions in Europe, each zealous in guarding its individuality and its virtue. The traditional Catholic Church—in addition to the doctrines of Revelation, the Trinity, the Immaculate Conception, the Incarnation, the Resurrection and the Redemption—insists quite as much on the Mass, the Confessional, the monopoly of God's wisdom and the sole right to interpret His will through the Church and its hierarchy of priests. If Catholicism could be free from heresy-phobia and other theological rigidities, it might become an inclusive religion for all Christendom, but can any highly institutionalised religion of its dimensions and its history abolish its tradition? That would be asking for a rolling back of two millennia of its past and the abandonment of much in fixed belief and integrity of tradition which other Christian sects, not Catholic, may be unable or unwilling to accept. And

is not the "conscious relation to a spiritual order of Being" the claim of every great Religion on earth?

The enormity of Dr. Husain's next recommendation is startling:—

that man as well as State shall have to give up the Renaissance conception of the sovereign autonomous self which was developed under the false lure of the liberal and naturalistic philosophy of Rousseau and the other heretics of the French Revolution.

The Roman Church once paid a heavy price for its neglect of science and of the claims of secular freedom. It created a gulf between God and the world which became fateful in the history of European civilisation and exposed it to all the ungodliness which is deemed its besetting "sin" today. Unless a "new ascending hierarchy of Wisdoms" (such as was conceived by Aquinas for an earlier epoch) is worked out for our day, the penalty that Religion will be made to pay is bound to be heavier and fraught with graver consequences to the human spirit.

That a born Christian like Mr. Eliot, sick of the religious *malaise* in Europe could think so is understandable. But that an Indian Muslim with his roots in an austere monotheistic religion should accept the traditional Catholic Church as solution is strange. Newman escaped into Catholicism once under choking circumstances. Oppressed by the spiritual and secular scene, many intellectuals seem today to desire spiritual security of some kind, seeking asylum in the Roman Catholic Church, in Mysticism, in Rousseauism, in Communism or in Anarchism or in eclecticism of many kinds.

That healing can come to the Christians through Christianity alone is accepted by psychologists like Jung. The problem of the integration of a

Christian's personality may not be solved any other way. It is one of the well-known uses of religion that the "acceptance of the authority of a church, the efficacy of its sacraments and the truth of its theology" can solve for many their emotional problems and that a fixed, immutable frame of reference in all spiritual matters can secure peace and stability to many a troubled soul. All this may be needed and useful but it is not necessarily a sign of health or of courage.

Among the pages are scattered descriptions and definitions of mysticism which can accommodate experiences of the most diverse kinds: theological, philosophical, neoplatonic, and merely pantheistic or erotic. Among the five poets discussed we are shown marked differences. Donne's imagination has "a sepulchral majesty." But he distrusts knowledge and intellect; he has passed through thought and doubt, has given up the world and has chosen "to die into God." Herbert's is a simpler soul with primitive piety. "In his poetry the soul of the church of Hooker and Laud finds its supreme expression." Though his poetry is rich in the mystic element, he is "more a pious devotee than a mystic." If Herbert "feels the presence of Christ in his soul Crashaw is satisfied with 'vision' only." Crashaw is a convert from the High Church with "ardours and raptures of 'devotion.'" Neither thought nor self-analysis deepen them. "One cannot speak of Crashaw as a mystic; for mysticism implies thought—and Crashaw does not think, he accepts." (The concluding sentence on Crashaw seems, therefore, to claim a little too much.) Vaughan's is a mystical joy and he is the true mystical

poet of the group. Yet his soul is weak, with "nothing of the passion, the subtlety and vigour of Donne." The cast of Traherne's temperament is more predominantly intellectual. Coming later in the century than any of the others he is more a mystical philosopher of the Cambridge bias than "a devotional poet of the school of Donne."

Reading such analyses even of the greater mystics of Christianity and elsewhere, one finds that mysticism tends to get caught in limitations, even as religions do. It, too, seems unable to overleap particular beliefs and forms. One cannot say, for example, how much of the metaphysic of Aquinas and Donne was responsible for what is called their failure of final union with God; and how much of it is inherent in the nature of mystic Truth or Reality.<sup>1</sup> Thus mystic experience, instead of being a common element to bind and bring together mystics of several climes and times, remains at best a proof that the truth of each metaphysic can be visualised or emotionally realised by one who has a gift for it or could devote himself to its pursuit.

If mysticism is to have universal relevance it must establish God-vision, and God-Grace unmistakably and equally for all. Symbols should be interchangeable and all particulars disappear on the level of the Absolute. It is of such a level of experience that the Vedantic seers speak. But even this—nearest to universalism in description—could degenerate into a cult of the Brahman with no relevance for sects with other notions of the Divine Union. Each should find the other in "God" and all be one in Him where all trace of difference is lost. Only then will we

be able to dispense with the separate Islamic, Christian, Buddhist or Indian visions, whatever the doctrinal differences with which they start. Else men are condemned ever to be fenced in their own exclusive paradises—where an *élite* find beatitude without kinship with mystics of other creeds.

There is a hard criticism of University Research that it directs the student to dead issues, institutions and personalities rather than equipping him to investigate the heart and nerve-centres of live issues and events, *i.e.*, that it tends to predispose young minds to the archæology of a subject; that it does not train them for positive leadership in thought or give them a creative outlook. To the extent that a discipline of detachment and strict method is needed for all investigation this is healthful; but it has a tendency to harden into a preoccupation with the past, the static and the secondary, with greater love for gloss and commentary than for creation, for knowledge than for thought and for thought than for life. This book, worthy as it is, does not dispel the prejudice.

Meanwhile, one admires the learning, the patience and the industry, the scrupulous devotion to detail and method, and the subtle and substantive discriminations made to achieve accuracy. Some part of the matter—specially in the section on Donne—could go better into foot- or end-notes or even into short appendices; the main argument could be given with less repetition and a sharper outline. But the thesis is well presented and argued. The demolition of other points of view is complete. The first section, dealing with mysticism in general, and the last,

<sup>1</sup> "No man shall see me and live" (*Exodus*) is in interpretation here.

on Traherne, have a remarkable lucidity. When Dr. Husain chooses positive exposition—unburdened by skirmishes—as in the essay on Traherne or even that on Vaughan, his criticism can be smooth and luminous to a degree. The exposition of Traherne's "spiritual

apprehension of Reality" as "an Act of Understanding" is well done.

The Bibliography of nearly forty pages is as full as any could desire. Dr. Underhill contributes a brief foreword which is at once discerning and generous.

V. SITARAMIAH

*The Meaning of Human Existence.*  
By LESLIE PAUL. (Faber and Faber, Ltd., London. 16s.)

Mr. Paul tries to justify Christian revelation from the stand-point of modern scientific thought. In his earlier book, *The Annihilation of Man*, he warned that unless human society tried to return from "mammon to the spirit," the inevitable result would be war. That book studied the genesis of human sickness and misery, and urged as the only cure an affirmation of spiritual life. This is the inspiring central message of Mr. Paul's further philosophical disquisitions, *The Living Hedge* and this book.

The mutual relations of Nature, God and Man are examined here at length. God is explained as the meaning of human existence, as its supreme fulfilment and as its justification. The three parts are arranged accordingly. Material or social progress is the secular expression of the Christian idea of redemption. This redemption should start from the self which should serve as the basis of society. By redeeming others one can redeem oneself. The individual should try to eradicate worldliness, which eats into the very vitals of human society and is the cause of mutual jealousies and desire for personal aggrandisement. This desire culminates in wars and social disorders. The only panacea is given as the

message of the Cross, so beautifully emphasised in our own day by Mahatma Gandhi. Scientific philosophers like Haldane, modern psychologists and theologians, have all been laid under contribution. The author's arguments are strong and coherent; his style is fresh, lively and direct; his discussion is always sympathetic and critical, carrying conviction at every stage.

It is interesting to note that under the inspiration of Bertrand Russell and A. N. Whitehead, the spear-heads of modern Western philosophy, the Western philosophical outlook is coming nearer to the Vedantic outlook on life, though our author is not able to understand why existence should be preferred to non-existence. Perhaps the Vedantic ideal of service to suffering humanity—which in essence is the same as the central teaching of Christianity, as explained in the third part of this book—might satisfy critically inclined philosophers.

The tragedy of human existence is traced to man's banishing God from his outlook on life. The book explains that God is always eager to remove human imperfection through his divine grace; "The grace of God is the act of a living God"; "God is the perfect person and we all bear marks of creaturely imperfection." These and similar ideas form the burden of the message of this soldier-cum-philosopher.

The book is an outstanding contribution to modern philosophical literature and the printing and get-up are excellent.

U. VENKATAKRISHNA RAO

*Democracy and the Quaker Method.* By Francis E. Pollard. (Bannisdale Press, London. 160 pp. 8s. 6d.)

The Quaker method of conducting discussions and of reaching decisions, which has been practised for nearly three centuries, is described in detail in Part I of this book. Part II only illustrates and analyses a number of recorded Quaker discussions. This method can indeed make a vital and valuable contribution to the dynamics of social organisation. It rests, however, on certain fundamentals to which a very large majority of those who today run the democratic machine in the different countries do not usually subscribe. There's the rub. For the Quakers believe ardently in the possibilities of "unity in freedom" and invariably strive to pursue it in the consideration of their "concerns" in an atmosphere of informality, adjustment and agreement and, above all, of absolute open-heartedness. Most of our conferences, committees and commissions meet hedged round with a complex procedure, alas, with agenda which more often conceal than reveal the crux of the problem or project under discussion and with an almost tyrannical technique of enforcing the view of the majority and a spirit of suspicion. In short, that faith in the inherent integrative behaviour of the

individual as well as of the group, which is the secret of the success of a Quaker business meeting, is missing.

It is not, however, that there is lack of knowledge—either of the motive or of the method pursued by the Quakers, as these have been recommended by some of the leading psychologists of today. The fault lies with our administrators' over-attachment "to the letter which killeth." If they were to take and treat every individual at his own level, believe in his spiritual potentiality and his passion for co-operation and work together in the faith which moves mountains, that "dear unity" (as the Quakers call it) could be achieved, there would be no conflict of the dominance-submission kind, with its concomitant coercive tactics and treatment, such as forms a regrettable common feature of our conferences.

*Democracy and the Quaker Method* is a little classic in the science and art of conducting discussions in the social, national and international spheres, in the spirit and style of integrating unity and unified integration. Every cabinet minister, every legislator and every group-leader should study it continuously so that they may each contribute to a smooth and satisfactory working of Democracy, that greatest desideratum of modern times.

G. M.

*Mohammedanism, An Historical Survey.* By H. A. R. GIBB. (Home University Library of Modern Knowledge Series, Oxford University Press. 1949. 206+vii pp.)

The original volume on "Mohammedanism" in the Home University Library Series was written by Prof. D. S.

Margoliouth in 1911. As Professor Gibb puts it in his preface, "After the lapse of thirty-five years a restatement of the subject is called for rather than a re-edition of the original work." The fact is that even when Professor Margoliouth's book first appeared his appreciation of Mohammedanism was

not satisfactory and was in the opinion of most Muslims lacking in an objective understanding of the subject. That book could not have been republished today, for there has been not merely a political reorientation of the West to the East but also, perhaps as a consequence, a cultural reorientation. To quote Professor Gibb again: "The gulf which separates the outlook of 1911 from the outlook of 1946 is one which has rarely been equalled in so short a space of human history."

Professor Gibb's account of Mohammedanism leaves almost nothing wanting on the ground of objectivity, and neither the strong protagonists of the religion nor its critics will find much in the book which they will be unwilling to admit. But this has not been achieved by the sacrifice of precision and, though many general statements are made in the introductory chapter, these are carefully developed in the

subsequent chapters.

The book in its 200 small pages deals with almost every aspect of Islam. The subjects dealt with in the chapters—the Expansion of Islam, Mohammed, the Koran, the Doctrine and Ritual of the Koran, the Tradition of the Prophet, the Sharia, Orthodoxy and Schism, Sufism, the Sufi Orders and Islam in the Modern World, indicate the wide range covered, on the whole with great clarity and precision. But this necessarily leads to compression, and it has not been possible to describe many happenings and developments in the extensive areas of the Muslim World, away from the main centre. This is particularly noticeable in the chapter "Islam in the Modern World." Nevertheless the book is now undoubtedly the best short introduction to the personality of the Prophet and the religion which he founded.

SAIF TYABJI

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*The Story of the R.P.A.: 1899-1949.*  
By A. GOWANS WHYTE. (Watts and Co., London. 105 pp. 1949. 5s.)

This laconic account of the activities, both iconoclastic and constructive, of the Rationalist Press Association during its first half-century is an impressive record of achievement. The Association's historical triumphs have ranged from the opening of presses and book-stores to heterodox literature, to the partial relaxation of the British Broadcasting Corporation's intolerant

taboo on everything outside "the main stream of the Christian tradition."

The successors to Thomas Paine in the defence of free thought have still a long fight ahead for the greatly to be desired secular education for which they stand. Today, when the shackles on men's minds are being tightened in many quarters, by political no less than by religious orthodoxy, a group of vigilant defenders of freedom of opinion like the R.P.A. plays a most vital rôle.

E. M. H.

*The Living Thoughts of Descartes.* Presented by PAUL VALÉRY. (The Living Thoughts Library, Cassell and Co., Ltd., London, etc. 133 pp. 1948. 6s.)

The introductory essay, translated from the French by H. L. Binsse, takes up a fourth of this small volume. The remainder contains Descartes' "Discourse on the Method of Rightly Conducting the Reason and Seeking Truth in the Sciences," in six parts, the first and second Meditations from his "Meditations on the First Philosophy," and five letters from the seventeenth-century philosopher who proclaimed "*Cogito, ergo sum.*"

Descartes' attempt to deduce a universal system by the rational method which he had used to good effect in mathematics was not destined to achieve full or lasting success, though M. Valéry lays partly at Descartes'

door the prevailing modern stress on arithmetical relationships.

Descartes radically differentiated "Extension" and Thought, but intuitively saw in the pineal gland the Seat of the Soul. He regarded metaphysics as the root of philosophy, physics as its trunk and ethics as the chief of its branches.

Descartes' sturdy faith in himself as "the judge of all values in anything concerning knowledge" did not extend, as his letters bring out, to readiness to invite upon his works the condemnation which the Inquisition had visited upon his contemporary, Galileo. He also did, however, believe in the rotation of the earth, which had been anciently accepted, as had the *plenum* of matter differentiated into particles which he taught and which was anticipated in the old Hindu hymns and *mantras*.

E. M. H.

## CORRESPONDENCE

### NEWTON AND SWEDENBORG

I have received my copy of the September number of *THE ARYAN PATH* and have read with considerable interest and pleasure Mr. George Godwin's article on "Newton's Mysticism." I think, however, that the reference to Swedenborg on page 394 must be an error, as Newton died in 1727. Swedenborg was born in 1688 and his great work, the *Arcana Coelestia* was not published until 1750; Swedenborg died

in 1772. He would have been thirty-nine years of age at the date of Newton's death and, although it is possible that the two were acquainted in their scientific work, it is unlikely that Swedenborg's later writings could have affected Newton's work and studies in any way.

It may be that Mr. Godwin is thinking of one of the other, earlier mystics.

HENRY POULTER

## “PRANAYAMA”

In the review of *Pranayama* in your October issue it is admitted that the philosophy of Nature Cure is sound. The assumption that Pranayama belongs to Hatha Yoga is baseless. On the contrary, it has been in common use from time immemorial as a self-purificatory discipline and an aid to mental clarity. The assumption that mental peace is cause and rhythmic breathing is effect is gratuitous, because “both life and mind are co-ordinate branches of one single Root, the Primal Shakti.” Hence there is a mutuality of influence between them.

Though thus it would seem that there are two paths, in practice there is only one. Only very exceptional

persons, perhaps one in a million, can calm the mind by the direct method, without any aid such as Pranayama. Therefore it is that the Ashtanga Yoga of Patanjali includes Pranayama in its technique of mind-control.

The modification of the breathing process given in the booklet reviewed is a direct application of the Nature-Cure teaching that, for the sake of health, elimination must be given precedence over assimilation. Applying this principle it follows that breathing out is of the first importance, and its excellence or otherwise determines the value of the rest of the breathing process. All that have attempted the practice, have declared it to be non-violent.

K. L. SARMA

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## II

The mutuality of influence between physical breathing and the mind may be freely conceded without recession from the position that the normal process of unfoldment is from within without. The distinction between the approach of Hatha Yoga and that of Raja Yoga to spiritual self-development is fundamental. The former deals principally with physiological practices with the aim of establishing health and training the will. Raja Yoga, on the contrary, is primarily the exercise, regulation and concentration of thought, taught by India's greatest philosophers for attaining union with one's Higher Self. In it the development of psychic

and spiritual powers is incidental.

Pranayama, or the regulation of the breath is certainly, as Dr. Sarma points out, mentioned by Patanjali among the practices conducive to concentration. That great teacher of Raja Yoga, however, places first among such practices ethical and mental observances, Yama and Niyama, with their far-reaching implications, amplified in the succeeding verses of Book II of his *Yoga Aphorisms*.<sup>\*</sup> The undertaking of Pranayama before the successful practice of Yama and Niyama is, the reviewer maintains, a highly dangerous practice to recommend to all and sundry.

E. M. HOUGH

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# RECENT DEVELOPMENTS IN SANSKRIT

[ **Principal N.A. Gore**, M.A., of the Kanara College, Kumta, continues here his running commentary on current development in Sanskrit literature and culture, the last previous instalment of which appeared in our September issue.—ED. ]

At one stage of the consideration of the State language of India, Sanskrit was mentioned as a substitute for English. It was later decided to retain English as an official language of India for another fifteen years, but Sanskrit counted among its sponsors Dr. B. R. Ambedkar, Law Member, Dr. B. V. Keskar, Deputy Minister for External Affairs, and Mr. Naziruddin Ahmed. The suggestion was never formally moved before the Constituent Assembly but lovers of Sanskrit will be gratified at the Assembly's final decision in favour of Hindi as the State language. For Hindi is a lineal descendant of Sanskrit and, for the proper development of Hindi, people are sure to take more assiduously to the study of Sanskrit. The Constituent Assembly has provided that a member representing Sanskrit shall be included in the quinquennial commission to be appointed by the President of the Indian Union to make recommendations as to the progressive use of Hindi. Sanskrit is one of the fourteen languages recognised for State purposes and, whenever necessary and desirable, Hindi is to draw primarily on Sanskrit. Now that Sanskrit has secured State recognition, it is the responsibility of Sanskrit scholars to make it easier and more popular.

The Draft Constitution in the Constituent Assembly is to be translated not only into the modern Indian languages, but also into Sanskrit. Dr. C. Kunhan Raja made a strong plea, in a

recent editorial in the *Adyar Library Bulletin*, for translating the Constitution into Sanskrit, as Sanskrit is rich in legal and constitutional terminology and can easily be adapted for modern practical purposes. Dr. Raja emphasises also the desirability of adopting Sanskrit in addition to English or Hindi for a variety of State purposes such as important documents of the Union Government, Judgements of the Supreme Court and the High Courts, and orders of appointment of Governors, Judges and Ambassadors.

In the *Modern Review* for September, Dr. Roma Chaudhuri pleads for the adoption of Sanskrit as the State language. From this article we learn that the *Paribhāṣā* Committee appointed by the West Bengal Government has drawn largely upon Sanskrit for a new system of technical terms for use in different departments.

The All-India Radio has fallen in line with the changed official attitude towards Sanskrit and in the past few months regular programmes have been broadcast from different stations, bringing out the beauties of the Sanskrit classics through dialogues and narration, readings and recitations from the *Kādambari*, the *Meghadūta*, the *Mṛcchakaṭīka*, the *Kirātārjuniya*, the *Śisupālavadha* and the like. In addition, the All-India Radio has provided in Sanskrit critical studies on the epics, the lyrics and the dramas and on political theory as well as scientific and speculative observations.

The press has announced that, as part of the reconstruction programme of the great Temple of Somanatha in Saurashtra, a Sanskrit College is to be started there.

In a recent speech at Calcutta, H. E. Dr. Kailas Nath Katju, Governor of West Bengal, appealed to the Muslims to learn Sanskrit. Dr. J. B. Chaudhuri of Calcutta some years ago published a monograph on Muslim patronage of Sanskrit learning which showed how the Muslim rulers of India patronised the Sanskrit scholars, who out of gratitude wrote Sanskrit works extolling their patrons. If Dr. Katju's suggestion finds favour with our Muslim brethren, it is sure to promote mutual good-will between Hindus and Muslims and end the Hindi-Urdu controversy.

In response to an appeal by Dr. G. Srinivasa Murthi, Honorary Director of the Adyar Library, Madras, and a number of prominent Sanskritists, the *navarātra*, from 23rd September to 1st October 1949, was observed as a Sanskrit Festival in many parts of the country, particularly in Madras Presidency, with a view to attracting the attention of the Government and the public so that they might accord to Sanskrit an honoured position by adopting it for specific purposes in the higher planes of Indian national life.

The new building of the Bhāratiya Vidyā Bhavan of Bombay was opened on the 8th of August 1949 by H. E. Shri C. Rajagopalachari, Governor-General.

The ninth volume of the *Bhāratiya Vidyā*<sup>1</sup> for 1948, published in August as the first part of the *Shri K. M. Mun-*

*shi Diamond Jubilee Volume*, contains thirty papers by eminent Indologists, including the late Dr. B. M. Barua, Dr. E. G. Carpani, the late Dr. A. Coomaraswamy, Prof. P. K. Gode, Dr. P. V. Kane and Dr. B. C. Law. The papers cover a wide range of subjects such as the Vedas, the epics, philosophy and psychology, art and architecture, Mimāṃsā and rhetoric, ancient and medieval history, and epigraphy. <sup>2</sup>

The *Jayadāman*<sup>2</sup> is the inaugural volume of the Haritoṣamālā, a series of critically edited texts founded three years ago by pupils of Prof. H. D. Velankar of Bombay, as a tribute to their teacher. This inaugural volume is edited by Professor Velankar himself. The title "Jayadāman" is a catch-word made up from letters in the names of the four authors whose works are included in it, *viz.*, Jayadeva's *Jayadevacchandā*, Jayakīrti's *Chandonuśāsana*, Kedārabhaṭṭa's *Vṛttaratnākara* and Hemacandra's *Chandonuśāsana*. The first two works are edited for the first time. The general introduction on the origin and growth of Sanskrit metres is an outstanding contribution on the subject. The classified List of Sanskrit metres, compiled from ten old and important works, together with details of metrical schemes, cesuras and variant names of metres, if any, followed by an alphabetical index of all these metres, is the outcome of long and patient work and is bound to prove of immense reference value to Sanskrit scholars.

The late Rt. Hon. V. S. Srinivasa Sastri was one of the foremost Indians of modern times. Wise in learning and

<sup>1</sup> *Shri K. M. Munshi Diamond Jubilee Volume*, Part I. (*Bhāratiya Vidyā*, Volume IX, 1948. Bharatiya Vidya Bhavan, Bombay. 1949. Rs. 15/-).

<sup>2</sup> *Jayadaman*. Edited by H. D. VELANKAR. (Haritosamala No. 1. Haritoshā Samiti, Bombay. 1949. Rs. 10/-).

moderate in statement, he was a close and critical student of our ancient literature. Even Mahatma Gandhi requested him to put down in writing his views on the *Rāmāyana* for the instruction of the public. *The Lectures on the Rāmāyana*<sup>1</sup> is a collection of thirty lectures delivered by Mr. Sastri at the Sanskrit Academy in 1944, based on short-hand reports. This volume is a critical evaluation of the eleven leading characters in the *Rāmāyana*. Shri Sastri exhorts us to read the epic, which is full of the tenderest pathos, as a poem concerning human beings who slowly evolve, triumph over their limitations and develop their divinity. The book is full of quotations from the epic; it serves as an object-lesson in interpreting our epics and the *Purānas* as human documents.

Raja Ṭoḍaramal (*d.* 1589 A.D.) was the famous general, finance minister and trusted friend of Akbar and was, besides, a great patron of learning. The *Ṭoḍarānanda*<sup>2</sup> is an encyclopædic work on the traditional learning of India, compiled under his patronage by Benares pandits. It is divided into twenty-three sections on Creation, Incarnations, Dharmaśāstra in all its branches, Politics, Pilgrimages to holy places, Medicine and the occult Mantraśāstra. It is estimated that the entire work would come to 80,000 ślokas, *i. e.*, four-fifths of the length of the *Mahābhārata*! But the complete work is not discovered yet, the MSS. of only

twenty-one sections being available. Most of these are found in the Anup Sanskrit Library at Bikaner and a few in the Bhandarkar Oriental Research Institute, Poona. This volume, edited by Dr. P. L. Vaidya of the Benares Hindu University, comprises the first two sections on Creation and the Incarnations of Viṣṇu. A remarkable feature is the lengthy quotations from the *Purānas*. The Bikaner Durbar deserves congratulations for undertaking to publish this gigantic literary work.

The *Yatīndramatadīpikā*<sup>3</sup> of Śrinivāsadāsa of the seventeenth century A.D. is an authoritative manual of the *Viśiṣṭādvaita* school of Vedānta, in its aspects of metaphysics, morals and religion. "Yatīndra" in the title stands for Sri Rāmānuja who founded this school and systematised the conception of monotheism on the basis of the *Upaniṣads* and the *Vedānta-sūtras*. The English introduction succinctly states the distinctive features of the *Viśiṣṭādvaita* and will prove very useful to a beginner.

*The Divine Light*<sup>4</sup> is the *Uddhava-Gītā*, comprised in Chapters 7-29 of the eleventh book of the *Bhāgavata-purāna*. In this edition several verses from the original are omitted without mention of the fact. The *Uddhava-Gītā* embodies the advice given by Lord Kṛṣṇa, when retiring from this world, to Uddhava, his relative and dear friend, for realising his Self by the path of devotion. The Sanskrit text of this edition con-

<sup>1</sup> *Lectures on the Ramayana*. By the RT. HON. V. S. SRINIVASA SASTRI. (Madras Sanskrit Academy, Madras. 1949. Rs. 10/-).

<sup>2</sup> *Todarānanda*, Vol. I. Edited by P. L. VAIDYA. (Ganga Oriental Series No. 5, Anup Sanskrit Library, Bikaner. 1948. Rs. 10/-)

<sup>3</sup> *Yatīndramatadīpikā*. By SRINIVASADASA; translated and edited by SWAMI ADIDEVANANDA. (Sri Ramakrishna Math, Mylapore, Madras. 1949. Rs. 5/-)

<sup>4</sup> *The Divine Light*. Extracted from *Shrimad Maha-Bhagwat*. Translated and edited by D. A. GANGOLLI. (Popular Book Depot, Bombay. 1949. Rs. 2/8)

tains several printing errors and the translation is not literal, being a free rendering of the original. It resembles the Marathi translation of the late Professor Bhanu which accompanies the edition of the *Bhāgavata* published by the late Mr. D. S. Yande in 1929.

The *Daśakumāracarita* of Dandin is one of the most important prose-works in Sanskrit. As its plot is rather complicated, several epitomes were prepared to present the theme in a simple style. The *Daśakumārakathāsāra*<sup>1</sup> of Appayāmātya, here edited for the first time by Shri H. G. Narahari of Adyar, epitomises only the first part of the original, viz., the *Pūrvapīthikā*. It contains two hundred verses in simple and lucid language, and is divided into three chapters.

The Svādhyāya Mandala is an institution for the study and publication of critical editions and translations of the Vedas, the epics and the *Gītā*. Founded in 1918 by Pandit S. D. Satvalekar, the Mandala is publishing three magazines in Hindi, Marathi and Gujarati. From this year the Mandala decided to enlarge its activities by bringing out a quarterly research journal in English,

*The Journal of Oriental Studies*, to be edited by the present writer. The inaugural number, which appeared recently, contains learned papers by Professors Velankar and R. K. Chaudhuri and Drs. K. Krishnamurti and Darnik. The *Cimanicarita* of Nilakanṭha, a short romantic poem in diverse metres, depicting the love of a Muslim maiden for a Hindu pandit, has for the first time been critically edited from all available MSS. by the editor of the journal. The publication of rare and important short works in Sanskrit is to be a special feature of this journal.

A highly informative article on Indic studies in war-torn Germany appeared in *The Indian Listener*, October 30—November 5, Vol. XIV, No. 30, which produces *in extenso* a talk broadcast by Dr. Girija Mukerjee from Delhi. In spite of the great difficulties, such as the destruction of libraries by bombing, most of the German Universities have started Indian Seminars under the lead of well-known German Orientalists. We whole-heartedly join Dr. Mukerjee in his hope that Indological Studies in Germany will flourish again as they did before the war.

N. A. GORE

<sup>1</sup> *Dasakumarakathasara of Appayamatya*. Edited by H. G. NARAHARI, M.A. M. LITT. ( Adyar Library Pamphlet Series No. 18, Adyar, Madras. 1949. 20 pp. Re. 1/- )

# WORLD PERSPECTIVE IN PHILOSOPHY

## THE EAST-WEST PHILOSOPHERS' CONFERENCE

[ The objectives of the East-West Philosophers' Conference held recently at Honolulu were outlined in our August issue by Dr. Charles A. Moore of the University of Hawaii. He furnishes here an interesting retrospect of the Conference and what it was able to accomplish towards the *rapprochement* between thinkers, East and West, which has its own important contribution to make to world peace.—Ed. ]

The irreconcilability of Eastern and Western philosophy and the inscrutability and irrelevance of Oriental philosophy for Western thinkers were among the myths overcome and discarded at the East-West Philosophers' Conference held recently at the University of Hawaii to study the possibility of a synthesis of the ideas and ideals of East and West. At this Conference forty-seven philosophers from East and West spent six weeks trying to understand each other's perspectives better and directing their attention throughout to the fundamental problem of bringing the two major philosophical traditions into closer harmony.

The Conference itself consisted of three (or more) formal meetings a week but also included basic survey courses in Indian, Buddhist, and Chinese philosophy, and comparative seminars and courses in metaphysics and methodology, ethics and social philosophy, in which all participants took part as teachers and students. In addition, Conference participants were in close personal association and in constant discussion of philosophical problems, and it was this personal relationship among the members which, at the end of the Conference, the participants considered one of the most significant aids to the high degree of *rapprochement* achieved between the representatives of the East and those of the West.

One of the achievements of the Conference was the vindication of the Conference method as carried out during the six weeks, because it provided not merely the opportunity to discuss formally prepared papers at Conference meetings, but also the opportunity to think together and to live together for a considerable period, sufficient to form friendships that promise to be lasting. Through this medium, representatives of each major philosophical tradition gained, by personal give and take, great respect and admiration for the attitudes of the other.

The Conference resulted in statements of agreement on many philosophical matters—an agreement which provided the best answer to skeptics and cynics and also the best avenue of hope for the future synthesis of East and West. Nevertheless, in the minds of many, the greatest achievement of the Conference was the development of a new attitude of mind on the part of the participants. Many Conference Members agreed with the statements of those who said, "I have learned to interpret the other person's point of view at its best, not at its worst," and "The individual point of view tends to become conscious of itself as a mere point of view."

The attitude of total perspective or world perspective in philosophy became

the dominant note of the Conference. The conviction grew from day to day that it was unjust to both traditions to speak of "East" and "West" in philosophy and to assume thereby that there were two distinct and irreconcilable traditions, methods and philosophies. The assumption of monolithic and unyielding differences between East and West in philosophy, with which many participants came to the Conference, was significantly undermined during the course of the formal and informal discussions.

Differences of fundamental perspective and very strong differences of emphasis were indeed brought to light and some of these perspectives and emphases were found to be unsusceptible of being fitted as such into any consistent and harmonious synthesis. It was, however, repeatedly pointed out that the desideratum in world philosophy was not detailed, unqualified, homogeneous unity of point of view, but rather an orchestrated unity, in which different perspectives and different emphases provided, by mutual supplementation, the richness of content by which justice would be done to the great complexities of life and reality. In many instances, in fact, seemingly basic differences were found to be mere differences of emphasis or differences only in the form of expression, as it were.

The Conference expressed hope of, and formulated procedures for, the eventual synthesis of East and West in all three major fields, methodology, metaphysics, and ethics and social philosophy. In some instances, very

surprising points of agreement were noted, and it was in these that the Conference saw the greatest hope for the achievement of "one world" in philosophy. In all these instances—as, in fact, throughout the Conference—one major consideration was kept prominently in mind, namely, the great variety and complexity of philosophy in both East and West, and the impossibility of ascribing limited and narrow descriptions to either philosophical tradition. By these means, many of the misinterpretations were dissipated, especially those of Eastern philosophy in terms of extreme views and doctrines which seemed to be diametrically opposed to any attitudes in the West.

In methodology<sup>1</sup> many of the customary descriptions of East *versus* West were considered fully, such as that the East uses concepts by intuition, while the West uses concepts by postulation; that the West wants concrete, logical, empirical proof for any belief, while Easterners feel that reality can be understood only by intuition; that Eastern philosophies are primarily practical, while Western philosophies are primarily theoretical; that the West is concerned basically with the present world, whereas the East is concerned with an ultimate beyond this world; that the West believes this world can be saved by changing it through time, while the East considers this world hopeless because it is worthless; that the West shows zest for analysis independently of any ulterior consideration, whereas for Eastern philosophy analysis is considered in-

<sup>1</sup> The points of agreement or difference noted below are taken from the final reports of the seminars in (a) methodology, (b) metaphysics, and (c) ethics and social philosophy. These reports were discussed at length at the final plenary sessions of the Conference.

significant except as related to some further purpose; that the West is convinced that the results of any knowledge-seeking enterprise are fully expressible in verbal symbols whose relations are subject to the ordinary logical rules, whereas in the East intuitive higher knowledge is not capable of verbal expression and communication; that Western thought tends to centre its attention on the external world, whereas Eastern thought is concerned primarily with the inner self and its spiritual and social potentialities.

With reference to these matters the conclusions of the Conference were stated as follows: "...there is something in each of these suggested contrasts *if* they are not pressed too far or regarded as more than dominant tendencies," (or, are accepted as true only within the limited perspective of the particular country or of a particular major philosophical system). It was also generally agreed that those contrasts

should be analyzed on the supposition that East and West can be found in the main to complement rather than contradict each other's methodologies, but that points of possible conflict, if they appeared, should be frankly faced.

By way of synthesis in methodology it was suggested that it would be most difficult to use what might be called the method of "combination," whereby one could or should develop a single method which combined the contrasting methods of the two traditions. Instead, it was suggested that the method of "co-presence," in which one method was appropriate to one area of discourse, and the other method appropriate to another area of discourse, so that investigators in the two areas of

discourse might use different methods successfully, was a hopeful avenue to a synthesis. So, also, was the method of "supersession" wherein true synthesis might involve those methods with which philosophy in East and West had developed so far and render each of these previous methods outmoded. It was recognized that the development of such a new method would require much time and that its exact nature could not at present be foreseen.

In metaphysics, the conclusions of the Conference stated that

in view of the great variety of the points of view, it is understandable that no consistent body of basic doctrine can at present be formulated fully and precisely enough to satisfy representatives of each tradition.

Nevertheless, ten items of basic metaphysical similarity were noted:—

1. The object of metaphysics is reality and this can be known by reason, or intuition, or both. Further, some conceptions of reality in its various modes are common to both East and West.
2. One important mode of reality is the realm of finite, changing existence.
3. There is something more ultimate than man, which includes, completes, or explains the commonly experienced facts of finite existence.
4. Human nature includes a physical aspect which links man with the other animals and to the realm of inorganic nature.
5. Human nature also includes another aspect, with which an individual person may become noetically identified or otherwise related to other entities than himself and may voluntarily strive for ends that are rationally understood and freely chosen.
6. In the human order, the individual person alone is the bearer of rational and spiritual faculties.
7. Perfection, goodness, value, and other similar terms refer to a reality independent of individual and cultural judgment or decree.

8. Human value or goodness lies in the concrete realization of human nature as a whole, that is, in its material, social, and spiritual phases.
9. There are certain universal laws which must be followed if human nature is to be realized, and these do not depend upon any arbitrary decision or decree.
10. The basic, natural needs of man are both material and spiritual, as arising from the different aspects of his nature.

In view of these it was concluded that

...the conflicts which have often been thought to divide Eastern and Western theories of reality are not irreconcilable, but ...their resolution may have positive and fruitful consequences for contemporary life and thought. More especially, the principles agreed upon seem to afford a philosophical basis for a common ideology, essentially compatible with the social and ethical ideals expressed in the Universal Declaration of Human Rights.

In the field of ethics and social philosophy it was found that emphasis on the ethics of love or compassion and the attitude expressed in the golden rule were central in all schools, East and West, including even Western naturalism in its most recent formulations.

It was a major conclusion of the Conference that on the practical level of ethics the virtue of *ahimsā*, compassion, benevolence, or love—expressed by different names in the several traditions—was pre-eminent in all the major philosophical perspectives under consideration. It was in line with this unanimity of view respecting basic human morality that the Conference reached one of its most important conclusions. The Conference also, despite major differences in metaphysics and epistemology, expressed unanimous

approval of the Universal Declaration of Human Rights recently formulated by the United Nations.

There was also agreement on the significance of social service, although differences in emphasis were discernible in the different systems. It was felt that Western philosophy, even in its more naturalistic aspect, and certainly in its idealistic tradition, recognized the significant status of spiritual and religious values, as did the major philosophies of the East, and that, despite much misunderstanding, both Buddhism and Hinduism "find their highest reality in a state of Being that transcends, but does not annul, moral values." It was felt, too, that in this sphere East and West agreed that ethics and metaphysics were closely related, that ethical systems had to be rooted in reality.

It was in view of such agreements that the Conference was able to agree to the statement that

our faith in the possibility of achieving a deep-going mutual understanding and agreement on fundamentals is stronger than ever; we realize that all are human beings on the same planet, equal participants in seeking the truth about ethical and social values and in translating these insights into concerted action.

Many questions were cited for future consideration, but the dominant spirit was one of agreement, and the conclusion of the Conference was of having achieved common perspectives on many matters of basic importance, which augurs well for a synthesis—or the orchestrated unity previously referred to—of East and West in the future.

CHARLES A. MOORE

## ENDS AND SAYINGS

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“ \_\_\_\_\_ *ends of verse*  
*And sayings of philosophers.*”

HUDIBRAS

Put forward as a means of by-passing the dominance of politicians with their ingrowing national interests, the Henry R. Prickett Plan for Peace has been described as “ World Government by Brains Trust. ” Prof. George E. G. Catlin, world-known pacifist, presented it at the International Conference on World Government held at Stockholm early in September, where it aroused both interest and approbation.

Briefly put, the Prickett Plan envisages the guidance of each country internally by Councils formed of one member from each profession ; World Councils of each profession formed of one leader in that profession from each country ; and a World Government elected from the World Councils, thus being representative of every profession and every country.

“ A co-ordinating and directing BRAIN ” that belongs to all the world’s separate and often discordant nations is easy of provision compared with the assurance that its control of all of them would be benevolent and “ for the common good of Mankind. ” The later developments of Fascism have made functional representation suspect. Those honoured by their profession with choice for office are not selected for their humanitarian outlook or their breadth of vision but for distinction in their profession and doubtless sometimes for the qualities that often bring self-seeking politicians to the top.

Under this Plan, Mr. Catlin assures us, the field will be “ deodorized of national hatreds and aseptic from prejudice, ” but what assurance will there be that concern for professional prestige and power will not replace national interests ? There will be many for whom, for example, the prospect of the internationalisation of medical practice under a World Council of Health will not smile, because of the demonstrated readiness of orthodox medicine to encroach on personal liberty and to ride rough-shod over opposing theories and theorists. And can scientists in the pay of armament manufacturers be depended on for pacific inclinations ?

The Prickett Plan over-simplifies the issues. “ Customs barriers, import and export controls and currency difficulties ” will not vanish at a wave of the economists’ wand. If, moreover, as the Plan implies, world peace demands the substitution of aristocratic for democratic control, let us at least be sure of the hearts as well as the brains of those to whom we shall entrust our destinies ! Any plan for world peace holds promise only in the measure of its administrators’ sincere will to peace and firm belief in human brotherhood. It is not brains most politicians lack, but hearts.

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The need for moral and mental orientation and the responsibility of

educationists for bringing it about were the chief notes struck at the Convention on Cultural Unity in India held at Mahableshwar from October 26th to November 2nd, under the auspices of the T. A. Parekh Education Endowment. Inaugurating the Convention of leading educators and intellectuals, the Bombay Premier, Shri B. G. Kher, pleaded for "culture without material conquest, machines without enslaving factories and science without worship of matter."

Shri T. A. Parekh stressed in his introductory address the need for education to produce the spirit, vision and character which would make peaceful evolution possible.

Shri K. G. Saiyidain, Chairman of the Organising Committee, held socio-economic conditions partly responsible for the growing corruption, nepotism and jobbery in public life and the lowering of efficiency and of capacity for disciplined, co-operative effort. But education shared the responsibility unless it gave students "a broad and coherent view of the world and their place in it" and "a sensitiveness to questions of values, attitudes and standards."

The Convention recognised the necessity, in the present cultural crisis, of a reaffirmation of values. It affirmed as a basis for common effort the dignity of man and equal rights to opportunities without discrimination. It stood for social justice, declaring material and spiritual values both to be necessary. It called for cultural open-mindedness, for freedom of thought and training in critical thinking, for the cultivation of a national rather than a regional, provincial or communal outlook, and for the rejection of linguistic as well

as sectarian prejudices. The Convention also deplored the growing breach between ideals and conduct:—

We are convinced that it would be impossible to achieve any worthy national ends without cultivating high personal integrity and standards of conduct in individuals. Education, which has been predominantly academic in the past in its approach, as well as objective, must now consciously concentrate on this aim.

A reminder in *Freedom and Union* for July-August as to the responsibility of unofficial ambassadors from country to country is of wide applicability and especially to India, so many of whose students are abroad and whose plans to encourage the visits of foreign tourists to this country are reported to be rapidly maturing. Foreign visitors add greatly to the income of several European nations, but, as Mr. Jerry D. Ryan writes truly,

All the economic good accomplished through world travel can be nullified in a twinkling if, at the same time, we do not promote world understanding.

To not a small extent a nation is judged by its nationals abroad. Is anything being done, by those encouraging so many Indian students to go abroad, to ensure their adequate acquaintance, for example, with the accepted use of the table implements which they will naturally employ and which may be in many cases unfamiliar to them? Or is dependence being placed on the absorption of good table manners by osmosis, and on "allowance being made" for lapses from the accepted canons of good taste? "Making allowance" for another implies an attitude of condescension or disparagement to which it is not fair unnecessarily to subject our Indian young people, and which certainly is not in the interest of cordial relations on an equal footing between the nations of the Western world and India.