Wk. H03757-16-P015705

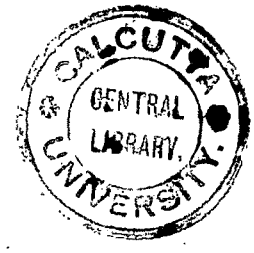
THE ARYAN PATH

16

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*

105
0015



VOLUME XXI
January-December 1950

THE ARYAN PATH OFFICE
"Aryasangha," Malabar Hill,
BOMBAY

P15705

INDEX

General Index

Aaron David Gordon: The Philosopher of Labour, Palestine—*By Hugo Bergman* .. 352
Among My Monuments (Poem)—*By Wendell J. Roye* .. 165
Ancient Chinese Treatise on Internal Medicine, An—*By Robert Heiling* 273
Asceticism—*By C. Setubai* .. 455

Bach and Bombers: Bicentenary of Bach—28th July 1750—*By Z. A. Grabowski* .. 291
Berkeley's Place in Philosophy—*By A. R. Wadia* 225

Classical Music of India, The—*By Bhupen Mukerjee* .. 463
Concept of the Secular State, The—*By Diwan Chand Sharma* 506
Controlled Devolution in Politics and Economics—*By J. Middleton Murry* 33
Cultural Contact with Kenya—*By Peter Koinange* 250
Culture of Denmark as Seen Through Her Folk Schools, The—*By S. Sundara* .. 43

Diotima and the Lover—*By "Diotima"* 458
Dynamics of the Human Body, The—*By B. Bhattacharyya* 490

Economic Implications of the Teachings of Jesus, The: An Interview with Shri J. C. Kumarappa 72
Economics, Ethics and Politics—*By L. Delgado* 18
Edward Bellamy: 26th March 1850—22nd May 1898—*By Marion Bellamy Earnshaw* .. 195
Emergence of a New Culture, The—*By Ralph E. Turner* .. 214
Emily Brontë and the Mystical Tradition in English Poetry—*By Philip Henderson* .. 13
Ethics of Prohibition, The—*By John Barnabas* 58

Foundational Value of Society, The—*By C. V. Srinivasa Murthy* 67
Four Poets—*By K. R. Srinivasa Iyengar* 124
Function of Poetry, The—*By N. Madhava Rao* 303

Guru Cult, The—*By K. G. Mashruwala* 531

Heredity as It Affects Immortality—*By Irene Bastow Hudson* 119
Homily—*By S. L. Bensusan* .. 269
How China Philosophized—*By Lionel Giles* 173
Human Relations Across National Frontiers: Principles to Guide Human Attitude—*By Paul Weaver* 495

Ideal Woman of Future India, The—*By M. S. Anantha-padmanabha Rao* 410

Ideals of Marriage—*By M. A. Venkata Rao* 154
Important Volume, An—*By Victor Rienaecker* 126
India Will Teach the West—*By John E. Owen* 406
Indian Institute of Culture, The 43, 47, 77, 137, 144, 147, 184, 214, 240, 250, 260, 287, 303, 311, 329, 431, 473, 495
Indian on American Constitutional Law, An—*By Edward S. Corwin* 83
Indian Way of Life, The—*By Diwan Chand Sharma* .. 115
Individual in Social Regeneration, The—*By C. R. K. Murti* 166
International Bill of Human Rights—*By Hansa Mehta* .. 99
Is French Literature Still an Art?—*By Y. Duplessis* .. 104

Jain Culture—*By K. S. Dharanendraiya* 260
Jefferies Centenary Memory, A—*By E. J. Rogers* 308

Last Wish (Poem)—*By P.M.B.* 66
Life and Immortality from a Scientist's View-Point—*By Alexander F. Skutch*.. .. 137
Logic and Intuition in Indian Philosophy—*By P. Nagaraja Rao* 511

Madame de Staël: Liberalist and Nationalist—*By Hans Kohn* 22
Man's Use of Energy—*By George Godwin* 501
Maoris of New Zealand, The: How the Colour-Bar Was Abolished—*By John J. Alderson* 399
March of God, The—*By Josiah Oldfield* 541
Music—"The Universal Language of Mankind"—An Interview with Mrs. Laura Boulton 220
Mystic in Man, The—*By Esmé Wynne-Tyson* 62
Mystic Poetry of the Sufis, The *By Said Naficy* 265

Natural Metaphysic of the Human Mind, The—*By Hugh I'A. Fausset* 277
Negro and World Progress, The —*By William A. Rutherford* 397
New Project for Human Happiness, A—*By Alexander F. Skutch* 7
North Indian Art and History —*By B. Ch. Chhabra* .. 318

On Medicine—*By Salvador de Madariaga* 483
Ouspensky and Gurdjieff—I.—*By Clifford Bax* 414
II.—*By E. M. H.* 415
Over Men—*By Lila Ray* .. 294

Panditharaja Jagannatha: Court Poet of Shah Jahan—*By K. S. Nagarajan* .. 311
Path of the Inner Life, The—*By Sramanera Sangharakshita* 200
Patrick Gallagher: Voice of Rural Co-operation—*By R. M. Fox* 544
Peace and Progress—*By Lila Ray* 3
Philosophy, Religion and Mysticism—*By K. S. Ramaswami Sastri*.. 349

Prejudice and Psycho-Analysis—*By J. Ford Thomson* .. 81
"Problem" of "Ahimsa," The —*By Sramanera Sangharakshita* 339
Psychic Veil of the Self, The—*By C. T. K. Chari* 440
A Note on the Above—*By A Student of Theosophy* .. 442
Psychological Implications of Words and their Meanings —*By M. V. Govindaswami* 77

Religion as Revelation and as Discovery—*By Sramanera Sangharakshita* 51
Riddle Poetry in Sanskrit Literature—*By H. G. Narahari* 403
Rôle of the University in Social Development: A Symposium *By Paul Anderson, William Stuart Nelson, Ruth C. Wright and Sherman Scruggs* .. 473

Science, Buddhism and Taoism: A Point of Similarity and Divergence — *By H. J. J. Winter* 206
Scientific Concept of Race and World Peace—*By Dorothy L. Keur* 184
Secular State of India, The—
I.—The Concept of the Secular State — *By G. R. Malkani* 387
II.—Secular or Theocratic? —*By Sir Raghunath P. Paranjpye* 392
Seek in All Things (Poem)—*By Enrique Gonzales Martinez, trs. by C. B. Nauroth*.. 109
Simile of the Actor in Indian Philosophy, The—*By H. A. Dharmadhikari* 551
Six Points of View—*By M. Hiriyanna* 244
Some Principles of Mahayana Buddhism — *By Christmas Humphreys* 161
Spiritual Situation in Morocco, The—*By Rom Landau* .. 210

"Thus Have I Heard"—*By Shravaka* .. .. ..
Revering the *Gita* in Life .. 1
Leadership in a Republic .. 49
The Sarvodaya Plan and Gandhiji 97
"Vajra"—The Thunderbolt 145
Spirit of Goodwill 193
A Cock to Æsculapius .. 241
Words — Traps and Messengers 289
Reincarnation Explains .. 337
Defeat—and Victory .. 385
Gandhiji's Secular State .. 433
Death of the Body 481
The Birth of the Soul .. 529

Unesco Publications—*By E. M. Hough* 127

Value and Importance of the *Atharva Veda*, The—*By U. K. Oza* 360
Veil of the Temple, The—*By M. Oldfield Howey* 344
Vikram Era, The: The Evidence of Etymology — *By V. K. Panthulu* 548
Vital Book on a Vital Controversy, A—*By A. M. Low* .. 359

What Is Personal Greatness, and How Is It Achieved?—*By Arthur E. Morgan* .. 147

What Life Has Taught Me—*By S. K. George* 111
Wheel of the Law, The—*By Gurdial Mallik* 209
Why Civilization Cannot Collapse—*By Hamilton Fyfe* .. 435
Why Confucianism Became Dominant in China—*By Carsun Chang* 329
Wisdom of Tao, The—*By Merton S. Yewdale* 365
Wisdom Religion and the West, The—*By Hugh I'A. Fausset* 28
World Without War—*By Hannah Torr* 171
X Factor in Politics, The—*By George Godwin* 255
Youth and Its Elders :
I.—Manners Make the Man—*By Faiz B. Tyabji* .. 446
II.—This Restless Age—*By R. P. Morrison* 450
Zen Buddhism—*By B. C. Law* 30
Zen Buddhism—*By Sramanera Sangharakshita* 370

Index of Book Reviews

Adventure of the Apocalypse, The—*By K. D. Sethna* .. 85
Alaṁkārasaṁgraha of Amṛtānandayogin—*Ed. by V. Krishnamacharya and K. Ramachandra Sarma* .. 285
All and Everything. First Series *By G. Gurdjieff* 415
All Through the Gandhian Era *By G. M.* 516
And Sombre the Valleys—*By Hannah Closs* 382
Art of Thought, The—*By Graham Wallas* 233
Ask the Children—*By Ford Thomson* 284
Atoms of Thought: Anthology of Thoughts from George Santayana—*Ed. by Ira D. Cardiff* 416
Authority and the Individual—*By Bertrand Russell*.. .. 33
Autobiography, An—*By Sir Arthur Keith*.. 282
Back to the Sun: On Three Typical Grades of Occult Awareness — *By Charles Whitby* 133
Beauty of Expression — *By M. M. Sharif* 557
Beyond Realism and Idealism —*By Wilbur Marshall Urban* 277
Birds, The—*By Aristophanes; trs. by Gilbert Murray* .. 469
Birthmark—*By Claude Houghton* 381
Book of the P.E.N., The—*Ed. by Hermon Ould* 522
Century of Vivisection and Anti-vivisection, *A*—*By E. Westacott* 129
Challenge of Conscience—*By Denis Hayes* 420
Charles Freer Andrews—*By Benarsidas Chaturvedi and Marjorie Sykes* 87
Child at School, The—*By John Newsom* 378

City of Reason, The—*By Samuel H. Beer* 41
City of two Gateways, The: The Autobiography of an Indian Girl—*By Savitri Devi Nanda* 557
Classical Indian Sculpture: 300 *B.C.* to 500 *A.D.* — *By Chintamoni Kar* 471
Commerce Clause in the Constitution of the United States, The—*By M. Ramaswamy* .. 83
Concept of Deity, The—*By E. O. James* 322
Concerning Science—*By F. Sherwood Taylor* 90
Confucian Notebook, A—*By Edward Herbert* 423
Co-operation, Tolerance, and Prejudice: A Contribution to Social and Medical Psychology—*By Samuel Lowy* .. 81
Co-operative Movement in India, The: Its Relation to a Sound National Economy—*By Eleanor M. Hough* .. 465
Creed of Buddha, The—*By Edmond Holmes* 90
Criticism and Creation—*By Herbert J. C. Grierson* .. 425
Cultural State in Bharatvarsha —*By Guru Dutt* 227

Dehāli Ilāj (Village Remedies) —*By Ramesh Bedi* 232
Deviation into Sense: The Nature of Explanation—*By O. S. Wauchope* 86
Dharmopadesamālā-Vivarana of Shri Jayasimha Suri, The—*Ed. by Lalchandra Bhagwandas Gandhi* 235
Divine Dwellers in the Desert—*By Gurdial Mallik* 85

Edicts of Asoka (*Priyadarśin*) —*Trs. by G. Srinivasa Murti and A. N. Krishna Aiyangar* 470
Education for Peace—*By Herbert Read* 558
Egyptian Religious Poetry—*By Margaret A. Murray* .. 42
English Mystics, The—*By Gerald Bullett* 473
English Poetry, and its contribution to the knowledge of a creative principle—*By Leone Vivante* 519
Essays in Zen Buddhism—*By D. T. Suzuki* 30
Essays on Goethe—*By Barker Fairley*, et al; *ed. by William Rose* 228
Essentials of Indian Philosophy, The—*By M. Hiriyanna* .. 126

Folk-Dances of South India—*By Hildegard L. Spreen* .. 374
For Thinkers on Education—*By Swami Ramakrishnananda* .. 134
Forgotten Religions (Including Some Living Primitive Religions)—*Ed. by Vergilius Ferm* 375
Four Brontës, The—*By Lawrence and E. M. Hanson* .. 134
Fox Sisters, The: A Novel—*By Magdalen King-Hall* .. 328
French Revolution, The—*By Archibald Robertson* 379
From Euclid to Eddington: A Study of Conceptions of the External World—*By Sir Edmund Whittaker* 88

Gandhian Ethics — *By Benoy*

Gopal Ray 553
Gandhi Memorial Peace Number (Visva-Bharati Quarterly)—*Ed. by Kshitis Roy* 286
Gateway to Remembrance—*By Phyllis Cradock* 42
Glad Tidings of Baha 'U'lláh, The: Being Extracts from the Sacred Writings of the Bahá'is—*Introduction and Notes by George Townshend* .. 183
God in Our Work—*By Sir Stafford Cripps* 37
Gœthe: Truth and Fantasy from My Life—*Ed. by J. M. Cohen* 379
Gœthe: Unesco's Homage on the Occasion of the 200th Anniversary of His Birth .. 127
Gœthe-Year, The, Part I—*Ed. by Wilhelm Unger* 228
Grand Peregrination, The: being the life and adventures of Ferñao Mendes Pinto—*By Maurice Collis* 417
Great German Mystics, The Eckhart, Tauler and Suso—*By James M. Clark* .. 135
Greeks and Their Gods, The—*By W. K. C. Guthrie* .. 556
Greek Philosophers from Thales to Aristotle, The—*By W.K.C. Guthrie* 556

Hair Under a Hat—*By J. P. Hogan* 419
Hali: A Play—*By G. V. Desani.* 380
Hamlet's Father—*By Richard Flatter* 230
High Valley—*By Charmian Clift and George Johnston*.. .. 382
Hindu-Muslim Cultural Accord —*By Syed Mahmud*.. .. 234
Hindu View of Christ—*By Swami Akhilananda*.. .. 93
Hippolytus of Euripides, The —*Trs. by Rex Warner* .. 469
History and Origins of Druidism, The—*By Lewis Spence* 178
History of Maithili Literature, A, Vol. I.—Early and Middle Periods—*By Jayakanta Mishra* 418
How Greek Science Passed to the Arabs — *By De Lacy O' Leary* 236
Huang Ti Nei Ching Su Wen: The Yellow Emperor's Classic of Internal Medicine—*Trs. by Ilza Veith* 273
Human Cycle, The—*By Sri Aurobindo* 521
Human Rights: Comments and Interpretations: A Symposium—*Ed. by Unesco* .. 127
Humanism as a Philosophy—*By Corliss Lamont* 39

I Accuse the Doctors—*By Sidney Horler* 129
In My Mind's Eye—*By Frederick Marion* 325
In Search of the Miraculous—*By P. D. Ouspensky*.. .. 414
Inclinations—*By Edward Sackville-West* 283
Introduction to Comparative Mysticism—*By Jacques de Marquette* 40
Introduction to Zen Buddhism, An—*By D. T. Suzuki* .. 30

Katherine Mansfield and Other Literary Portraits—*By John Middleton Murry* 94

Keats : A Bibliography and Reference Guide with an Essay on Keats's Reputation—*By J. R. MacGillivray* 371

Lahasūn : Pyāj (Garlic : Onion) —*By Ramesh Bedi* 232

Landscape into Art—*By Kenneth Clark* 322

Language and Philosophy : Studies in Method—*By Max Black* 421

Lectures on the Philosophy of Leibniz—*By H. W. B. Joseph* 182

Letters to My Son—*By Dagobert D. Runes* 133

Life of George Berkeley, Bishop of Cloyne, The—*By A. A. Luce* 225

Life of John Keats, A—*By Dorothy Hewlett* 124

Life of William Blake, The—*By Mona Wilson* 177

Light of Asia and The Indian Song of Songs (*Gita-Govinda*) —*By Sir Edwin Arnold* .. 91

Light of India : Message of Mahatmaji—*By M. S. Deshpande* 554

"*Lilavai*," of Kouhala, The—*Ed. by Adinath Neminath Upadhye* 235

Malay Proverbs—*Ed. by Sir Richard Winstedt* 516

Man and This Mysterious Universe—*By Brynjolf Bjorset* .. 326

Mark of Vishnu and Other Stories, The—*By Khushwant Singh* 520

Matter, Mind and Meaning—*By Whately Carington* 89

Meaning of Art, The—*By Herbert Read* 230

Meaning of Human Existence, The—*By Leslie Paul* .. 88

Memory Is the Scar—*By Dennis Gray Stoll* 174

Middle Kingdom Art in Ancient Egypt—*By Cyril Aldred* .. 518

Moons, Myths and Man : A Reinterpretation—*By H. S. Bellamy* 324

Mother—*By Balamani Amma* 237

Mystery of Keats, The—*By John Middleton Murry* .. 180

Myths of Middle India—*By Verrier Elwin* 132

Nameless Faith, The—*By Lawrence Hyde* 28

National and International History—*By Field-Marshal the Rt. Hon. Earl Wavell* .. 175

New Frontiers of Psychology—*By Nicholas deVore* 324

New Man, The : An Interpretation of Some Parables and Miracles of Christ—*By Maurice Nicoll* 468

No Ankletbells for Her : Stories —*By Manjeri S. Isvaran* .. 85

Northern Indian Music. Vol. I. —Theory and Technique—*By Alain Daniélou* 463

Old Kingdom Art in Ancient Egypt—*By Cyril Aldred* .. 518

Origins and History of Religions, The—*By John Murphy* 280

Out of My Later Years—*By Albert Einstein* 472

Outline of Chinese Painting, An —*By Alan Houghton Broderick* 230

Outlines of a Metaphysics: The Absolute-Relative Theory—*By Franklin J. Matchette* .. 422
Outlines of Muhammadan Law—*By A. A. A. Fyzee* .. 522

Panchatantra, The—*Trs. by Arthur W. Rider* 91
Pedagogues Are Human: An Anthology of Pupils and Teachers—*Ed. by R. L. Mégroz* 417
Penguin New Writing, The—*Ed. by John Lehmann* .. 230
Perennial Scope of Philosophy, The—*By Karl Jaspers; trs. by Ralph Manheim* 320
Personalia—*By Rom Landau* .. 236
Phases of English Poetry—*By Herbert Read* 373
Philosophy of Anaxagoras, The: An Attempt at Reconstruction—*By Felix M. Cleve* .. 182
Philosophy of Healing and a Practical Presentation of Homœopathic Principles, A—*By Frank Watt* 129
Philosophy of Nature—*By Moritz Schlick* 182
Philosophy of Plato, The—*By G. C. Field* 424
Pilgrimage for Peace, A—*By Pyarelal* 553
Pilgrimage of Perseverance, The—*By Ethel M. Wood* 467
Plato's Life and Thought—*By R. S. Bluck* 92
Popes and Social Problems, The—*By J. W. Poynter* 94
Power and Limits of Science, The: A Philosophical Study—*By E. F. Caldin* 377
Practical Ethics: A Sketch of the Moral Structure of Society—*By Mary Stuart and Margaret Hobling* 180
Primal Healing—*By A. George Hall* 426
Problems of Philosophy, The—*By Satischandra Chatterjee* .. 182
Psychology of Meaning, The—*—By Kali Prasad* 179

Quest of Enlightenment, The—*Trs. by E. J. Thomas* .. 285

Reincarnation for Everyman—*By Shaw Desmond* 326
Religion in China—*By E. R. and K. Hughes* 517
Religions of India, The, Vol. I. The Vrātya or Dravidian Systems—*By A. P. Karmarkar* .. 377
Road to Nirvana, The—*Trs. by E. J. Thomas* 285
Round the Year with the World's Religions—*By Royston Pike* 323
Rumi: Poet and Mystic: 1207-1273—*By Reynold A. Nicholson* 523
Russian Imperialism: How to Stop It?—*By R. Swarup* .. 380

Śahad: Mom (Honey: Beeswax) *By Ramesh Bedi* 232
Scale of Perfection, The—*By Walter Hilton* 36
Scheme of Things, The—*By Robert N. Kotze* 130
Schiller—*By H. B. Garland* .. 229
Schiller—*By William Witte* .. 229
Scythian Period, The: An Approach to the History, Art, Epigraphy and Palæography

of North India from the 1st Century B.C. to the 3rd Century A. D.—*By J. E. van Lohuizen-de Leeuw* .. 318
Shakespeare and the Romance Tradition—*By E. C. Pettet* .. 466
Shakespeare's Problem Plays—*By E. M. W. Tillyard* .. 375
Shaw on Vivisection—*Ed. by G. H. Bowker*.. 129
Short History of Chinese Philosophy, A—*By Fung Yu-lan* 173
Sixty Years of Fleet Street—*By Hamilton Fyfe* 282
Socratic Method and Critical Philosophy—*By Leonard Nelson* 515
Some Aspects of Education in Ancient India—*By C. Kunhan Raja* 471
Some Topics from Ancient Indian History—*By Ramakrishna Choudhary* 373
Somth (Ginger)—*By Ramesh Bedi* 232
Song of the Spirit: Selected Verses of S'ami—A Mystic of Sind—*Trs. by Shanti L. Shahani* 372
Soviet Genetics and World Science: Lysenko and the Meaning of Heredity—*By Julian Huxley* 369
Spirit and Society—*By Lawrence Hyde* 28
Spiritual Physick of Rhazes—*Trs. from the Arabic by A. J. Arberry* 376
Spiritualism, Reincarnation and Immortality—*By Marcus Knight* 517
Splendour That Was Egypt, The: A General Survey of Egyptian Culture and Civilization—*By Margaret A. Murray* 233
Stotraratna, or the Hymn-Jewel of Sri Yāmunācārya—*Trs. by Svami Adidevananda* .. 373
Stray Glimpses of Bapu—*By Kaka Kalelkar* 553
Supreme Identity, The: An Essay on Oriental Metaphysic and the Christian Religion—*By Alan A. Watts* .. 519

Therapeutic and Industrial Uses of Music: A Review of the Literature—*By Doris Soibelman* 38
Thinker's Handbook, The: A Guide to Religious Controversy—*By Hector Hawton* .. 472
This Human Nature: A Commentary, and an Exposition—*By Charles Duff* 426
This World and That: An Analytical Study of Psychic Communications—*By Phoebe D. Payne and Laurence J. Bendit* 427
Thou Art Peter: A History of Roman Catholic Doctrine and Practice—*By A. D. Howell Smith* 327
Thus Have I Heard—*By Christmas Humphreys* 570
Time Is Free, The: A Study of Macbeth—*By Roy Walker* .. 124
Tirukkural of Tiruvalluvar—*Trs. by V. R. Ramachandra Dikshitar* 227
Tradition in Sculpture—*By Alec Miller* 230

Traits of Divine Kingship in Africa—*By P. Hadfield* .. 181
Treatise on Values—*By Samuel L. Hart* 419
Triumph of the Tree, The—*By John Stewart Collis* .. 422
Trois Upanishads (Isha, Kena, Mundaka)—By Shri Aurobindo 41
Tulasī (Holy Basil)—*By Ramesh Bedi* 232
Twentieth Century, The—*By Hans Kohn* 424

Unfinished Letter—*By Geoffrey Peters* 520
Unity of Being, The—*By Esmé Wynne-Tyson* 176
Upaniṣads in Story and Dialogue, The—*By R. R. Diwakar* 373
Upward Spiral, The—*By Dilip Kumar Roy* 35

Vaisali-abhinandan-granth: Homage to Vaisali—*Ed. by J. C. Mathur and Yogendra Mishra* 281

Walter de la Mare: A Study of His Poetry—*By Henry Charles Duffin*.. 124
What Is Man? Evolution's Answer—*By Alfred Machin*.. 175
White Light, The—*By Charles J. Seymour* 326
Wordsworth: An Introduction and a Selection—*By Norman Nicholson* 467
Works of George Berkeley, Bishop of Cloyne, The, Vol. I. —*Ed. by A. A. Luce* .. 225
World as I See It, The—By Albert Einstein—*Trs. By Alan Harris* 90
World Invisible: A Study of Personality—*By Dallas Kenmare* 286
Wound Dresser, The: Letters Written to His Mother—*By Walt Whitman* 124

Yoga: The Method of Reintegration — *By Alain Daniélou* 131

Zen Buddhism—*By Christmas Humphreys* 370
Zen Doctrine of No Mind, The—*By D. T. Suzuki* 30

Index of Correspondence

Christian Stagnation—*By A. A. Morton* 136

Indian Darsanas, The I.—*By R. Naga Raja Sarma* 428
II.—*By M. Hiriyanna* .. 429

Sanskrit and Cultural Awakening in India—*By K. V. Soundara Rajan* 524

Index of Notes

Bach Bicentenary, The .. 293

Children are our Hope, The .. 540

Culture by Inattention ! .. 170
Culture—East and West .. 264
Culture of Cities 153

Cultures and Culture 76
Democracy and the Individual 500
Dignity of Labour, The .. 103
English in Indian Education .. 543
Example of Brazil, The .. 364
Fugitive Reflections 12
Human Rights and Jamaica .. 457
Individual Liberty 6
Initials 199
International Ideal, The .. 317
Leaders and Followers .. 307
Moral Responsibility and the Scientists 505
Morality and Materialism .. 219
Old and New in China .. 17
"Open" Prisons 160
Our Cultural Crisis 249
"People on the Move" .. 526
Press, The 272
Rediscovery of What Is Forgotten 21
Science and Society 224
Shakespeareana 396
Social Sciences—International Approach 114
Synthesis of Knowledge, The.. 259
Teachers and Pupils 348
Warning of 1879, A (Deforestation) 359

Index of "Ends and Sayings" Paragraphs

Ancient India in *Calcutta Municipal Gazette's* Silver Jubilee Number 191
Building individual morale, need for 480
Capital Punishment — Lord Chorley on 528
"Communism and the Asiatic Mind" 288
Dangers of deforestation, erosion and water-logging—Mira Ben's warning 336
East and West in Italy .. 559
Ethics and Economics of Birth Control," "The 192
Forests as memorials or tributes. 48
Freedom of information .. 240
Gandhian ideals in a church .. 238
Gandhiji, Lin Yutang on .. 560
Hans Christian Andersen revalued 240
Hindustan Review's Sachchidananda Sinha Memorial Number 480
India and the English language —Dr. C. R. Reddy on.. .. 47
Indian Council of Cultural Relations formed 238
Indian Institute of Culture—Anniversary, Aims and Report 431
Indian Rationalists' Association formed 96
"Intellectual nation building" —The Rt. Hon. Dr. M. R. Jayakar on 479

Music as a unifying force—Dr. Jaime Torres Bodet on .. 143
"Mysticism in the U.S.A." .. 287

"Nationalism as a Spiritual Tragedy of Europe"—René Bovard on 144

"Organized Labour and the Public Interest" 287
Oriental and Occidental systems of medicine 480

Pacifists address P.E.N. meeting 95
Pacifists' meetings at Santiniketan and Wardha .. 191
Press and Radio 560
Prohibition and Gandhiji's Programme 239
Public Health—Prime Minister Nehru on 479

Real Enemy," "The 431

Secular State of India, The .. 432
Secular State in India, The—Purushottamdas Tandon on 527
Shaw, Bernard 559
Spiritual transformation of human relationships—Sir C. P. Ramaswami Aiyar on .. 95
States' responsibility to humanity—Dr. Tara Chand on .. 335
Stop rush to war—Dr. S. Radhakrishnan's plea 335

"Tensious," National and International—Dr. Gardner Murphy on 527

Universal Declaration of Human Rights—Anniversary Celebrations 47

"Vedantic Communism for India" 48

"Whose Is the Future?" .. 239
World Organization for Brotherhood formed 383

"You Have Let Down Gandhiji"—*By K. G. Mashruwala* 143

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

A. de L. 133, 134, 174, 230, 286, 322, 373, 380, 419, 521
Alderson, John J. 399
Anderson, Paul.. 474
Apte, V. M. 554
Armytage, W. H. G. 426

Bangaruswami, R. .. 417, 424
Barnabas, John 58
Bax, Clifford .. 414, 471, 519
Benner, Patrick .. 41, 175
Bennett, A. A. G. 519
Bensusan, S. L. 269
Bergman, Hugo 352
Beswick, Ethel.. 426
Bhattacharyya, B. 490
Blakeney, E. H. 92

Chang, Carsun 329
Chari, C. T. K. 440
Chary, P. N. 234, 281
Chhabra, B. Ch. 318
Collis, John Stewart ..88, 134, 425
Corwin, Edward S. 83
Cross, Elizabeth 284

Delgado, L. 18
Dharanendraiya, K. S. .. 260
Dharmadhikari, H. A. .. 551
Dikshitar, V. R. R. 132
"Diotima" 458
D. R. K. 522
Duplessis, Y. 104

E. M. H. .. 40, 41, 42, 85, 91, 93, 133, 176, 179, 181, 227, 233, 237, 325, 373, 378, 380, 415, 417, 517, 557
E. P. T. .. 130, 135, 467
E. W. 37, 282, 328, 427, 467, 472
Earnshaw, Marion Bellamy .. 195
Elton, Bayard 285

Fausset, Hugh I'A. .. 28, 29, 277
Fox, R. M. 544
Fyfe, Hamilton 129, 435, 515

G. M. 87, 183, 236, 286, 323, 376, 416, 470, 471, 472, 516, 523, 558
Garstin, E. J. Langford .. 178
George, S. K. 110, 553
Giles, Lionel .. 173, 423, 518
Gode, P. K. 232
Godwin, George 255
Gokak, V. K. 177
Govindaswami, M. V. 77
Grabowski, Z. A. 291
Graefe, W. 326, 374
Gupta, Nolini Kanta .. 36, 131

Hart, Ivor B. 88
Heilig, Robert 273
Henderson, Philip 13
Hewlett, Dorothy 180, 371, 520
Hill, E. F. F. 322
Hiriyanna, M. 244, 429
Hogan, J. P. .. 90, 327, 422, 521
Hough, E. M. 127
Howey, M. Oldfield 344
Hudson, Irene Bastow .. 119
Hughes, Morforwyn 129
Humphreys, Christmas .. 161
Hyde, Lawrence 556

Iyengar, K. R. Srinivasa 124, 283, 375, 379, 382, 473, 557

Jambunathan, M. R. 227
Jhaveri, S. K. 235

Kabadi, Sunder 282
Keur, Dorothy L. 184
Kirkbride, D. 233
Kohn, Hans 22
Koinange, Peter 250
Kumarappa, J. C. 468

Landau, Rom 210
Law, B. C. 30
Low, A. M. .. 90, 175, 369, 377

Madan, Sir Janardan A. .. 465
Madariaga, Salvador de .. 483
Mahadevan, T. M. P. 280
Malkani, G. R. 39, 387, 422
Malkani, M. U. 372
Mallik, Gurdial.. 209
Martinez, Enrique Gonzales .. 109
Mashruwala, K. G. 531
Mehta, Hansa 99
Morgan, Arthur E. 147
Morrison, R. P. 450
Morton, A. A. 136
Mukerjee, Bhupen 463
Murray, D. L. 424, 469
Murry, J. Middleton 33
Murthy, C. V. Srinivasa .. 67
Murti, C. R. K... 166

Naficy, Said 265
Nagarajan, K. S. 311

Naidu, P. S. 89
Nair, Kamala D. .. 94, 229
Narahari, H. G. 403
Nauroth, C. B... 109
Nelson, William Stuart .. 476
Norman, Sylva.. 381

O. 285, 382
Oldfield, Josiah 541
Owen, John E. 406
Oza, U. K. 360

P. M. B. 66
Panthulu, V. K. 548
Paranjpye, Sir Raghunath P... 392
Poynter, J. W. 94
Pusalker, A. D... 418

Rajan, K. V. Soundara .. 524
Rao, M. A. Venkata 154
Rao, M. S. Anantha-
padmanabha.. 410
Rao, P. Nagaraja 236
Ray, Lila 3, 294
Rienaecker, Victor 126
Rogers, E. J. 308
Roye, Wendell J. 165
Ruckmini, M. A. 379
Rutherford, William A. .. 397

Sangharakshita, Sramanera .. 51,
200, 339, 370
Sarma, R. Naga Raja .. 182, 324,
375, 377, 419, 428
Sastri, A. Venkappa 324
Sastri, K. S. Ramaswami .. 349
Savill, Agnes 38
Scott, J. W. 421
Scruggs, Sherman 478
Setubai, C. 455
Sharma, Diwan Chand 115, 466, 523
Shravaka ..1, 49, 97, 145, 193,
241, 289, 337, 385,
433, 481, 529
Skutch, Alexander F. .. 7, 137
Smith, A. D. Howell 86
Stoll, Dennis Gray .. 42, 420
Student of Theosophy, A .. 442
Sundara, S. 43
Syed, M. Hafiz 35
Sykes, Marjorie.. 320

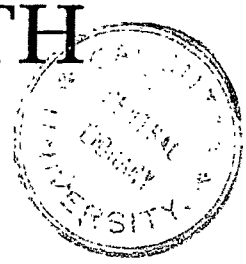
Thomson, J. Ford 81
Torr, Hannah 171
Turner, Ralph E. 214
Tyabji, Faiz B. 446

Ullmann, Richard K. 228

W. E. W. 326
Wadia, A. R. 225
Weaver, Paul 495
Winter, H. J. J. 206
Wright, Ruth C. 478
Wynne-Tyson, Esmé 62

Yeaxlee, Basil A. 180
Yewdale, Merton S. 365

THE ARYAN PATH



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

VOL. XXI JANUARY 1950 No. 1

"THUS HAVE I HEARD"—

Holding the reins of the war-horses for Arjuna, Sri Krishna taught the way of work and worship. In our own yuga, Gandhiji, holding the reins of a great political struggle, also taught in his own way the way of work and worship. The *Gita* was reborn in our times through Gandhiji's mouth. Let us revere the teaching and not merely utter the words. True reverence to the *Gita* lies in daily sincere reflection over its substance and shaping mind and action accordingly.

These words were spoken by India's Governor-General. Rajaji, speaking at the Gita-Jayanti celebrations on the 4th of December at New Delhi, refuted the claim that the *Gita* supported the waging of war. It refers to the greatest of all wars, which takes place on the Field of Duty which is located in the mind of man. To do one's duty by every duty, avoiding the dangerous turn towards the performance of another's duty, and without calculating the profits resulting from such performance—that is the message of the ancient scripture.

He who fights his own animal nature finds neither time nor inclination to fight another man. And because the animal in each one of us does not want the Divine in us to fight it, it sneaks out to give battle to other lower selves, on one selfish pretext or another. Family feuds, class struggles, nationalistic wars—all spring from the lower nature of men. The constant enemy of Arjuna was his lower nature, not Duryodhana; that enemy surrounded Arjuna as smoke surrounds fire, while Duryodhana and his mighty Kauravas were standing at a distance. The teaching, which closes the third chapter of the great book, is often overlooked.

All books of the Mysteries are written in cipher. Only a few in number and often small in size, such books are archetypal—nourishing babes with milk and strong men with meat. They yield more than one meaning—one for the man of

the senses, another for the man of learning, another for the disciple struggling on the Path to Holiness, and still another for the Enlightened Seer. W. Q. Judge, who made the *Gita* his constant and consistent companion, referred to it as the study of Adepts. It was Mr. Judge who was a very early, if not the first, modern expounder of the allegorical nature of the *Gita*, pointing to its symbols and interpreting them in his own inimitable way. In 1887, Mr. Judge wrote of the allegorical imagery of the *Gita* and stated :—

> Instead of the conflict being a blemish to the poem, it is a necessary and valuable portion. We see that the fight is to be fought by every human being, whether he lives in India or not, for it is raging on the sacred plain of our body. Each one of us, then, is Arjuna.

Gandhiji, and our spiritually-minded Governor-General after him, have followed the right interpretation of the *Gita*, deciphering a profound cipher, however elementary that deciphering be, making it clear that the *Gita* does not advocate war and murder and bloodshed but something else.

The *Gita* is the book for all who aspire to become good citizens, first of their own land and then of the world. But it must be interpreted correctly so that its message may be understood. Reiterated, that message will work its miracle. It is India's good Karma that it has at its head a man who values the *Gita* as a book of constructive power, and who endeavours to breathe its intellectual atmosphere and to apply its moral principles in his own and his nation's life. May he find time to do so more and more ! The spiritual education of our people is the most pressing need of the country. That Rajaji recognizes this is very clear from his message to the Pacifists gathered at Santiniketan. He told them :—

> India is maintaining her army and other military forces up to the measure of her capacity. She cannot claim to be a nation pledged to pacifism without being guilty of hypocrisy. All the same, the genius of India and her ancient, as well as present-day ideals, are inspired by a love of peace. Mahatmaji's leadership has made India a place of pilgrimage to lovers of peace and haters of war all over the world.

That is why in these columns last month we suggested that the Pacifists should look for guidance not from present-day India, but from Gandhiji, who sowed the seeds of the Life of Peace for the whole world. To understand his life-work it is necessary to know the philosophy of the *Gita* which inspired him to action. The great Buddha spoke of this greatest of all wars and repeatedly asserted that he who conquered himself was greater than the conqueror of worlds. He recognized no other conquest.

" Salutations to the Prowess of Krishna ! May it be with us in the fight, strengthening our hearts that they faint not in the gloomy night that follows in the path of the day."

SHRAVAKA

PEACE AND PROGRESS

[**Shrimati Lila Ray,** one of India's thoughtful and constructive writers, shows in this article that the human problem is the basic one for industry, which should control its methods of production in the best interest of the evolving being; and that "the type of man it produces reveals the true nature of a State." This is directly in line with Ruskin's pertinent query in *Unto This Last,* a book which greatly influenced Gandhiji, "whether, among national manufactures, that of Souls of a good quality may not at last turn out a quite leadingly lucrative one?"—ED.]

The central law of human nature as of other living things is growth. Men form themselves into groups in order to facilitate their mutual growth. This urge to grow and to develop is as deep and strong as the urge to live. It is one of the fundamental laws of being.

A group, any group, small or large, family or State, functions only as long as it fulfils this fundamental purpose, only as long as it facilitates the growth of its members and is an aid to their development. When it ceases to do so its members break it up and form new associations to suit their new needs.

Unrest in a group is a sign of diminishing usefulness. To attack those who are restless and to fight and oppress them is not the remedy. The group must provide the conditions that its members need, conditions which afford them the inner satisfaction and contentment of spirit which give rise to a healthy, happy, spontaneous discipline. Threats, commands, reprimands, rewards, exhortations, punishment and lecturing are the usual disciplinary devices. They are worse than useless. The obedience that enables a group to hold together and to achieve its purpose is not to be had by such methods.

Unrest in the State as we know it has two focal points, the unemployed and the ill-employed. Unemployment is so well-known a cause of trouble that it needs little comment. We have only to swell the already swollen ranks of the unemployed by the addition of the idle rich, for in taking stock of our man power no section of the people can be omitted and idleness, from any cause, always results in a deterioration of the human being that in course of time renders him unemployable. Expensive and laborious rehabilitation then becomes necessary if he is not to become a total loss.

Bad or unsuitable employment, on the other hand, is not very well or very widely understood. That it can cause trouble has been recognised sufficiently to have brought about many ameliorative changes in working conditions. Working hours, wages, housing, sick leave, pensions, bonuses, child labour, compensation for injury, medical attendance,

recreational facilities, have all received a measure of attention. But what of the work itself?

The chief charge made by Marx against large-scale industry was that the fragmentation of the productive process was detrimental to human development and produced fragmented men, men whose bodies and minds had been prevented from developing normally by their employment and who were therefore unhappy, unhealthy, and violent on occasion. That charge still stands today. Despite the change in ownership that is called nationalisation, despite the many improvements made in environmental conditions, methods of production have not changed. The principle of breaking down the process of production into a series of isolated, unrelated and meaningless motions made by an operator in front of a conveyor belt is still taken as the basis of industrialisation and factories and machines are designed around it.

Such methods can never develop healthy, happy, disciplined workers. The upward path for the soul and for the body is one and the same. A person becomes what his employment, or the lack of it, makes him. That employment must be planned with an eye to his human needs. The performance of acts and motions that are not isolated, that are obviously related to each other and the product, that have a meaning the worker can perceive, sets in order the complex psycho-muscular system of the human being, forms his personality and develops his understanding. It is through such work that he grows spiritually. The more a person grows, the better his work becomes and the greater the pleasure he takes in it.

We are taught that the invention of the machine brought about the industrial revolution. But from Marx we learn that the machine as such was not responsible. The industrial revolution was the result of a change in the organisation of work. Machines which fitted in with that change were taken up by industry, other machines discarded. It was found that the introduction of the serial division of labour brought about a vast increase in the speed of production and at the same time lowered costs. This enabled manufacturers to raise the output of their factories and at the same time to reduce their prices. Speed and cheapness became the dominating considerations. The consequences for the worker were given secondary importance. When one began to make trouble he was eliminated altogether, in the interests of efficiency and economy.

Why are speed and cheapness in production so advantageous? It is because they make possible the accumulation of capital. The industrial revolution was brought about by the organisation of industrial processes in a manner that permitted the maximum accumulation of capital. Any method or machine that did not do this was labelled uneconomic. "Capital," *i. e.*, cash balances, became the measure and

master of all values, replacing the land of the feudal system.

We are faced with nothing less than the necessity for a new industrial revolution based on a new principle of production. The spinning-wheel is the symbol which Gandhiji chose for it; it is a revolutionary symbol. The spinning-wheel stands for an organisation of work that makes man the measure and the master, reducing capital to secondary importance. It is an indication of the way productive processes of labour must be reorganised in order to bring this about. By permitting the worker to perform a series of complete actions, actions that have meaning in relation to each other, in relation to the product and in relation to the needs of the worker, such a machine makes possible the maximum growth, not of cash balances, but of human efficiency. Speed and cheapness cease to be the ruling considerations. Loss in speed of production may be compensated by wider employment. And when, to the budget of the industrialists, is added, on the debit side, the expense of maintaining peace and order, arbitration machinery, social and welfare services, hospitals, asylums and various institutions for the poor and destitute, the present system will, I think, be found quite uneconomical in men, money and materials. Its cheapness is illusory. In the new system any method of organising productive processes or any machine which tends to debase, reduce or destroy the status of the worker as a human being fulfilling his destiny by growing into full and perfect manhood through his work, is considered uneconomical and must be discarded. What destroys or reduces the productive capacity of men is uneconomical in the strictest sense of that word.

The spinning-wheel therefore does not mean a reversion to primitive or medieval methods and implements. Gandhiji himself designed an improved model and he has repeatedly emphasised the desirability of utilising modern technical knowledge and skill to the utmost advantage. But the guiding principle must be the development of the human being. As a symbol the spinning-wheel has the disadvantage of being associated with a romantic medievalism. On the other hand, it stands for the textile trade which, with food production, is the greatest of the basic industries.

This effectively reverses the usual approach to the problems of government. Human society rests on a foundation of wonderful obedience and progresses down a road made by obedience. But obedience can be reached only through a complex and harmonious formation of the psychic personality of man. A small child is incapable of it. Commands do not assist that formation; on the contrary, they disturb it; the growth of a living organism may be distorted and deformed.

Methods of production are thus of prime importance to both the worker and the State responsible for him.

The type of man it produces reveals the true nature of a State. Judging from the *chor minars* of Aurangzeb's time, a large proportion of his subjects were thieves. One of the most cogent arguments against nationalisation is that, in taking over industries as they are at present organised, the Government takes over their troubles as well and acquires an interest in maintaining them as they are, that is, in retaining the existing methods of production. To control methods of production in the interest of the evolving human being is to control industry. Nationalisation may not only be unnecessary but against the best interests of the State, if by the State's best interests we mean what is conducive to the enfranchisement of human growth. By a rational organisation of work a State may establish an indirect form of discipline much more effective than the critical and sermonising teacher holding a cane.

Work is one of the two paths to civic and human progress. The other is freedom.

LILA RAY

INDIVIDUAL LIBERTY

Writing in *The Rationalist Annual*, 1950, on "Liberty in Retrospect and Prospect" Prof. G. D. H. Cole draws a picture of present tendencies and probabilities that challenges "the revised *laissez-faire* Liberalism that is being preached by many middle-class thinkers, and practised by many middle-of-the-road politicians as far as they dare." There are too many in the middle classes who

> shape their politics as a sheer reaction to personal comforts and discomforts, with no attempt to think or to act reasonably in the light of either principles or long-run interests. . . . When any privileged class becomes simply selfish, the nation that continues to be led by it is in sight of disaster.

He sees one-third of the world as dominated by Americanism, which, despite individualistic theory, tends as much to the production of mass uniformity as does Communism, which dominates another third. The prospects of personal liberty, he believes, are poor for some time to come, unless the countries still apart in spirit from both groups can act together in its defence.

The problem is to avoid a war "that could leave little personal liberty alive anywhere at all" until mutual tolerance can be developed between the two great rivals, until each sees "that it had better make up its mind to live side by side with the other in the world," a development which he believes holds hope of internal tolerance developing in both countries. The personal liberty that arises from such "tired tolerance," however, he recognizes as at a lower level than that which is an outgrowth of the appreciation of differences as outlets for varying expression and as means to the discovery of new values. It is because only wide cultural dissemination can impart such appreciation generally that such work as Unesco is attempting—and, in its modest sphere, the Indian Institute of Culture at Bangalore, typifying bodies whose interests transcend nation and creed, political ideology and social class—is so important for freedom and world peace.

A NEW PROJECT FOR HUMAN HAPPINESS

[Convinced as we are of the unity of all Life, from which it follows that mankind and its individual units are affected by the health and well-being or the reverse of the humbler consciousnesses that make up the kingdoms below man, we are in cordial sympathy with the "New Project for Human Happiness" which **Dr. Alexander F. Skutch** puts forward here. If there were more such scientists with reverence for Life in every form, the progress of science might be less spectacular along destructive lines, but who can doubt that Nature would reveal to sympathetic eyes many a treasure safely hidden from cruel and exploiting hands? We are living in what Plato called a barren period, when the occult powers of minerals and plants and animals are out of sympathy with man. Dr. Skutch's project would, if implemented, make for the restoration of that sympathy. "Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance."—ED.]

I see the reader's lips expand in a smile as he glances at my title—a sarcastic, or perhaps at best an indulgent, smile. He will recall numberless schemes for human betterment and happiness, ranging in date from Plato's *Republic* to works of which the ink is scarcely dry, and in scope from well-integrated plans for the revision of man's social, political and moral life to simple formulas for the success and happiness of the individual. He will remember schemes for human happiness launched by feather-brained visionaries, by ecstatic poets and by profound philosophers; then he will recollect with a sigh that, after several millennia of planning and hoping, mankind appears today as far from the attainment of lasting happiness as in any previous era of recorded history.

This smile and these reflections which I foresee that my subject will evoke would stay my pen, were it not for my belief that I have discovered the flaw or omission in all previous comprehensive schemes for human happiness—or at least in such of them as have come to my attention. This omission is so obvious that a child might detect it; yet such is mankind's blind absorption in man that it has escaped the philosophers.

Before considering the happiness of men collectively, let us again remind ourselves of some of the essential conditions of happiness in the individual. It is a truism expressed in many a parable and allegorical romance that those who deliberately set out to seek personal happiness as an object fail to find it, but become increasingly confused as their quest is lengthened, until they are in peril of degenerating as they grow old into bitter cynics or peevish hypochondriacs. But the more fortunate of these seekers abandon the futile hunt before it is too late; instead of searching for happiness, they seek

knowledge, or devote themselves to projects for the welfare of their fellow-men, or merely cultivate their garden, thereby finding a measure of the contenment which had eluded them while they focussed their attention upon the perfection of happiness. For Happiness is such a coy creature that she invariably flees from him who chases her; yet when he has grown weary of the pursuit and become absorbed in other matters, she often steals up behind to whisper words of cheer.

Most of us have known people who have attained an enviable degree of happiness by devoting themselves unselfishly to the welfare of other men, or to that of non-human creatures. Recently we have had the heartening spectacle of a whole city in America "adopting" a town of the same name in Europe, helping it with money and materials to recover from the shock of war, its own citizens thereby discovering a purpose and zest in living which hitherto had been lacking. It seems strange, then, that none of the grandiose schemes for assuring happiness to a nation, or to the human species as a whole, has taken into account this simple principle of devotion to something outside—something familiar and tangible, not something mystical and elusive. Each has tacitly assumed that man could become happy through considering the happiness of mankind alone; the result has been increasing despair.

Is there nothing outside our own species that can be favourably influenced by ourselves and is at the same time big enough to absorb the efforts of mankind as a whole? Those of a proselyting turn of mind might suggest missionary work among the Martians; but this project had best be held in abeyance until communications with the supposed inhabitants of the ruddy planet are somewhat improved. Besides, it may well turn out that the Martians, if there be Martians, have far more to teach than to learn from us.

But here, on our own more massive planet, we are surrounded by a myriad living things of a multitude of kinds. Can we do nothing to make them happier, to make life better for them? Can we only kill, subjugate, maim and destroy? Must this earth continue progressively to become a worse rather than a better place for life as a whole, because one particular vertebrate animal out of many happened to develop a freer association of ideas and an opposable thumb? Beyond a shadow of doubt, this planet would support more kinds of living things in a more thriving state if man had never appeared to make such egregious demands upon its productivity. At very best, we can at present hope to do no more than straighten out some of the havoc we have wrought. But the task of making amends to Nature, of giving partial compensation, is great enough and noble enough to engage the best efforts of mankind as a whole.

The degree of happiness which non-human creatures are capable of

experiencing is, like the existence of matter itself, one of the speculative questions of philosophy, beyond positive demonstration. Views on the subject range all the way from Wordsworth's poetic "faith that every flower enjoys the air it breathes" to Cartesian theories of animal automatism. The truth, as usual, doubtless lies somewhere between the extreme views; although we cannot demonstrate the happiness of non-human creatures—or even of other men—we may at least adumbrate it by what Santayana so well calls "imaginative sympathy." If we believe that non-human beings can be consciously happy, the effort to give them happiness is a worthy undertaking through which we can increase our own.

Or, if we lean toward a more objective view, we may look upon the whole of Nature as a sort of composite organism or a great, closely integrated community, subject to health and disease in much the same manner as an individual. Then if Nature is in a healthy condition, with all her parts well attuned and balanced, animals of each species are likely to enjoy whatever happiness their psychic organisation admits. Whichever view we take, our mode of procedure will be much the same, and the results the same.

I should not take exception to man's conventional boast that he is lord and master of the earth if he meant what he says. True lordship over any domain involves duties and obligations as well as privileges; it is at best about three parts hard work and one part enjoyment. But the work—to administer wisely, to construct, to conserve—gives its best zest to the enjoyment. Far from taking this attitude, man has always been as a prodigal who has come into his inheritance, the natural world, to enjoy and exploit it as his personal estate, giving no thought to what entered into the creation of this magnificent patrimony, or to what is entailed in its upkeep, or to the just expectations of his successors.

The wastrel's swift course of violent pleasures yields neither real satisfaction nor enduring happiness. Traditionally, he either reforms, becomes the careful husbandman, the far-seeing lord of his domain who "wears his manhood hale and green," or else he dies a wretched pauper. Men, collectively, must either outgrow their profligate nonage and take hold of their patrimony in common careful managership, or sink into bankruptcy, misery and exhaustion.

A widely diffused sense of obligation toward their common heritage, the natural world, would give to men as a whole a unity of purpose and a true perspective of their inevitable mutual interdependence such as they have never hitherto known. Any association between individuals or groups is stronger when founded upon some external object or purpose than when based merely upon self-interest. A marriage is more likely to be successful if it produces children for whose welfare the parents

are deeply concerned than when it is childless; a degree of mutual affection inadequate to hold a childless couple together may suffice to bring tolerable contentment to a husband and a wife united in their endeavour to give the youngsters a happy childhood and a good education.

Associations grounded in self-interest, whether in pleasure or material profit, thrive so long as they yield enough of the desired commodity to satisfy the members, but quickly fall apart when they fail to appease the claims of personal advantage; only associations based upon some strong ideal possess the vitality to survive long periods of reverses and disasters. Leagues between sovereign states hold firmly in the face of threats or aggression by outside powers but disintegrate in times of security, because the constituent nations are no longer bound together by coincident self-interest. The fundamental cause of the instability of unions among nations has been the absence of any common objective or external principle of unity; each state thought only of its own advantage, and all associations founded upon self-interest are stable only so long as they administer profusely to the vanity, greed or love of pleasure of the members.

Men, I fear, will inevitably continue to fight so long as their only ground of unity is the common welfare or happiness of mankind; for this is fundamentally a selfish basis of association: happiness and well-being are goods which each ardently desires for himself; and we are congenitally so blind that in spite of repeated lamentable demonstrations to the contrary we believe that victory—of which naturally we feel confident before we take up arms—will bring us a larger measure of these blessings.

Nations would be more firmly bound together and less likely to bare fangs and fly at each other's throats were they united by some common external object of solicitude. This of course must be a great and comprehensive object—and what more ample and all-embracing than the health and well-being of the natural world that is our common heritage? If mankind cared ever so little about the natural health of the planet, men would find so many and such cogent reasons for not waging war—over and above considerations of the harm they inflict upon each other and upon themselves—that armed conflicts would have to cease. For modern even more than ancient warfare broadcasts havoc over the face of the earth, brings disaster to many creatures in addition to man, and accelerates the exploitation of irreplaceable natural resources. Insatiable demands for lumber doom millennial forests to the axe; the earth is ripped open for more and more minerals; farmlands are mined by destructive practices that we would not countenance in peace time, for soldiers need food even when fertilisers are unavailable.

We invade remote islands to establish military bases, dispossessing the

sea-birds which for centuries have nested there undisturbed, exterminating some of the rarer forms of island life. Our shells and bombs and poison gases kill and maim countless inoffensive wild creatures along with the humans for whom they are more specifically intended. Wastes from sunken vessels and blasted factories pollute the waters of ocean, lake and river, bringing widespread destruction of life. To one genuinely concerned for the beauty of the earth and the welfare of its inhabitants, the consideration that oil, spreading over the surface of the water from sunken ships, clogs the feathers and causes the death of beautiful sea-fowl, would be a sufficient deterrent to waging war.

I can imagine no endeavour more sublime, nor any fitter to direct the best energies of all men toward a single goal, than that to preserve the beauty, natural health and biological balance of the planet upon which they dwell. Most men profess some religion, or believe in the existence of some transcendent creative force to which they owe their being. Yet they have never been able to reach general agreement in matters of religion, or to hold common views on the attributes of the unknown power. But all, I believe, must agree that the visible world of mountains, rivers, forests, and multiform living things is the visible cloak and tangible manifestation of that mysterious force which all religions hold in reverence—the only manifestation they can know, save as they know the stars as points of light and scarcely comprehensible mathematical abstractions. Hence all men, irrespective of creed or philosophy, might with religious fervour join in the pious task of preserving the Creator's handiwork in its pristine majesty and loveliness, each reserving to himself the right to indulge in such private interpretations of its significance as appear true to him.

Religion also teaches that we serve our Creator by serving our fellowmen ; but this is only a partial service limited by human egotism and corresponding to a narrow and imperfect concept of the scope and grandeur of creation. As though we alone of all creatures were worthy of being served ! True worship consists in wide-eyed reverent contemplation of the whole of creation, in so far as it can be known to our limited faculties ; adequate service is service to all created things, in so far as we can preserve or help them in their own strivings toward perfection, or increase the harmony among them. Of all great religions, Buddhism in some of its forms comes closest to this ideal, but it magnifies pity as a motive, when love and admiration are stronger guides.

On the general health and wholesome balance of Nature depend the happiness and well-being of countless living things, including ourselves. When we think in terms of the happiness of men alone we are essentially narrow and selfish, and pay the usual penalty of selfishness in involution of aims, pettiness, exclusiveness

and eventual frustration. When we expand our aims to include life as a whole we become altruistic, fix our thoughts on a purpose ample and comprehensive enough to absorb them and are able to join with others in felicitous work toward a common objective.

From whatever angle we look at the matter, it is evident that this is our only hope of finding enduring happiness. On the biologic side we recognise that man is one member of a vast community of living things, that in the long run his well-being is linked with that of the other members of his community, and that he will ultimately be damned or blessed along with the rest of them. On the psychologic side, common experience tells us that we do not become happy by explicitly seeking our own happiness but by dedicating ourselves to something beyond and above ourselves.

The great merit of this project is that it is big and little enough to engage all men everywhere, collectively and as individuals. It is big enough to engage nations on a continental or world-wide scale, as in conserving the life of the oceans, or safeguarding the purity of mighty rivers. Yet every man can further the cause individually, by planting a tree, by helping to keep the roadsides attractive, by holding in check his unworthy impulses to kill and destroy wild life, or by refusing to use products which are obtained with undue waste of natural resources or suffering of wild creatures. And the man in the North who befriends the birds that nest in his dooryard joins in a common endeavour with the man beyond the Equator who protects these same birds in their winter home, although the two may never meet or hear each other's name.

ALEXANDER F. SKUTCH

FUGITIVE REFLECTIONS

Mr. Ernest V. Hayes, has brought together some challenging and original thoughts in *The Temple of the Mind and other Fragments.* Many will take exception to some of these on various grounds. For example, his reaction to Karma seems to us to rest on an inadequate grasp of that complex and important law. But one has here the expression of independent thinking, which nevertheless avoids both the dogmatism of negation and the atrophy of devotion which the words "free thought" sometimes mean for the man of mere head-learning. It is refreshing, in these days of *clichés*, to find phrases fresh from the vale of thought, but these reflections have to be pondered over to yield their delicate fragrance and their freshness, which is not of an hour.

EMILY BRONTE AND THE MYSTICAL TRADITION IN ENGLISH POETRY

[**Mr. Philip Henderson,** who has written in our pages on the poetry of India and of China, as also on "Reincarnation in English Poetry," edited *Emily Brontë's Poems* with an able introduction and useful notes. ARYAN PATH readers will recall in connection with this article Shrimati Kamala D. Nayar's evocative study of "Makhfi—The Hidden One" which appeared in our February 1948 issue.—ED.]

Quite early in life Emily Brontë seems to have had a mystical experience of transcendent power in the light of which her ordinary daily life died within her. In comparison to this experience the affairs of the world became for her a dreary waste and her life on earth little better than a tomb. At the age of nineteen she is already writing her valedictory to the world.

Weaned from life and torn away
In the morning of thy day,
Bound in everlasting gloom,
Buried in a hopeless tomb.

Yet upon thy bended knee
Thank the power that banished thee;
Chain and bar and dungeon wall
Saved thee from a deadlier thrall.

Thank the power that made thee part.
Ere that parting broke thy heart.

The "deadlier thrall" is the life of the world and it closed in her visionary childhood with "the shades of the prison-house," as in Wordsworth's "Ode on Intimations of Immortality from Recollections of Early Childhood," when

The earth, and every common sight,
To me did seem
Apparelled in celestial light,
The glory and the freshness of a dream.

Throughout her life Emily Brontë was to ask, with Wordsworth, with Traherne and with Vaughan, "Whither is fled the visionary gleam? Where is it now, the glory and the dream?" So many of her poems are about graves, tombs and imprisonment that it is evident that this was something more than a romantic convention and symbolised for her the mortal condition itself. Her passion was freedom, not in any ordinary or political sense, but freedom from the conditions of earthly existence when, with Henry Vaughan, she could feel

...through all this fleshly dress
Bright shoots of everlastingness.

In "Remembrance," one of her best-known poems, which has been supposed to be a lament over the grave of a dead lover, she sheds tears of grief for her "sweet love of youth" in the same sense as Vaughan wrote of his childhood as his "first love" in "The Retreat":—

When yet I had not walkt above
A mile or two, from my first love,
And looking back (at that short space)
Could see a glimpse of his bright face;
When on some gilded cloud, or flower,
My gazing soul would dwell an hour,
And in those weaker glories spy
Some shadows of eternity...

or Thomas Traherne, when in "The Instruction," he advised:—

Let not Contingents thee defile;
For Transients only are impure,
And empty Things thy Soul beguile.

Unfelt, unseen let those things be,
Which to thy Spirit were unknown,
When to thy blessed Infancy
The World, thy Self, thy God, was shewn..

Whatever else thou now dost see
In Custom, Action, or Desire,
It is a part of Misery
Wherein all Men at once conspire.

Emily Brontë is using the same symbolism as these two seventeenth-century metaphysical poets and her poetry cannot be really understood until her close relationship with such writers is accepted. Thus we find her writing in "Remembrance":—

Sweet Love of youth, forgive if I forget thee
While the World's tide is bearing me along:
Sterner desires and darker hopes beset me,
Hopes which obscure but cannot do thee wrong.

No other Sun has lightened up my heaven;
No other Star has ever shone for me:
All my life's bliss from thy dear life was given—
All my life's bliss is in the grave with thee....

Here once more, the symbolism of the grave is used for that part of herself in which the morning joy of her lost innocence was buried—"that tomb already more than mine." It was so because she felt that her "young soul" really was entombed within her body.

This may appear to be a somewhat abstruse interpretation of a straightforward love poem, till we remember that Emily Brontë did not write love poems, for there was no lover in her life to write them to. Instead there was the recurring image of a "Child of Delight," a "radiant angel," whose visitations her reason urged her to doubt.

Stern Reason is to judgement come
Arrayed in all the forms of gloom:
Wilt thou my advocate be dumb?
No, radiant angel, speak and say
Why I did cast the world away.

Why I have persevered to shun
The common paths that others run
And on a strange road journeyed on....

Indeed, the conflict in her between reason and imagination, in the sense that William Blake gave to these words, was a very bitter one, for her logical faculty was unusually strong and continually baffled her visionary nature. The fact that she was of such a practical disposition in daily life gave to those moments when she perceived a greater reality the sudden blinding force of lightning flashes. At times this inner light, the veritable sun of the mystics, breaks out in her poetry in its true splendour:—

The spirit bent his dazzling gaze
Down on that Ocean's gloomy night,
Then—kindling all with sudden blaze,
The glad deep sparkled wide and bright
White as the sun, far more fair...
And even for that spirit, Seer,
I've watched and sought my lifetime long;
Sought him in Heaven, Hell, Earth and Air,
An endless search—and always wrong!

This was the "strange Power" for whose visitations Emily Brontë was in her solitude always prepared and whom she sought perpetually. It was the power which she could not define and which eluded all the questionings of reason and intellect, because, as she realised in that exultant poem written near the end of her life, "No Coward Soul is Mine," it was both her inmost self and the

innermost being of the universe.

O God within my breast
Almighty ever-present Deity!
Life, that in me hast rest
As I, Undying Life, have power in thee.

Vain are the thousand creeds
That move men's hearts, unutterably vain,
Worthless as withered weeds
Or idlest froth amid the boundless main

To waken doubt in one
Holding so fast to thy infinity...

With wide-embracing love
Thy spirit animates eternal years
Pervades and broods above,
Changes, sustains, dissolves, creates and rears.

Though earth and moon were gone,
And suns and universes ceased to be
And thou wert left alone
Every Existence would exist in thee.

The popular conception of Emily Brontë pining away in the solitude of her Yorkshire parsonage is both misleading and beside the point. Unlike her sister Charlotte, she had no need of the world, for she had already renounced it. The outward austerity of her life, which was like that of a nun in a convent, and from which she could tolerate no departure, was maintained in order that there might be as little as possible between her and these intermittent states of mystical ecstasy. Coming of Irish peasant stock, she was at the same time very much of the earth and in contrast to the essential practicality of her disposition the longing to escape the bounds of ordinary existence sometimes seemed to her little better than cowardice. But the longing would return, ever more powerful for its suppression, and at such times her spirit would escape its mortal bounds like a bird suddenly released from captivity, soaring into the upper regions of the air.

I'm happiest when most away
I can bear my soul from its home of clay
On a windy night when the moon is bright,
And the eye can wander through worlds of light,—

When I am not and none beside—
Nor earth nor sea nor cloudless sky—
But only spirit wandering wide
Through infinite immensity.

Alone on the moors, which became for her symbols of eternity, she achieved this sense of liberation from herself without which she could not live. This was something more than the ordinary love of nature of the nature poet, as may be seen in her address to the wind, which was to her, as to Shelley, not merely a commotion of the elements but a principle of life and liberty and power.

Yes I could swear that glorious wind
Has swept the world aside,
Has dashed its memory from my mind
Like foam-bells from the tide—

And thou art now a spirit pouring
Thy presence into all—
The essence of the Tempest's roaring
And of the Tempest's fall—

A universal influence
From Thine own influence free—
A Principle of life intense
Lost to mortality.

To Emily Brontë life was "intense" only when "lost to mortality." Her sister Charlotte wrote of her as: "Stronger than a man, simpler than a child, her nature stood alone." As in her nature, so in her poetry, the extremes of simplicity and vigour meet. There is little in

English poetry so rarefied, so single in its aim, unless it be that of the seventeenth-century Metaphysicals. Though Emily Brontë was without their intellectual complications and conceits, it may be said of her, in Traherne's words, "My naked simple Life was I." Everything inessential is discarded; there is only the naked utterance of thought with a minimum concession to poetical convention. So bare is her poetry of all ornament, that in the nineteenth century it was scarcely considered poetry at all and it is only comparatively recently that its real quality has begun to dawn upon the world. Even so there are still many people who question whether Emily Brontë was a mystic, their idea of mysticism being founded upon the vague and imprecise.

The truth is that Emily was not a professional writer like Charlotte, who could never understand why she was so without ambition to make a name for herself in the literary world. She was in fact furious when Charlotte accidentally discovered her poems. "It took hours to reconcile her to the discovery I had made," writes Charlotte, "and days to persuade her that such poems merited publication." No wonder she was angry! Into these poems, written for her eye alone in their minute, almost illegible script in those small jealously-guarded notebooks, she had revealed everything that her whole manner of life was designed to conceal from the eyes of others: here was the direct utterance of her inner life. And Charlotte's action was an intrusion upon this visionary solitude, an infringement of her spiritual liberty. For this reason in daily life Emily repelled intimacy. She kept people at a distance and seldom met their eyes, even when compelled by politeness to speak to them. But when she did meet the eyes of another—"one of her expressive looks was something to remember through life," writes Charlotte's friend Ellen Nussey.

There was a depth of soul and feeling, and yet a shyness of revealing herself—a strength of self-containment seen in no other. She was in the strictest sense a law unto herself, and a heroine in keeping to that law....

Emily Brontë's greatest lines are contained in a fragment written near her end. They are not only some of the greatest lines in English poetry and one of the purest statements of mysticism in the English language, but they tell us more of her inner life, of her communion with the world of the spirit than almost any others she ever wrote.

He comes with western winds, with evening's wandering airs,
With that clear dusk of heaven that brings the thickest stars;
Winds take a pensive tone and stars a tender fire
And visions rise and change which kill me with desire—

Desire for nothing known in my maturer years
When joy grew mad with awe at counting future tears;

When, if my spirit's sky was full of flashes warm,
I knew not whence they came, from sun or thunderstorm;

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

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

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

PHILIP HENDERSON

OLD AND NEW IN CHINA

An essay embodying the substance of the introduction to the forthcoming new edition of Pearl Buck's *The Good Earth* appears in *The Saturday Review of Literature* for 8th October under the title "China: Still the Good Earth." She pins her trust that the Chinese people will continue as they have been, upon the philosophy by which they have lived these many thousand years. She sees that philosophy, "that life in and of itself is man's highest good," now pitted against "the newer philosophy of destruction inherent in Western civilization." According to that ancient philosophy of China, which she implies will win,

> every moment of peace is more precious than jewels for only in peace can life be tasted to the fullest of its sweetness. So goodness is wisdom, for the evil have no peace, and kindness is wisdom, for there is no peace in suffering, and a good man enjoys his life as an evil man never can, and yet he will not force his goodness on others, for force itself brings suffering.

Ancient and honourable China has indeed something to teach the turbulent and discontented West, but what is to save those living by this philosophy from acquiescence in the domination of mind and spirit by a totalitarian régime? Miss Buck's formulation of Chinese philosophy confirms the charge of materialism brought against the people whom she loves, who, for all their peacefulness, perhaps because of it, may all too easily fall prey to exploitation.

The traditional Indian ideal of *vairagya*, dispassion, coupled with that of spiritual striving—by each individual though for the good of all—and with the sturdy independence implicit in the non-violent resistance taught by Gandhiji, offers a potentially stronger bulwark against the growing totalitarian trend.

ECONOMICS, ETHICS AND POLITICS

[**Dr. L. Delgado,** English educationist and an international banker of recognised ability, renders a service in this article by bringing out the fact that economics is not the slave of sentiment, political or other. The laws of mutual dependence, even for material well-being, cannot be flouted with impunity. His suggestive application of his thesis to the relations between a truncated India and Pakistan will repay thoughtful analysis by statesmen on both sides of the surface line that proclaims the two Dominions separate politically but leaves them economically as well as culturally bound.—ED.]

The two great contributions to modern economic thought have been the concept of the margin and equilibrium analysis. Of these, only the first concerns us here. The marginal concept implies that the resources of mankind are scarce relatively to wants. A community has only a limited amount of resources with which to satisfy the unlimited wants of its members, and it seeks to use these limited resources so as to obtain the utmost satisfaction. Several wants compete for the use of these resources and the community has to decide in which direction to use them. Resources used in one direction are not available for use in another direction. Bricks used for building a cinema cannot be used for building houses.

Time, too, is limited, and if used in one direction it cannot be used in another. This is obvious if one considers what can be done with a free afternoon. A decision has to be made; one of two alternatives has to be chosen.

Economics may therefore be defined as the study of man in his use of limited resources which have alternative uses. This is a question that is independent of the age in which we live, the creed which we profess, the degree of civilization that we have reached, or the degree of poverty or riches in which we live. Our whole lives, from the cradle to the grave, are conditioned by it, whatever the colour of our skin, whether saint or sinner, whether ascetic or *bon-viveur*. This fact is incontrovertible.

The circumstance that resources are limited and that they have alternative uses involves us in choice-making. A country may choose guns before butter; an individual may choose between nourishing food or strong liquor; he may spend his resources upon the welfare of his family or selfishly in the satisfaction of his senses; he may spend his leisure in reading Virgil or in an opium den. And it behoves us to keep in mind that the more scarce the resources, the more vital is the importance of our choice.

Now, the economist as such is not concerned whether any act of economic significance is right or wrong—if right, how right, or if

wrong, how far wrong. Economics is a science and as such deals with things as they are and not as they ought to be; and rightly so, for a science must follow truth inexorably, however unpleasant it may be. Just as chemists give us the means of healing and the means of killing, so the economist establishes certain laws that can be interpreted in noble or in base ways. It is precisely in this choice-making that mankind needs most guidance. The economist does not guide us: indeed, as a scientist, he *cannot* guide us, although he may, as a citizen, advise us—and he is, of course, well qualified to do so. The function of economics is to analyze, not to prescribe.

The early nineteenth-century writers on the subject, mindful of the fact that economics is one of the social sciences—perhaps the most important of them all—invariably mixed economics with ethics. In fact they confused the one with the other, not realizing that two distinct problems are involved: scarce resources on the one hand and choice-making on the other. When the old economists advised in this way they spoke not as economists but as philosophers. With many of these philosophers, when they wrote on Political Economy the subject-matter was politics rather than economics (*e.g.*, Rousseau in the *Encyclopedia*). It will be remembered that in the words which begin with the three syllables "econom," the "eco," formerly spelt as in Latin with a diphthong, is derived from *oikos*, the Greek for house, and "*nomos*" is the Greek for a law, in the sense in which it is used in "astro*nomy*," when we treat of the law and order followed by the stars. To Aristotle, the household was like a little kingdom, so that its management formed a part of politics.

Modern writers make a much clearer distinction between the problems involved. It cannot be too strongly stressed that the economist cannot relieve human beings from the necessity of choice. What he can do is to show the implications of the choice: he can point out the obstacles that will be encountered in exercizing the choice. Guidance in the choice itself he cannot give: this is the duty of the moralist.

It is true that we often hear in economics that choices are made automatically through the price-mechanism, at least under the system of private enterprise. But this refers to the allocation of resources into the most profitable channels. If means which have alternative uses are scarce, their price will be fixed so that they are available only to those who require them most urgently (as expressed in willingness to pay). The problem of choosing cannot be delegated: that is a problem for people to decide for themselves. Desirability is a matter of opinion, and cannot be measured.

As Professor Robbins puts it: "There are no economic ends. There are only economical and uneconomical ways of achieving given ends." Whether the end itself is worth while

is a matter of opinion, and that opinion will be influenced by political, ethical and material factors. For instance, with the object of enriching India, the culture there of the poppy for opium, to be sold in China, may be economically sound, but there are ethical aspects which carry more weight than the economic. In England at the present moment there is no doubt that the shortage of labour could to some extent be alleviated by lowering the school-leaving age and so allowing an influx of young people into industry, but here again considerations other than economic are more important. Both in India and in Pakistan, innumerable examples can be found of courses of conduct which might be economically sound but which cannot be accepted on religious or on ethical grounds. All that the economist can do, given the facts, is to analyse the various repercussions which will result from carrying out any given project. He can show the various stresses or strains which will be imposed on the community. It is important to stress this point because it is still the view of many people, specially in the West, that the function of economics is to show us how to increase wealth. If what we have said so far is true, the welfare of the community is not the concern of the economist. Welfare is a matter of opinion, and it is impossible to lay down as scientific facts what exactly constitutes welfare, or what type of welfare is more desirable than others. Welfare is essentially a subjective valuation with which a science, being concerned with objective facts, cannot deal. Perhaps this is a train of thought that is comprehensible more easily to those who have a background of Oriental philosophy.

Many of the problems with which we are concerned in this world are not ethical, religious or material, but are frankly political. Problems which fall within this sphere are of a complex nature. In politics the possible ends are many and vague. Until these can be clearly set out and agreed upon, there is little hope that political action can be guided by economic principles. Economic principles cannot be used as a basis for aims which themselves are nebulous. No economist would advise that a war should be embarked upon. He would point to the destruction of capital and the wasteful diversion of resources. One may doubt whether he would be listened to in a time of patriotic fervour. Similarly, the advice of an economist to the effect that tariffs may be harmful to the community as a whole would be ignored in face of the obvious fact that tariffs do increase employment in particular industries. Yet it must be obvious to everyone that the advantages arising from the division of labour inherent in a given geographical area, such as, say the subcontinent of India, cannot be destroyed simply because a political boundary is fixed overnight through the area, such as that between India and Pakistan. There is no funda-

mental difference between domestic and foreign trade. This is an economic truth that no political argument will alter.

But, as in the case of ethical considerations, the economist can point out the implications of a given choice. The economist cannot use his science to frame legislation, but he can scrutinize proposed legislation and point out the possible repercussions in the sphere of economic activity. He can point out that two policies are incompatible, or that two aims are inconsistent. Economics cannot tell us what is best to do, because that is a matter of opinion. Political problems are mainly matters of opinion.

The leaders of the two new Dominions of India and Pakistan must therefore make a clear distinction between economic questions on the one hand and ethical or political questions on the other. An economic problem may exist—and indeed is bound to exist in this world of limited resources—independently of political considerations. A political arrangement to a purely economic problem is no solution: it serves merely to mask what is to be solved.

L. DELGADO

REDISCOVERY OF WHAT IS FORGOTTEN

Among the most interesting articles in *The Rationalist Annual*, 1950, are those in which Sir Arthur Keith describes "The Master Passion of Thomas Huxley"—the love of truth, and Prof. Gilbert Murray, O. M., writes of "Myself When Young." The world today needs the conviction which the boy Huxley expressed in his diary at the age of fifteen: "It is as much a sacrifice of principle to do a little wrong as to do a great one." Later he wrote:

> ...if wife and child and name and fame were all to be lost to me as the penalty, still I will not lie.

He believed, moreover, that the truth should be proclaimed from the housetops. But the great scientist who could concede the possibility that there might be beings in the universe whose intelligence was as much beyond ours as ours exceeded that of the black beetle, and who took an active part in the government of the natural order of things, as he did in *Essays on Some Controverted Questions*, could not claim for science the last word of truth. He wrote to G. J. Romanes of his own conviction "that the more rapidly truth is spread among mankind the better it will be for them." But he added "Only let us be sure it is the truth."

Prof. Gilbert Murray, writing of the urge of youth "to discover the real secret of life—how to live and write and think and redeem the world"—the secret which their elders, however lovable, "and intelligent...in their limited way," have not discovered, sagely observes:—

> It must be something quite new which the parents and uncles don't know, or else something quite old which the world has forgotten.

Side by side with this urge, however, went, in him, as in all normal youth, the instinct, so hopeful if properly directed, which he expresses as "When I was very young, my hero worship of the wise was almost idolatrous."

P15705

MADAME DE STAEL: LIBERALIST AND NATIONALIST

[**Prof. Hans Kohn,** an authority on Nationalism, now Professor of History at Smith College in the U.S.A., is even more widely known through his many books on history and political science than as an educationist. Dr. Kohn wrote in THE ARYAN PATH in February 1931 that "Nationalism seems the dominating form of political and social life everywhere," though he looked hopefully to a new humanism to transcend it. He writes here of a woman who certainly contributed by her writings to the growth of the nationalist spirit but whose interests and sympathies were wide and whose loyalty to principles fitted her at a critical period to speak as the conscience of France.—ED.]

The age of nationalism which started with the French Revolution transformed not only political relations but also cultural contacts. No longer were they exchanges of common ideas and experiences from individual to individual of various lands yet within one republic of letters; they became meetings between national literatures—the term *Nationalliteratur* became then common in Germany—each written in a different spirit. The conviction grew that literature and philosophy were not merely the work of individual genius but that they were shaped and determined by the conditions of society and the traditions of nationality. Several leading eighteenth-century thinkers raised the point, but Germaine Necker Baronne de Staël-Holstein (1766-1817) was the first to establish it clearly at the turn of the century in her long essay *De la littérature considérée dans ses rapports avec les institutions sociales* (1800). This daughter of a Genevan Calvinist who as Minister of the expiring French monarchy had been the hope of the middle classes, had started her literary career with a treatise on Rousseau's writings and character (1788). Married to a Swedish diplomat, finding in the France of 1789 her spiritual home and the centre of her affections, she became one of the most important figures in the unfolding of early modern nationalism and the first mediator among the national literatures of the period. Burning with the ambition of becoming a leader of public opinion, she was one of the liberal outstanding representatives of the nationalism of the beginning French Revolution which had drawn its inspiration from the Anglo-American example and which believed with equal firmness in the liberty of the individual, in the national foundation of modern politics and in the desirability of a universal open society. Widely travelled in many European lands, learned and full of curiosity, she established through her personal contacts and her much

read works an international exchange of national civilizations. Her love of liberty and her great and never-satisfied political ambitions brought her into conflict with Napoleon. The ensuing years of exile were put to good use; they made of the French author a European figure.

In her novel *Corinne ou Italie* (1807) and in her treatise on German literature and the German national character, *De l'Allemagne* (1810), she set herself a twofold task: on the one hand, to convey the message of French liberal nationalism to Italy and to Germany, to arouse them to political life, to the desire for individual liberty and national unity, and, on the other hand, to acquaint the French public with the little known Italian and German literary life of the period. The new intellectual developments in Germany, the philosophy of Kant and of Fichte, the great poetry of the classics, Goethe and Schiller, above all, the intensity of German literary life amongst the romanticists, had passed almost unnoticed in France. Madame de Staël, always deeply impressed by foreign life and full of sympathy for it, introduced to the French a glowing image of Germany which was no longer fully true even when she wrote it and which was soon to give way to new forces shaping a different Germany. But her heart-warming picture of a highly gifted, earnest and dedicated people of poets and thinkers, who led a peaceful, modest and virtuous existence in small picturesque towns without practical interests or political ambitions, deeply influenced the idea which French intellectuals made of Germany. With them it became the foundation of a deep love and admiration for Germany, and above all for the German mind, which dominated France until the war of 1870.

Madame de Staël contrasted the rational coldness of the classicism of Napoleon's imperial style with the inspiration of German poetical enthusiasm. Her Germany was a country of romantic ruins and peaceful sleepy cities, of wise patriarchs and contented burghers, of social tranquillity and profound religious feeling. Above this graceful stillness, unruffled by greed for power or social conflicts, rose the realm of the German mind, detached from all earthly considerations, given to ecstasy and dreams, in quest of the good and the beautiful and always in search of the infinite. The land seemed full of great historical monuments and historical memories. In the very beginning of the book she heard the Rhine "telling the great deeds of times long past, and the shade of Arminius seems still to wander along its steep slopes." But the ancient glories appeared dead to her; she was shocked by the political immobility, the idyllic quietness which contrasted with the glorious heroic past.

In the midst of many virtues and charms, the visitor from the West missed the force of public opinion, a national character and a national

will, a centre of unity for all the wealth of diversity. She found the German nation

by nature inclined to literature and philosophy; however, the separation of classes which is more pronounced in Germany than anywhere else, harms in certain regards the mind itself. The aristocracy has there too few ideas, and the educated classes have too little contact with the practical world. Imagination rather than clarity of thought characterizes the Germans. A centre and limits are needed for their prominent talents of thought which easily rises and loses itself in vagueness, which penetrates and disappears in the depth and confounds itself through too much analysis.

Madame de Staël wished to acquaint the French with German thought and thinkers: Prussia and northern Germany appeared to her "*la patrie de la pensée.*" But she wished to do more: to arouse in the Germans national sentiment and the desire for united action, an action which by necessity must turn against France and against Napoleon, whose ambitions and aggressions Madame de Staël consistently condemned. Though the political problems of Germany were hardly touched upon in her book, her intentions were unmistakably clear: it was therefore not surprising that Napoleon's censorship did not allow the book to appear in 1810. In an extremely polite letter the Minister of Police pointed out to Madame de Staël that she apparently did not find the air of France to her taste and that on the other hand the French were not yet reduced to a state in which they would have to search for models amongst the peoples whom she admired. "Votre dernier ouvrage n'est point français," the Minister wrote.

When the book appeared three years later, Madame de Staël published the letter in the preface, dated October 1, 1813, a few days before the battle of Leipzig, and in an important comment she defended her theory of nationalism. "Difference of language, natural frontiers, memories of common history, all these factors contribute to create among men these great individualities which are called nations." They constitute the chief actors of history, they create destiny. "The submission of one nation to another is against nature. Who believes today in the possibility of breaking up Spain, Russia, England, France? Why should it be different in the case of Germany?"

When Madame de Staël wrote *De l'Allemagne*, she stated regretfully and apprehensively that the Germans were not a nation. Now, four years later, she pointed triumphantly to the heroic denials to that apprehension which the Germans were giving to the world. "But does one not see," she asked, "some German lands (those of the Confederation of the Rhine) in fighting against their fellow Germans expose themselves to the contempt of their own French allies?" Against her French fatherland which had succumbed to the despotism of Napoleon and to the

lure of glorious wars of expansion, she upheld the cause of France's enemies whom she found fighting for liberty and for a true patriotism: the cause of the Germans and above all of the English whom she admired because they had fought during ten years to preserve Europe from anarchy and during ten more years to preserve her from despotism. "The fortunate English constitution was the goal of the hopes and efforts of the French at the beginning of the Revolution; my loyalty has remained where theirs was then." Madame de Staël was faithful to the liberal nationalism of 1789 and its faith in the collaboration of free peoples in the cause of constitutional liberty after the English model.

Madame de Staël believed in cultural and political independence and at the same time in cultural and political collaboration. She was afraid of the uniformity which Napoleon's rule might impose upon the whole of Europe. When she visited Russia in 1812 she expressed her preference for Russians dressed in their native Oriental costumes instead of in European fashion; in the latter case "they would enter too easily into that great uniformity of Napoleon's despotism which brings to all the nations first military conscription, then war taxes and finally the *Code Napoléon*, in order to rule entirely different nations in the same manner."

Energetic action, she believed, could not develop except in free countries where the patriotic sentiments flow as irresistibly through the soul as blood flows through the arteries. But free countries must be peaceful countries; otherwise they may lose their liberty. *Freedom makes strong, but only freedom with justice.* In the early years of the Revolution the French resisted Europe in a war of independence. Then alone they were stronger than the whole of Europe because they were united by the force of free public opinion. But when the French revolutionary armies began to march from victory to victory, Madame de Staël called for moderation: "You may conquer everything but the independent esteem of just minds and courageous souls; yet these are the only approbations which by their impartiality are worthy of consideration."

While exhorting France to peace and cautioning her against the intoxications of triumph and conquest, Madame de Staël approved wars of defence. In a famous passage at the end of her *De l'Allemagne*, deeply influenced by the German romanticists and by her own poetic sentimentality, she praised enthusiasm as one of the great moving forces of life and history. It elevates us above ourselves, she wrote, above our immediate interests, and unites us with the divine and with the universal harmony. She called her readers to the greatness of self-sacrifice for the triumph of noble causes and she exalted wars of liberation. Before the eyes of the defeated of the day, the Germans and the Italians,

she held the vision of a possible victory tomorrow, if ever a true patriotism would be aroused among them.

But independence of the fatherland was to Madame de Staël only important if it was a fatherland of free individuals, protected against domestic tyranny and its attempts to stifle personal independence and to impose uniformity. In her *Considérations sur les Principaux Événements de la Révolution Française* which she wrote in 1815 and which was published only after her death, she left a brilliant and passionate defence of the principles of 1789. The English constitution appeared to her as the model of liberty and reason, but she rejected the idea advanced by many after the experiences of the terror of Robespierre and the despotism of Napoleon that the French were unfit for liberty. She pointed out that England had had to pass through long periods of bloody turmoil before making liberty secure in a wise equilibrium. England, she wrote, had the glory to establish first the system of representative government, but the vivacity and vanity with which one reproaches the French, would attach the French even more strongly to liberty once they had made up their minds about the need of it. "No people of Europe can be compared to the English since 1688: between them and the Continent there are 120 years of social improvements." But the French were following suit. "They are the third nation, if one counts the Americans, which have tried their hand at representative government, and the example of those who preceded them in the attempt, finally begins to guide them."

In long and memorable pages the author who had introduced Italy and Germany to the French, presented to them now the picture of English political life and ideals. Faithful to the convictions of liberal nationalism, she regarded individual liberty as the true bulwark of national strength. "...in a great state liberty and the happiness that this liberty gives can alone inspire a true patriotism; for that matter nothing is comparable to the power of public feeling in England."

Her devotion to freedom never blinded her to the peculiarities of nationality. In a country as devoid of personal liberty, as remote from England or America as Russia, which she visited in 1812, she admired the energy and the will to sacrifice which the whole nation showed in the cause of national defence. The religious and the military spirit predominated so much that they made possible actions which in more civilized countries could be attributed only to liberty. Madame de Staël encountered in Russia, in spite of the progress of civilization since Peter I, a surviving barbarism: "I understand by this word a certain primitive energy which alone with some nations can take the place of the concentrated strength of liberty."

With all her love for the liberty

which Britain and America had and which she hoped would grow in France, she had no desire to shape other nations after their model. "Strange craze of the French Revolutionaries who wish to oblige all countries to adopt the same political organization as France!" she wrote. In Russia she deplored the fact that the Russian writers, as so many others on the European Continent, imitated French literature which on account of its very beauties fitted only the French. She recommended to them to turn rather to Greece as a model, but, she insisted, Russian writers must above all derive their poetry from the most intimate depths of their own soul.

National differences seemed to her to express themselves above all in letters and philosophy. They alone could transform a territory into a fatherland by endowing the nation with similar tastes and sentiments. Through them and not through force or military strength, a nation could be established on firm foundations. In the military spirit there was too little spontaneity, too much uniformity to allow that strength in liberty, variety and self-expression which alone rendered a nation fully alive. The military spirit was the same in all centuries and in all countries; it could not form the true character of a nation. Only the intensity of thought and the art of its expression furnished the necessary basis for liberty. This she found in Italy and above all in Germany, in their letters and sciences, poets and philosophers. She told the French about them and unfolded before their eyes a picture of high spiritual life and great creative fecundity. She expected that in Germany and Italy these thoughts would transform themselves into generous actions. In 1813, looking at the German War of Liberation, she found those hopes realized. "What the philosophers have put into systems, becomes now reality, and the independence of the soul will establish that of the states." But her generosity led her to misread the significance and the strength of the events. The philosophy of the generation of 1813 in Germany had little to do with the ideas of 1789 which Madame de Staël believed would bring to Germany individual liberty and to Europe peace among free nations. Germany in her first great national effort helped to break the tyranny of Napoleon, whom Madame de Staël so passionately hated, and established national independence from France, but there was neither strength nor enthusiasm enough to establish among the Germans themselves the secure reign of individual liberty. And many of the thinkers and poets so dear to Madame de Staël had promoted a way of thought highly critical of, and even opposed to, her cherished ideas of 1789. The French Revolution found no responsive soil in Germany.

HANS KOHN

NEW BOOKS AND OLD

THE WISDOM-RELIGION AND THE WEST

I*

As a clarifier of the situation in which man finds himself today Mr. Lawrence Hyde belongs to no camp. Believing that the only hope of resolving our present chaos lies in the recovery of a religious view of life, he has as little faith in Christian orthodoxy as in liberal humanism. He appreciates the significance and achievements of modern science, but he is an insistent critic of its externality and its one-sidedness, contending

> that directly we cease to concern ourselves with the relatively simple problems which can be dealt with by the application of the scientific method we are dependent upon the exercise of faculties of a far more refined order, the perfection of which is closely associated with the development of the moral and emotional nature.

That was the theme of his first book, *The Learned Knife*, published twenty years ago, and it has continued to be the basic theme of all his writings. The "true marriage between the masculine and feminine elements in our being" for which he has persistently pleaded, has its roots for him in a mystical conception of life, in which the artist's imagination and sensitiveness are reconciled with the scientist's objectivity. In developing this view and applying it to most of our diseased modern activities he has at times reiterated his argument rather mechanically. But, even when laboured, his analysis has always been rooted in that spiritual insight which in this book he concentrates so shrewdly and fruitfully on the social field. For him, behind all the apparent complexities of Society there exists "the simplest possible type of situation: the direct relation of individuals to one another and to the Light within." Social reform means individual regeneration. This cardinal truth is the touchstone by which he tests the claims and programmes of secular democracy, of socialism and communism, and of Science as a fairy godmother; upon which, too, he bases his conviction that community life under a religious inspiration is the organic social pattern of the future, already taking shape in pioneer group experiments of today. His study is as astringent in its searching criticism as in its creative suggestion. Both are truly based upon those deeper realities of life which the professional sociologist usually overlooks.

HUGH I'A. FAUSSET

II†

This, I think, is the most important book Mr. Hyde has written, the most cogent in argument and the most universal in theme. We are faced today

---

* *Spirit and Society*. By LAWRENCE HYDE. (Metheun and Co., Ltd., London. 246 pp. 1949. 10*s*. 6*d*.)

† *The Nameless Faith*. By LAWRENCE HYDE. (Rider and Co., London. 239 pp. Second impression, 1949. 16*s*.)

with the problem of creating a world civilization. Our task, as Mr. Hyde puts it,

> is to develop our racial, national and cultural individualities within the framework of a comprehensive whole... in the spiritual sphere the corresponding manifestation must be that of *world religion*.

In this book he has devoted himself to sketching out the general features of such a religion of the Twentieth Century. In doing so he has avoided those generalities in which the well-meaning universalist is so prone to indulge, thereby playing into the hands of the sectarian whose creed, however local and limited, has roots in the particular and real. Mr. Hyde is unusually well qualified to mediate between the past and the future, the permanent realities enshrined in tradition and the distinctive spiritual character of our modern age. What is called for today, he writes,

> is imaginative realization, a quickening of the inspirational faculties, an interior identification with impulses which are as yet denied more than partial and irregular manifestation.

But in this creative adventure we are not committing ourselves to something entirely new, but rather "disclosing, by the removal of accumulated accretions and deposits, that which is there in its perfection, awaiting our recognition." Behind the great historical religions is the ancient Wisdom Religion and it is upon its tradition that he takes his stand, not in any reactionary sense but in an assurance that if modern man will commit himself experimentally to the realities of the spiritual life, as he already has done to the study of natural phenomena, he will rediscover the unperverted truth of the Mysteries and express it in all its diverse aspects anew. He is less concerned, however, with these Mysteries directly than with clearing the ground for an undistorted approach to them. In this respect three chapters in Part I of his book are of outstanding importance. In one, "The Price of Incarnation," he considers the degree to which Eastern philosophy, whether Vedantist or Buddhist, has repudiated the manifested world and reflected an enervating negativity. In another he expounds the true relationship of the natural and the supernatural and shows how these terms have been falsely employed in the past. And in a third, "The Incarnate Lord," he discusses the fundamental dogma of the Christian faith, doing full justice to the reality underlying it, but rejecting its exclusiveness and its historical literalism.

These are great themes to handle in single chapters and it is hardly surprising if at times he over-simplifies, whether in stressing the negativity of the East or the rigidity of the Christian Church. But essentially he is reaffirming the true centre from which all life-denials are deviations and in which the seen and the unseen, the within and the without, are maintained in a creative counterpoise. This is the distinctive note and the dynamic of the "Wisdom of the West" which he voices. Deeply appreciative as he is of the subjective depths of Eastern wisdom, he insists on the importance of the objective expression of the Eternal and on the need for the religion of the future to be a world-affirming faith "which treats the universe as being real in a very important sense."

This reality, as he makes clear in his concluding chapters, includes for him a great realm of existence beyond the grave, "an intermediate sphere between

the world of spiritual realities and that of physical matter," which has ceased to have any place in the orthodox Christian cosmos. The idea, indeed, that matter may exist on a whole series of levels in progressive degrees of refinement which provide "for the unfoldment of man after death through plane after plane of objective being" has almost disappeared from the historical faiths. But it is being recovered, Mr. Hyde believes, through the actual experience of those planes which Spiritualism foreshadows. He is well aware of much that is dubious and even degraded in contemporary efforts to penetrate behind the veil. But he is convinced that in the religion of the future the frontier between the visible and invisible worlds will be progressively opened and that the keys to all the problems of earthly existence will be found through spiritual communion with those angelic ministrants who are labouring for the redemption of humanity in a purer light. Doubtless some readers will question this conclusion, but it is convincingly argued and reflects, as the whole book does, a creative approach, at once mystical and scientific, to religious truth and a vital sense of the rhythm according to which the new life of the age is unfolding out of an extremity of darkness.

HUGH I'A. FAUSSET

ZEN BUDDHISM *

In the first book, the author discusses at length the Chinese interpretation of the doctrine of enlightenment. He is right in pointing out that the Buddha was practical. The Master had a quite pragmatic conception of the intellect and left many philosophical problems unsolved as unnecessary for the attainment of the goal of life. As a matter of fact, however, he expressed his opinions on all the important concepts of Buddhism.

The author has to some extent tackled the problem of relationship between enlightenment and *Nirvāṇa*. He has given the Mahayana view of enlightenment which will help the readers to understand it better. His treatment of enlightenment and spiritual freedom and his discussion on *Jhana* (*Dhyāna*) are illuminating. The Noble Eightfold Path involves, on the whole, the threefold practice of *Śīla*, *Samādhi* and *Prajñā*. Of the eight factors that constitute that Path, right speech, right action and right livelihood are to be practised in the sphere of conduct for the mastery of actions (*śīlaśyaṃ karmaparigrahāya*); right view, right resolve, and right effort are to be practised in the sphere of knowledge for the destruction of passions causing affliction (*prajñāśrayam kleśaparikṣayāya*); and right mindfulness and right concentration are to be practised in the sphere of tranquillity for the control of the mind (*śamāśraṃ cittaparigrahāya*).

Broadly speaking, the Noble Eightfold Path is the development of the five controlling faculties and powers called faith (*śraddhā*), energy (*vīrya*), mindfulness (*smṛti*), concentration (*samādhi*) and knowledge (*prajñā*).

* *Essays in Zen Buddhism* (First Series) (383 pp.); *The Zen Doctrine of No Mind*; 155 pp.); *An Introduction to Zen Buddhism* (136 pp.). By Dr. D. T. SUZUKI. (Published for the Buddha Society by Rider and Co., London)

In *Samādhi* all thoughts are simultaneously centred on a particular subject. Its characteristic is absence of distraction; its immediate cause is firmness and its remote cause is happiness. *Prajñā* has been translated as wisdom. According to Mahayana Buddhists, the nature of *Dharma* is the perfection of wisdom. Being free from the darkness of ignorance one should practise *Prajñāpāramitā*. (*vide* Suzuki's *Outlines of Mahayana Buddhism*, p. 69; *cf. Dhammasaṅgani*, p. 16; *Dīgha*, I, 62 ff.; *Suttanipāta*, 77, 329 etc.)

The central idea behind all these controlling faculties and powers is the practice of *Yoga* or meditation, without which neither the highest happiness nor the highest knowledge is attainable. In the Noble Eightfold Path as propounded by the Buddha lies the sure way to *Nirvāṇa* or salvation. It is just another name for the Middle Path which discards the two extreme courses of life, one consisting in the practice of self-mortification and the other in free indulgence in sensual pleasures. Neither of them affords the way to the highest wisdom nor do they bring us to true release.

The author ought to have fully discussed these points in connection with *Śīla*, *Samādhi* and *Prajñā*. He has referred to *Dhyāna* (pp. 92 ff.). He ought to have said something about the practice of *Dhyāna* as related in the *Saundarānanda Kāvya* of Aśvaghoṣa. It is nothing but a replica of Vāsudeva's account of the *Abhyāsayoga* in the *Bhagavadgītā*. For such expressions as *Karmayoga*, *Abhyāsayoga* (*Saundarananda Kāvya*, XVI, 20), and *Indriyānīndriyārthebhyo*, Aśvaghoṣa was certainly indebted to the *Bhagavadgītā*.

In his section on Enlightenment and Ignorance, the author's view will be welcome. *Saṃsāra* is nothing but the gliding of individuals in the cycle of repeated births and deaths, led by craving, which is rooted in ignorance. As long as this gliding continues, calamities of many sorts, old age and the rest are produced. The existence of the body is attended with disease, decay and death, hunger and thirst, heat and cold, while the existence of mind with its concomitants involves sufferings, such as greed, dejection, anger, fear and the like. Suffering is the fate of corporeality.

It is *Nirvāṇa* that stands in contrast to the world. *Nirodha*, *Nirmokṣa*, *Nirvṛti* and *Nirveda* are its different synonyms. The end of suffering follows from the exhaustion of the cause of it. Regarding ignorance, the commentator Buddhaghosa has raised a very interesting point. Can ignorance as conceived in Buddhism be treated as an uncaused root principle like the *Mūlaprakṛti* of the Sāṃkhya philosophy? In agreement with some of the earlier exponents of Buddhism he maintains that ignorance is conceived on the lines of *Sāṃkhya Mūlaprakṛti*.

With the Buddhists, ignorance is not uncaused. The Buddha is represented as saying in the *Aṅguttara Nikāya* that the beginning of ignorance does not appear so that one might say that ignorance did not exist formerly, but it has since come into being. It is, however, apparent that ignorance (*avijjā*) is conditioned. The Buddha also raised in this connection the question of *bhavataṇhā* (the desire for existence). In this way the Buddha sought to account for the cosmic pro-

cess of the cycle of births and deaths by mentioning two specific conditions of actions (*cf. Saṃyutta*, II, p. 186). All forms of ignorance are expressions of *avijjā*, which is that factor which keeps the nature of *dharmatā* concealed. *Avijjā* and *bhavataṇhā* are the two factors which are sufficient to account for the happy or unhappy states of beings.

The author has given some interesting information about Zen Buddhism from A. D. 520 to 713. Equally interesting are his sections on the revelation of a new truth in Zen Buddhism, practical methods of Zen instruction and the ideals of the monkish discipline. The book is on the whole readable and useful.

The other two books, *An Introduction to Zen Buddhism* and *The Zen Doctrine of No Mind* contain some useful sections on Zen religion and Zen philosophy. The author has ably dealt with the nihilistic doctrine in Zen literature and the practical nature of Zen Buddhism. His treatment of *dhyāna* is laudable. The section on the monk's life and the mental discipline of the monks is very interesting. He is right in saying that Zen is emphatically a matter of personal experience; if anything can be called radically empirical, it is Zen.

The Zen Doctrine of No Mind has been made sufficiently clear. The doctrine of *Prajñā* (wisdom), as pointed out by the author, is closely related to that of *śūnyatā* or emptiness. He has drawn our attention to absolute emptiness (*śūnyatā*) and absolute suchness (*tathatā*). The element which is in itself, in its own inherent right, independently of all thought and interpretation, is what is called *dharmatā, tathatā, śūnyatā* or *paurāṇadharmasthititā*, as in the *Laṅkāvatārasūtra*. This involves the conception of a cosmos wherein cause and effect grinds its way, cosmodicy rather than a theodicy, an infinite mechanism started, none knows when or how or to what end, as pointed out by Mrs. Rhys Davids in her *Buddhism* (revised edition, p. 87).

The three modes of cognition, the successive stages of manifestation or the three forms of expression of the nature of *dharma*—the *dharmatā*, ought to have been discussed by the author to present a clear exposition of *dharmatā, tathatā* and *śūnyatā*. He ought also to have drawn our attention to the Hinayana view as contained in the *Saṃyutta Nikāya*, Vol. II, p. 25.

Nevertheless the clear exposition of the subject in the books under review bears ample testimony to the sound erudition of the author. They should be read and reread to enable us to make a comparative study of Buddhism. The author should be congratulated for removing a long-felt want and the editor, Mr. Christmas Humphreys, for editing Dr. Suzuki's complete works.

B. C. LAW

CONTROLLED DEVOLUTION IN POLITICS AND ECONOMICS *

The problem with which mankind is now confronted, Bertrand Russell contends, is to make urgently necessary adjustments of the basic and enduring psychic attitudes of man. These are a combination of the urge towards tribal unity and hostility towards those outside the tribe. The tribe has grown into the nation and the empire; but still social unity is conceived and sought primarily as unity against other nations and empires. War is still, by far, the most potent agent of unity. This atavism must be overcome if the human species is to survive. Russell assumes that it will be overcome. Either as the result of agreement, or of war, a world government will be created. This is, in the circumstances created by modern techniques of destruction, the condition of the survival of *homo sapiens*.

But survival in itself is worthless. In order that human existence may have worth, there must be progress. And progress depends on securing a high degree of liberty for the individual. Without that, the units of government, which grow larger and larger, will enforce a mode of existence which is static or retrogressive. The tendency towards increase in size of the units of government, which on its own level is probably irresistible, needs to be checked, or purified, by a conscious determination to decentralise authority in both the political and economic realms on the maxim that all functions must be decentralised which can be without prejudice to the functions which must be exercised by the central government. These essential functions of the central government are, Russell says, to establish Security, Justice and Conservation.

Security of the State is ethically valid only as means towards the security of the individual: and the security of the individual does not mean, as is often taken for granted today, merely economic security. It means also to be secured in freedom of thought and expression and the self-respect that comes of conscious and responsible participation in the basic economic activities. Justice is now primarily conceived as economic justice, and economic justice as economic equality. But this has its dangers.

> There is a risk that, in pursuit of equality, good things which there is a difficulty in distributing evenly, may not be admitted to be good.

Equality, unimaginatively and mechanically pursued, may bring with it a lowering in the standard of general education, and a consequent general impoverishment. The third task of government, conservation of the world's natural resources, above all in fertile agricultural land, is still shamefully neglected. It ranks with the prevention of war as one of the two chief duties of governments today.

The deep-rooted vices of central government, as it is practised today, are its remoteness and the frustrating power of the bureaucracy by which it is administered. As an example of the former, take Britain at the present

* *Authority and the Individual.* By BERTRAND RUSSELL. (Allen and Unwin, Ltd., London. 125 pp. 1949. 6*s*.)

time. To do one's economic duty demands an intellectual and moral effort beyond the capacity of the average, and even the exceptional man: the intellectual effort to understand what is required, the moral effort to do it. More immediate incentives are required. War and competition have hitherto proved most effective. War is fatal, and unbridled competition iniquitous in its consequences. The moral exhortations of a remote government, with which the citizen cannot identify himself, fall on deaf ears. The remedy, Russell believes, lies in "controlled devolution" in economic and political matters: "local small-scale democracy in all internal affairs," in which a spirit of healthy emulation may be developed. By this the central bureaucracy could be reduced to what is necessary to those functions of the central government which no other organ can perform.

From this angle the problem is "to make democracy a reality *in feeling*." The machinery of large-scale political democracy is no guarantee against the development of a form of society in which self-respect, the sense of responsibility, and the power of initiative are strangled. The danger is that the great majority of citizens may feel that the tasks before society are too abstract, too incapable of being helped or hindered by any personal action of theirs, for them to do anything about.

> Success is the best cure for this mood of pessimistic weariness; and success, for most people, means breaking up our problems and being free to concentrate on those which are not too desperately large.

That is a wise statement.

Thus, if we return to the description of man's psychological make-up with which the analysis began, the problem consists in a further sublimation of the impulse to hostility. It has, in Western civilisation, undergone one sublimation, into the individualistic competition of *laisser-faire:* now another refinement is needed, into the peaceful emulation of co-operative groups, whereby the primeval polarity of unity and hostility —unity in the tribe fed by hatred of the stranger—becomes a unity sustained and made progressive by emulation under what Russell calls "Queensberry rules." His excellent little book might indeed be described as a detailed application of Blake's demand that we should "exalt Mental and depress Corporeal War."

Russell says in his final paragraph:—

> Our present predicament is due more than anything else to the fact that we have learnt to understand and control to a terrifying extent the forces of nature outside us, but not those which are embodied in ourselves: Self-control has always been a watchword of the moralists, but in the past it has been a control without understanding.

The outstanding merit of the book lies in Russell's constant emphasis that control of the human impulses means wise regulation, not annihilation. Just as the government of the world society, which must be established if the enormous fatality of global war is to be avoided, must be confined to the single purpose of preventing war, so in all the subordinate social groupings the functions of higher authorities must be limited to those things which are really necessary to ordered liberty and which they alone can secure. Government is a means, not an end. The end it serves, or should serve, is to secure to each individual the maximum of personal development that is compatible with order. The balance may be hard to find, but it has to be found.

Human nature is not infinitely malleable, not to be poured into any mould at the fiat of a ruling minority. The basic human impulses which have brought man so far along the evolutionary path must be satisfied, not eradicated, if man is to remain capable of progress. He must neither be called upon to be a saint, nor dragooned into being an automaton. If he is to enter into possession of the new freedom of which the possibility has been opened to him by the prodigious discoveries of applied science, he must set himself deliberately to fashion a social order in which he can feel, as a matter of daily experience, that he is a member of society, not a slave of the State.

The end and the means have to be consciously chosen by nations whose natural and local communities have been destroyed by the uncontrolled impact of the industrial revolution; but the peoples of the East, such as India and China, whose communities are still in existence, have the opportunity to use modern techniques in forms which shall not disrupt, but strengthen, the vitality of the local community. The creative answer to Gandhiji's profound but negative criticism of Western civilisation may perhaps be found in electrification and the small machine.

J. MIDDLETON MURRY

The Upward Spiral. By DILIP KUMAR ROY. (Jaico Publishing House, Bombay. 577 pp. 1949. Rs. 7/8).

In this inspiring novel by the well-known poet-musician, Dilip Kumar Roy, the pivotal figure is Mala who as a child had an intuitive faith but who later fell prey to the lure of a life dedicated to art. She falls in love with Amar, a Communist, but the clash of ideologies and Amar's obduracy and prejudice create an ever-widening gulf between the betrothed pair. His betrayal of his comrades and the disrespect he shows to her Gurudev finally free her from the web of materialism.

The novel's unique spell is sustained. Apart from its subtle thrusts at art, music and Western dancing, the novel provides convincing answers to questions that befog the truth-seeker at every step, containing an admirable exposition of some Upanishadic truths. The author has portrayed, with characteristic clearness, the force of Prakriti and the subtle pull of the subconscious. He has lucidly revealed also the rhythm of life, leading us to Truth and Beauty. The inability of the intellect to grasp ultimate Truth is brought out, as is the fact that intuition—the voice of God in the soul—is a surer guide than intellect.

The original verses which stud the novel remind one how rarely versifying in a language not one's own proves a success. Even in his prose the author is prone to use obscure words when he could have expressed himself in simpler style with equal, if not greater, force. And with all his literary skill, revealed on every page, he has failed in rounding off the tale.

The concrete mind fights shy of abstract truth. Therefore the ancient writers left, besides the marvellous Upanishadic lore, the result of deep spiritual speculation, Puranas in concrete stories which have a double meaning and impart deep spiritual truths in a form which the concrete mind can gradually grasp. *The Upward Spiral* conveys a distinct spiritual message, deserving careful study by students of religion as well as of art.

M. HAFIZ SYED

The Scale of Perfection. By WALTER HILTON. With an Introduction by Evelyn Underhill. (John M. Watkins, London. 464+lxiv pp.)

This work can be described as an ideal manual of Christian discipline according to the best mystic tradition. The voice of the fourteenth-century writer may sound strange to the modern brain, but will as surely touch finer chords in those whose souls are not altogether dead. The mystic lore, the mediæval seer says, " may not be got by study nor through man's travail only, but principally by the grace of the Holy Ghost. "

The most marked characteristics of this exposition are its sanity, its clear and tranquil flow and yet its vibrancy with the ardour of living experience. The sturdy common-sense of this mediæval canon appears in his saying that spirituality which neglects practical tasks to immerse itself in prayer is " tending God's Head and neglecting His Feet. "

The forthright old Anglo-Saxon diction lends itself beautifully to the atmosphere of happy reasonableness (losing nothing of the deeper mystic emotion) it evokes.

Other Christian mystics—the major figures on the Continent—Spanish, Italian, or even French—are well-known for their zeal and their second-sight, but also for their exuberance, even tempestuousness and a certain mixture and turbidity of passion. But here we have a passion held in tranquillity, a strong fervour that can yet see clearly and ponder calmly.

Again the consciousness of sin and the virtue of sack-cloth and ashes are integral elements of the Christian discipline. But there is a path of spiritual discipline called the " sunlit Path," which seeks to lead the aspirant through hope and happiness and, as much as possible, from light to light. This work shows a process as near as possible to the happier path. " Trust securely that thou art on the way . . . ; hold forth thy way and think on Jerusalem." Again, the Hostiles " tease the soul, but they harm not the soul: it is not good to strive with them. " Wise words that hearten.

The discipline, the process of spiritual advance described, consists of two stages. The first part deals with the difficult period of struggle and suffering. It is the period of preparation, of purgation—what is called in the Indian systems *chittasuddhi.* The second part deals with the end or fulfilment. There are, it is said, two lights : the common light of the senses and spiritual illumination. In between there stretches the dark night of the Soul, the passage through which is purgatory. Arrival in the Light beyond the intermediate obscurity is the Fulfilment, Jerusalem, the goal.

To start on the way one has to, as it were, die to the world. The result in the beginning is naturally the darkest obscurity, confusion, restlessness: one has lost one's habitual moorings, and has not yet found the new. But if one persists with fortitude, things gradually settle down, the darkness thins out, the veil begins to lift, one attains a calm, a poise, an understanding, a restful awakening. In the earlier stage one has to struggle against the beast in oneself, to overcome the normal sense obsession. It would be a hopeless struggle if it were, as it seems, a lonely fight. But one is not alone. Here comes the great mystery

of Grace, embodied in Christ. God became man to take upon himself all the burden of man's sins, so that man may become free. In the dawn after the dark night one becomes conscious of the presence of Christ within oneself; when one begins to love him and feels his love.

This is the second stage, that of fulfilment. Even through the dark night if one feels that one is making a cross-country trek to the tryst with one's beloved, then the pain becomes bearable and even shot through with beams of happiness.

And there is a third stage. Beyond the soul in its purity there is an Above. Complete purity and freedom and bliss and perfect union cannot be had so long as one lives in the human body. Perfection can be attained, not here below, but elsewhere. Such is the scale or ladder of Perfection that one has to climb to reach the Goal.

The goal is very similar to the Indian Vaikuntha, and the love for Jesus depicted here is also very much like the feeling of a Vaishnava, the passion of a Gopi for Sri Krishna. There is, however, a difference. The Indian outlook has always a Vedantic background—the absolute unity of all as the ultimate reality. The concept of the transcendent self, the One Self in All and the One Self as All is something more than the association of souls or even the status of the Trinity in Heaven. Beyond *salokya* and even *sarupya*, there is a status of utter unity in *sadharmya* and *sayujya*. Beyond Vaikuntha or Goloka, there is Brahmaloka.

NOLINI KANTA GUPTA

God in Our Work. By SIR STAFFORD CRIPPS. (Nelson and Sons, Ltd., Edinburgh. 80 pp. 1949. 6*s*.)

These religious addresses include those given by Sir Stafford Cripps in 1947-8 at the Maes-yr-Haf Educational Settlement, the World's Evangelical Alliance, the Westminster Abbey Intercession Service for India (when he paid tribute to Gandhi); the Monkton Combe School, the Federal Bar Association, Washington, and others of a similar nature.

The addresses are all based on the text, "Man cannot live by bread alone," *i.e.*, the material life needs the governance of the spirit. And though definitely sectarian in tone—"There is no way out of the world's difficulties except the Christian way....It is we Christians alone who can...with deep humility, point the way"—the sincerity of the speaker is obvious, the presentation well done, and those with other outlooks could agree with much of what he has said. But somehow the mixture lacks the subtle electric spark that could transform it to a more vital compound. He speaks of the world of spirit, but the words are still on the human plane, the divine power remains hazy to the imagination and the heart. Nevertheless it is always good to have this theme of the vital need for spirit reiterated along the currents of thought. And it may well be that these addresses could bring the next stage of awakening to some still engrossed in materialism.

E. W.

Therapeutic and Industrial Uses of Music: A Review of the Literature. By DORIS SOIBELMAN. (Columbia University Press, New York; Geoffrey Cumberlege, Oxford University Press, London. 274 pp. 1948. $3.00 or 16s.)

Music has almost universally accompanied play, the dance, religious ceremony, work and war. In ancient Greece, in Rome, in the East and in Arabia it was extensively made use of in hospitals for sleeplessness, for the alleviation of pain and for the alteration of mental states of excitement and of depression. Rhythmic chanting or instrumental music was customary even in primitive races for similar conditions of health and work. But, although music has been advocated throughout the centuries for certain maladies and as an incentive to work, it had not; especially since gramophone and radio have made possible the employment of music on a large scale in hospitals and in industrial conditions where the work is repetitive and monotonous, been studied from the modern line of scientific experiment till comparatively recent years. Measurement of its effects upon the pulse, the respiration, the blood pressure, and other physiological changes in the organs and the endocrine glands, could not be carried out until the discovery of medical instruments enabled physicians and laboratory workers to make accurate observations. Soon a large volume of records was produced in many countries, collected from experiments made in hospitals and asylums, on both normal and abnormal persons with various tastes in music, degrees of education, professional men and manual workers.

One of Miss Soibelman's most interesting chapters deals with music in surgical theatres. Reports published in American medical journals prove that less anæsthetic is required when music of suitable character is employed. In some minor operative procedures with music the anæsthetic has been altogether dispensed with.

Much study is, however, needed before music can be advised for individual cases of disease, for convalescence, and even with rehabilitation exercises after accident, operation, or fracture. Medical supervision is required lest exhaustion follow too vigorous movements brought about with the exciting effect of some types of music. The circulation, the pulse and the blood pressure must be noted with each individual; the emotional response varies with the patient's condition and temperament. What will soothe one may harm another; hence the need for medical advice before the introduction of music into large wards.

In factories music has been useful where the work of itself does not cause much noise and where music tends to bring about a harmonious relationship between the workers and those in authority. With mental work music tends to interrupt concentration.

Miss Soibelman is to be congratulated on her thorough survey of the literature of music as used in therapeutics and in industry, though she has omitted certain British experiments and Hilda Eng's remarkable but little-known study of physiological changes in response to emotional responses to the arts, music and intellectual processes, translated from the Norwegian in 1925, but known to few.

AGNES SAVILL

Humanism as a Philosophy. By Corliss Lamont. (Philosophical Library, Inc., New York. 368 pp. $3.75)

The book is written for the layman in non-technical language. It seeks to provide a philosophical background for the life of the modern man. It is the expression of the pattern of life that is becoming popular. This reasoning shows that man is a product of nature. He is likely to be surpassed and transcended in the course of the evolutionary process. But whatever may be in store for him, there is nothing to show that there is any higher being than man. In this sense, however insignificant in the vastness of natural processes, he is the very centre of the universe. The proper study of man, therefore, is man.

The author does not mince his words in condemning all theological ideas. The only religion he would admit is the glorification of man as he is. He is not afraid of death as the final end, with no possibility of survival in any form. He approvingly quotes an old proverb :—

"Death is not feared because it is evil; it is evil because it is feared."

He is convinced that man has no *soul* apart from his body. Man is an integrated whole of body and personality. There is no real dualism anywhere.

What are the ideals which can possibly govern the life of man so conceived? Can he be altruistic? Would he not degenerate into an egoist who has for his motto: Let us eat, drink and be merry, for tomorrow we die? The author considers this a wrong analysis of the personality.

Neither egoism nor altruism is an original characteristic of human nature; both, however, are potential dispositions of the personality....It is Christian ethics that holds that man is inherently sinful and depraved.

The one fundamental assumption for the ethical life, according to the Humanist, is "the desirability of working for the social good as the great human end." He supports this by an empirical observation, both true and significant :—

"On the whole, a society in which most individuals, regardless of the personal sacrifices that may be entailed, are devoted to the collective well-being, will attain greater happiness and make more progress than one in which private self-interest and advancement are the prime motivation."

This is undoubtedly a philosophy that has great vogue, and is inspiring the present secular administration of India. Accordingly the book has topical interest for Indians. The discussion on "Means and End" too is most interesting. It bears directly upon Gandhiji's dictum :—

"If the end is good, the means ought to be good; a good end cannot be achieved through violent means."

The author maintains that "choosing the lesser evil sometimes results in the greater good."

There is no doubt that the book will be found very interesting by every secular-minded person. But the Humanist philosophy is certainly one-sided and superficial. Religion cannot be dismissed as a form of art, now outmoded. It is, and has always been, the basis of the highest form of social conduct. The idea of "sacrifice" is of the essence of it. No amount of reasoning can convince me that my sacrifice for the good of others is unconditionally a "good," without reference to the moral struc-

ture of the universe and my part in it for ever. I fail to see how a naturalistic Humanism can escape the conclusion that my own good, directly or indirectly, is the highest goal of my being. Who can convince me that the good of another is superior to my own on purely rational grounds ?

However that may be, it cannot be said that the author has in this book addressed himself to the ultimate problems of philosophy with any profundity. Its value lies in making explicit a certain view which is in conformity with the growing non-religious and socialistic tendencies of the age and with the exaltation of reason. But such reason not yoked to a religious purpose cannot take us very far in the direction either of truth or of human perfection.

G. R. MALKANI

Introduction to Comparative Mysticism. By JACQUES DE MARQUETTE. (Philosophical Library, Inc., New York. 207 pp. 1949. $3.75)

The supreme merit of this scholarly account of Mysticism is its bringing out of the essential unity of its message, through whatever creedal prism its illumination is refracted. An experience which transcends creed cannot without a measure of distortion be interpreted in terms of particular religious backgrounds; sectarian Mysticism is really a contradiction in terms.

No more than Religion *per se*, is genuine Mysticism different in different climes and eras, and its classification in this book into "Indian Mysticism," "Buddhist Mysticism"—there is certainly an overlap here—"Greek and Hebrew Sources of Christian Mystical Theology," "The Mystical Apotheosis of Christianity" and the Mysticism of the Sufis, is useful only from the standpoint of bringing out the fundamental identity of the mystical experience, in quality if not in degree. And

> the way leading... to a new life in a world of unlimited being and freedom, above the limitations imposed on beings by the masks of their personal attributes, has been described with an amazing degree of similitude by the mystics of all races and of all faiths.

We would dissent from the differentiation which Dr. de Marquette draws between Mysticism and Occultism. The genuine Mystic is an Occultist, recognising the orderly purpose of Nature and the harmony in Man, corresponding to the cosmic harmony and most intimately related to it; the height of mystic realisation being the experience that Man and God are one.

The treatment of Mahayana Buddhism is sympathetic and the non-spiritual aspect of Hinayana is pronounced a posterior development.

While tribute is paid to the metaphysical traditions of India and several interesting facts are brought out in connection with the neat if rather too formal tabulation of systems of Yoga, it seems unfortunate that the treatment of Hatha Yoga stresses rather its limitations than its dangers.

The Divine Reality being "ever close to the heart of man as it is to the core of all beings," it is natural that the mystical experience should seem "to spring immediately from the very centre of our being." Dr. de Marquette adds to the claim that mysticism can enrich life immeasurably that of its ability to solve most of our modern dilemmas.

E. M. H.

The City of Reason. By SAMUEL H. BEER. (Harvard University Press, U.S.A.; Geoffrey Cumberlege, Oxford University Press, London. 227 pp. 1949. $4.00 or 22s.)

This book is the outcome of an attempt to apply Whitehead's philosophy of creative advance to the problems of politics. Though the work is a stimulating one, it has the misfortune to fall between two stools. The criticisms of the sceptic are presented with a great deal of force—so much so, indeed, that no answer to them could be provided, since the doubts expressed are incurable. But (not unnaturally) the suggested solution—the theory of creative advance—is itself quite clearly open to attack from the sceptics; it is, in the logical Positivist sense, "metaphysical," for, while based on an acute awareness of empirical facts which are very important and ought to be pointed out just because they are often ignored, it uses hypostatisation and unverifiable assumptions to build up a complicated metaphysical superstructure.

In consequence, the book is lacking in balance. Lines of criticism are first described; the author then tries to meet them with a theory which he apparently does not realise is open to just the same criticisms. This does not mean that the theory is valueless, but one wishes that he had chosen either to discuss the epistemological considerations involved in political philosophy, or else that he had taken epistemological limitations as given and had elaborated his own theory.

Perhaps the latter task would have been the more useful, for the one chapter which deals with politics proper is most interesting and contains several penetrating remarks and flashes of insight. But, perhaps owing to the shortness of the discussion, the conclusions reached are somewhat barren. We are given a general ideal, and are then told that its realisation in actual society is a matter for science. But this is not satisfactory for, in investigating social questions, we are bound to encounter moral problems; and so from the pure scientist we have to turn back once more to the philosopher. On the whole, therefore, one is left with the feeling that this book, stimulating though it is at times, is rather disappointing: the reader receives illumination, but he is given the impression that vital problems are being ignored—perhaps even not noticed.

P. BENNER

Trois Upanishads (Isha, Kena, Mundaka). By SHRI AUROBINDO. Second Edition. (Editions Albin Michel, 22, rue Huyghens, Paris. 283 pp. 1949. 570 fr.)

This second volume of the Complete Works of Shri Aurobindo in French is published in the *Séries Hindouisme* of the *Spiritualités Vivantes* collections. In the same collection previously appeared Shri Aurobindo's studies on the *Bhagavad-Gita*. This volume brings together three ancient and valuable Upanishads with the Sanskrit text, the French translation, and the commentaries of Shri Aurobindo on the first two. This evidence of sustained Occidental interest in Indian philosophy must be welcome to all who feel convinced that India has much to give the West.

E. M. H.

Gateway to Remembrance. By PHYLLIS CRADOCK. (Andrew Dakers, Ltd., London. 361 pp. 1949. 10*s.* 6*d.*)

The lost Atlantis, the discovery of which Miss Cradock has made her aim, is a subject far from rare in recent fiction. Her method, however, has originality. She scorns the space-timeless machines of H. G. Wells, and the submarines of Jules Verne, and plunges us straight into that period when the island still had its head above water.

Atlantis has obviously come alive for her, but this unfortunately does not save her book from deteriorating into something rather dull for us. Murder and politico-love affairs cannot raise the flagging interest, and she eventually so far gives way as to allow her book to subside into something very near an Atlantean "whodunnit." This is sad, because her study obviously aimed higher. Thickly scattered as her pages are with words like "Initiate," "Emancipates," "Spiritual Affinity," "Inner Sight," somehow her spiritual perception does not shine through her prose.

The characters converse in a style that is archaic. It reads stiltedly, and is as stiff with "aughts" and "naughts" as the script of a Hollywood historical film. There are some saturnalian episodes which look ripe for plucking by Cecil B. de Mille, and more than one purple patch that threatens to burst into glorious Technicolour.

Yet, when all the worst is said, Miss Cradock has a serious purpose. She attempts, as the publisher claims in his introduction, to show that

> destruction and its aftermath form one inseparable event; the deterioration that causes destruction accompanies it and survives it.

We think it a pity that the author did not use her considerable scholarship to write an essay on her theme. As a novelist she has not yet the clarity of imagination or the selective taste to produce a work equal to her high aspiration.

DENNIS GRAY STOLL

Egyptian Religious Poetry. By MARGARET A. MURRAY, D. LITT. (The Wisdom of the East Series, John Murray, London. 120 pp. 1949. 4*s.*)

The beautiful translations in this scholarly work should definitely further the aim for the Wisdom of the East Series, as expressed by its editor, J. L. Cranmer-Byng, that of promoting goodwill and understanding between East and West. Reading them, none can doubt the influence claimed for Egyptian thought in the erudite introduction upon not only the Hebrew religion but also Christianity and Islam. The verse transcription of three Pyramid texts given on p. 68 could be sung as a Christmas hymn without arousing the least suspicion of its Pagan origin.

The analogies with the ancient Indian cosmogony are so striking as to support the claim for the Indian origin of Egypt's civilization, in support of which cogent arguments have been adduced, though this possibility is not explored by Dr. Murray.

The feeling of devotion, innate in the human heart, wells up in these poems, the verse transcriptions of the literal prose renderings, also given here, being a happy idea and catching, naturally, more of the feeling which must have inspired the ancient singers. The "Litany of Osiris" as arranged by Dr. Murray is particularly impressive. So is the idyllic description on p. 77 of the coming of peace to a troubled land.

E. M. H.

THE INDIAN INSTITUTE OF CULTURE

[Four Special Meetings have been held at the Indian Institute of Culture, Basavangudi, Bangalore, since September 1st. On September 27th "Raja Ram Mohan Roy Day" was observed; "Gandhi Jayanti" on October 2nd; "United Nations Day" on October 24th; and "Human Rights Day" on December 10th.

In addition to these Special Meetings there have been the usual public lectures and Discussion Group Meetings. Among the numerous interesting public lectures may be mentioned that by Shri R. N. Mirza on "Time, Space and Our Mental Gears," Dr. T. M. P. Mahadevan's two on "Indian Culture Abroad" and "American Interest in India," Dr. Ruth C. Wright's on "The Personnel Point of View in Education" and Dr. Carson Ryan's on "Mental Hygiene and Education."

We publish here the interesting lecture which **Shri S. Sundara,** Deputy Director of Education of Mysore State, delivered at the Institute on June 9th, 1949, and which, besides offering valuable and suggestive information, makes its contribution to the mutual understanding between peoples which is one of the Institute's aims.—ED.]

THE CULTURE OF DENMARK AS SEEN THROUGH HER FOLK SCHOOLS

I have spent several happy months in that little, great country, Denmark, and got to know the people fairly intimately, and to know their institutions as part of the work for which I went to Europe. I believe the institutions must be much the same as when I was in that country and there cannot be much change in the people. They have always been a very kind, very hospitable, jovial people.

You will forgive me if I tell you more about education than anything else. The cultural aspect of the country I leave to you to infer from the schools of the country and the life that is led in these institutions. Within little Denmark's 15,000 square miles, 600 square miles are taken up by swamps, peat bogs, etc., and are of no use to the agriculturist. The population of Denmark is also small, more or less comparable with our own state of Mysore. The climate is not very hospitable. It is very near the North Sea and the icy Baltic winds blow during more than five months in the year. When the country is covered with snow, agricultural operations are not practicable, and the farmers have to be more or less idle. And, as in our country, most of the people are farmers. This little country has no mineral resources, no water power; it is not richly endowed by Nature; many parts are not fertile, and there have been certain political troubles which have had great influence on the people.

Denmark had to enter the Norwegian wars between 1807 and 1814. It was economically ruined in 1814 when, by the Treaty of Kiel, Denmark lost Norway which had for a long time been part of it. That was a very severe

blow to Denmark. In 1864, owing to the aggression of Germany, Denmark lost Schleswig-Holstein. In 1875 the economic troubles became acute. Grain was being grown in abundance, and exported, but just at this time the other Continental countries began to produce more grain, and North and South America joined in the competition. Denmark's grain could not be sold and the people were in such despair that they took to drink and to other low pleasures to forget their sorrows. The majority thought their country beyond recovery, but a few knew that if they tried their best, they could bring back the lost prosperity.

If you were to ask a Dane today what factors were responsible for the country's recovery, he would probably tell you that they were co-operation, legislation and mass education. These three are closely interrelated. Mass education paved the way for co-operation, and the legislators themselves had studied in the Folk Schools.

Denmark did not have responsible government until early in the nineteenth century, when King Christian gave a measure of responsible government. This opportunity was seized by a very great educationist named Grundtvig (1783 to 1872). He was not merely an educationist, but also a great poet and philosopher. After a chequered career, when he was about fifty-six, he decided that his vocation lay in education.

He took the view that when people are called to participate in ruling a country, they must be educated for it.

A controversy arose as to whether grown-up men and women could be educated. Grundtvig thought that they could; that there was a kind of education that was suited to them, which was perhaps not suited to children. He said that there was a certain understanding which developed as experience grew, a recognition of relatedness between the different aspects of life, which the experiences of a child could not yield. Grundtvig read books and pamphlets on mass education, and, after some groping in the dark, he concluded that a people's university was the best form of education for the Danes. He opened a university at that time but it could not succeed on account of the Government's hostile attitude.

Just then he came across a very remarkable simple peasant named Kold. Kristen Kold had only an elementary education which he had improved by study, whereas Grundtvig was a university man, known throughout the country. These two people, so very unlike in their equipment, came together, according to Grundtvig, on the idea of a popular university which came to be known as a Folk School. Later on there were to be books, at least a few, but in all his writings Grundtvig maintained that the spoken word, the living voice, were indispensable in educational effort. We speak from the heart, he said; from the heart of the speaker, through the word, to the heart of the listener. That, he claimed, was the natural way of educating and inspiring an adult for the duties of life.

I should like to speak at some length about his remarkable collaborator. Kold, as a young man, had tried to start a school, but without success, partly because the Government was against the curriculum he wanted to have and thought he was not qualified to teach. Disappointed in his efforts

to serve the country Kold went to Smyrna in Asia Minor for some years. He took up book-binding and, being very frugal, saved about 1,000 kroner (about Rs. 600) which he wanted to take back to Denmark to start a school. Taking ship to Trieste he there put his belongings on a small cart which he pushed across the Continent to Copenhagen. That is typical of the indomitable Danish spirit. It took him two months to reach Denmark. He earned his living on the way by telling stories; at farmhouses he did not need to spend any money, and he came to Copenhagen with his thousand kroner intact.

There he was told that Grundtvig, the great scholar, was thinking of starting a new type of school. He went to meet him. They had some differences of opinion. One point on which they differed was the age requirement for entrance into this popular university. Kold wanted it fourteen, but Grundtvig insisted on eighteen, which it was made. Kold was the practical founder of the Folk Schools, Grundtvig their intellectual founder. They collected 3,000 kroner more, but even 4,000 kroner would have gone a very short way, but for Kold's enterprise. He bought a small farm with a rickety old farmhouse which he pulled down. With the help of one or two others, one of whom he later took for his assistant, he built what he thought would be a suitable schoolhouse. He never married, but he invited his unmarried sister to keep house for the pupils. He started with a few pupils. He ate with them, slept with them, and told them stories in the night; he shared in all their joys and sorrows, and was a real father to them, all the time pulling them up to his level.

Many stories are told of how he taught his pupils. The neighbouring farmers asked what he could give them if they came to his school for five months. Kold showed them his big watch and said, "You wind this and it stops after twenty-four hours. You come to my school and I'll wind you up in such a way that you will never stop going." He used to say that in the right mood he could tell stories in such a way that his listeners would remember them right up to the other world. Once, when the school term was over, his pupils came to him and said, "Sir, you have taught us many good things, but after a little time, we try to remember what you told us, and we cannot remember." He said, "My good fellows, if you sow corn, you need not mark the spot; if the corn has fallen on fertile soil, as soon as the rain comes you know where you have sown the corn. Whenever you want that knowledge it will come up."

He thought that for five months in winter, the school should be for men, and that there should be a summer session for women. The folk schools are carried on thus to this day.

Kold did not disdain to take a subsidy from the government, but he never allowed it any control over his school. These schools have grown steadily in number and there are about sixty of them now, turning out every season about 9,000 students.

I came to the Folk School at Lyngby near Copenhagen one winter morning early. I found a few maids and a lady on their knees, scrubbing the floor. They knew I was coming. The lady introduced herself as the wife of the

Principal of Lyngby School.

All these Folk Schools are schools for the poor. The peasant who wants to get a higher education goes to the school, and the Danish farmer is very frugal. He does not want to spend anything extra, so the food is not very rich, but very wholesome, very nourishing. Coffee and bread are served at 7-30 a.m., bread and butter and plenty of vegetables with a little meat at noon, and the evening meal is at 6.30. What I might call a league of comradeship and cheerfulness makes up for any deficiency in the food. The school is like a family. The Principal and his wife sit at the head of the table. There is plenty of talk and laughter. They are all friends.

Classes begin and end with a song, rendered with more spirit than tunefulness. They study history, practical sums in arithmetic, etc. Exercise in the gymnasium is very rigorous. The Principal told me: "These men, when they came to us, could not stand straight. They were bending over the plough, and when an officer came they could not look him in the face. They were louts, but after they came here, after having these gymnastic exercises, they are as straight as an arrow. They can look any one in the face. They can speak straight to a Government officer.

We saw that the recovery of Denmark's prosperity was due to co-operation, legislation and mass education. I said the three were very closely related. People who have lived together so closely, dined together, played together, are the best fitted for co-operation. Co-operation in that country has flourished so well because of this Folk School environment. Sound legislation is due to the fact that these people know the country's problems so well, and know what is good for the country.

About the culture of these people I have said nothing except about what obtains in their schools, but when I visited the homes of the old pupils of these schools, I found that these peasants had each a small library of his own. They read stories of other lands. They can discuss their own national and social problems intelligently. They have a culture second to none.

I have already told you what the Folk School is. The adaptability the Schools gave has stood the people in very good stead. They thought that since selling grain would not be of any use, they should turn it into something which could be sold. Bacon, butter and eggs are the things that are exported from Denmark. They give grain to the cows and get plenty of milk and make plenty of butter. They give grain to the chickens, and have big white eggs, the admiration and despair of the whole of Europe. You cannot get such eggs anywhere else. They give grain to the pigs, and have plenty of bacon and this product too is readily marketable. Their social condition improved, their economic condition improved and they regained their former prosperity.

The reclaiming by reforestation of lands which are not arable is a romance in Danish history. The people who helped in this great work were the farmer folk, pupils of the Folk Schools. They have reclaimed 2,500 square miles of swamp land and made it fertile land. And the reason why their problems were solved was because the great people of that country thought of mass education of this particular sort.

I can never forget the many kindnesses I received in that country and the help the people gave me in writing the thesis that I was engaged upon at the time, on Folk School Education.

S. SUNDARA

ENDS AND SAYINGS

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

The first anniversary of the United Nations' Universal Declaration of Human Rights was widely celebrated—in India, on December 10th, at the Indian Institute of Culture at Basavangudi, Bangalore, and by the P. E. N. All-India Centre at Bombay, and elsewhere. The Hon. Mr. M. C. Chagla, Chief Justice of Bombay, speaking at one such celebration in Bombay on December 6th, brought out that the Declaration emphasized the importance of the individual, without which democracy could have no meaning. "The State should exist for the individual and not the individual for the State." Political liberty, he declared, would mean nothing unless there was economic and social liberty. He did well to couple his assurance that most of that Declaration's principles were in the Indian Constitution, as matters of law or as directives, with the admission that in certain respects, particularly in social justice, India was far behind other countries.

The provisions of this Declaration are in too many countries but expressions of goals. What a bitter joke, for example, the disinherited Indian millions would see in Article 25, Sub-section 1, if they could read it!

> Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

The formulation of ideals is good, but must not be confused with fact. As Carlyle said, "The end of man is an *action* and not a *thought*, though it were the noblest." The Universal Declaration offers a measuring-rod against which to evaluate national achievement. Like sunlight it illuminates the dust and clutter of the room into which it falls. It will have served its purpose only if it spurs each country to set its house in order.

A very important and timely suggestion apropos of India's retention of the English language is made by Dr. C. R. Reddy in his recent report to the Mysore Government on educational reform in Mysore. It should, he declares, be possible for every Indian boy to have a good working knowledge of "that highly dynamic language—English."

> It is essential, if our young boys and girls are going to have their share of the world's riches, that they should have access to a language that would serve as the key to this treasure house.... There are some who in the name of patriotism would restrict English to the narrowest limits, but it cannot be patriotism which counsels national stultification.

No thinking person would advocate India's failing to give due weight to Sanskrit, the importance of which also Dr. Reddy stressed, or to abandon her regional languages; but English is India's main line of contact with the

outside world. India can only talk to herself in Hindi or any other indigenous language, and India has things to say to the other nations, and things to learn from them.

Maulana Abul Kalam Azad, India's Education Minister, well declared in February 1947 :—

> One hundred and fifty years of intimate contact has made English an integral part of our educational system and this cannot be changed without injury to the cause of one of the major languages of the world and Indians can neglect its study only at the risk of loss to themselves.

Educated India has attained a high standard of English expression which it must keep. Already there are disquieting signs that journalistic English is slipping.

Indian statesmen realize the importance of English to their country. Others, from a commendable but misguided zeal for national prestige, cry down the retention of the English language, couching their demand, ofttimes, in the very language they decry, because through it alone can they hope to be heard by the educated in all parts of the country !

The tribute to Israel's first President, Dr. Chaim Weizmann, on his 75th birthday, which was celebrated in London on November 22nd, took a more appropriate and lasting form than any of the expensive presentation or memorial caskets, columns, statues, portraits and addresses by which Indians and others have been accustomed to honour their great, living or dead. His birthday gift from the sponsoring committee, it was announced, would be the planting of a great forest on the stony hills of Israel.

What a boon to Indian agriculture in particular and to the country's prosperity in general would be the reforestation of its denuded hills : regulating the water supply, checking erosion at its source, furnishing needed timber, meeting the country's fuel requirements and thus freeing, for the necessary enriching of the soil, the vast quantities of natural fertilizer which are now burnt ! With adequate forest management, such a living memorial would bless for centuries the country for which he who is thus honoured has lived and sacrificed.

A great Mahatma Gandhi Forest, for example, would be only less appropriate a tribute than it would be for the followers of Gandhiji to keep his teachings green by study and by application, in their own lives and in the country's governance.

"Vedantic Communism for India" is an unfortunate title for Swami Avyaktananda's pamphlet on Spiritual Communism, which, along with controversial points, contains some excellent and broad ideas. The title can appeal only to orthodox Hindus still glamoured by the vain hope of a Hindu Raj. Others are sure to ask : Why Vedantic Communism ? What about the Greek, Sufi, and other Mystics, who have had a comparable vision of the oneness of life and have formulated schemes for living accordingly ? Is India to insist on using only the ray that comes from her own lantern, shutting her eyes to the light from other sources ? Has she not, like other nations, to grow into a World State ? The pamphlet sets these doubts to some extent at rest, but the title will put off many from reading it.

Spiritual Communism, like the Higher Socialism, is Brotherhood *in actu*.

THE ARYAN PATH

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

VOL. XXI FEBRUARY 1950 No. 2

"THUS HAVE I HEARD"—

The Republican form of government is the highest form of government, but because of this it requires the highest type of human nature—a type nowhere at present existing.

HERBERT SPENCER

As we are penning these few lines all Indians are preparing to celebrate, in the pomp of joy, India's emergence as a Republic into the world of politics. This is to take place on Thursday—Thor's Day—the 26th of January. May the influence of the presiding Regent of the day, Brihaspati (Brahmanaspati) "the father of the Gods" prove auspicious! Greece reverenced him as Zeus, the chief of the Olympian Gods who shook "his ambrosial curls" to say no or gave "the nod" of his approval in proclaiming the fate of individuals and peoples. Less than a week later, on Monday, the 30th, all who love India and the Cause of Truth will bemoan in holy remembrance the Martyrdom of the Father of the Nation, which is made up of Hindus and Muslims, Christians and Jews, Parsis and others.

Gandhiji was the architect of the Republic. He was not allowed to live to see the consummation of his noble and unsullied patriotism. Irreligious fanaticism killed the body in which the soul dwelt—the soul which Lives, and it cannot fail to bless the country which Gandhiji served with many sacrifices.

As coincidence would have it—we call it Karma—between these two dates falls the birthday of Thomas Paine on the 29th of January. Paine played a magnificent part in creating the great American Republic, now the United States of America. In his Last Will and Testament, drawn up on 18th January 1809, Paine wrote:—

I have lived an honest and useful life to mankind; my time has been spent in doing good and I die in perfect

composure and resignation to the Will of my Creator, God.

Similar are numerous thoughts and acts of these two builders—Gandhiji and Paine. Both belong to the Immortals. It looks certain that the influence of the former will touch the human heart more deeply than did that of the great pamphleteer who awoke the American people to their destiny by wielding not the sword but the pen. And his *Age of Reason* is read by many even today.

But to turn to India, the New Republic. Will it incarnate as Aryavarta, the Land of the Nobles? Will the ancient Soul once again embody the virtues of Truth and Compromise, Patience and Non-violence? Four are the outstanding virtues with which Gandhiji won the freedom of India. Truth was his God with whom he never compromised, though on every necessary occasion he displayed the spirit of holy compromise founded on reason, justice and mercy. His compromises were not those of the politician and the diplomat, the trader or the beggar, but of the saint of tolerance and the wise man of insight. His *Ahimsa* was guarded by patience which "fears no failure, courts no success." He planned and now millions of freed slaves are attempting to build according to the great architect's plan. In what measure will they follow it?

The Republic is aiming at being a Democratic State. But Plato, who visioned the True Republic, spoke of its powers for good and for evil. In his Eighth Book he states that

> governments don't spring up out of stones and trees but from the quality of mind and way of living of the citizens—as the scale is turned by this or by that, and all the rest is changed with it.

The death of a democracy lurks in its false concept of Freedom, says Plato. Tyranny is "an outgrowth from democracy" and it "too came to its end through *its* idea of good," which is Freedom.

What will the Indians make of their newly born republic? If the Voice of the People is to be the Voice of God, then people of a different calibre and capacity must arise. People must change from what they now are. An appreciable majority must know and apply what Gandhiji taught. But such a class cannot arise till a group of leaders has emerged, leaders who will purify and elevate themselves in the art of sacrifice through personal mortification. Plato also describes the capacity of such leaders :—

> They will have to turn upward the eyes of their soul and look up to that which gives light to all, and when in this way they have seen the good itself, let them use it as their example in the right ordering of the state, the citizens, and themselves. They will give the greater part of their time to philosophy, but when their turn comes they will work as servants of the state, taking office for the good of the state and looking on this not as something to be desired but as necessary.

SHRAVAKA

RELIGION AS REVELATION AND AS DISCOVERY

[**Sramanera Sangharakshita** is an English Buddhist monk resident in India for a number of years. In this article he makes a valuable contribution to comparative religion and to the reconciliation of the different types of faiths, all echoes of the one unchanging Truth. However the foliage of the twigs may differ in form and colour, the trunk of the tree and its main branches are still those of the primeval Wisdom Religion, of which every religion in its pristine purity was an offshoot. The urge to seek for that Truth is innate in man, but it is axiomatic that "Nature unaided fails." Human beings seeking Truth outside themselves become enmeshed in one or another partial expression of Truth or even in error, and so they fall into confusion and other-dependence from which they need help to extricate themselves; and such help is forthcoming. If Truth exists, there must be Knowers of it—Perfected Sages who preserve it in its purity and cause it to be given out afresh from time to time. Members of the great Fraternity of Adepts, whom men describe as Avataras, Prophets, Saviours, Messengers, proclaim a single doctrine, calling upon men to look within for the Divine Revealer in the heart of each, discovering whom and hearkening to whose message, man learns that Religion-as-Revelation and Religion-as-Discovery are the two wings on which the consciousness of man may soar.—ED.]

The study of the Science of Comparative Religion, inaugurated in Asia by the Buddha (*Digha Nikaya, Brahmajala Sutta*) and in Europe by Roger Bacon (*Opus Majus*), is one of the most fascinating subjects to which the mind of man can possibly devote itself. The spectacle of the millennia-long struggle of humanity towards the Truth cannot fail to arouse the deepest and most poignant emotions in the breast of him who contemplates it with genuine sympathy. For the history of Religion is, in fact, the history of man; not, indeed, of the peripheral and accidental man, but of the central and essential man; not of his physical body and material environment, but of that profoundest and most pregnant part of him which we may call his mind or heart (Indian *citta*, Chinese *hsin*). It is not the history of the memorable deeds that he has done, of the great empires which he has founded, of the immense wealth that he has wrung from the bosom of nature, but of the character which he has formed, of the degree of inner illumination which he has attained, or of what, in a word, he has *become*.

The totem and fetish of the savage, to say nothing of the religious doctrines and philosophical systems of the civilized, awaken in us vague feelings of sympathy which is almost reminiscence. For we are all bound on the same pilgrimage, have passed

through the same stages of development, and therefore hold in the present moment of our consciousness the accumulated inheritance of all that man has ever thought and felt and done. We have sacrificed our children to Moloch, we have severed the sacred mistletoe with a sickle of gold, we have danced in drunken frenzy on the moonlit hills of Thrace; and we, too, perhaps, have listened enraptured to the Sermon on the Mount, or heard some Buddha, Bodhisattva or Arahant unfolding before us the mysteries of the Good Law. The *samskharas* or active impressions created by those experiences still live within us and vibrate whenever the simulacrum of the object which originally imprinted them appears.

The study of the Science of Comparative Religion is, therefore, in truth the study of the evolution of our own consciousness. Herein lies the secret of its tremendous fascination. Moreover, it enables us, when properly studied, to see the various grades and species of religious experience not as isolated or unconnected events in man's mental life, but as the intimately interrelated component parts of a great pyramid of consciousness, the apex whereof is the Consummation of Incomparable Enlightenment (*Anuttara Samyak Sambodhi*).

But the researches and investigations which a host of anthropologists, archæologists, philologists and historians have been making for more than a century have placed before the student of Comparative Religion such a bewilderingly rich variety of material in such astounding quantities that he is now in grave danger of being unable to see the wood for the trees. It has thus become imperative to divide religions into types in order to transform the chaos of mere unrelated facts into the cosmos of an exact science. We are familiar with such divisions as natural and revealed; true and false; natural, anthropological and psychological; of finite mind, infinite mind and absolute mind; theistic, atheistic, pantheistic and so on. Others more elaborate and more strictly scientific have also been suggested. But that division of religions which we are about to consider is not only perhaps more fundamental than any of these but moreover of vital importance in the dharmic or normative life.

The problem of whether Religion is essentially a revelation of truth *to* man or a discovery of truth *by* man is in fact the intellectual formulation of a spiritual difficulty which each one of us experiences in the course of his or her quest for Reality. The most obvious and natural grouping of the various religions and sects of the world is, therefore, into those for whom Religion consists in revelation, and those for whom it consists of discovery, of the Truth. This division is not simply theoretical, since each of these definitions of Religion has exercised a profoundly modifying influence upon the entire body of the beliefs and practices of the

religions which were, whether consciously or unconsciously, dominated by it. Perhaps it was with some such division in mind that Stanislaw Schayer wrote of Buddhism as "the most profound and most fundamental antithesis to Christianity."[1]

Nor is this division wholly new. Far-Eastern Buddhists have long been familiar with the classification of religions into those depending on "self-power," in Japanese *jiriki*, and those depending on "other-power," or *tariki*. And in India religious aspirants are sometimes spoken of as displaying the characteristics of the young monkey, which clings fast to the hair of its mother's belly, or of the kitten, which is simply carried about helpless in her mouth.

Religion-as-Revelation holds that the existence of Religion in the world, and therefore the possibility of the attainment of Salvation or Emancipation by man, is ultimately dependent on the Object, the Other, and that the initiative in the matter belongs wholly to It or Him. It conceives the spiritual life not as the progressive actualization of a perfection potentially present in man but as the acceptance of something which he would never have been able to acquire by his own unaided efforts. Consequently, it tends to stress the weakness and sinfulness of human nature and to emphasize the necessity of extra-terrestrial intervention in the affairs of humanity.

It is, therefore, only natural that Reality should be conceived as personal, and that the founders of the various religions and sects should be regarded as prophets or messengers (*nabi*, *rasul*, *messiah*) sent from, or as full or partial incarnations (*avataras*) of, Him. The written record of the message, teaching or life of each such founder is invariably regarded as the Word of God Himself, and to doubt, question or criticize a syllable of it is considered not only to preclude all possibility of salvation but even to ensure eternal damnation. Religion-as-Revelation, therefore, places the strongest possible emphasis on faith in God, faith in His prophet, messenger or incarnation, faith in His infallible Word, faith in His Church, faith in His priest.

Unfortunately, the beliefs of the various founders, scriptures and churches which are included in this group of religions often disagree not only among themselves but also with those which are included in the other group. Hideous fanaticism and ferocious persecution thus ensue. Since each such religion regards its own particular revelation as the supreme and incontrovertible source of Truth, the possibility of an appeal to reason and experience is automatically precluded. Obviously, God would not wittingly contradict Himself. One revelation must therefore be true, and the remainder false, that is to say, not revelations at all

[1] *The Religions of the World*. The Ramakrishna Mission Institute of Culture, Calcutta. 1938. Vol. I, p. 218.

but simply human fictions and inventions. Moreover, the house of Religion-as-Revelation is divided not only against itself but also against many other houses as well—against Science, for instance, which has succeeding in demonstrating the fallibility of many an infallible scripture. Is it, then, a matter for wonder that Religion-as-Revelation is fast losing its hold upon the hearts and minds of reflective men and women throughout the world?

Religion-as-Discovery, on the other hand, holds that Religion is essentially a manifestation of the human spirit, that man himself is able to discover the Way to Truth by means of his own unaided human efforts, that the attainment of liberating knowledge depends upon the subject or the self, and that the initiative in the matter rests ultimately within the abysm of one's own volition. It would envisage the dharmic or normative life not as the engraftment of some exotic blossom onto the barren stock of humanity but as the flowering forth of its native perfection from the seed within. Consequently, it is inclined rather to inspire man by appealing to his innate strength and goodness than to discourage him by dwelling upon his mistakes and failures.

Instead of imagining an arbitrary divine intervention to be the most important event in history it asserts the supremacy of natural law and maintains that the aspiration towards emancipation must, like every other process, proceed in accordance with an eternal and universal order (*sanatana dharma*). It is therefore hardly surprising that Religion-as-Discovery conceives Reality as a suprapersonal principle of knowledge or state of consciousness or that it regards the religious founder simply as one who, after himself realizing that principle or state, teaches humanity the way thereto. The records of his life and teachings are only a map describing the Way, a raft to cross the stream, or a finger pointing to the moon. They demand not blind faith but clear-sighted understanding, they appeal not to some infallible authority but to reason and experience. Religion-as-Discovery is, therefore, not only tolerant of all other religious beliefs and practices, howsoever divergent from its own, but is able to join hands with earnest seekers after truth in every sphere of human activity. It sees Science not as an enemy but as a friend and a fellow-worker.

These are the two principal conceptions of Religion in what may be described as their "chemically pure" state. But if we are to proceed in accordance with the spirit of the Science of Comparative Religion we shall not leave them in a position of uncomfortable antithesis but shall try, instead, to discover the psychological basis of their divergence. This will enable us not only to understand their mutual relation but also to determine their respective positions in the hierarchy of consciousness.

Understanding is impossible without sympathy. Let us therefore project ourselves, as it were, into the mind of one who feels the necessity of revelation and try to understand his condition from within rather than from without. The two elements which play the chief rôles in such a mind are an intense aspiration towards Reality and an overwhelming sense of inability to attain thereto. A feeling of continual frustration therefore naturally ensues and in time becomes so intense that the subject is willing to adopt any available means of bringing to a speedy end the terrible tension by which he is tormented. It is, therefore, with a sense of tremendous relief that he casts the whole responsibility for his salvation upon the shoulders of the Other. He receives with joy and gratitude the gospel of salvation by simple faith and goes out in an ecstasy of adoration towards whoever proclaims that it is sufficient to trust in Him.

Upon extricating ourselves from the antinomy of such a consciousness we are naturally prompted to ask why it should have been unable to attain to Reality by means of its own unaided efforts. In order to answer this question we shall have to consider in what cultural and religious environment this antinomic consciousness most commonly arises. The matter is not difficult to determine. The three extant Semitic religions, Judaism, Christianity and Islam, are clearly all dominated by the conception of Religion-as-Revelation. All believe in a self-revealing God, all possess an infallible sacred book, and all believe, albeit in different ways, in some one supposed to have been sent to man from God.

Let us also consider in what cultural and religious environment the opposite type of consciousness most commonly arises. Buddhism and Taoism are perhaps the only religions which consistently adhere, in their oldest and most authoritative scriptures, to the conception of Religion-as-Discovery. Hinduism as a whole wavers uncertainly between the two conceptions. The Yogadarshana, which is affiliated to Buddhism, inclines for instance toward one, while the two Mimamsas, which are weighed down by the burden of Vedic authority, and various devotional schools which are theistic and incarnationist, incline toward the other.

Having thus determined which religions and sects conceive Religion as revelation, and which regard it as discovery, we are in a position to enquire whether there is present in the various systems belonging to each group any common factor which predisposes them to view Religion in the two ways described. Such a factor there indeed is. It is the presence in Buddhism of a graded path of *Sila, Samadhi* and *Panna*—a clear and comprehensive Way leading progressively from the lowest point of mundane to the loftiest pinnacle of supramundane consciousness—and its absence in Judaism, Christianity and Islam, that is the

principal cause of the difference between their respective conceptions of Religion. It is a startling but nevertheless completely verifiable fact that neither in the Old Testament of the Jews nor in the New Testament of the Christians, nor yet in the Muslim Quran, is there anything even remotely approaching the scheme of systematic self-culture comprised in the Middle Way or Aryan Eightfold Path of Buddhism.

Christ has truly said "The Kingdom of Heaven is within you"; but the Christian Scriptures contain only a few scattered and unconnected hints on how to realize it. The same may be said of Judaism and Islam. It is, of course, true that each of these three great faiths produced a large number of spiritually gifted men and women who not only regarded Religion as discovery but even progressed along the Path themselves and described many of its stages for the benefit of their friends and followers. Such were the Kabbalists among the Jews, the Mystics among the Christians, and the Sufis among the Muslims. But these persons were not only regarded with the gravest suspicion, and even violently persecuted, by their more orthodox co-religionists, but are regarded by modern students of Comparative Religion as being subject to strong influences of Indian origin. Thus A. C. Bouquet, an Anglican clergyman, writes that the thought of the pseudo-Dionysius [universally regarded as the fountain-head of medieval Christian mysticism] is only superficially Christian, and has a quite different religion as its real basis.... Mysticism of the non-Christian type is perfectly at home in the religious life of Indians. Hence those parallels to the Christian mystics of the Middle Ages which have been found in Hindu and Buddhist literature and to which attention has been drawn, are not in the least surprising, and do not mean that the Christian mystics in question have an affinity with the Hindus by virtue of their Christianity, but purely in consequence of their having steeped themselves in a particular apocryphal writing, which is based upon the writings of the Levantine pagan mystic, Proclus.[1]

Dean Inge, the celebrated modern representative of Christian Neoplatonism, has been branded, like Shankara in India, as "a disguised Buddhist." Sufism developed largely in consequence of the spiritualizing influence exercised by Buddhism and Vedanta on primitive Islam. Even Taoism is not wholly free from the suspicion of Buddhist influence. We moreover observe that with the growth of mysticism, whether in its Jewish, Christian or Muslim forms, there is a corresponding development of the characteristics associated with the conception of Religion as essentially a process of discovery and realization. The great mystics are consequently disinclined to stress the infallibility of any scripture, declaring instead that the light can shine forth only from within; they display a rare tolerance and breadth of vis-

1. *Comparative Religion*, New Edition, 1945, page 33.

ion which the fanaticism and narrow-mindedness surrounding them serve to make more conspicuous; they proclaim with one voice that Religion is a Path to be followed, a Realization to be won, not a ritual to be performed or a creed to be believed.

Conversely, when certain Buddhist sects, such as that founded by Nichiren, degenerated into Religion-as-Revelation, and began to regard the Buddha as a self-revealing Deity, the *Saddharmapundarika Sutra* as His infallible revelation to mankind, and Nichiren himself as His inspired messenger—in a word, began to exhibit all the characteristics of the conception of Religion as essentially revelation—they naturally adopted an intolerant and hostile attitude towards all other sects. Needless to say, they laid more stress on faith in the Deity, the Scripture and the Prophet than on the cultivation of the threefold Path of *Sila*, *Samadhi* and *Panna*.

Scarcely better is the attitude of certain pseudo-Theravadins who maintain that it is impossible to tread the Path or to attain Nibbana in the present age, and that one should, therefore, simply fold his hands in resignation and await the advent of Metteyya Buddha. The careful student of Comparative Religion will be able to discover numerous examples of this highly significant correlation of the presence or absence of a progressive Path with the conceptions of Religion-as-Discovery and Religion-as-Revelation, respectively.

We are now able to see that these two principal conceptions of Religion are not merely antithetical, but that one is comprehended in the other. The Middle Way or Aryan Eightfold Path exists everywhere, for suffering exists everywhere; but it is not always perceived. Those who do not perceive it, together with those who, having perceived a little of it have trodden it to that extent, naturally feel the need of revelation and tend to think of Religion as something that satisfies that need. Religion-as-Revelation is not opposed to, or unconnected with, Religion-as-Discovery, but is simply the product of a psychological difficulty which arises when one is either unable or unwilling to tread the Path to its end. Religion-as-Revelation is embraced in Religion-as-Discovery just as a stage of the Path is included in the whole Path, and as our partial and fragmentary mundane consciousness is comprehended in the supramundane universal consciousness of Supreme Buddhahood.

SRAMANERA SANGHARAKSHITA

THE ETHICS OF PROHIBITION

[**Mr. John Barnabas** argues here a case which should need no brief, as far as the condemnation of any State's prospering on the degradation and misery of its citizens is concerned. Madame H. P. Blavatsky expressed herself strongly, in an article published in her magazine *Lucifer* the month she died, May 1891, on the iniquity of States' conniving at the moral ruin of their people for the Exchequer's sake. She wrote truly that "Nations which out of revenue-greed hesitate to abolish opium and whiskey trades, fattening on the untold misery and degradation of millions of human beings, have no right to call themselves either Christian or civilized."—ED.]

The path of the Aryan has been, through history, the path of a seeker after the higher values of life. It has not been unusual for individuals and groups not to count the cost in that pursuit. As the traveller moves on with the torch in his hand, it flickers or gleams according to the vagaries of the wind, but the torch has never been put out.

Some time ago Shri B. G. Kher, the Premier of Bombay, said, "Everywhere there is a cry that there is a tremendous fall in our morals, in our character and in our general behaviour. The atmosphere is deplorable....The existence of black-marketing and the persistence of it in spite of efforts to combat that evil shows that our business men are not keeping or coming up to the standard that we ought to have. It is in this context that I would like you to view the question of Prohibition. I maintain that there is a close relationship between character and drink."

The advocates of moderate drinking will probably question this statement and suggest that a man of character can be a moderate drinker. But that drink has the potentiality of affecting for the worse behaviour and character few can challenge.

Liquor has through the ages been the chief agent for inducing conduct that man, when sober, would not dream of. It is the chief instrument by which prostitutes carry on their profession, and for robbing men. The army is given liquor so as to enable the men to rush into a particularly dangerous fight. Liquor has been employed for molesting women and for committing thefts and murders. When a man desires to do something which his sense of decency forbids, he gets drunk and does it. According to a recent investigation, 50% of the prisoners in America are locked up for crimes caused directly or indirectly by liquor. Gandhiji said that most often liquor was the parent of both prostitution and thieving.

Prohibition, therefore, contributes to the building of a nation's morals by removing an important source of immorality. But the Individualist and the Utilitarian may suggest that enforcement of morals is not the

business of the State. And yet they cannot quarrel with the view that the State must not aid or abet immorality. It is at least its duty to create an environment in which the individual may live a decent life, by removing the obstacles thereto. In any event the State ought not to be an active agent in perpetuating the source of evil and that is exactly what it does when it runs a Department for obtaining Excise Revenue.

It is the Government that controls the manufacture, importation and sale of intoxicants and drugs. It auctions toddy shops and licenses the sale of liquor and drugs. It provides the poisonous intoxicants and drugs to the people in an organized manner. And for doing this the Bombay Government got Rs. 9 crores as Excise Revenue in 1945-46. Of this Rs. 6 crores came from toddy and country liquor, which is the drink mostly taken by the poor, the workers and the peasants. It is these masses, economically the poorest and least able to pay, who pay 16% of the Government's total Revenue and the Excise Revenue accounts for 26% of the total Revenue.

The Government of India formerly manufactured or obtained opium from across the border and sold it to the Provincial Government at Rs. 37/2 per seer, while at the Departmental Drug Store the Provincial Government sold it at Rs. 180/0 per seer! This colossal profiteering was an oppressive measure which no canon of taxation can justify. The present Government has tried to undo the mischief perpetrated by its predecessor.

It may be legitimately questioned if the State should indulge in this exploitation of the poor and trade on people's vices in the name of its need for money. Even if the end is to use that money for the good of the people and to meet the cost of amenities for them, is the means by which it is gained of no concern to the State? Gandhiji continually taught us that the means must justify the end. His giving top place to Prohibition in his constructive programme was closely related to this need for the means justifying the end.

It is also an accepted fact that there must be equity in taxation. When less than 10% of the people—and that too the poorest of them—are made to pay 16% of the State's Revenue this means blatant exploitation. And yet economists have advised against the losing of much needed revenue. But I believe that the fiscal policy of any Government must be based on ethical principles. Is economics to govern ethics or is ethics to influence economics? Prohibition is the result of a conviction that the fiscal and economic policy of a Government must have a moral basis.

The pure materialist may, however, accuse me of confusing ethics and economics. Gandhiji, when charged with mixing up politics and religion, replied that he who said religion had nothing to do with politics know neither religion nor

politics. It is because he based his political struggle on the moral laws of truth and non-violence that India was able to achieve political independence in a manner which has no parallel in history. It is because of this that today the materialistic, war-worn world looks to India for showing the way to world peace. It is as an advocate of a moral basis for human affairs and the idea that the means must justify the end that Pandit Nehru came to be looked upon as a world leader during his recent tour of the United States of America. When, therefore, the State introduces Prohibition with a view to recasting the moral basis of its fiscal policy, it is essentially following the historic Aryan path in full appreciation of the relation between ethics and economics.

But some say that, while the end of Prohibition, being human welfare, is just, the means, being force—the force of law—is wrong. Plato and Socrates both agreed that "the supreme end of human existence is virtue," and that "the just man is the man who takes his proper place in the life of his city, performs faithfully his civic functions, and subordinates his private interests to the public weal." The State is a moral and spiritual institution and is an extension of the personality of the individual. It is true that the State cannot enforce morality directly. It can only make it possible for the individual to earn his own morality. T. H. Green, a great political philosopher rightly says:—

The only acts which the State ought to enjoin or forbid are those of which the doing or not doing, from whatever motive, is necessary to the moral end of society.

The State by enforcing Prohibition is using the force of law not to "enforce morality" but only to create an environment which makes it possible for the individual who so desires to be moral. It is an error of judgment to suggest that the liquor addict is responsible to himself for his acts of omission and commission. As Dr. J. C. Kumarappa points out:—

When a drunkard takes his earnings to the toddy shop and gets intoxicated, it is easy to understand that there is violence and dishonesty in his deeds. His wife and children have a right to his earnings. He is depriving them of these and so there is dishonesty and untruth in it. He loses his rational life and so does violence to himself. A devotee of Truth and Non-violence, therefore, will work for Prohibition to realize Truth and Non-violence in the daily life of the people.

The drinker's "violence" thus makes it necessary for the State to step in to enable him to fulfil his obligations to society, to prevent him from being a hindrance in the pursuit of the supreme end of human existence—virtue.

The end of both the individual and the State is the development of human personality. Woodrow Wilson, summing up under ten heads the optional or ministrant functions of the State, includes "sumptuary laws, such as 'Prohibition' laws."

The idealist political philosopher Bosanquet has clearly held the view that the State is an ethical institution, that it is the embodiment of an ethical idea, that it is a moral organism practically identical with society. If, as James Seth asserts, "the function of the State is not to supersede the person, but to aid him in the development of his personality, to give him room and opportunity, it exists for him, not he for it; it is his sphere, the medium of his moral life," the introduction of Prohibition is a definite step in the State's fulfilling of its rightful rôle. Even if, in the process of doing its duty, the State seems to be using "force" by enforcing social legislation, it is doing what is necessary in the interest of society. For, as Reinhold Niebuhr says in his *Moral Man and Immoral Society*:—

> A rational society will probably place a greater emphasis upon the ends and purposes for which coercion is used than upon the elimination of coercion and conflict. It will justify coercion if it is obviously in the service of a rationally acceptable social end, and condemn its use when it is in the service of momentary passions.... Equality or, to be a little more qualified, equal justice is the most rational ultimate objective for society. If this conclusion is correct, a social conflict which aims at greater equality has a moral justification which must be denied to efforts which aim at the perpetuation of privilege.

To continue acquiring the Excise Revenue from the weak and poor is to perpetuate the injustice of the many escaping legitimate taxation. Prohibition paves the way for a system of taxation that will spread the burden equably over the whole population, enabling the State to mete out equal justice. By so doing the State cleans its soiled hands of "tainted money," protects the citizen from falling prey to the source of all evil and creates an atmosphere in which the individual can live a sober, peaceful, moral life, fulfilling his obligations to the family, the community and the State.

JOHN BARNABAS

[It may be mentioned that there will be total prohibition in Bombay from April 1st, 1950, though with certain regrettable exceptions, as, for example, for the Defence forces as well as for foreigners. Bombay thus joins Madras as a total prohibition Province; and the United Provinces and West Bengal are introducing prohibition gradually. It is hoped that all the other Provinces and States of India will follow the good example and thus cleanse India's escutcheon from the stain of profiting by the moral degradation of her people.—ED.]

THE MYSTIC IN MAN

[**Mrs. Esme Wynne-Tyson** is the author of several novels, some independently written and others in collaboration with the late J. D. Beresford, who had prepared an introduction to her book, *The Unity of Being*, which is to be published shortly. Her *Prelude to Peace* has been highly praised by educationists.—ED.]

The mystical sense is strong in all normal men and women, and even in some of those judged to be most abnormal; in the latter case, this sense is merely more degraded, perverted or distorted than it is in the average person. But except in the rare instances of the consciously recognised religious mystic, there is always a false interpretation put upon the nature of this sense whenever it appears in the consciousness of the individual.

The most common phase of its appearance is as love between the sexes on all levels. The urge to unity, the overwhelming desire to surrender the self to the Self and so to obtain completion, constitutes the pure, mystical sense, but when it is mistakenly expressed on the carnal or fleshly level, it is seen as sexual indulgence; and observers—even those who account themselves "scientific"—judging the cause by this effect, have come, in the case of the Freudian and similar schools of thought, to the conclusion that "sex" is the basic motive of life and the strongest passion in existence. This is the usual loose and easy diagnosis which comes from the *a posteriori* method of deduction, assessing cause from effect—in other words, judging by appearances instead of from "righteous judgment": judgment founded on spiritual knowledge derived from the unseen instead of from the seen.

No one denies that, in the phenomenal world, sex has immense power, but that power derives from the basic urge, the supreme desire of all living things, for "salvation"—or return to the Source of all Being: "That they may be one even as we are one"; and the sexual expression of this desire is merely the human and false approximation to fulfilment. And when any great spiritual force is misdirected, the result is always chaos, disillusionment and disaster on the outward plane.

This is even more particularly evident, perhaps, when the mystical urge is exploited for political instead of affectional ends. And this is the outlet which it has most noticeably taken during the past two decades. Its effects have been startlingly exposed in all forms of totalitarian government, and the world has gasped and trembled at the power wielded by nations unified by a commonly held idea. No martyr at the stake has more wholly dedicated himself to his idea of God than the young Nazi or Fascist dedicated his

life at the beginning of the last war to the unworthy God of the State; and the same applies to the 100 per cent Communist. People who do not recognise what lies at the back of these political ideologies and therefore what accounts for their strength; who do not perceive that they are—however mistakenly—forms of vital religion (in the sense of a mystical binding together), will never be able to diagnose or successfully "treat" the disorders these systems produce.

What we loosely term democracy, or the free way of life, has not this overmastering, perverted spiritual urge behind it. On the whole, its idea of liberty tends more to separatism, the freedom of the individual, a loosening rather than a binding of ties, leaving man free to seek, find and identify himself with his own highest concept of Good or God. And this policy is nearer right than the bonds of a false ideology, since only freely attained at-one-ment can be of lasting value. But how often is this democratic unity so used? On the contrary, its effects are almost invariably exhibitions of self-will, egotism and licence which inevitably and directly lead back to the house of bondage.

Meanwhile the followers of false political ideologies are accepting a discipline of mind and body, suffering hardships, making sacrifices every bit as rigorous as those suffered by the ascetics and Holy Men of the ages, so bringing themselves into subjection to an idea bigger than themselves and thereby experiencing that extension of consciousness always attendant on the act of the "part" submitting to the Whole. But when the idea is a false one, when the Whole is anything less than the Spirit of Love, Truth and Goodness, or the one true God, the end of such submission is calamity, the calamity, in this case, of the termitary or the hive: the building up of an immense Tower of Babel on material premises which are liable at any time to be disintegrated in an instant by "the breath of God," the Word of Truth, exposing their falsity and unreality.

The tragedy is that the mystical urge in man continues to go unrecognised or misinterpreted when it is not actually exploited. If it were truly recognised for what it is by those in authority, it could, if they were wise enough and willing, be directed into its rightful channels and earth would at last harbour a community of saints.

The answer to this may be that if such a state of affairs came about it would eventually mean the end of the world. This is undoubtedly true of the present phenomenal world; but surely it would be a more peaceful and satisfactory end than that at present visualised by our atom-splitting experts! Moreover, those who achieved that "end"—obviously far more distant in any case than that being prepared for us in the scientific laboratories—would be men who had already glimpsed and laid the foundations of that "new heaven and new earth wherein

dwelleth righteousness;" that Kingdom which Plato explained as having no place or being in the space-time world but living eternally in the Spirit or consciousness of man—to be eventually objectified in some way to individual experience.

But the carnal mind has its way of deceiving "the very elect"; and the Christian churches, whose business it should surely have been to recognise and direct this all-important mystical urge in men, have consistently ignored or denied it or used it for the debased purpose of ensuring loyalty to sectarianism and the outward church organisation. On the whole, their ministers display the greatest possible lack of confidence in humanity. The disparity in the teachings handed out by the Roman Catholic Church to its humbler members and to its more intellectually advanced adherents makes this abundantly clear. To the latter class a certain regulated amount of mystical knowledge is allowed to seep through the primitive doctrines, dogmas and idolatries still employed to teach and enslave the "simpler-minded." This policy is always based on the assumption that men in general are not able to understand or to assimilate the higher truths, that they are not spiritually developed enough for mystical knowledge and experience, and that they are, in effect, in the "miserable sinner" category and so continually in need of being rescued from this state by the ministrations of Mother Church—though, after 2,000 years, the present condition of the "Christian world" suggests that she has not been very successful in her rôle of rescuer.

This belief, however, undoubtedly keeps power in the hands of an organisation whose only true reason for existence is that it should relegate the power to the "children" by showing them how individually to recognise their sonship with God. But whether this policy is adopted deliberately and consciously in order to exert temporal power or whether the Church itself lacks faith in the mystical potentialities of man—in which case it must always lack the power to bring these potentialities to fruition—is a matter for its own conscience to decide. But the truth cannot be denied that the pitifully few genuine mystics who have been produced by any Church have always embarrassed the organisation considerably during their lifetimes by their "heresies" and, in many cases, have only been canonised or received into the Church's favour many years after their deaths, when memory of their divergence from orthodox opinion has been conveniently forgotten or deliberately misinterpreted.

But the majority of church-goers have never had their mystical urge satisfied beyond the discipline of submitting their intellect to the teachings of sectarianism, and abandoning their individual search after God for obedience to the rulings of their chosen church. The result of this is always to be stultified and

crystallised into some limitation of creed and dogma instead of "to grow in wisdom and in power."

Can it be wondered at that the majority have at last revolted against these spiritual shackles which have never satisfied the soul's primal hunger, and have fallen away from the churches either into a mere wistful, personal belief or a frank agnosticism, or—as is far more often the case today—have tried to slake their thirst for mystical union at some fountain of political ideology, the High Priests of which do at least believe in the potentialities and uses of the visible man, even if only as a "cell" for some totalitarian scheme. They have some respect for their "pawns" and do not call them "miserable sinners," but rather proclaim them as "the hope of the world," which is at least a step nearer to being the Sons of God. These political pastors and masters say—which is true—that salvation can only come through the individual; that it is not outside of themselves by means of some inexplicable "grace" but within their own potentialities: that as every man "pulls his weight," contributes his uttermost to the State or Community, puts in all he has of strength, capacity and willing obedience to those in authority, he will be helping to bring in a new and better way of life,—a new heaven and a new earth based on economic security.

Not so very different, this, from the call of the soul to the mystic, the demands of God on man. And the promise of tangible, material rewards are tempting to those who have received no recompense, mental, spiritual or material, from allegiance to what the churches have taught is Christian worship. At least an outlet is provided here for those potentialities which have called so long and in vain for expression. The seeker for union can give his utmost, can forget himself in working for the community, can feel that he is living for something more worth while than just to satisfy his own selfish ends; and finally he can lose his sense of finity and inadequacy by identifying himself with the tremendous idea of an all-pervading, all-powerful State. The mystic in man can go into action, and the result will be an integration of the individual which is satisfying and power-providing even on a material level.

And so the churches, whose duty it is to maintain and point the right direction for this vital urge, diminish it because of their wilful or ignorant neglect of this duty. They cast envious eyes at the State which is taking advantage of the potentialities, capacities and loyalties which they have ignored or denied and impotently blame the machines or politics for this materialistic age, instead of repenting of their own failure, and clear-sightedly analysing its cause.

But even if they did so, would they have the sincerity and honesty to rectify their error? For, if they truly and conscientiously provided for the mystical urge in their follow-

ers, teaching those things which would enable every man at last to be his own priest and his own physician, would they not eventually have to put themselves out of office, have to sacrifice their lives as separate churches and give up their power to "forgive sin" in teaching their adherents how to forgive themselves and so grow beyond the need of forgiveness?

Yes, it would be necessary for the Church itself to become "mystic"—to be willing to surrender its material existence, power and prosperity to its spiritual teaching before it could make mystics of its followers. And that seems less likely and possible than that the individual man, wearying of materialism and its unsatisfying fruits, should eventually renounce these things and renew the eternal search for God. If he does this with all his heart and soul and without the restraining hold of any limiting church or creed, he will find a response to the love and desire for Truth within himself and, through the experience of some later-day saint or a seer of a past age whose teachings survive through the printed page, or some other aid sent him of the Father who does not reward the genuine seeker "with a stone," he will find the Word necessary to make him recognise, and apply in the right direction that mystical urge in him and in every man. In this way, by his own undeviating effort, he will learn to love good supremely and his neighbour as himself, thus obeying the supreme law for obtaining that Unity which is the Kingdom of Heaven—the only resting-place that will ever satisfy the mystic in man.

ESME WYNNE-TYSON

LAST WISH—

Could I but choose my place of death, then I
Like chrysalis, would shed my earthly shell
Beside the downs I've loved so long and well—
CUT FROM THE DOWNS THE TURF TO COVER ME;
No other mark I ask—Infinity
Is ever touching finite things and we,
With matted minds and tortured wills, can see
So little; yet, through all perplexity,
We recognize a far though felt Unseen
Through near and Seen (which ever nearer seems
On downs and hills)—O great Eternity,
With all the myriad years and souls between;
Be near in all our hopes and loves and dreams—
CUT FROM THE DOWNS THE TURF TO COVER ME!

P. M. B.

THE FOUNDATIONAL VALUE OF SOCIETY

[**Shri C. V. Srinivasa Murthy, M.A.,** of the Department of Philosophy of the University of Mysore, delivered a significant and hopeful address at Bombay at the end of December, as President of the Social Philosophy Section of the All-India Philosophical Congress. We are publishing it here, considerably condensed because of our space limitations. It has a message for the thinkers of the West as well as of the East.—ED.]

Having emerged from a devastating war of the greatest magnitude, it was believed that man would soon settle down to a life of peace and that he would reconstruct the world in all its aspects and create the values worthy of his dignity. It has become a pious hope. The governments of the world are becoming war-minded and the preparation for war is proceeding at atomic speed. The cessation of war has only brought on greater misery. The bitter and helpless cry for food, clothing and shelter has been universal. The human mind appears to be at the end of its tether and all values are thrown to the winds. Otherwise, how can we explain the conduct of a nation which prides itself on its glorious possession of spirituality, on its eternal and immutable principles of Dharma, and which yet has made itself responsible for the dastardly murder of a personality universally respected as the embodiment of Truth and *Ahimsa?* Can we say that the agony of the soul of Gandhiji in its search for the true values of life is symbolic of the agony of human life itself?

The remedy lies in a redirection of our philosophic activity, especially in its social setting. We must, however, distinguish social philosophy from philosophy, and also from a recent branch of knowledge—sociology, the study of the evolution of society as a whole. The philosopher is in search of the supreme principle of explanation, a principle which explains nature, man and spirit. We have the philosophy of nature, the philosophy of society, the philosophy of spirit. The natural, the social and the spiritual have an equal claim on our attention.

The essential character of the quest is the same, *viz.*, the unceasing search for truth and for the illumination of all aspects of our experience by the acquisition of a "synoptic vision of the whole." The differences exist only in the scope of the inquiry. We cannot have one principle for the explanation of Nature, and quite a different one for the understanding of our social and spiritual universes. We must attempt to understand the universal and all-inclusive Reality which manifests itself in Nature, man and spirit. I believe that the philosophers have so far emphasised either nature by itself or God, forgetting the centrality of man's social experience. We must

pay the much-needed attention to the foundations of human society.

The whole Universe is looked upon as the expression or manifestation of an ultimate active and energising spirit. Its life and soul are in its manifestation. Reality is process. And the process of the whole universe is a process of the creation of value.

Value is a unique experience. In it we have both the subjective and the objective as distinguishable elements. Value is an emergent springing from the interaction of subject and object in which the subject is aware of the object and aware also of the worth of the experience. Every value has the potency to create more value. The attempt of the individual to realise his ideals in and through nature, man and human life, generates new values.

Man is a composite individual of body, life and mind. As a bodily existence he is a part of nature, subserving the purposes of life; life is seeking its fulfilment in mind and mind in its turn is aspiring to a more fundamental integration in an all-inclusive spiritual experience. It is the law of the universe of reality. It is only at the rational level that the potential values of nature and of life issue to their actuality. Some value experiences are "higher," more significant than others. Value is not a static quality, but unique dynamic experience. Nature, life, mind and God are the different phases of its manifestation. There is a struggle in our nature and it is a struggle to maintain and create value.

There is a revelation of value experience in three main directions and we have traditionally agreed to call these the true, the good and the beautiful. Each of these is a dynamic concept and is never present apart from experience. It is the presence of these values that creates a feeling of individuality and a sense of adventure. An aspiration to the realisation of the famous trinity of values is a joy for ever. Its manifestation is a state which is present in every moment of our being, struggling to thrust asunder the bonds that obstruct its expression.

The values of truth, beauty and goodness are described as the intrinsic values of life. But man pursues other values as well. He is after power and wealth, fame and glory, freedom and equality. These are the instrumental values of life. Even the simplest of means derives its value from the highest of the values of life. Wealth, for example, is a *means* necessary for the cultivation of philosophy, literature and the arts and for leading a virtuous life. It is value only if it furthers these activities. The maintenance of a sound political machinery is a means for the enhancement of the values for which we live or ought to live. Even so is political freedom or economic equality. These instruments of living derive their worth from the fundamental nature of the values they help to create.

Society is in danger of becoming

decadent when man, afraid of the toil of value-creation, allows himself to be held in the grip of a system of diverse means competing for supremacy. When the instrumental values dominate, when political ambition and economic competition, lust and greed, become the ruling principles, resulting in a confusion of values, civilisation is in danger. Modern science and technology have succeeded in increasing the instruments of a good life on the largest scale possible. But they have forsaken their rightful place as instruments and have themselves become the ends of life. Atomic energy is a case in point. It can make or mar humanity. It is a great value-potential only when assigned its proper rôle of ministering to the culture of the highest values of life.

The corrective lies in a proper appreciation of the distinction between *means* and *ends*, in thought as in practice. The disinterested pursuit of truth—truth followed for its own sake—is an end in itself. A life dedicated to the realisation of goodness through self-culture and social service irrespective of the fruit thereof has the character of intrinsic value. Even so the value of beauty. The sense of the beautiful is the most intimate and, at the same time, the most significant form of disinterested human experience. All three values—truth, goodness and beauty—imply a perpetual giving away of the self, a state of complete absorption of personality in their realisation.

Even these great values, however, are not intrinsic in the highest sense of the term. The supreme value can only be one and not many. And an intellectual apprehension of the nature of Truth as a process of the ultimate spirit is dependent on a moral order. The pursuit of a good life is dependent on an understanding of the nature of goodness and the conditions of its realisation. There can be neither truth nor goodness without the experience of æsthetic delight. We speak of the truth of goodness and of the beauty of moral character.

The realisation of the final truth of things and the achievement of the best life yields bliss or *Ananda*. Thus each of these intrinsic values turns out to be instrumental (in a higher sense) or contributory to the achievement of the supreme value which may be described as peace or by the significant Indian expression *shanti*. Truth, beauty and goodness are transmuted and transfigured in the realisation of peace. Peace is the joy of creation. This dynamic concept of peace, which is a comprehensive synthesis of the different and diverse values—instrumental as well as so-called intrinsic—is, I believe, the discovery of the twentieth century so far as Western philosophy is concerned. It finds its classic expression in the philosophy of A. N. Whitehead, especially in his *Adventures of Ideas*. An exposition of the full significance of Whitehead's concept of peace merits separate treatment. But even a brief

reference will repay us.

Whitehead passes in review the four essential qualities of modern civilisation, *viz.*, truth, beauty, adventure and art. He finds these lacking in some essential qualities of civilisation.

We are in a way seeking for the notion of a harmony of harmonies which shall bind together the other four qualities so as to exclude from our notion of civilisation the restless egotism with which they have often in fact been pursued....I choose the term peace for that harmony of harmonies which calms destructive turbulence and completes civilisation. Thus a society is to be termed civilised whose members participate in the five qualities—truth, beauty, adventure, art and peace. The term peace is not a passive concept. ...It is a broadening of feeling to the emergence of some deep metaphysical insight, universalised and yet momentous in its co-ordination of values.

These statements characterising the supreme value of peace are significantly Oriental in character and cannot but inspire suffering humanity with faith and hope. Whitehead attempts a further clarification of the notion of peace by considering it in relation to tragedy. "Peace is the understanding of tragedy and at the same time its preservation." He is firmly convinced "that the suffering attains its end in a harmony of harmonies." Whitehead's philosophy appears to be an unconscious commentary on the conception of peace developed in India ages ago. But the deepest wisdom of the ancient past had to wait for centuries before it could achieve the practical conviction of the oneness of humanity. The genius of Whitehead has facilitated the possibility of a new synthesis between the East and the West on a level of deep metaphysical insight.

We have Professor M. Hiriyanna to thank for revealing to us the true character of Indian philosophy. Indian philosophy is not, as is usually supposed, a triangular contest of *advaita*, *dvaita* and *visishtadvaita* based on numerous texts and more numerous translations and commentaries. In the fog of controversy the true import of the thought of India is generally forgotten. Philosophy in India is not merely a child of wonder. It does not concern itself merely with the satisfaction of the speculative impulse. It is born of the necessity of life and is concerned with the determination of the true ideals or *purushārthas* of life—*dharma* (duty), *artha* (wealth), *kama* (desire) and *moksha* (liberation). *Artha* and *kama* are regarded as subsidiary to *dharma* and *moksha*. Even *dharma* is regarded as a means to *moksha*. Hence "we define Indian philosophy as a criticism of values."

All the other values are a means to experience of the peace of spirit. It is the apprehension of the significance of this basic value and its realisation through a continuous and disciplined life of *dharma* leading to *æsthetic* ecstasy that constitute the foundational value of human life. Such a leading idea pregnant with

the wisdom of antiquity would have almost become antiquarian but for the intense suffering of humanity today. Perhaps the world is waiting for light from the East. Here is a rich field for the leading scholars of Indian philosophic wisdom. The thinkers, the poets and the sages of India have already shown the way by their thought and by their life.

We may picture in a concrete form the emergence of the Indian conception of value in the three dominant personalities—Radhakrishnan, Tagore and Gandhi—the seeker of truth, the devotee of beauty and the greatest *karma-yogin* of modern times. While Radhakrishnan has sought to remove the ills of the world by reason and reflection and Tagore burst into song and the music of the eternal, Gandhi, inspired by the same world forces, chose the much harder life of strenuous action in the midst of strife and suffering. His was neither a Sermon on the Mount, nor a secret teaching in far-off forest dwellings. The Sermon of Truth and *Ahimsa,* of universal love and benevolence, revealed itself in his life amidst harsh and crude humanity. One of his great contributions to the cause of peace in every department of human activity is his conception of *Satyagraha* or soul-force—a concrete method of destroying evil in every form, by the acquisition through disinterested service of an inexhaustible and dynamic spiritual energy, from which under right conditions emerge truth, beauty and goodness. With an unshakable faith in the power of Truth as the process of activity, to be expressed in the form of "a continuous and continuing service of all life," he gave such a powerful expression to the spirit of *Satyagraha* that it shook a mighty Empire, thereby bringing modern civilisation to a consciousness of its own inherent weakness. Gandhiji is not an individual but a phenomenon. Gandhiji, the embodiment of serenity, peace and calm, lived to fulfil a mission in life and the values for which he lived and died have been assimilated into the ocean of life, thereby making possible the emergence of "one world," the world of humanity based on peace and love.

Radhakrishnan, Tagore and Gandhiji have voiced in no uncertain terms that peace is the foundational value of human society. It is encouraging that this spirit of peace in the East has found its echo in the writings of A. N. Whitehead, an outstanding thinker of the West. If my thesis is sound, the birth and growth of a new social philosophy is not far off.

C. V. SRINIVASA MURTHY

THE ECONOMIC IMPLICATIONS OF THE TEACHINGS OF JESUS

AN INTERVIEW WITH SHRI J. C. KUMARAPPA

[**Shri J. C. Kumarappa**, a member of an old and respected South Indian Christian family, stands out among Gandhiji's followers as one who has wholeheartedly adopted his constructive programme, has espoused the cause of the disinherited millions and is devoting his considerable gifts as an economist and financier to popularizing, in his numerous books and articles, the non-competitive village economy with all that it implies, as against the large-scale industrialization and militarization to which so many who in his lifetime followed Gandhiji now find themselves committed. Taking advantage of his presence in Bombay early in December, to preside over the Second Conference of Forest Labourers' Co-operative Societies, a member of our staff interviewed him on this important subject. His views will be of interest to many of our readers.—ED.]

I had seen Shri Kumarappa the day before, presiding with dignity, in snow-white Khaddar and Gandhi cap, over a motley audience of Provincial Ministers, official and non-official co-operators and turbanned, simple, primitive folk, the forest labourers, *Adivasis*. Some of these promptly went to sleep when Shri Kumarappa's speech in English began. Remembering the hour-long speech in Marathi—to me as incomprehensible as English was to them—through which I had just sat, I envied them the facility with which they dozed off—one behind me frankly snoring his boredom in the universal language of a tired man. The rest of the audience were very wide awake. The President was saying some disquieting and unpopular things: disapproving the bringing of these "children of Nature" to the "jungle" of Bombay; objecting to the effort to supplant their largely barter economy with a money economy at the risk of their demoralization; deploring the effort to make a showing of the service rendered to the *Adivasis* in Rupees, Annas, Pies. "If we are not ourselves co-operators," he had demanded, "how can we carry the message of co-operation to others? Co-operation means weaving our lives together in a pattern or it is merely welfare work in a competitive economy. Let us turn the searchlight on ourselves!"

What strikes one first in Shri Kumarappa is his completely frank expression, an unconscious challenge to sincerity in others. He is trying to live up to Gandhiji's teachings and to apply the teachings of Jesus as literally as he can—even Jesus' injunction, in sending out his disciples, to find the house of a worthy man and stay there until one left the place. Thus he always stays in Bombay with the same friend, he

explained to me, not moving about from house to house, not even accepting invitations to dine elsewhere, since company dinners involve waste of food. It was to the apartment of that trusted friend (they had both been arrested there twice in the Freedom struggle) that he welcomed me at the hour he had proposed for the requested interview—7 : 30 a.m. Decidedly Shri Kumarappa does not believe in pampering himself or others!

He had, he told me at the outset, developed the general theme on which I had come to interview him in his *Practice and Precepts of Jesus* and, more specifically, in his *Economy of Permanence,* both written in the same jail. He would put the proposition in a nutshell. "The Sermon on the Mount appears to hold forth an ideal that we very much need today. It is at the basis of the society that should be founded on Non-violence and Truth."

Jesus, he said, had taught primarily for individuals, but we should see the economic application of his teachings in Gandhiji's programme. Gandhiji's unique contribution had been to bring the Sermon on the Mount into the everyday life of society, and not merely of the individual.

I mentioned the rôle which the *Bhagavad-Gita* had also played in Gandhiji's thought. The *Gita* and the Sermon on the Mount, he said, were on parallel lines but all great Teachers had applied their doctrines to the background of the society of their day. Gandhiji, living in the age of the atom bomb, had concentrated a great deal more on non-violence than Jesus apparently had done.

"How is Jesus' teaching 'Love thy neighbour as thyself' to be applied in the sphere of economics?" I asked him.

"Many see in this teaching the Oriental doctrine of the immanence of God," he said. "We are all God. There is something Divine in all of us. To love our neighbour as ourselves is a natural expression of the recognition of the Divinity in every man. You can't say the God in you and the God in me are different. If we do not separate the Divine and the physical within ourselves, then we feel no separation from others." This injunction of Jesus, he said, could also be interpreted that we should be as meticulously careful about the needs of all our fellow-men as we were about our own. That was sublimating the selfishness of man on a universal level. A man's needs, he said, were those common to all human beings—food, clothing, shelter. What one possessed over and above these and more than other men, was stealing. Gandhiji had said possession and stealing went together.

The teaching in the Sermon on the Mount that if a man would sue us and take away our coat, we should let him have our cloke also, Shri Kumarappa interpreted as meaning that whatever surplus we had we should give to our fellow-man, and,

if he needed it, give even what we could ill spare. "Empty yourself to serve others."

"But could that not be pushed to the extreme of starving ourselves to feed others? Suppose that one were doing more important work than they could do?"

"Who can judge which work is more important? The difference between men is infinitesimal when compared to God," he said. Loving your neighbour as yourself, he went on, did not mean that you did not have to take care of your own body. "It would be wrong to starve oneself to death, but we must not gormandize at the cost of others. Gandhiji regarded the body as an entity separate from our spiritual self, and considered any neglect of our bodily health a sin. I look upon my body as an instrument that has been entrusted to me, and I have to take care of it."

Jesus had spoken, I reminded him, of how hard it was for a rich man to enter the kingdom of God. And yet, if the good Samaritan had not been a man of means he could not have helped the man in the parable as he did.

"You must make a distinction between the rich man who was selfishly piling up a large surplus and feeling secure in the expectation of enjoying for many years, whose soul God said in the parable would be required of him that night, and the man who holds his riches in trusteeship for his fellow-men. He is not a rich man in the sense condemned by Jesus. In the cause for which you stand you will be seeking voluntary poverty."

"But if one is to 'take no thought for the morrow' as Jesus said," I remarked, "even insurance would be out of place."

He agreed at once. "Taking out insurance means that you are securing yourself and are looking upon yourself as something apart from the rest. If they are insecure you must share that insecurity or else raise the level so that all will be secure. If that is not possible, then seeking special privileges is wrong."

"Even," I asked, "if one's motive is not to be a burden in old age?"

"If I have lived in the right way, why should I worry about my old age?" he asked. "I will wear out and if I have served people in my younger days I can trust those people to look after me. I am unmarried, but I have many 'sons' and 'daughters' who will look after me." If one was apprehensive about old age, one was condemning oneself as not having lived for others; it was lack of faith. Even if one was quietly serving without seeking any credit for it, a light could not be hidden.

"Would you say it was distrust in the law that 'in what measure we mete it will be measured to us again' and do you see any difference between that teaching of Jesus and the Law of Karma, rightly understood?"

It might be interpreted that way, he agreed, but the motive for doing the right thing should not be a selfish

one. Doing good that good might come to us was in the class with "Honesty is the best Policy," on a lower level altogether.

Questioned as to the economic implications of the parable about the workers in the vineyard who came about the eleventh hour getting the same wage as those who had worked a full day, Shri Kumarappa declared "A man who works for a wage reduces his Divinity. If a man demands extra pay for over-time work he is demeaning himself. The money paid him is for his upkeep. All men are equal in bodily needs. One man works for the wages' sake and another for the work's sake. If you look upon work as service to God, there is no question of remuneration."

"What," I asked, "about Jesus' saying, "The poor ye have always with you? Did he mean there was no hope of doing away with poverty?"

Shri Kumarappa chuckled. "Do you mean," he asked, "'Was Jesus displaying a defeatist mentality?'" Jesus had made that remark, he continued, in replying to the objection raised by Judas to Mary's anointing his feet with expensive ointment the cost of which could have been given to the poor. "The poor ye have always with you; but me ye have not always." Jesus had set devotion or adoration of that which is high and noble, devotion to God or adoration of a principle, on a higher level than charity. Shri Kumarappa conceded that charity could be performed as an act of devotion to the Divine in all.

"What," I asked, "would be the economic implications of Jesus' saying, 'They that take the sword shall perish with the sword'?"

"Competition," he said "always leads to struggle. For example, the devaluation of sterling is taking up the sword against American trade," he declared. "Taking it on the spiritual level, it is based on avarice and greed for what the other man has got, and anything based on avarice and greed will ultimately lead to violence." Business men in America did not share the political interest of their country in strengthening England and ill-will was coming from them. "England," he predicted, "will be the drum between the two beaters."

How did he feel that Socialism and Communism squared with the teachings of Jesus, I asked him.

Both Communists and Socialists, he said, were thinking in terms of material welfare. "Communism will say that life consists in the abundance of things we possess." Jesus and Gandhiji had thought in terms of the spiritual development of man. "We believe that large-scale industries should be socialized, but Gandhiji's whole society is based on 'What is a man profited, if he shall gain the whole world, and lose his own soul?'"

"Do you think there is any possibility of Jesus' teachings being applied generally in the present set-

up of society?" I asked him, as the time for his next appointment drew near. "Can it be done other than by individuals here and there?"

"We are constantly told not to worry about the results of our actions," Shri Kumarappa said. "That is the teaching of Jesus as well as of the *Gita*. Our work is a very long-term service, much longer than our individual life of three-score years and ten. Therefore, it may not be possible for us to see the fruits of our labour. If we worry about it we are likely to be frustrated. We are workers in a vineyard; the master of the vineyard is God, who lives forever. Our work is to sow the seed and water the soil and leave the rest in His hands."

CULTURES AND CULTURE

In declaring that "international understanding depends on a knowledge of the relations of cultures," the Committee on the Comparative Study of Cultures which met at Paris in mid-November, under the ægis of Unesco and the Chairmanship of Dean N. K. Sidhanta of Lucknow University, echoed the conviction which inspires the efforts of the Indian Institute of Culture to acquaint its audiences at Basavangudi, Bangalore, with the cultures of other peoples, as well as with the underlying basis of their own.

Traditional ways of life, the Committee pointed out, were changing abruptly for many peoples under the impact of technological advance and steps were necessary to insure cultural stability. What was needed was not replacing the old values with an alien set but providing means to develop, under the new conditions, values comparable with the previous ones. Knowledge of ancestral achievements must be encouraged, as also efforts to spread respect for them; but knowledge of other cultures is necessary too. In our closely knit modern world, in which the actions of individual nations inevitably affect the ways of life, customs and ideals of other peoples, the slowly emerging "world community of shared ideals and aspirations" becomes of basic importance.

If the nations achieve mutual understanding, confidence may replace fear and tensions, and within the framework of understood values and recognised motives of action, economic co-operation and political agreement may proceed to successful and effective consummations.

The suspicion of propaganda might attach to national efforts, however disinterested, the Committee suggested, but an international agency like Unesco could serve world unity by bringing out the common values and common meanings underlying the diversities of expression. The same applies, of course in a much smaller way, to disinterested efforts of private institutions here and there subserving in their modest way the same inspiring end of "a new world community of understanding and mutual respect."

PSYCHOLOGICAL IMPLICATIONS OF WORDS AND THEIR MEANINGS

[We publish here, necessarily somewhat condensed to meet our space limitations, the lecture which was given on May 24th, 1949, at the Indian Institute of Culture, Basavangudi, Bangalore, by **Dr. M. V. Govindaswami,** the Superintendent of the Government Mental Hospital, Bangalore. Dr. Govindaswami writes on a highly important subject, though it is obviously impossible to develop in a single lecture the full implications of speech, resting as this general and very much misused power does upon the potency of sound, at which the ancient Indian scriptures hint, as in the statement quoted by the lecturer: "Speech itself is Brahman."—ED.]

The function of all words, as you are aware, is, first, to convey meaning, and to communicate this meaning to others; and, secondly, to express one's thoughts. All words are symbols. A symbol is something which has a meaning sometimes apart from itself, for example, the flag of a nation.

There is another very interesting thing. Man is accustomed to deceive others, and is sometimes capable of deceiving himself, and the instrument he uses to accomplish this is words. Words are responsible for expressing one's thoughts, but also for hiding one's thoughts.

Words have two other very interesting functions. They suggest, and they are also capable of hiding, meanings, and finally a situation arises when words cannot express anything at all. I am trying to place before you some instances of these various functions of words. The study of human nature and of man is the subject-matter of psychology, and the psychological implication of words and their meanings perhaps may become apparent as we proceed.

The great importance of words and their uses is aptly illustrated in a slightly different sense by the following story in the *Brihad-aranyaka Upanishad.* It is said that Yagnavalkya, when he visited Janaka, fell into conversation with him. Janaka wanted to know from him what exactly Yagnavalkya had approached him for, whether he wanted any particular gifts for himself or whether he came for any other purpose. Yagnavalkya seems to have said, "Before I go away, maybe I shall accept some gifts, but before I go I should like to know what an enlightened sage is like." During the conversation, it came out that another great sage had visited Janaka previously, and had given him the message that "Speech itself is Brahman." This seems to have so much impressed Yagnavalkya that he praised the profound preceptor, saying that he must have been a really great man, somebody

who had been very well trained by his mother first, his father subsequently, and, later on, by his preceptor and Guru. He goes on to say that words form one of the four pillars on which the whole universe has been based.

It is unnecessary for anyone to emphasize the importance of words. So far as thought, truth and human communications are concerned, these depend almost entirely on words and their meanings. Sanskrit is still the basis for all philological speculations about words, language and grammar; it is a mine of knowledge which has still to be explored; only the surface has been explored and understood by scholars here, and also by Americans and a few Englishmen.

The relationship between such words as "Om" and "Aham," for example, is very intimate. The same type of intimate relationship prevails, we are told, between the word and its meaning as between Siva and Shakti. That is, there can be no Shakti without Siva and there can be no Siva without Shakti. Their relationship is illustrated by that which prevails between the moon and its rays. This is symbolically expressed by the left side representing Shakti and the right side representing Siva. There have been a few who have tried unnecessarily to read literal meanings into these figures. They are meant only to be depicted symbolically. Anatomically the left side of the brain controls the right side of the body; the right side of the brain controls the left side of the body. It seems significant that not only the right side of the body but also the various centres responsible for speech are governed by the left side of the brain, depicting the female complement of the male portion!

It is a little difficult for people to visualise how the Pranava or Om can be made to depict everything that it is expected to. Its importance in the Sanskrit scriptures is so great that it is quoted for everything that is good, everything that is sacred, but people forget that it has been meant as a symbol by those who have complete scriptural and other knowledge. Unless you happen to be well versed in what it signifies, it is very difficult for it to mean anything at all. The three sounds signify all that a man has to know about religion and philosophy, Atman, and Universal Consciousness.

So far as the word *Aham* is concerned, the first sound forms the first letter of the alphabet and its next the last, so everything that can be spoken of, whatever word you can use to indicate any existing object or thing is naturally made up only of these two letters, and for purposes of definition and completeness the AHAM is used. If you can visualize it in that way the possibilities of this word become a very interesting speculation and it has a psychological as well as a philosophical interpretation.

Let us take a few other words whose meanings are suggestive. I

told you that words are capable of expressing the meaning that one wants, but in spite of that they succeed by failure, and it is the failure that succeeds. Our ancient sages have said that the great test of all literature, of all poetry, of everything great in any literature, is the ability to convey much more than the actual words themselves. A very great classical Sanskrit scholar centuries ago wrote a philosophical treatise on these very words: What is meant by the failure of success? You can get illustrations of it everywhere. In one of the standard histories of English literature, writen by two French authors, they have come together on the view that, apart from the question of art and beauty, for a great literature to live what is essential is once again words. They say that Wordsworth and his colleagues and admirers concentrated on the soul as the centre for their art, whereas previous poets had concentrated only on man. This is a very essential point, and the student of Wordsworth can quote several instances of this very interesting point which can only be translated as "failure by success." In his "Ode on the Intimations of Immortality" we can recollect many instances and passages. The glory that has passed away from the earth, and the child and its intimations, all these echo and re-echo so that it is even said that what Wordsworth started in ambition finally terminated in simplicity.

In Kalidasa's *Kumarasambhava*, after Parvati's fiancé, Siva, has agreed to marry her, he naturally goes to Parvati's father to obtain his consent. When Parvati is asked her wishes, all that she does is, like a child playing "Love me, love me not," to go on picking off one petal after another from the flower in her hand. Imagine the situation! Her austere penance, her great capabilities and potentialities, a great, powerful person, who finally, by her purity and penances, has won the consent of the Lord himself. At the last moment the poet, playfully and exceedingly suggestively, depicts the scene in this fashion.

You can go on amplifying instances, in both classical Indian and English literature—the universality of Shakespeare, for example. You can quote many instances. Hamlet's answer when Polonius asks him what he is reading is, "Words, words, words." Nothing can be more appropriate as suggestive of the tremendous amount of conflict and confusion in the mind of Hamlet himself as a result of the various happenings. There has been no correlated meaning or sense—"Words, words, words,"—and that could happen to a very interesting type like Hamlet himself. You could quote any number of instances from practically every literature, and also from various scientific and philosophical treatises, which offer similar examples.

Happily, our great sages had a very brilliant gift of expressing tremendous things in simple words and

sentences. One of them, asked why there has been so much difference of opinion, merely said: "Take a huge ocean, huge waves springing up mountain high. What happens to them? A little later all settle down." Although many people go on wrangling, finally what happens? They settle down of themselves. Again, asked "What is responsible for a man's giving freely for the members of his own family, but finding it difficult and calling it a burden when it has to be done for others?," he seems to have said: "Suppose a person is carrying a lot of food, he feels every moment that it is getting heavier and heavier. He eats the whole thing and drinks plenty of water. What about the weight? *His* weight is naturally much more than what he was carrying before, but he does not feel it at all. He walks about as though there were no weight at all, because it has become part of himself; in fact he feels it to be lighter." I have been trying to give you the implications of a few words, which indicate the failure of success.

Then, I could give examples also of how words get distorted in their meaning. Naturally, where mental patients and others are concerned, the first thing you notice about them is peculiarities in their speech. They use the same language as yourself, but with different connotations and in a different context. A man may come to you and tell you he is God, or Ishwara, or call himself anything in the world, or think he is capable of flying. He makes no attempt to learn to fly, but goes on swinging his arms and saying he is flying, although all the time he is on the ground. He is using the same words, but the meanings are entirely different. An interesting field for investigation in connection with mental disorders is what the processes are by means of which the word comes to convey the changed meaning to a man. Practically every person concerned anticipates a very great future for psychological medicine. In modern India very little has been done with it, though, so far as the theory of knowledge is concerned, almost the last word has been said by our ancient sages.

I want to mention, too, the limitations of words. It is impossible, for example, for anybody to convey to others the difference in such a simple thing as the sweet taste a person experiences when eating jaggery or honey. How is it possible to convey the exact difference? It is obviously impossible, and when you go beyond the objective scene and talk about Consciousness, or Art, or the Universal, how words begin to fail! You can only speak in terms of illustrations. Language is merely the crystallised form of a people's culture and knowledge.

M. V. GOVINDASWAMI

NEW BOOKS AND OLD

PREJUDICE AND PSYCHO-ANALYSIS *

Co-operation, Tolerance, and Prejudice is a technical book, intended for those versed in the psycho-analytical system of thought, and the intelligent lay reader must be warned at the outset that he would often find it very heavy going. What, for example, would he make of this?

> It is justifiable to assume that there may prevail a real over-production of polar tension between ideas and affective currents respectively; and if the position is beyond the capacity of the psyche to be dealt with intramentally, then something has to take place to enable an abreaction."

The book is essentially an analysis, according to psycho-analytical concepts, of the causes of that variety of prejudice which is directed at groups of people, and the author's suggested remedy. It must be remembered, however, that another type of prejudice is even more wide-spread; that which makes an individual refuse to open his mind to new ideas, or even to new facts, lest its hard-won integration be disturbed, and he be faced with the task of reorientating his ideas, and perhaps losing some of the status he had acquired through the beliefs and ideas threatened by the new material.

The reviewer considers that Dr. Lowy might have been well advised to concentrate on the latter type first, since it is that wide-spread prejudice which will defeat any attempt to get rid of the variety which so greatly interests him.

But to return to the book: to summarise the author's arguments would take too long, but the conclusion he eventually reaches is:—

> Prejudice formation in the broader sense is an attempt to deal with anxiety referring to the subject's moral insufficiencies.

In other words, he considers that a prejudiced person is drawing a red herring across his trail.

Can one accept this conclusion? There can be no doubt that people who are violently prejudiced are also morally weak, for true morals are dependent on the valid use of reason, and prejudiced individuals do not reason correctly in connection with the object of prejudice. But does prejudice *arise* from the conflict in a person's mind between conscience and antisocial tendencies? Can one not find a simpler and more elementary causation? Could it not be a consequence of frustration?

Mass prejudice thrives in times when the ordinary man finds it hard to make a good living. If these conditions obtain, and at the same time there exists in the community a minority which appears to be doing well economically; and if, in addition, that minority happens to be alien, either in origin, or in religious belief, the optimum conditions are present for the outbreak of violent mass prejudice.

In such circumstances, all that is required to ignite the mixture is an orator who will first point out to the masses desirable goals such as full

* *Co-operation, Tolerance, and Prejudice: A Contribution to Social and Medical Psychology.* By SAMUEL LOWY, M.D. (Routledge and Kegan Paul, Ltd., London, 318 pp., 1948. 21s.)

employment, a living wage, good houses and a bit of land for all; and then, having aroused and fanned the conscious desire for these good things, to indicate that the only thing which stands in the way and prevents the attainment of these, is this alien minority. Frustration means anger, and the anger of the unthinking masses is directed towards the group who, they are told, stand in the way of their obtaining all the material advantages they desire. Where a community already enjoys certain advantages, prejudice against a minority alien group can be aroused by utilising the fear that this group has designs on the piece of cake which the majority possesses.

An individual's hatred for a group thus acquired is not easily quenched. This hatred he justifies by rationalisation, which accounts for all the lies and false accusations directed against the objects of prejudice. It seems to the reviewer, therefore, that the place of morals in the genesis of mass prejudice is a secondary one, pertaining to a secondary process of rationalisation, whereas the primary factor in the development of mass prejudice is either frustration in attaining more material goals, or fear of losing material possessions or advantages.

But, whatever one's views about its genesis, there can be no doubt about the undesirability of mass prejudice, and thinking people would be indeed grateful to anyone who could point out practical measures which could be taken to eliminate this unpleasant phenomenon. The author's solution to the problem I shall give in his own words:—

> The enactment of the hypothesis that all individuals are equally significant for society.

This is later amplified by:—

> Let us create for the affairs of society a working hypothesis that unreasonable selfishness of the individual and also unnecessary and officious interference with human happiness is something that is "not done," something of a low category, comparable to burglary or wanton adultery.

There is nothing in these statements which is not implicit in the teachings of many great thinkers of the past, including, among others, Akhenaton (14th century B. C.), Confucius (6th century B. C.), and Jesus, but Dr. Lowy claims that his hypothesis is different from a religious or an ethical ideal because it is a *working hypothesis* which would be of no value at all unless manifested in spheres of concrete life. I have no doubt that the great teachers of history intended that their teachings of human brotherhood should be working hypotheses too, but the results have not been too good up till now.

To the reviewer it appears that the great stumbling-block to social progress lies in the more wide-spread type of prejudice referred to at the beginning of this review. It is difficult to see how such a strong view against prejudice as that envisaged by Dr. Lowy is going to be implanted in adult minds —it would mean such an alteration in their basic way of thinking; such an upheaval in so many directions, the loss of privileges which have come to be a source of pleasure, such as the petty exercise of power. No, I think there would be too much prejudice against the genuine acceptance of such a principle as a *real* working guide for life, although nearly every adult will at once accept it as a worthy ideal.

How then is society to progress? One would, very humbly, put forward

the following suggestions. Let us first seek the weak spot in the armour of prejudice, and there is a weak spot. It lies in the fact that individuals have no objection whatsoever to *other* people being improved according to worthy principles; though the fact that the other people do not want to be improved for the benefit of society, at the expense of habits of life which give them satisfaction, rules out the improvement of adults by these means. But what of the children? Most parents have no objection to their children being brought up and trained to behave according to worthy ideals, and it would be perfectly *possible* to train children to accept such a working hypothesis as Dr. Lowy's. Perhaps the best way, therefore, for thinking people to work towards a better society would be to concentrate on the education of children from the point of view of character training. Nobody objects to their being trained, although violent prejudices may be aroused when methods of training are discussed. Efforts to change the adult population's attitude to life will, I fear, bear as little fruit in the future as in the past.

This review has largely dealt with the main conclusions reached by the author in his book, which is manifestly the fruit of much thought, together with great psycho-analytical experience and, although one may not agree with his conclusions, there is a great deal of most valuable material in this book which greatly stimulates thought. Any book which can do that justifies itself, even if it should not succeed in its main object. I can, therefore, recommend this book as one most certainly to be read by all who have sufficient knowledge of psycho-analytical terms to understand what the author has written.

J. FORD THOMSON

AN INDIAN ON AMERICAN CONSTITUTIONAL LAW *

This is an able work. Considering that its author is not an American, it is a remarkable one—a veritable *tour de force*, in the best sense. I seriously doubt if any foreigner has ever before this written a book in the field of American Constitutional Law that was half as good as this one is.

The Commerce Clause of the United States Constitution reads: "The Congress shall have power...to regulate commerce with foreign nations, among the several States [that is, of the American Union], and with the Indian Tribes." As the late Justice Rutledge once commented:—

> The simplicity of wording covers a large intricacy of action...Congress is given the power to regulate commerce. But what is regulation? Is it prohibition? Is it taxation? And what is commerce? Does it include transportation? If so, only for hire or non-commercial movements also? How about transactions, sales, purchases, correspondence, communications, the making of contracts, conducting a general course of trade, the flight of migratory birds? Does commerce encompass manufacturing, mining, farming, and labour relations involved in those pursuits as well as in transportation and other activities?...Again, what is interstate? Does such commerce include local activities not touching or crossing state lines, which

* *The Commerce Clause in the Constitution of the United States.* By M. RAMASWAMY, B.A., B.L. (Longmans, Green and Co., London, Bombay, etc. xxiv + 648 pp. 1948. Rs. 25/-)

however "affect" or influence the course of the commerce that does, of whatever nature that may be ?

And what is the nature of Congress' power ? Is it exclusive or only paramount ? This question becomes important when a state has taken some action conceived to be possibly within the scope of the authority given Congress. For then the exclusive or possibly concurrent nature of the power, as relating to Congress alone or both to Congress and the states, comes in question. And this is further refined by the questions whether Congress in fact has acted and, if so, consistently or inconsistently with what the state has done ; or, on the contrary, if it has taken no action affirmatively, whether this makes a difference. Still further, can Congress authorize the states to do what otherwise is or may be forbidden ?

All this is complicated further by the query, who is to decide these various questions, Congress alone or judges, and in either event finally or subject to possible revision by the other branch ?

Justice Rutledge's last question is, in effect, answered by this book. Congress *and* Court have collaborated, the former by legislation, the latter by judicial decision. In the first half of his volume Mr. Ramaswamy, under the caption " Down the Years," treats of both types of material, statutes and decisions. The result is a most satisfying account of the expansion of national legislative power in the United States in response to the nationalization of communication, business and social conditions. In fact, I know of no place where an American student could find a better written, better arranged, or more informative treatment of this aspect of the subject.

But this is only half of the subject treated by Mr. Ramaswamy. Thus, in the first place, the Commerce Clause was put in the Constitution of 1789 not merely in order to enable Congress to regulate "commerce among the States," but in order also to deprive the States of that same power. Hence the clause became a restriction on State legislative power which the Supreme Court was expected to enforce, and did from the first. In fact, of the 800 cases which the Court decided under the Commerce Clause during the first century of the Constitution, more than 9 out of every 10 stemmed from State legislation the validity of which was challenged on the ground that it trespassed both on the Congress's power and on freedom of trade among the States.

In the second place, however, it was conceded that the States retained under the Constitution very large powers of domestic legislation, particularly in the fields of taxation and regulation (" Police Power "). So once Congress really began to exercise its legislative power under the clause, from 1887 on, and clashes began occurring between its acts and those of the States, the question inevitably arose as to which authority was entitled to prevail. The Constitution was somewhat ambiguous on the point. The Tenth Amendment said that the powers not delegated by the Constitution to the United States were " reserved to the States." On the other hand, the Supremacy Clause said that it was the duty of judges to prefer acts of Congress " made in pursuance " of the Constitution to any conflicting State laws and even State constitutional provisions. At times the Court leaned toward the Tenth Amendment ; at other times, it enforced the Supremacy Clause literally. Today the latter procedure has the better of the argument by far.

This second half of Mr. Ramaswamy's work is rather less satisfactory to an

American reader than the first. Nevertheless, his comprehension of the problems of constitutional interpretation involved is generally beyond serious criticism, and his skill and lucidity in presenting them are admirable.

I surmise that when Mr. Ramaswamy first undertook this work it was in the thought that American success in harmonizing, largely through the Supreme Court at Washington, national and local interests in the vast field of activities and interests which the word "commerce" has come to connote in the United States, might well furnish his own great nation valuable guidance. Perhaps it still may, although recent news despatches appear to indicate that the trend in India toward centralization is so strong that lessons based on American federal experience have already become irrelevant to her problems.

EDWARD S. CORWIN

No Ankletbells for Her: Stories. By MANJERI S. ISVARAN. (Mitra, Madras. 155 pp. 1949. Rs. 3/-); *Divine Dwellers in the Desert.* By GURDIAL MALLIK. (Nalanda Publications, Bombay 1. 1949. 80 pp. Rs. 3/12); *The Adventure of the Apocalypse.* By K. D. SETHNA. (Sri Aurobindo Circle, Bombay. 123 pp. 1949. Rs. 5/8)

Three books of wholly different type, but each a credit to its author and to India. Shri Isvaran is a serious craftsman and readers of his earlier volumes of short stories will note in this a growing maturity of treatment. But it was the child in the artist that dictated his sequel giving a happy ending to the poignant Tamil tale of Shri T. J. Ranganathan, "The Serpent Gem," which Shri Isvaran has here translated. Mr. John Hampson contributes as Introduction an illuminating treatise on the short story in general as well as an appreciation of Shri Isvaran's art.

Shri Gurdial Mallik's Extension Lectures at the Visva-Bharati, Santiniketan, on the Mystics of Sindh, published under the title "The Divine Dwellers in the Desert" hold much of inspiration for the seeker. There is depth even in such a delightfully whimsical Sufi quotation as

> "He is my own little self, my Lord, he knows no shame; but I am ashamed to come to thy door in his company."

Sophia Wadia pays a deserved tribute to the attractive volume in her Foreword.

The "Personal Preface" which the poet K. D. Sethna contributes to *The Adventure of the Apocalypse* is as interesting as the phenomenon of these eighty-nine poems, some of them of rare and haunting beauty, which poured out in the three-month period of mystic exaltation while the poet was invalided from heart strain. Shri Sethna here reaches a depth of which *The Secret Splendour* held the promise.

E. M. H.

Deviation into Sense: The Nature of Explanation. By O. S. WAUCHOPE. (Faber and Faber, Ltd., London. 163 pp. 1948. 12*s.* 6*d.*)

Mr. Wauchope, in his one allusion to Nietzsche, endorses his opinion that "numerals...are based on the error that more than one identical thing exists." Is there such an "error?" Numbering implies grouping, ignoring irrelevant differences.

Mr. Wauchope would agree with Nietzsche that "convictions are prisons." All formulation and classification derive from the need to avoid what threatens life. Life escapes all categories, and thought, though an indispensable tool of life in its higher grades, endangers it by weakening the spontaneity that is its essence.

For Mr. Wauchope reality is not spun out of our minds. But he writes: "The qualitative is the subjective. It is of the self, and the self is one." Have then, flowers or pebbles only the qualities which my mind, or minds like mine give them? Or *are* they different? Surely it is better to say that the quality of a thing is integral to it, but that we apprehend it according to our mode of consciousness. Colour is our reaction to the light proceeding from an object. But we see blue or red because the make-up of a thing causes a particular set of light-waves to reach us.

"The pattern of consciousness is the pattern of reality." Whose consciousness? Ours? Or that of a universal mind? Does the reality of an earthquake depend on the presence of a living witness?

Mr. Wauchope is a Theist of some kind. Only God can know the pattern without the things. But since we have to do with an infinity of patterns, all relative to a finite observer, can there be an absolute pattern for the cosmos as a whole?

In the sociological section of his book Mr. Wauchope is severe on planners, and on all agreed-on rules of action. He prefers "charity" to "justice," which began as rules to mitigate revenge and greed. In ideal, justice and charity are fused in a perfect unity, but in actuality justice may be an excuse for cruelty.

Mr. Wauchope's book ends with a curious allegory. It needs a lot of faith to look for a Utopia, in which the lights are more observable than the shadows, as the fruit of an "amoral" dictatorship over an "amoral" people. Nietzsche wanted his future aristocracy of "higher men" to live joyous "amoral" lives, but he considered morality, even Christian morality, necessary for the masses if they were to submit themselves to the exploitation needed to prevent the final biological and social degradation of all mankind. Mr. Wauchope thinks that universal do-as-you-like behaviour, including (one supposes) an occasional beating-up of any one who does as you don't like, will prove humanity's salvation. His recipe of "amoralism"—to judge by the lessons of experience—is more likely to strew the world with Belsen Camps and finally to wreck it with an abuse of atomic energy.

A. D. HOWELL SMITH

Charles Freer Andrews. By BENARSIDAS CHATURVEDI and MARJORIE SYKES. (George Allen and Unwin, Ltd., London. 334 pp. 1949. 10s. 6*d.*)

"The *Life of Christ* (which Charles Freer Andrews had long intended to write in response to the wishes of a large number of his friends) had never been written; it had been, most faithfully, lived." Thus the two authors, one Indian and the other English—symbolical, indeed, of true Indo-British co-operation—conclude their story of the life of one of the most Christlike characters in modern times. For to live Christ is to consecrate oneself to cultivating Friendship with All, which is the noblest of all religions.

From one point of view, Andrews's life was an illuminated illustration of the Biblical text and truth, "I have called ye friends," because this minister of reconciliation between estranged and aggrieved individuals and organisations, communities and creeds, was ever on the alert to befriend oppressed and afflicted orphan humanity. He was, however, of the prophetic type as against the priestly, with a marked "human touch" in his approach to persons and problems. He knew the supreme art of loving, and living with, others; also its twin,—a rarity among professional peacemakers—the art of building "above the deep intent, the deed, the deed."

The story, written with genuine sympathy born of affection and insight, traces the various influences, ranging from the religious atmosphere of the home through some of the teachers at college to companionship with some of the choicest spirits of India—Rudra, of St. Stephen's College, Delhi; his Urdu teacher, Maulvi Zaka Ullah, Munshi Ram of the Gurukula, Kangri, Tagore and Gandhiji (who spoke of his more-than-blood-brother and friend Charlie, as one who was "love incarnate"), which led gradually to the "rebirth" of the Englishman and the churchman into a lover of God in whom the Jew and the Gentile are made one, as well as into an instrument of world-wide concord and compassion. Hence, Andrews's one lifelong yearning was "to remove from the fair name of Christ the racial reproach." For the blighting effect of the imperialism of the West had represented Christ to the East as if he were a Cæsar! Therefore, Andrews revealed in his activities the universal Christ.

There is, however, a certain informatory insufficiency in the chapters dealing with Andrews's efforts to awaken the conscience of the ruling and commercial classes, particularly in several Colonies of the then British Empire, to a realization of the inhumanity and iniquity of their political, social and economic exclusiveness. There is also need for filling in a little more adequately the outlines of the "romance" of Andrews's inner conversion which resulted in the interpretation of the initials of his name, C.F.A., as "Christ's Faithful Apostle." It is to be hoped that the second edition will throw more light on these two points.

G. M.

The Meaning of Human Existence. By LESLIE PAUL. (Faber and Faber, Ltd., London. 259 pp. 1949. 16s.)

Mr. Leslie Paul is a man of big titles. His last work was *The Annihilation of Man.* Now we have *The Meaning of Human Existence.* There are two ways in which a book of this kind may be written. It may spring from a man who has had some great spiritual experience, thus adding his authority to the witnesses who have preceded him. Every new book of this kind is welcome. Or he may make a purely intellectual assault and *think* matters out—if he is equipped for the task. Such a book is *The Human Situation* by Macneile Dixon, an intellectual giant whose mind moved with astonishing freedom across all the provinces of knowledge. Mr. Leslie Paul's approach is also purely intellectual. Unfortunately he is unequipped for his task. It would be extremely difficult to find a volume with such a pretentious title which more painfully displays the author's ignorance. Especially ignorance of anthropology and the evolution of religion through the ages. This is a hopeless handicap.

On getting down to it we find that his volume turns out to be another Christian apology, and, in spite of his enormous theme, his references and quotations come almost wholly from the popular apologists of our day. Now there is only one possible way by which a writer can bring new life to Christianity as *the* revelation, and that is by the sweep of a great style borne on the wings of passionate conviction, together with the scholastic equipment ready to meet the arguments and facts of those who, taking into account the findings of the anthropologists, point out that the Christian story does not differ in any essential from a host of similar stories and claims all over the world throughout early history. Mr. Leslie Paul is ill-equipped for this task in every way, and will probably not make many converts in the West, while the East is not likely to be impressed by a writer who obviously thinks that a man like Rabindranath Tagore, say, is less well off with regard to knowledge of God than a Christian.

JOHN STEWART COLLIS

From Euclid to Eddington: A Study of Conceptions of the External World. By SIR EDMUND WHITTAKER. F. R. S. (Cambridge University Press. 212 pp. 1949. 15s.)

This volume, a record of the distinguished author's Tarner Lectures at Trinity College, Cambridge, in 1947, constitutes what is probably the most vivid and readable survey so far written of the progressive development of the concepts and principles of physics from classical times to the researches of today.

Here is an evolution of thought in the field of natural philosophy laid out with clarity and authority, for which the student of physics and the interested intellectual general reader will, each in his separate way, be grateful. For the former the logical assembly of the whole story "up to date" provides the essential background so necessary, in these days of intense specialisation, to whatever may be the special field in which his work may lie. As for the latter, the repercussions of physics on philosophy, and of philosophy on physics have reached such a stage that it has now become almost an

essential for the thinking public to know what is the general trend of modern scientific thought. After all, the structure of matter and the scheme of the Universe are fundamental enough, whether one's interest lies in these actual problems for their own sake, or in their repercussions upon and applications to the problems of philosophy, and their attendant problems of human conduct.

The test of the book is perhaps more severe for the general reader than for the student of science. The pace of progress, leisurely as it was through the centuries, has quickened almost beyond belief in the past half-century. It cannot be followed without considerable concentration of thought. But for those who are prepared to make the mental effort the reward is rich, even though the uninitiated may have to skip some of the mathematics. The author has clearly been at pains to reduce this to a minimum, though it was impossible to eliminate it completely. Especially is this so in the very important Section on quantum mechanics.

IVOR B. HART

Matter, Mind and Meaning. By WHATELY CARINGTON. (Methuen and Co., Ltd., London. 257 pp. 1949. 12*s.* 6*d.*)

He who would build up a philosophical system by dematerialising matter, and despiritualising simultaneously the human soul, is likely to fall between the stools! And Carington has certainly so fallen in his attempt to find a generalised conceptual framework which will introduce a meaningful pattern into the vast mass of disconnected facts of psychic research. Our author wields the sledge-hammer of the Logical Positivist to pulverise the entire edifice of metaphysics. "None of them," says he, referring to the metaphysicians, "are either right or wrong: the conclusions of all of them are necessarily meaningless and void."

Next, matter and mind come under fire. There is no *Ding an sich.* "All materialists err in supposing that whatever it is that exists is necessarily matter...." Matter is neither material nor mental, but neutral. The Self or Ego is non-existent and, as for mind, well,

> mind is a kind of *witches' cauldron* of psychons, to which new ingredients are perpetually being added in the form of, as we say, new experiences, and perpetually throwing up fresh configurations of assorted bits and pieces to the surface (field of consciousness)—with the all-important reservation, of course, that there is no cauldron, and (so far as I know) no witches.

Standing in the midst of the shambles he has created, Carington struggles in vain to create a philosophy of neutral monism. The book is the outcome of philosophic frustration. He who has moved in the realm of Telepathy should have shaken himself free of Semanticism and Positivism, which are but regressions from idealism. The true and natural crown and culmination of psychic research are Yoga and Vedanta which Carington failed to reach up to because of his Western Samskara. The book should be read by every student of philosophy as it shows up the futility of all philosophic speculation not grounded in spirituality.

P. S. NAIDU

Concerning Science. By F. SHERWOOD TAYLOR, PH.D., M.A., B.SC. (Macdonald and Co. (Publishers) Ltd., London. 137 pp. 1949. 6s.)

By a foremost philosopher and almost startlingly simple, this book is interesting for its definition of modern science as seen by the historian. In a section entitled "What Is Not Science" the author discriminates between emotion, perception and the attempted accuracy of the scientific approach.

An attempt, in parts a trifle obvious, is made to explain the interconnection of science in its various branches but it is hardly possible in a short book to complete such a task.

Speaking of character, Dr. Taylor says that the scientific method of tackling juvenile crime is to place potential criminals in circumstances where they will not need to steal or murder, while admitting that the older method of trying to alter the man so that he would refrain from stealing probably made a better man. Is it seriously suggested that modern psychology makes no attempt to alter specific urges which are criminally antisocial? So crude a description of technical methods is hardly in accordance with discovery. Nor is science, we hope, so vain in materialistic knowledge that it needs, under the heading of raw materials, to explain that the supply of water of high purity is one of the most important achievements of science and later to state that Mechanical Engineering is concerned chiefly with the making of machinery.

The chapter dealing with the dates at which various scientific ideas were generally accepted is, perhaps, one of the most attractive features in a book which students will find of real service. For example:—

> The sun is much larger than the earth and is a mass of glowing gas.—300 B.C.
>
> The heart is a pump which circulates the blood.—1675.
>
> The Universe is more than a million years old and probably at least 3,000 million years old.—1935.

These and many other facts are succinctly given.

Science, says the author, cannot explain or deny human freedom of will. In the "Scope of the Scientific Explanation of the World" the writer is at his best. A far-seeing and thoughtful section which is a delight to read. In "Reason and Science" it is made clear that criticism of Religions cannot be undertaken by the use of laws which do not apply. This and the pattern of the earth's mystery should give science pause before childishly accepting a materialistic universe, as if man were able to explain all that he saw.

In a short Preface we read that a wise man is "he who can understand, value, order and control things, including himself, his social relationships and the irrational creation." If this be an agreed definition, how true that no one is wise! What, incidentally, is irrational creation and in respect of whom is the irrationality?

A. M. Low

The Creed of Buddha. By EDMOND HOLMES. (The Bodley Head, London. 260 pp. 3rd impression, 1949. 7s. 6d.); *The World As I See It.* By ALBERT EINSTEIN; translated by ALAN HARRIS.—(Thinker's Library, Watts and Co., London. 112 pp. 3rd impression, 1949. 2s. 6d.)

That a reprint of Edmond Holmes's book is timely, that its cogent exposi-

tion of Buddha's teachings is as badly needed in the West today as at any time since its first appearance in 1908, is evident from the recent naïve generalizations of an eminent American missionary, Dr. Laubach, who is to lecture up and down England this coming autumn on the need for the dissemination of Christian "literature" in the East:—

> Buddhism is such a gentle and kindly religion that it is not as easy [with the Siamese] as in Africa to demonstrate the superiority of Christianity over their native religion....A Christlike person is burning with zeal to help other people, as Jesus did every moment of his life. The perfect Buddhist, on the other hand, is concerned with achieving perfection within himself; and he exceeds the requirements of his religion when he makes great effort to help others....

If a copy of Edmond Holmes's book (or at least of its last chapter, "Light from the East") could be distributed among Dr. Laubach's auditors, together with a copy of the New Testament (or at least the Sermon on the Mount) many well-meaning quasi-Christians might thereby become enlightened. To complete their initiation they might be reminded of George Borrow's saying, that "even a Hottentot would share his last morsel with his companions," and thereby realise that mutual help in material matters—common to savages, animists, Buddhists, heathens, Christians and pagans—has little to do with such religions of inwardness as Buddhism and Christianity—which, as Edmond Holmes points out, are virtually identical when stripped of dogma and orthodoxy.

In its original form (published in England fourteen years ago) Einstein's book included essays "on relativity and cognate subjects." Their omission from the present reprint is excused on the ground that its object "is simply to reveal to the general reader the human side of one of the dominating figures of our day." In an age when poets play at politics and novelists play the part of priests it is perhaps inevitable that an eminent scientist should want to air his views on "progress, peace, war, liberty, or other problems of universal interest." Nevertheless Einstein without Relativity does seem a little like *Hamlet* without the Prince of Denmark.

J. P. HOGAN

The Panchatantra. Translated from the Sanskrit by ARTHUR W. RIDER. (403 pp. 1949); *Light of Asia* and *The Indian Song of Songs* (*Gita-Govinda*). By SIR EDWIN ARNOLD. (229 pp. 1949). (Jaico Publishing House, Bombay and Calcutta)

The grain is not easy to winnow from the chaff in the *Panchatantra's* widely travelled animal fables. Lofty sentiments rub shoulders with worldly wisdom; ethical precepts are enunciated, tongue in cheek; but the humour is delightful.

The second book brings together Sir Edwin Arnold's inspiring poem on the Buddha's life and his expurgated translation of the famous Sanskrit love lyric of the twelfth-century Jayadeva, claimed to be allegorical, but full of sensuous beauty and emotional appeal.

E. M. H.

Plato's Life and Thought. By R. S. BLUCK, M.A. (Routledge and Kegan Paul, Ltd., London. 200 pp. 1949. 8*s.* 6*d.*)

Mr. Bluck's volume, while not too elaborate, yet manages within a couple of hundred pages to give a reasonably adequate survey both of Plato the man and Plato the philosopher. And it possesses one special merit—a translation of the famous Seventh Letter which most critics now regard as genuine.

Part I is a compact and interesting account of Plato's life, containing notices of the philosopher's visits to Sicily. In Part II, Chapter I is on the early Dialogues, largely Socratic in their presentation, such as "Lysis," "Laches" and "Charmides." Whether it is right to include the "Apology" among these early efforts seems to me doubtful.

The chapter on the origin of the Ideal theory is, partly owing to compression, rather difficult to follow.

The four great central Dialogues—"Phædo," the "Republic," the "Symposium" and "Phædrus," seem to me to be the crown of all Plato's written work, giving as they do evidence of artistry, as well as power in the dialectic field. They are most helpfully expounded here. If the "Symposium" is the most brilliant of the dialogues, "Phædo" the most moving and the "Republic" in some ways the most germinal, "Phædrus" is one of the most beautiful; and we are glad to find Mr. Bluck disinclined to place that dialogue among Plato's early works; it could not have been written by a very young man: its thought lies too deep; its insight is too great; it reveals the hand of a consummate master. It is curious to remember that Plato himself set no high value on the "written word," urging that only by verbal discussion could satisfactory answers be given to problems arising in any true philosophic quest. Books, he would say, cannot answer questions. But, apart from his published works, his philosophic investigations might never have survived the lapse of time, but have passed over into some vague tradition.

The influence of Pythagoreanism on Plato is undoubted; it may have increased with the years; but whether it was an unmixed blessing is perhaps questionable. Now we have to recollect that Platonism, though primarily based on the life and example and teaching of Socrates (his true master), was, in its unfoldings, multiform: it was no rigid system. Pythagoras had contacts with the East; Plato had himself travelled eastward—possibly to Phœnicia; he was acquainted with the theories and fancies of the Ionic Schools. Is it too much to say that he must have heard rumours of other religious and philosophic systems current in the Far East, which had occupied the thought of great thinkers, and held their place for centuries, and this mainly in India?

The impact of those Eastern systems must have been felt. It cannot be overlooked. This has been touched on, though barely, in the present volume. But much more is needed, if we are to become cognisant of the real facts. Thus we find things in the Platonic corpus that suggest affinities with Eastern cults, especially with teachings in the Vedanta. There is, for example, the great myth in the "Phædrus," to which a close parallel may be found in one of the Upanishads; and Plato, in

the same dialogue, is but affirming the doctrine, held by rational Brahmanism, that the soul is immortal both retrospectively and prospectively. Sankara declares that THOU and I are opposed as light and darkness; does not Plato speak, in somewhat similar terms, of nonentity and real entity? Unless I am mistaken, metempsychosis has no place in the Mantra sections of the Vedas; and the doctrine never seems to have been general in Greece or Rome: yet Plato believed in it. Can it be that certain overtones he had heard during his travels held firmly in his memory? The subtle penetrating influences of the Vedanta on Western theologies, in the pre-Christian world, have never been adequately understood. They would repay investigation.

We gladly note that Mr. Bluck holds that the Platonic Socrates cannot be identified with the historic. Enough to mention, in passing, that the subject-matter of the "Phædo" is non-Socratic. Is it too much to assert that Xenophon gives us the real, Plato the idealized, Socrates—just as we find, in the New Testament, that the Johannine Gospel presents us with the mystical, idealized Jesus, whereas the Synoptics deal—in the main—with the historic Jesus?

Probably the least satisfactory part of this book is the Bibliography, which omits several valuable aids to Platonic study.

E. H. BLAKENEY

Hindu View of Christ. By SWAMI AKHILANANDA. (Philosophical Library, New York. 291 pp. 1949. $3.00)

This book, presenting Christ as one of many Divine Incarnations, is an outstanding contribution to the unity of religions, though chapter headings like "Christ, A Yogi" may shock the orthodox. Not only is the approach broad; the book is stimulating to aspiration and to reverence for human greatness. Swami Akhilananda defends religion without ignoring the abuses in its name. He makes an admirable stand against dividing life between secular and spiritual and stresses ethics and mental integration, brotherly love and non-violence and the spirit of renunciation.

The treatment ignores reincarnation to a degree surprising in a work by an exponent of Hinduism, and Karma fares scarcely better. For that majestic concept is vitiated by the suggestion that the law of cause and effect can be nullified by Grace—a proposition not easy to distinguish from the dangerous fiction of vicarious atonement.

Miracles are rightly repudiated, seeming miracles being possible with knowledge of "laws of the mind," but it is not made clear that the ancient Indian teachings are scientific and philosophical as well as religious, and that detailed knowledge of the human constitution and the various states of consciousness, as also of psychic and spiritual powers; is therein set forth.

The stress on a Personal God and on emotional relationship with "Him" is the book's chief drawback. Meditation on the Impersonal Absolute (the crown of ancient Indian thought) is mentioned as an intellectual approach, unsuitable for average individuals.

But not through mere yearning for God-realisation, even with the addition of brotherly service, is the goal of self-conscious perfection, with mastery of the forces in man as in Nature, to be achieved. "He who is perfected in devotion," says the *Gita*, "findeth spiritual knowledge springing up spontaneously in himself in the progress of time." (IV, 38) But devotion is not emotion; its perfection calls for the disciplining and development of mind as well as heart.

E. M. H.

Katherine Mansfield and Other Literary Portraits. By JOHN MIDDLETON MURRY. (Peter Nevill, Ltd., London. 242 pp. 1949. 12*s.* 6*d.*)

Sympathy and the capacity to enter fully into the moods of one's subject distinguish the real critic from dabblers in that art. It is an art which, curiously enough, in the present age has suffered neglect. But in Mr. Murry we still have one of those critics who handle their subject with such delicate mastery of touch that the reader, far from being tempted to skip pages, rejoices anew in the beauty and delight of æsthetic communication.

The portrait of Katherine Mansfield begins with a challenge to her critics—a challenge which expands into a warm and sensitive appreciation of a fine writer. We are shown not merely the artist at her work but also the splendid spirit of a woman who, even under the stress of physical suffering, could still see the principle of beauty in all things. One of the finest and most gifted writers of the early twentieth century, Katherine Mansfield in these pages written by one who knew her best, now comes triumphantly into her own.

The essays on De Quincey and Arnold, Coleridge and Wordsworth remind us afresh of the Mr. Murry who wrote *Keats and Shakespeare.* Imaginary Conversations, even though they were popular at one time, thanks to Landor, cannot, by their very nature, but be slightly strained and artificial but Mr. Murry's Conversation between Keats and Coleridge rarely smacks of artificiality. The exquisitely homely portrait of Thomas Hardy is one of the best in this collection of essays, and the art of literary criticism has a splendid tribute paid to it in the essay on A. C. Bradley, a name familiar to all students of literature.

> Criticism for Bradley could never be automatic. On the contrary it was, as he practised it, one of the severest conceivable exercises of the soul....He offered no short-cuts to the acquisition of a method; he demanded of those who would follow him not only the primary endowment of the creative artist but also the intellectual capacity to discriminate an experience to its elements and the moral will be satisfied with nothing less than a complete interpretation of it.

To use Bradley's own words: "To feel one's way into the poet's mind."

Mr. Murry says that Bradley is difficult to imitate. But then is imitation necessary? One of the most discerning and imaginative of present-day critics, Mr. Murry is perhaps as difficult to imitate as the great Shakespearian critic. All lovers of English literature will find in this volume the art of true literary criticism as revealed by a master of that art.

KAMALA D. NAYAR

My little book, *The Popes and Social Problems,* briefly but kindly reviewed in your June issue, was written in 1946-7, when I was outside the Catholic Church but thinking of seeking to return. I returned in March, 1948, but it was then too late to make some modifications of expression in the book —which, though not published till 1949, was in type. I think, however, that the main contention of it (namely, that between Catholicism and much modern ideology there is a definite and deadly conflict) is clearly true. I would now side with Catholicism.

London. J. W. POYNTER

ENDS AND SAYINGS

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

Several Delegates, returning from the World Pacifist Meetings at Santiniketan and Sevagram, spoke at the Town Hall, Bombay, on January 5th, under the auspices of the P.E.N. All-India Centre and the presidency of Shrimati Sophia Wadia, substituting for the Mayor, whose official duties made it impossible for him to preside as arranged.

The Conference had found no final solutions, but the Delegates from 35 countries had derived encouragement and strength from meeting, and from coming to the India of Gandhiji. They had come away more than ever convinced of the vast influence of his ideals, and of the potency of non-violent resistance for the realization of enduring peace. Mr. Richard Gregg was sure that Gandhiji's influence would be the stronger in all parts of the world for these meetings; his scheme of Basic Education could be usefully adopted in many countries. ULu Pe Win, Minister for Archæology and a Vice-President of the All-Burma Buddhist Organization, was convinced that only truth and non-violence as taught by Gandhiji could lead to the lasting peace of which his country was in such sore need.

The key position of the individual in the peace problem was recognized by more than one speaker. Mr. Yrjo Kallinen, Defence Minister of Finland from 1945-48, declared that no system could guarantee peace if human beings were not ready for peace. So long as men were easily irritated and full of self-assertion, so long was there no certainty of peace under any system. He put little faith in organizations or in officials who, he said, "could do much harm but very little good."

The optimism of the South African Delegate, in the face of the great difficulties, was heartening. Coming from a country where "peace was the last thing thought of," Mr. David Don Tengo Jabavu had faith in the coming of world peace. Woman suffrage in Britain and Indian independence had in his lifetime seemed equally unlikely, but they had come.

Mr. Gregg had mentioned the Buddha's and Jesus' teaching that evil could be overcome only by good, and the Chairman ended on that note, declaring that the way for India was neither aggressive orthodoxy nor Communism, both of which tendencies were trying to assert themselves in this country, but action in accordance with what the Buddha had called "the law eternal," that "Hatred ceases not by hatred, but by love."

A call for a reorientation of values to fit democracy for the newer and more comprehensive tasks of today was sounded by Sir C.P. Ramaswami Aiyar in his Inaugural Address at the Twelfth Indian Political Science Conference, which met at Madras on 29th December. In his masterly survey of the problems facing the new Indian

Nation, against the background of the traditional Indian polity and attitude of tolerance and the present world situation, he emphasized the need of reconciling with democracy the centralization of power under the new Constitution and what was *de facto* a one-party organization. The dangers of totalitarianism on the one hand and of centrifugal tendencies on the other both had to be avoided. There was danger of confusing the good of the majority with the common good. What was necessary was such a "spiritual transformation of human relationships" as would prevent the stifling by society of individual initiative, lest we fall prey to what had been termed the "creeping paralysis of conformity."

"Democracy," he declared, "will succeed only in proportion to the character of the people who have evolved it." It would decay if the tendency was either to aggression or to conformity. It had, he believed, been grasped that "the cure for the ills of economic progress is not merely more economic progress," but in many parts of the world the environment had become "physically sordid and morally mediocre."

In addition to the four freedoms, the biggest liberation would seem to consist in the escape from a purely mechanistic conception of life. ...The supersession of racial and national barriers and the growth of tolerance must be the inspirations of the political science of the immediate future if the "things that are more excellent" in human life and aspiration are to be salvaged from the maelstrom that threatens to engulf us.

India is to be congratulated on the formation at Madras on December 18th of the Indian Rationalists' Association. A body of freethinkers, vigilant and vocal, can be of great assistance in holding the people in practice to the ideal of the secular State. Shri S. Ramanathan, Chairman of the Reception Committee, rightly maintained that in a secular State there must be complete disestablishment of religion, *i. e.*, that no religion may be given a privileged position, be considered the State religion and look to the Government for its support.

We stand strongly for non-sectarian education and warmly agree with the President, Sir R. P. Paranjpye, that "education must train young people to think for themselves and form their own opinions." Provided "dogmatic" be substituted for "religious" in their Resolution, we should agree with our Rationalist friends that such instruction "should not form part of the education imparted in any educational institution." But only on that proviso. For religion in its essential nature is what it means by derivation—"that which binds back," *i. e.*, binds all men and beings into the common unity in which they are rooted and from which they have sprung. The larger vision than the egocentric or the communal or even the national has to be imparted to our youth as citizens of the world; and that can be done and they can be saved from the aridity of exclusive concern with material things by the impartial presentation of the truths and ethics which form the common core of all religious teachings as originally given out.

THE ARYAN PATH

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

VOL. XXI MARCH 1950 No. 3

"THUS HAVE I HEARD"—

An interesting brochure has been issued. Some devotees of Gandhiji, perceiving that their master's ideas and doctrines, given lip acceptance by almost all in the seats of the legislators and the administrators, are not being carried out in action, are responsible for its issue. Its caption is *Principles of Sarvodaya Plan.* Prepared by a few and endorsed by 200 earnest workers in various fields, who gathered at the Sarvodaya Economic Conference held at Wardha in December 1949, the document is an important contribution.

Founded upon Gandhian psychology and philosophy it naturally opens with other-worldly ethics—and it is right that it should do so. Equally naturally, however, it does not put forward a system of philosophy which gives a sure and logical basis for such ethics and which the world needs.

The brochure confines itself mainly to economic matters. It puts forward suggestions to discard numerous plans now in vogue and to substitute others founded upon Gandhian economics. It does not perhaps sufficiently take into account that the present Government, composed of Gandhiji's followers and admirers (Can any doubt that Pandit Nehru *is* one such?) have done their best according to their lights, under trying circumstances. Nor does it take into account the fact that men of Cabinet rank (and there is among them a woman devotee of sterling qualities—Rajkumari Amrit Kaur), though familiar with Gandhian economics and ethics, may not be able to see the pressing need of applying principles of Satyagraha under the existing circumstances. This because they may not be fully familiar with the principles underlying these economics and these ethics. Those principles are philosophical and metaphysical in character. It may well be questioned if most of those who sponsor the Sarvodaya Plan are themselves familiar with the philosophy and the metaphysics —the thoughtful and thought-provoking Religion of Gandhiji.

His character shining through his actions—personal and national—has caught the imagination of his devotees, who are a few, and of his professed followers, who are numbered by lacs. But Gandhiji's ideation, the soul of those selfless actions, true deeds of love, are not easily perceivable. His words are recorded but his Voice, the Inner Soul Voice, is not registered. Many of Gandhiji's most pregnant and potent sayings and statements, the soul side of Satyagraha, of Truth and Non-Violence, are not quoted by his followers generally for they are not valued at their true worth. Why is this ? In some cases, doubtless, because of greed and wrong motive. These have ever formed the self-constructed barriers and obscurers. Legislators and administrators as well as reformers and devotees are influenced, directly or indirectly, by these barriers and obscurers. Gandhiji taught, in the words of W. Q. Judge, that

Ethics must have a basis not in fear, not in command, not in statute law, but in the man himself.

Man's attitude moulds his thought and his feelings and expresses itself in his actions in the routine of life as well as on exceptional occasions. Self-discipline is necessary to understand philosophical propositions of Gandhian or any other spiritual lore. What is read is partially understood but what is lived inwardly leads to a full appreciation of what is studied.

Our competitive system and selfish desire for gain and fame are constantly building a wall around people's minds to everyone's detriment.

So wrote W. Q. Judge. He was writing about the mass influence on the personal human mind. In collective Karma, national and racial, lies the explanation of how even earnest and sincere people are subtly influenced by mass-cerebration and in that cerebration "selfish desire for gain and fame" very greatly prevail.

Our leaders, legislators, administrators, reformers, need to learn the occult truth of mass-hypnosis influencing them. They themselves may become contributors to strengthening further this influence. How instead can they resist and overcome it ? W. Q. Judge explains :—

When you sit down to earnestly think on a philosophical or ethical matter, for instance, your mind flies off, touching other minds, and from them you get varieties of thought. If you are not well-balanced and psychically purified, you will often get thoughts that are not correct. Such is your Karma and the Karma of the race. But if you are sincere and try to base yourself on right philosophy, your mind will naturally reject wrong notions.

What mental attitude and aspiration are the best safeguards and most likely to aid the mind in this predicament ?

Unselfishness, Altruism in theory and practice, desire to do the will of the Higher Self which is the "Father in Heaven," devotion to the human race. Subsidiary to these, discipline, correct thinking, and good education.

SHRAVAKA

INTERNATIONAL BILL OF HUMAN RIGHTS

[This masterly summary of the position in respect of the International Bill of Human Rights will be illuminating to many of our readers. The author is **Shrimati Hansa Mehta,** Delegate from India to the Human Rights Commission. An interview with her appeared in our pages in February 1949 under the caption "Rights—and Responsibilities."—ED.]

It is a year now since the General Assembly of the United Nations put their seal of acceptance on the Universal Declaration of Human Rights. It is a document of great human interest and might well be described as the Magna Charta of the common man. The Declaration, however, lays down general principles which boil down to one principle as found in the very first article, which in its turn is only a paraphrase of the great ideal which inspired the French Revolution and subsequent revolutions in other countries, *viz.*, liberty, equality and fraternity. Article 1 says :—

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

It is in translating this principle into action that we shall be nearer the world peace which is the cherished goal of the United Nations.

It took the Human Rights Commission two years to prepare this seemingly simple document of thirty articles; and their task is not yet complete. The Declaration forms only the first part of the International Bill of Human Rights, which is to consist of three parts. Following the Declaration, *i.e.*, the enunciation of Rights in general terms, the second part will be the Covenant of Human Rights, dealing with specific rights that are to be translated into action; and the third part will deal with the international machinery to supervise the implementation and observance of human rights as defined in the Covenant. The difficult part is, therefore, ahead of the Commission.

The framing of the Declaration was comparatively easy, as the rights defined there are in general terms and are supposed not to have any legal sanction behind them. The moral sanction, however, is there and no State which calls itself a civilised State and a member of the United Nations can afford to act inconsistently with the principles laid down in the Declaration.

The Covenant, on the other hand, will be a legal document. The States which sign the Covenant will be legally bound to implement the rights defined in it. They will be liable to be hauled up before the tribunal set up by the United Nations for the purpose, if they violate any of the articles in the Covenant.

In short, the Covenant will define the justiciable rights. This being so, the task before the Human Rights Commission is the more difficult. For the States will agree to include only such rights as they can implement. To come to a measure of agreement will, therefore, be a Herculean task.

From the beginning there have been two schools of thought in the Human Rights Commission. One school believed that the mere declaration of Human Rights was enough and that there was no need to go any further. The other school, which proved the stronger in the end, held that, unless rights are implemented, the mere declaration of them is not going to help the individual or the world. Such declarations have been made from times immemorial and yet humanity has had to face terrible wars and untold suffering. Unless, therefore, the States bind themselves to give even the minimum rights necessary for the keeping up of human dignity, and thus help in the development of human personality, we cannot hope to rescue humanity from the terrible pit of darkness and misery in which it has fallen. The second school of thought has won its point and the International Bill of Human Rights will include the Covenant of Human Rights. The Human Rights Commission is now preparing the document.

If the Commission is to achieve the largest measure of agreement, it will have to include such rights only as can be implemented without difficulties due to extraneous circumstances like, for instance, finance. The right of personal liberty or of equality or political rights are such as need not depend for their implementation on extraneous circumstances. It would, however, be difficult to implement some of the economic rights or rights to education, as these rights would depend for their fulfilment on the finances of the particular State. The Draft Covenant prepared by a sub-committee, therefore, did not include economic or social rights; and the issue now raised by the delegates from the U.S.S.R. and her satellite countries is that these rights should be included. These States and the Union of South Africa are those which did not sign even the Universal Declaration of Human Rights and much the less are they likely to sign a covenant. Their object in raising this issue, therefore, cannot be looked upon without suspicion.

In a totalitarian state like the U.S.S.R. the individual forms merely a cog in the machine. He has no existence separate from the State and, therefore, he has no rights which can give him a separate entity. It was the same in Nazi Germany. The individual was ruthlessly crushed and humbled. The glorification of the State at the expense of the individual led to disastrous results. It was to save the individual from the cruel fate to which he had fallen, that the Charter of the United Nations has reaffirmed "faith in fundamental human rights, in the digni-

ty and worth of the human person."

Extreme individualism is as bad as extreme socialism and the Universal Declaration of Human Rights strikes a mean in trying to reconcile the two extreme ideologies. While it considers human rights sacred, it also lays down—in Article 29 (1)—the principle that

> Everyone has duties to the community in which alone the free and full development of his personality is possible.

It is upon the recognition of this fact, upon the reconciliation of the two ideologies, that the future of world peace depends. The task before the Human Rights Commission is to prepare a Covenant that will satisfy these two extremes.

More difficult than the Covenant is the third part, which is to devise international machinery to supervise the implementation and observance of the human rights. There are several proposals before the Commission on which it will have to take decision.

The first proposal is from Australia, to establish an International Court of Human Rights. The object is to create an international judicial tribunal to which humanity can look for the protection of its rights as defined in the Covenant. All disputes concerned with the violation of human rights will be referred to this Court. The first question that arises is why a separate Court of Human Rights when there is already in existence an International Court of Justice? The reason is that the Charter will have to be amended in order to widen the jurisdiction of the present Court so as to include disputes arising from the violation of the human rights. It will be extremely difficult to amend the Charter and hence the proposal for a new Court.

The second question that arises is concerned with the fact that in judicial matters the decision of the court must be binding on the parties concerned and that there must be an authority to see to it that the parties concerned will abide by the judgment. What will be this executive authority?

Again, it is felt that before rushing an issue to a judicial court, it would be better to try the remedy of conciliation through negotiations. This intermediate stage, it is felt, is necessary and it is proposed by the French as well as the Indian delegations, though in slightly different terms. The French propose a Commission to be elected by the General Assembly by a two-thirds majority. All complaints about the violation of human rights, whether coming from States, organizations, groups of individuals or individuals would go to this Commission. The Commission would investigate the trouble and try to remove it. On failure to do so they would take the matter to the Court if necessary.

The Indian delegation has actually sponsored the proposal made by the Sub-Committee on Implementation appointed by the Human Rights

Commission at their Second Session in Geneva, of which the delegate from India was the Chairman. This proposal is to establish a standing committee of not less than five independent men and women, to be elected by the Economic and Social Council from a panel of names submitted by the States signing the Covenant. The Committee would be empowered to receive complaints or petitions from States, organizations, groups of individuals, or individuals. It would try to remove the complaint through conciliation and, on failure to remove it, would report the matter to the Human Rights Commission or the Economic and Social Council for further action. The Committee would also keep a watch on the observance of human rights, by keeping itself informed with regard to the laws in various countries and their just application. The Indian delegation felt that at this stage it was not desirable to have a judicial body specially created, but instead, a body to conciliate and negotiate was more desirable.

The U. S. A. and the U. K. proposal does not favour a Standing or Permanent Committee. They favour an Ad Hoc Committee, which would be appointed by the Secretary General on receipt of a complaint from a covenanting State. The proposal also does not favour petitions from individuals, groups of individuals or organizations. A covenanting State alone has the right to petition. The main criticism against this proposal is: when the quarrel is between a State and an individual why should another State intervene and complain? It would turn the dispute into a dispute between two States which might prove disastrous as it might lead to war and even to World War. The second point is, when we are upholding human rights how can we deny the individual the right to complain to the highest tribunal, *viz.*, the United Nations? Thirdly, an Ad Hoc Committee will come into existence only when a complaint is received. In that case, which will be the agency to keep a constant watch on the observance of human rights? The U.S.A. and the U.K. proposal, therefore, falls short of our expectations and thus cannot be acceptable. The French or the Indian proposal strikes the mean between the Australian proposal on the one hand and the U.S.A. and the U.K. proposal on the other.

The stand taken by the U.S.S.R. and her satellite States is also very definite. They do not want any outside agency to supervise the implementation and observance of human rights. They consider this a domestic issue. Any intervention from outside, in their opinion, would be a breach of the Charter, which lays down in Article 2 (7):—

Nothing contained in the present charter shall authorise the United Nations to intervene in matters which are essentially within the domestic jurisdiction of any state or shall require the members to submit such matters to settlement under the present charter; but this principle shall not prejudice

the application of enforcement measures under Chapter VII.

This is the same plea as that put forward by South Africa against India's accusation in regard to the treatment meted out by South Africa to the coloured people. To accept this stand would be to wind up the work of the Human Rights Commission. The Charter of the United Nations specifically mentions the promotion of human rights. In Article 68 it enjoins upon the Economic and Social Council the setting up of a Commission of Human Rights. The article says :—

The Economic and Social Council shall set up Commissions in economic and social fields and *for the promotion of human rights* and such other Commissions as may be required for the performance of its functions.

Where these rights are flagrantly violated it is the duty of the United Nations to step in for their protection. If a State accepts a policy of discrimination on the ground of race or colour that State must explain and justify its policy before the bar of the world. It cannot excuse itself by saying that it is a matter of domestic policy. The iron curtain drawn in front of the Communist countries makes the world suspicious. If human beings are to be shut out from the world and not even allowed to complain against their State on the plea that such complaints are domestic concerns, then the United Nations will fail in their duty to protect and promote the human rights to which they are bound by the Charter.

In accepting an international organisation like the United Nations, as a means towards a better understanding and therefore towards world peace, the member States agreed to surrender a part of their sovereignty. It will further the cause of world peace if they slightly increase their quota of surrender, in the name of humanity, for the protection and promotion of human rights.

HANSA MEHTA

THE DIGNITY OF LABOUR

Pandit Jawaharlal Nehru did well to stress, in his address on December 31st at the open session of the World Pacifists' Meeting at Wardha, the need of proper recognition of the dignity of labour. The corollary of that recognition ought to be appreciation of the shame of idleness, whether of able-bodied beggars or absentee landlords. It is not only that India's material prosperity depends in part upon the attitude to work; so too do individual progress and sanity. The need, for whole men, of working with the hands is being increasingly perceived. There is a time lag here as far as India is concerned. The pendulum must now swing to adequate respect and adequate remuneration for workers with their hands. But it must not swing too far, as it has done elsewhere, to the exaltation of manual labour above no less important work of other types. The labourer is worthy of his hire, but so is the teacher, the philosopher, the poet. The whole man exercises adequately hands and head and heart. . .

IS FRENCH LITERATURE STILL AN ART?

[**Dr. Y. Duplessis** poses in this article, received through the courtesy of the International Literary Pool of Unesco, Paris, an enquiry which is of wider interest and application than the boundaries of France or the domain of literature. Because of the influence which the creative artist wields, his attitude to his calling, his concept of his mission, is of the first importance to society. It would not be hard to trace some of the sufferings to which the world in general and France in particular have been subjected in and since the recent war to the earlier exaltation of the irrational and the irresponsible in art. Literature at its noblest is, from our point of view, neither a luxury, an instrument of propaganda nor an avenue of release, though on the lower levels it may play those rôles. It is primarily a channel through which the higher nature of the artist, catching a glimpse of the Sublime, may partially express it in the language of ideas as other artists do through harmony and hue and line. It is great literature in the measure not only of its appeal to the reader's æsthetic sensibility but also, and chiefly, of its effect in kindling the smouldering spark in other minds and hearts.—ED.]

In these days, when literary schools abound and countless books and numerous but ephemeral reviews appear, it would seem that writing is no longer the prerogative of an *élite*. This predominance of quantity over quality is only one of the signs of the carelessness of a generation that is disinclined to take pains. But, if literature is in fact descending from the pedestal on which it has stood for centuries, we may ask ourselves if it is still an art. Does the public, which delights in reading an author's confession of vices, or allows itself to be gripped by the story of social struggles, no longer seek to satisfy its taste for new sensations save by taking flight into the spheres of pure intellectuality?

Particularly since the last war, writers have tried to influence reality, perhaps in order to react against the movement of curiosity as to the inner man which had gradually led people to detach themselves from the outer world to explore the unfathomed depths of their ego.

Thus, as the result of Impressionism and then Cubism, certain painters had reached the point where they no longer considered themselves responsible for their pictures. They were passive witnesses, so to speak, of the birth of their work, which was a spontaneous expression of their subconscious mind. It is of no concern to S. Dali that peoples should interpret his presentations of tangled images in their own way, for they are as foreign to him as to the public. Originating in the world of dreams or of delirium, these pictures are outside the realm of painting,

which is anyhow despised by the Surrealists. It is fortunate, however, that the artistic temperament of some of these painters manifests itself in a galaxy of colour! It then creates undeniable æsthetic pleasure in the mind of any one who allows himself to be captivated. Unfortunately many painters, not possessing the same gifts yet thinking they can do without any technical study, label as *abstract* painting superimpositions of coloured lines which are nothing but daubs!

In literature, also, so-called poems are born of collections of words, issuing at random from associations of ideas. And in order the better to hear this voice welling up from their subconscious mind, these authors strive to abolish any voluntary effort which might distort its message. A. Breton and P. Eluard have even gone so far as to formulate the paradox that in poetry "perfection is laziness."

These successors of the "Accursed" poets therefore regard poetry not as an art but as the revelation of a world lying beneath the conscious mind. This abdication of intelligence on the part of beings who are in revolt against the universe and God was designed to "lead them down to hell itself." And it cannot be denied that a new beauty occasionally shoots, like lightning, from these abysmal depths. A. Breton, by thus returning to the fountain-head of imagination, has perhaps infused poetry with a new life and power. But this is due to his poetic calling rather than to his unconscious mind alone.

But how far we are from the theory of "Art for Art's sake"! Painting and poetry are now no more than a means of penetrating the halo of mystery surrounding our daily existence. They express the feeling of their creators and aim only at rousing emotions and leading people into the contradictions of the irrational.

This violent onslaught on intellectualism is due perhaps to the desire for pleasure let loose by the war, but is also strengthened by the psychoanalytical research initiated by Freud. His discoveries about the "second life" of man opened up new worlds, and people whose lives had been thrown out of joint by the accumulation of ruin around them were delighted to discover "artificial paradises." These pictures and spontaneous poems, often only a flood of rubbish, were even invested with therapeutic power, for by thus expressing his instincts, the author freed himself from his enslavement to them. P. J. Jouve considered that "the path of shame is the path of salvation."

Furthermore, M. Sachs confesses that he saved himself from despair by laying bare his scandalous life in a book such as *Hell "Le Sabbat."* Thus, instead of being an expression of disinterested thought, literature must now be said to be nothing but a pretext enabling the author to attain fuller self-knowledge, and so freeing him from disturbance at the

hands of his repressed instincts. The æsthetic is hence replaced by the utilitarian point of view.

When the priority given to instincts is thus justified by submerging mind in matter, the mind is drawn away from those sublime regions which art used to display. And, though it may contain "flowers of evil," it is to be feared that a surrender to facility will end by withering the sense of beauty.

Spontaneity in art is often only a semblance, for, far from being primitive, it is the crowning-point of patient study. Only an artist who has mastered his work, like Picasso, whose drawings may be compared with those of Ingres, can allow himself to play with shapes and colours. If he disjoints reality, it is because he first forced himself to reproduce it. Moreover, he organises the world, according to his own creative genius, quite consciously. How different it is with those who think they are painters because, in the silence of their studio, they let their brushes stray over the canvas. They might have been true artists if they had forced themselves to contend with the difficulties of line and colour and, instead of withdrawing into themselves, had enriched themselves with that life which is born of a struggle with reality.

In literature, too, intuition, though admittedly the basis of inspiration, is not really fruitful unless it is completed by an effort to cultivate the seeds which it has sown. Writing is a craft, and poets will periodically formulate the rules of their art. We have had Malherbe and Boileau, and even Verlaine wrote an *Art Poétique*. Thus the writer must "revise his work again and again," until it becomes a really æsthetic piece of work.

After the Parnassians, whose main concern was to rise to the level of plastic and even impersonal beauty, this same cult of form is found again in the poems of Mallarmé. This subtle and lucid æsthete wished to express a transcendent reality similar to that of the Platonic world of ideas, to which we can attain only by renouncing the semblances of existence. Poetry thus set on a higher plane must use a language freed from the inadequacies, banalities and approximations of prose. By patient research, and by avoiding all spontaneity, this poet groups words as if they were the notes of a poetic orchestration. The obscurity of his verse is therefore due to the diversity of their superimposed meanings. While Rimbaud's disciples surrendered to the "derangement of all their senses," Mallarmé attached prime importance to the problem of expression, and those readers who strive to re-create his poetry, instead of passively surrendering to it, raise themselves to the level of pure spirituality.

Thus reinstated, form is welded with substance to create a poem which is a true work of art. This urge towards transcendence is found again in P. Valéry, who aspires to two paradoxical purities—verbal

purity and poetical purity. He too follows the classical tradition for, although his work expresses not the ideas of rational awareness but those whose roots are thrust into the obscure regions of consciousness, he tries to draw them out of darkness into the light.

This poet, who has left very little in writing, regards the multiplicity of external data and the fluidity of his inner feelings as suitable subjects for the thinker, who "must finally and deliberately arrive at an indefinite refusal to be anything at all." In order to aid himself in this struggle to subject the irrational forces of life to the control of his pure thought, he also forces himself to submit to the laws of traditional versification. Through fear of yielding to automatism, he goes to the extent of rejecting finds come upon by pure chance, for to him poetry is inseparable from the discipline which maintains our consciousness in a state of perpetual tension. He writes :—

> The ultimate purity of our art demands of its disciples such prolonged and severe discipline that this absorbs all the natural joy of being a poet, and finally leaves nothing but the pride of never being satisfied.

This desire for perfection should in fact predominate in these days when, owing to the shattering of religious faith, writers are veritable spiritual guides. Novelists, who have a more wide-spread influence than poets, could guide certain souls towards the light, if, instead of delighting in exposing their weaknesses, they observed them as spectators, after the manner of M. Jouhandeau when he relates the vicissitudes of his married life. (His *Chroniques Maritales* have a resonance that may even be described as mystical.)

Indeed, the writer who depicts vice may, so far from deflecting his readers from it, tempt them to yield to it. If, then, modern playwrights, like the classical ones, in poetic language exalted the triumph of will over instinct, they would provide readers more suitably with the escape they seek than by showing them the spectacle of human misery. Is not the anguish of modern life swept away by the invigorating freshness of P. Claudel's work? Life is here inseparable from a joy which breaks forth into "a kind of sunlit jubilation" in a world rescued from despair by the certainty of the divine presence. Sacrifice itself here becomes regeneration, and the scenes in *L'Otage* (The Hostage) show that man finally attains to peace by overcoming his egoism and merging in the universal harmony. Here, too, the romantic exaltation of the personality is outstripped, for to this poet of the universe the aim of art is "a search for the underlying unities."

This explains the rôle of metaphor in P. Claudel's poetry, where no word, no image, can be considered in isolation, any more than the individual can be separated from totality. His lyricism is thus only the expression of his mysticism,

since he considers that "art and poetry are also things divine."

Thus the writer should become conscious of his mission and instead of writing anything, anyhow, externalize only the quintessence of himself. Endowed with the privilege of being more sensitive than his contemporaries, it is by the charm of his style and not by incoherent rubbish that he can let them glimpse an ideal. For the poet, the magic of words and images is a means of lifting his readers to the level of inspiration they reflect. It is this flight which then enables them to live better.

The writer who thus attains to the level of art does so only by making himself master, not only of his means of expression, but also of his own being. His sensibility will not be increased unless, rejecting all bias, he makes himself a receptacle for those numerous imponderables surrounding us, by becoming an echo of the world. But after thus enriching himself, he must hold himself aloof from his impressions, and look on them in the capacity of an impartial witness, so that he may reflect on them and grasp their unity, which is the expression of their harmony. This synthesis can be achieved only by a being who is able ceaselessly to develop his own personality, by trying to approach the ideal which intuition has revealed to him. Then only will literature be an art, to which only those can devote themselves for whom beauty is a conquest.

This will, which the artist must have if he is to create, is also strengthened by the struggle which it costs him to follow his calling. Society, indeed, barely encourages any form of disinterested activity, such as that of scholars and artists, so that they have to overthrow numerous prejudices before they can create. If they succeed, they can then make their mark on the century.

At present, however, social controversies are so bitter that a philosopher like J. P. Sartre considers that the writer must "enlist" in the party conflict and take up a political position. Whereas, between the two wars, discoveries about the unconscious led to the acceptance of a utilitarian concept of literature, enabling a tormented author to rid himself of his "complexes," intellectualism is now being attacked by those who wish to make art a fighting weapon. The priority once given to the inner life is now held by social life. The influence of Freud has been replaced by that of K. Marx and disinterested thought is now opposed by dialectical materialism, according to which "the important thing is no longer to understand the world, but to change it." Since exploration of the unconscious had thus revealed that the paradoxes which tear our lives apart arise from the clash of our own desires with social conditions, a third term had to be found, which was the synthesis of this apparent opposition between dreams and reality.

A reflection of the age is only a

starting-point towards an ideal far above the contingencies of time and space. Just as the scientist cannot make discoveries unless he raises himself above their practical application, so the writer will reveal an aspect of beauty only if he can free himself from the chaos of his inner life and the upheavals of the outer world. When he is detached both from himself and his contemporaries, he can direct them towards that light which he has the privilege of glimpsing, for his mission becomes more spiritual in proportion as his public's powers of perception are blunted by material cares. Literature is a luxury, and it will remain an art as long as writers, conscious of their privilege, preserve the independence required for creative thought to take flight.

Y. DUPLESSIS

SEEK IN ALL THINGS...

[Translated by C. B. NAUROTH from the Spanish original of DR. ENRIQUE GONZALEZ MARTINEZ OF MEXICO.—ED.]

Seek in all things for the soul and hidden
cipher; trust not appearance vain;
follow the scent of age-old truth
with prying eye and sharpened ear.

Be not the fool who before the virginal
imperfection of marble confined by clay
is deaf to the heart of the stone that intones
in silent rhythm the song of line.

Love the grace of life, the calm
of a swaying blossom, colour, landscape—
you will learn by degrees to decipher their message
and your soul will commune with the soul of things!

Every object possesses a tender smile,
an ineffable sorrow or mystery sombre—
who knows if dewdrops be not hidden tears?
who divines the secret of rustling breezes?

Subtle threads bind us to distant things;
every accent remote has fellow echoes—
Who knows where the wind wafts creature sighs?
Perhaps each wandering star is a soul!

Don't disdain the bird who with silver throat
sings complaints at evening or psalms to the dawn—
it's a soul that rejoices or a soul that laments...
it alone knows the cause for its sigh or its song.

Seek in all things for the soul and cipher:
you will learn their message to understand
when you feel the cosmic soul of landscape
and the cry of pain of a wounded tree....

WHAT LIFE HAS TAUGHT ME

[This autobiographical fragment by **Shri S. K. George** of Santiniketan has a message for fellow-seekers prompted by a similar idealistic urge, however different their religious and philosophical background. "The Path is one for all, the means to reach the goal must vary with the Pilgrims."—ED.]

I am about 50 years of age. That in itself is something of an achievement in a country where the average expectation of life is not more than 27. But words fail me to express my gratitude that the years of my life have fallen when a rare soul, the like of whom walks the earth once in a thousand years, moved across the Indian horizon, blazing a glorious trail, and passed on to become a star that will light the pilgrim path of humanity for ages to come. Whatever is significant in my life is what I have learnt of him and my feeble efforts to put it in practice.

But Gandhiji's influence did not fall on an wholly untilled or unsown ground. What it did was to bring to life, to nurture and water, a seed that had already been sown and had begun to sprout. That seed was "the word of the Kingdom of God," which Jesus had sown on earth and which he himself had declared was to spring up within the human heart and become a mighty tree casting its beneficent shadow all over the world, giving rest to the weary and the heavy-laden, strength to the faint-hearted and peace in a world of struggle. Born and brought up in a Christian home, there lay behind me centuries of the purest stream of Christian tradition untainted by the aggressiveness of Western Christianity. The noble examples of my father and mother, the former keeping his hands clean through many years of merchandising and the latter full of good works till the end of a long life, have left their permanent mark on me. My relations with them were unfortunately clouded towards their end, because after my education I would not take up a lucrative career and because their preceptors in church and society had taught them the doctrine of making the best of both worlds, of serving God *and* Mammon. This is succinctly illustrated by what a very respectable old man of our neighbourhood, one who had made good in life and to whom both my parents looked up, told my mother when the problem of my career was being discussed: "There is no problem. Let George accept the highest paid job he can get."

Far otherwise had I learned from my Master Jesus and my Guru Gandhi. Jesus had said: "Seek ye first the Kingdom of God and his righteousness; and all these things shall be added unto you," and Gandhiji had illustrated this precept unmistakably in a heroic life of seeking the primary things of life, everything else, power, influence, wealth,

coming to him unsought. After a period of about 30 years during which I have deliberately, though feebly, sought to serve God *and not* Mammon, I can unhesitatingly echo the great words of St. Augustine of old, to any young person faced with the problem of a career: "Seekest thou great things for thyself, seek them not." And such a choice results, not in thinness of life, but in life's enrichment to the fullest measure the soul is capable of. If you can let go the secondary things in the service of the primary, if you can attain to real detachment of spirit with regard to the so-called prizes of the world, then in literal truth

> Yours is the Earth and everything that's in it,
> And, which is more—you'll be a Man, my son!

But a person who sets out to serve his fellow-men will be foolish to expect the stones rolled out of his path. Very often he will find a few more rolled onto it by those he would serve. Two such in my path were: (1) the Church's demand that a worker for the Kingdom of God must for all time accept a fixed deposit of the Christian faith as formulated in 3rd and 4th century Church Councils, and (2) the State's demand, enforced by the Church, that even a servant of God must render unto Cæsar the things that are Cæsar's, Cæsar being the entrenched authority in any particular country and period. Again, not so had I learnt Christ under two of his greatest followers in modern days, Mahatma Gandhi and Dr. Albert Schweitzer. "Sincerity," according to Schweitzer, "is the foundation of the spiritual life." Christianity must, at all costs, come to terms with historical truth. Therefore, for the sake of Christ, I felt it my clearest duty to keep out of the service of the church founded and functioning in his name.

Further, the service of God demands everything, even *disobedience* to Cæsar's demands if they are based on untruth and injustice. It did hurt to dash one's foot against those stones. But any one who, in quiet obedience to what he believes to be the clear will of God for him, treads the steep and thorny path of duty will find, as I found, though my feet faltered many a time and though the ascent I have attained is inconspicuous, that underneath him are the Everlasting Arms and that within him and beside him is the Great Companion and Helper of men,

> the companion of the brave, the upholder of the loyal, the friend of the lover, the healer of the broken, the joy of the victorious,—the God who is spirit, the God who is love.

I have learned other things too. In fact I am only now beginning to see things in clearer perspective and have really no right to set down at this stage the lessons life has taught me. For I am yet only a very raw undergraduate in the great Spiritual University, which is what Life really is. I have yet to attain to balance of life with regard to many of its urges

and impulses. But perhaps it is not altogether unprofitable for a learner to share his unsolved problems with fellow undergraduates and to submit them for guidance to the judgment of those who have already graduated, some no doubt with honours.

Sex has been a disturbing element in my life, mainly because of repressions and inhibitions in early life. It is a fearsome urge in a man's life and can become an obsession and a disease. Many years of fairly happy married life have not wholly assuaged its acerbities and enabled me to attain to real chastity, which, according to the best definition I have come across of it, is "the harmony between body and mind in relation to sex." Much as I am fascinated by the bliss attainable in a happy monogamous marriage, a relationship in which a man and a woman are fused into one by an intimacy of association extending from the body right up to the highest reaches of the spirit,

> ...when feeling out of sight
> For the ends of Being and ideal Grace,

and though I regard it as providing the best environment for the bringing into being and the nurturing of children, I am not at all sure that a rigid, undissolvable monogamous tie is the last word in man-and-woman relationship. The spirit of mutual possessiveness between husband and wife and of joint possessiveness towards children is something that hinders free and joyous development for all concerned. A marital bond which stands in the way of either party's finding expression and growth through creative service, as it often does in these days when avenues of such service are increasingly open to women as well as to men, is a bondage indeed. And a system which denies to women engaged in such service the joys of motherhood unless she bends her neck to a life-long yoke of marriage, to my mind stands condemned. It is not that the world has not known and does not even now sanction other systems which ensure to women the full rights of womanhood without such bondage and to man freedom of adventure. I often wonder whether the ancient matriarchal system still surviving in Malabar and in the Khasi Hills, cannot be adapted to modern conditions to allow to man and woman full freedom and equality of both love and creative activity.

In common with all who have sought to understand the ways of Providence, I too have often been oppressed by the fact of unmerited suffering and the frustration of the good. I have seen the sycophant and the schemer succeeding and the good and the noble thwarted. I have seen the truth spoken by honest, simple folk, twisted by knaves to form a noose round the neck of the unwary truth-teller. Too often in this world of mingled good and evil do the wicked prosper and the meek go to the wall. The unscrupulous man of perverted genius often rises by spiral ascents to dizzy heights. But I hold with the ancient Hebrew Psalmist that the wicked great do

stand in slippery places, and that the more firmly they seek to stand on their dizzy heights the surer is their downfall. It has been no small encouragement to faith in the essential soundness of the Universe, in the abidingness of the ultimate values of Truth and Goodness, to have seen the rise and fall of more than one dictatorship in my own lifetime.

And there are some successes that are worse than failures, for they ruin the very causes which they seek and seem to further, by the corruptness of the means employed to achieve them, unless they are redeemed by a whole-hearted effort to make reparation for the wrongs done, unto the uttermost farthing, ere the final Arbiter of all human achievements writes "Failure" upon their seeming successes. Success in any sphere of human activity, whether in the service of God or of Mammon, demands wholeness of attention, unremitting effort and unswerving devotion. The good are often thwarted because they are often half-hearted and are unprepared to pay the full price for the ends they seek. The servants of Mammon are often wiser in their generation than the servants of righteousness. Jesus never gave sounder advice than when he bade his followers be as wise as serpents and as harmless as doves. And Gandhiji has shown how the good need not always be ineffective nor the great always corrupt.

I have also had to face the fact of frustration in its most poignant form, in Death, the last and greatest enemy of man. I was confronted with it in the passing away, some years ago, of one my two children, a dearly loved and very promising child of nine. The purpose and meaning of that I have yet to grasp. I cannot but regard it as an instance of frustration, a loss and a disaster. The end of life on earth is growth, fulfilment and fruition, for every form of it that comes to birth. I do not share the consolation, commonly cherished by my co-Christian believers, of that young life being preserved intact for all eternity to be restored to companionship with myself in a disembodied existence. But that does not mean that that little life blossomed and perished all in vain. The sweetness of her memory still survives and all children are dearer to me for her sake.

To foster and further life in oneself and all that lives around one is the end of existence. Unlike most of my co-religionists I hold it far more significant and helpful to think of life here on earth and beyond in terms, not of sin and salvation, of reward or punishment, but of failure and growth. Birth on this planet is pregnant with possibilities of unlimited growth to dimensions beyond anything that mortal eyes can perceive or mortal minds conceive. Evil is the other side of the medal, failure to realize life's possibilities. A god you might have been, a beast you chose to be.

In moments of failure and weakness I have thought that the forces of evil are stronger or more vigilant

to drag down than the forces of good to uplift. But experience of the provenient grace of God in my own life, of " the erring thought not into action wrought, of the wicked will betrayed and baffled still, of the heart from itself kept, " have convinced me that, however dark the clouds of ignorance and evil in the world, however wickedness seems to triumph, though a Christ dies on a cross and a Gandhi falls to an assassin's bullet, behind the dim unknown stands the Eternal, guaranteeing the final victory of good over evil. As to one's own future, I go undaunted forward in the sure conviction that has long been mine, a conviction voiced most clearly and without any taint of legend or fantasy, by that pioneer of the good life, Socrates, in whom the beauty of holiness shone with the splendour of the stars that abide: " Know this of a certainty, that nothing evil can happen to a good man, either in life or after death. "

S. K. GEORGE

SOCIAL SCIENCES—INTERNATIONAL APPROACH

The recent setting up, under the auspices of Unesco, of the International Universities Bureau proposed by the International Association of University Professors and Lecturers should facilitate co-ordination of the effort at the university level to make at least the educated people of all countries world-minded. That Association's further proposals for the establishment of an International Institute of the Social Sciences appear in its *Communication* for November 1949. The advantages of the international approach to the problems of methods in the social sciences, of psychology and pedagogy, of economics and trade, political science, etc., are obvious. The proponents urge not only the value from the scientific point of view, to teachers and research workers, of mutual discussion and exchange of ideas, but also, from the humanitarian point of view, the benefits of close international contacts between individuals and, further, that

> comparative studies should, in time, promote greater mutual understanding between the peoples of the world, through the development of man's knowledge, intelligence and social behaviour. In this manner, material and intellectual progress would be matched by a corresponding progress in the moral sphere.

It is conviction of the contribution which mutual understanding can make to mutual sympathy and harmonious co-operation that inspires the efforts of such an institution in this country as the Indian Institute of Culture at Bangalore to promote international contacts and to collaborate with Unesco and the United Nations in every way within its power. The proposed International Institute of the Social Sciences has our cordial wishes.

THE INDIAN WAY OF LIFE

[If younger civilizations seek the secret of India's survival as a living culture when almost all contemporary cultures of ancient times have faded from the scene, they will find it largely in the great ideals which have inspired her people from villager to king, all down the centuries. Some of these basic Indian ideals of life **Professor Diwan Chand Sharma**, formerly of the D.A.V. College, Lahore, discusses briefly here.—ED.]

Is there an Indian way of life? To many persons this question will sound irrelevant, if not impertinent. In many countries in the West and in the East the way of life is equated with standards of living, with some particular system of political thought, with certain institutions, ancient or modern, that colour life all along the line or with some system of philosophy which influences conduct and outlook. Yet this is an over-simplification of the problem. Our standards of living vary from year to year and our political thought is always in a state of flux. Institutions which are honoured today may be discredited tomorrow and a system of philosophy which holds the field today may become out-moded and obsolete in a short time. All these may be helpful in judging life on the surface, but these may not give us any clue to those inner reservoirs of the spirit which sustain a nation. To determine the way of life of a country, we must study the foundations of its life. These foundations always endure, though the superstructure changes or is modified in conformity with the spirit of the times. It is, in fact, this failure to comprehend the basic life of a country which is the parent of so much international misunderstanding. It is this which is responsible for so much international ill-will and it is this which engenders antagonism between one country and another.

Yet it is not easy to understand this spirit, which animates and shapes a nation or a country. In his epoch-making *Meditations*, Marcus Aurelius, the Emperor-philosopher, asks us to listen to our dæmon and to foster and develop it. But if every human being has a dæmon animating him, so has every nation. It is a word hard to define or to explain. I have tried in vain to find an equivalent for it. Shall we call it the soul? This is a handy word, but in the context of the Emperor's thought, it becomes inadequate. Shall we describe it as the spirit? But this outworn word fails to grip us. Even the word, psyche, which contemporary psychologists have made familiar, seems beggarly. Nor does Jung's collective unconscious satisfy me. Even this has its affiliations with similar words which have an unpleasant connotation. But without quarrelling about words I must say that the

way of life of a nation is determined by its dæmon. It is this which reveals itself, confusedly and even gropingly, in institutions, literature and philosophy of all kinds. To understand, therefore, the Indian way of life, we must understand the dæmon of India.

This is exactly what has been done, at least in the case of Europe, by Matthew Arnold. He discerned two basic tendencies in Europe which, phrase-maker as he was, he designated as Hellenism and Hebraism. According to him, the one emphasized knowledge and the other, conduct. "Know thyself" was the motto of the one and righteous conduct that of the other. But knowing oneself does not mean merely the understanding of our ego only in its individual aspect. It means a knowledge of it with reference to our social *milieu* and our natural environment. Conduct is not merely a social affair, but also a spiritual matter. Conduct, according to Arnold, is righteous action.

Taking my cue from Arnold, I can say that the Indian way of life can be summed up in four words, *dharma, artha, kama* and *moksha*. These are Sanskrit words, but this does not limit their validity with reference to any of the creeds or systems of thought which have held or are still holding sway in the subcontinent of India. These have been translated into many different languages in many different ways and yet they are the key-stone of the arch of the Indian way of life. India has been the meeting place of many cultures and religions and this diversity baffles many. But, if we analyze them, we shall find that all of them have exemplified these basic truths. It need not be denied that the emphasis upon each of them has not been the same, but this must be admitted: that these words are the focal points of all systems of thought and all ethical and spiritual systems.

The trouble arises when we try to find exact equivalents for these words in English or in any other language. When a difficulty like this arises, the best thing, in my opinion, is to have recourse to a familiar word, even though it may not be fully expressive. By *dharma* I, therefore, mean duty. This duty may be the categorical imperative of Kant or it may partake of the nature of what Wordsworth understood by it. Yet it was the Italian patriot, Mazzini, who came nearest to us in this respect. His three categories of duty, duty to one's family, to one's country and to humanity give us some idea of what Indians have understood through the ages by the word, *dharma*.

But into the Indian's conception of duty there enters another powerful element, namely, his duty to nature, sentient and non-sentient. It is for this reason that Mrs. Annie Besant, who was such a discerning student of things Indian, said that India's great gift to the world was to exalt the man dutiful. This basic idea she found running through our

scriptures and our systems of philosophy. It was this which she found like a refrain in our literature. It was this which she found embodied in all the creeds which Indians profess. Now this is not a very comforting or comfortable way of life. Nor is it easy to affirm it every day of our lives in individual as well as collective existence. But this *dharma* is always beckoning to us to keep to the right, though the difficult, path.

One of the greatest and noblest of Indian heroes is Shri Rama Chandra, the hero of the *Ramayana*, who has been immortalized in many epics, narratives and dramas and whom every Indian, educated or illiterate, knows and admires as the highest ideal of man. The reason why he is so dear to the Indians is simple. He represents the man dutiful in his highest manifestation. To say this is not to imply any comparison. It is a mere affirmation and not a challenge. The rational man, the economic man, the man of the middle way of life have all their justification, but somehow it is the man who obeys the dictates of duty at all costs that is beloved of Indians.

But this man of duty is not a scorner of the world and its goods and pleasures. The pursuit of *artha* or wealth is not an illegitimate or ignoble thing in the scheme of an Indian's life. Wealth represents material means and it is these which sustain and enrich individual and national existence. It is this which makes for individual and social well-being. It is true that in India, as elsewhere, lucre has been thought by some to be filthy, but these have been the persons who have advised us to renounce the world. The main stream of Indian thought has not been inimical to private or national wealth. It has been held by all thinkers that the accumulation of wealth, whether in one's private capacity or in the national sense, is not to be despised. It must be said that nowhere has ill-gotten wealth been the subject of praise. At the same time, private wealth has been looked upon as something which one holds in trust for the good of the nation or that of humanity. Everywhere the purity of wealth has been emphasised; that is to say, it has been laid down that wealth should be acquired through fair means and not through methods and devices which are antisocial. Wealthy men, moreover, have been asked to look upon their possessions as something of which they are custodians.

Nor is it to be forgotten that in the Indian scheme of life pleasure was not ruled out. The word "pleasure" has so many connotations that it has come to acquire a bad odour. Yet *kama* according to Indian thinkers and lawgivers was not self-indulgence or the wilful justification of one's desires. This pursuit of pleasure was a legitimate occupation, but it was subject to two conditions. In the first place, it was not to be antisocial and, in the second place, it was not to be an end in itself, something that, gradually and insidiously, saps spirit-

ual, moral and physical well-being. Even Bhartri, one of the most impassioned poets of India, who is identified in the eyes of some with the gospel of renunciation in its severest form, did not rule out the joy of living.

But the pursuit of liberation—*moksha*, from the bondage of the world, the flesh and the devil, has also been one of the noblest activities of man. In the Indian scheme of life it was not to be pursued in any kind of isolation, but concurrently and simultaneously with other things. The disinterested performance of duty, according to Lord Krishna, was enough to gain this emancipation. If one discharges one's duties rightly, one need not have recourse to penance, austerities and self-mortification for the achievement of this goal.

It should not, however, be understood that since I have used Sanskrit words to describe the Indian way of life, I mean by it any sectional way of life. I have used these words because with them every Indian is familiar. It is true that different words have been used in different languages and in different contexts, but if one enters into the inwardness of their meaning, they mean the same thing. The Indian way of life is, however, a synthesis of all these. It means this fourfold approach to life or this four-pronged attack on life, to use a military expression in describing something which is essentially peaceable. Nor must we forget that in all these things it is the social aspect that is implied. There are persons who think that the Indian way of life is individualistic, one-sided, isolationist, but this is not so. The Indian way of life is social, co-operative and comprehensive. It takes into account both the body and the soul, the individual as well as society. It is self-regarding as well as other-regarding. Dean Inge has said, in a recent article, that a combination of mysticism and humanitarianism can save the world. In these basic concepts of the Indian way of life there is a happy combination of these two.

DIWAN CHAND SHARMA

HEREDITY AS IT AFFECTS IMMORTALITY

[**Dr. Irene Bastow Hudson,** M.B., B.S. (London), M.R.C.S. (England), L.R.C.P. (London); L.M.C. (Canada), in addition to her medical practice in England and in British Columbia, has done writing, as well as editorial and publishing work. Her book on *Heredity in the Light of Esoteric Philosophy* came out in 1932.—ED.]

"As above, so below; as within, so without."

In writing on the subject of Heredity it may now be taken for granted that readers are acquainted with the Chromosome theory of Inheritance, and most probably with the more recently discovered hereditary factors—known as *Genes*. The chromosomes are evidently the germ-plasm, discovered and examined by Weismann some sixty years ago, which substance carries the genes. These are found as paired elements, which are held together in a definite number of linkage groups in the germinal plasm, and the pairs separate when the germ cells mature, so that each germ cell would contain one set only of the genes. Then an orderly interchange takes place at times, between the elements in corresponding linkage groups. Though this theory has been fully worked out only on the lower animals, it is generally accepted as applying to man, and much valuable work has been done on the subject. The results give information on the inheritance of physical characters, on such conditions as colour-blindness, and on some health conditions; and new ideas have been formulated on the predetermination of sex, by means of the sex chromosomes. Our scientific views having been broadened on the subject of atoms, electrons, vibrations, and all that goes with the study of relativity, fresh and further vistas open up before us, and even the most materialistic scientists do not suggest that the microscope and known chemical reactions provide the final knowledge on Heredity.

Since Psychologists and others have accepted the reality of psychic as well as physical emanations, we are better able to consider Odorigen, the name given by Professor Jaeger, of Stuttgart, to a substance that he worked on in the last century. This volatile odorous matter, which was proved to be individual (or personal) for each animal or human being was stated to be a possible link between *Jiva* (universal life) and gross matter. This aspect of the case gives some clue as to the manner in which the Ego, seeking to be reborn, is attracted to a particular race, family, or parentage, or even a special embryo, by the emanations of the parents providing sympathetic attractions. Does the scent carry the *Skandhas?* Naturally, the particular body, environment, etc. are the Ego's

just due, owing to previous Karma, for " Heredity in the case of *human* incarnations is the servant of the law of Karma, " and the Law of Affinity governs the choice of the future encasement of the Ego for this reason. From this we may already see that Heredity, without the law of Karma, can apply only to the lower principles of man, and that we cannot avoid Karma, however much we might wish to do so. In fact, the Karma taken over from one life to another is really all that we have of personal immortality.

Modern research on the transmission of characteristics from parent to child applies mainly to the physical body, with observations and speculations on the inheritance of mental characters, so the scientific findings do not help us very much in solving the problems surrounding the higher principles of man. Truly did H. P. Blavatsky call Occultism " the complement and missing soul " of materialistic science. The whole subject is incomprehensible unless one is prepared to consider the prototype (invisible to our finite perceptions) of the recognised visible atom or organ ; also one must accept the sevenfold constitution of all that is, and the seven planes of consciousness, interblending one with the other. This brings us to the consciousness of each cell or organ, which has a memory and a consciousness of its own, a past and a future, just as much as has the whole plant, the animal, the man or the universe.

If we try to consider that the genes, carried in the chromosomes, and passed from parent to child, may be sevenfold ; and that certain physical characteristics are being transmitted by the gene, the law of analogy suggests the probability of mental and moral qualities being carried over by the invisible counterparts of the hereditary factors. In writing of the physical aspect of Heredity, *The Secret Doctrine* says :—

> Occultism teaches that no form can be given to anything, either by nature or by man, whose ideal type does not already exist on the subjective plane. More than this ; that no such form or shape can possibly enter man's consciousness, or evolve in his imagination, which does not exist in prototype, at least as an approximation.
>
> (Vol. I, p. 282)

How very much Heredity is the servant may be seen in another quotation from the same source :—

> *Our* human forms have existed in the Eternity as astral or ethereal prototypes ; according to which models, the Spiritual Beings (or Gods) whose duty it was to bring them into objective being and terrestrial Life, evolved the protoplasmic forms of the future *Egos* from *their own essence.* After which, when this human *Upadhi,* or basic mould was ready, the natural terrestrial Forces began to work on those supersensuous moulds *which contained, besides their own, the elements of all the past vegetable and future animal forms of this globe in them.* Therefore, man's *outward* shell passed through every vegetable and animal body before it assumed the human shape. "

Another illuminating view-point is that the germ-plasm is the immortal portion of our bodies, and that the germinal cells do not have their origin in the body of the individual, but proceed directly from the ancestral germinal cell passed from father to son through long generations.

Taking for granted the seven principles of man, we consider the fifth as a duality; the Lower Mind, which belongs to the more finite and material part of the being, and the Higher Mind, which, when united with the sixth and seventh principles, becomes the immortal Ego. With regard to this Higher Mind (or Manas), we are told in *The Secret Doctrine*, that it was the "Sons of Will and Yoga" who provided man with Mind, and they, these "Sons of Wisdom" were created in the Third Race, by "the Lords of Wisdom," the Divine Androgynes. These great Beings represent the first full incarnation of the Mind Principle, which is much higher than our mentality, for these Beings had "already reached, during previous cycles of incarnation, that degree of intellect which enabled them to become independent and self-conscious entities, *on this plane* of matter."

Regarding this Mind principle as dual, we can better understand what H. P. Blavatsky wrote in *Lucifer*, 1890, where she certainly explains something of the function of the germ-plasm, and the hereditary factors, as they act on a higher plane of consciousness than the merely physical. She wrote:—

It is the function of the physical, lower mind to act upon the physical organs and their cells; but, it is the higher mind *alone* which can influence the atoms interacting in those cells, which interaction is alone capable of exciting the brain *viâ the spinal "centre" cord*, to a mental representation of spiritual ideas far beyond any objects on this material plane. The phenomena of divine consciousness have to be regarded as activities of our mind on another and a higher plane, working through something less substantial than the moving molecules of the brain.

The Occult teaching also says that every living creature and thing on earth, including man, evolved from *one common primal form*. As physical man is the product of the evolutionary forces of nature through a numberless series of transformations, so we find, scientifically proved, that man passed through the same various modes of reproduction as have other animals. He divided himself, first by fission and then by budding; gave out spores; became hermaphrodite; gave birth parthogenetically to his young; he produced eggs, without any fructifying element; then eggs, with fertilization; and, after the division of the sexes, sexual union became universal law for man and most other animals. Referring to evolution through the vegetable and animal forms, it is stated in *The Secret Doctrine* that "the Unity of Type common, in a sense, to all the animal and human kingdoms, is not a proof of the con-

sanguinity of *all* organic forms, but a witness to the essential unity of the 'ground-plan' Nature has followed in fashioning her creatures."

The interaction between the lower and higher principles is brought out by consideration of the "life-atoms," which would now, probably, be called electrons. These are not entirely lost when a man dies, as those best impregnated with the life-principle are partially transmitted from father to son by heredity, and partially are drawn once more together, and become the animating principle of the new body in every fresh incarnation. As the individual Soul (or reincarnating Ego) is the same, so are the atoms of the lower principles, drawn by affinity and Karmic law always to the same individuality in a series of various bodies. Further details on this fascinating subject may be found in *The Secret Doctrine*, Vol. II. It is there stated also that

> Haeckel's 'wave motion of living particles' becomes comprehensible on the theory of a Spiritual ONE LIFE, of a universal Vital principle independent of *our* matter, and manifesting as *atomic energy* only on *our* plane of consciousness. It is that which, individualized in the human cycle, is transmitted from father to son.

In these notes, it is presupposed that the reader accepts the sevenfold composition of man, and believes that the Personal Ego is a combination of the five lower principles, while the Individuality, or reincarnating Ego, is a combination of the fifth, sixth and seventh. It is obvious that the lower, material mind belongs to the personal, limited Ego, while the spiritual portion of the Mind goes with Buddhi, the Spiritual Soul, and Atma, the Higher or Universal Self, to form the reincarnating Ego.

It will be seen that any action which Heredity, as generally considered, can have on immortality is chiefly through environment and opportunities, provided by the parents and family "chosen" by the Ego, which give it more or less assistance in its spiritual growth and development. It is we ourselves who tend and cherish the "immortal spark"; it is we who so make our Karma that the Ego, at each rebirth, shall have better and better attributes, tendencies, etc., to carry into the new life, and so create an improved environment. It is said in *The Mahatma Letters*:—

> It is a widely spread belief among all the Hindus that a person's future pre-natal state and birth are moulded by the last desire he may have at the time of death. But this last desire, they say, necessarily hinges on to the shape which the person may have given to his desires, passions, etc., during his past life. It is for this very reason, *viz.*,—that our last desire may not be unfavourable to our future progress—that we have to watch our actions and control our passions and desires throughout our whole earthly career.

When we discuss so easily resemblances between parents and children, and show surprise that capable parents do not always produce brilliant, or even very intelligent off-

spring, we seldom realize that we speak of external and physical characters chiefly. It is, of course, true that the parents have great influence on the character of the child; at conception, during the gestative period, and during the early years of life, especially the first seven years. The mother who feeds her babe with her own breast milk, is giving thoughts, feelings and moral training to the infant, and all family life provides training and opportunity to develop the good and evil in the character.

From the material view-point, it becomes necessary to assimilate the oft-repeated axiom that life is a training ground for the *soul*, if by *soul* we mean the Individual or reincarnating Ego, and not the psyche or lower mind, with which the humanity of the present day appears to be so much preoccupied. Since science can find no hereditary factor for humanness, these problems always bring us back to the unerring law of Karma, which adjusts effect to cause on the physical, mental and spiritual planes of being, and which may be called the law of the readjustment of disturbed equilibrium—Harmony being the supreme LAW.

The teaching of Occult Science is that our lives on earth are useless, if we cannot make of them a means for the development of the higher man and the ultimate realization of the GOD WITHIN. Then, and then only, can we attain true conscious immortality, and until that consummation, we must be content to bear in mind the saying of the Kabbalists: "The stone becomes a plant; the plant an animal; the animal a man; and the man becomes a god or spirit." But when the man obtains his human mentality and free-will, it depends on him whether he goes forward to his spiritual freedom, or sinks back into animalism. So many of us would seem to have been born too soon in human shape.

Heredity then, in its usually accepted meaning, does not promise us any conscious immortality; it provides a physical means for the carrying over of certain characters from parents to offspring. When, however, we accept the supersensuous, self-conscious atom (or electron), invisible to us, we may form some vague picture in our imagination of a higher form of Heredity, acting on planes of which we now know little or nothing. The sevenfold composition of all that is makes it possible that the higher counterparts of our known visible cells may be more valuable servants to the law of Karma than those we can identify with the help of the microscope.

IRENE BASTOW HUDSON

NEW BOOKS AND OLD

FOUR POETS *

Shall we read the poets, or shall we read about them? Poetolatry is apt to be dry-as-dust, presumptuous, or irrelevant; yet sometimes the biography of a poet, even a collection of his letters, is almost as exciting as the poetry itself. Likewise, although much of what passes for literary criticism, especially criticism of poetry, is tentative, obvious, or fanciful, now and then one comes across a piece of creative criticism,—De Quincey on the Porter Scene in *Macbeth* or Ruskin on St. Peter's speech in *Lycidas*—which is nearly as memorable a voyage of discovery as the original piece. It has been wisely remarked that next to the pleasure of reading poetry comes the pleasure of reading about poets or about poetry. Here is a batch of well-produced books which help us—albeit from different angles and also with varying reactions—to exchange pulse-beats with four great poets, Shakespeare, Keats, Whitman and Walter de la Mare. The juxtaposition is accidental, but the resulting enlightenment will be perennial.

Shakespeare, of course, was a poetic demiurge, the marvellous creator of his own unique world. The inhabitants of this strange kingdom partake in something of their creator's uniqueness as also his essential humanity and triumphant universality. On the other hand, some of his tragic heroes—Hamlet, Macbeth and Lear, for instance—are more than men; they are rather apocalyptic visions of spiritual realities. Hamlet's ascent from the abyss of his doubts to the sunlit heights of unquestioning belief in the ways of Providence is as striking as Macbeth's descent from the safe rock of loyalty and warrior glory to the deep pit of callous ingratitude and cowardly murder. Mr. Walker is both a penetrating and a wise critic. The text of his thesis may be given in his own words: "Hamlet is noble despite his world; the world is noble despite Macbeth"; and again: "If Hamlet is a study of moral man in an immoral society, Macbeth is a study of immoral man in a moral universe." Macbeth succumbs to supernatural soliciting and to his wife's persuasions only because he has already fatally surrendered to the evil promptings within. Nature receives a rude shock; the normal order is upturned; but the balance is restored at last, the tremor passes away, the nightmare is fully spent. Mr. Walker's analysis of the play is most illuminating, and his study will send the reader back to the original, as eager and excited as ever.

The revised and enlarged edition of Miss Hewlett's biography of Keats is a sumptuous work, reliable and readable

* *The Time Is Free:* A Study of *Macbeth*. By ROY WALKER. (Andrew Dakers, London. 8*s.* 6*d.*); *A Life of John Keats*. By DOROTHY HEWLETT. (Hurst and Blackett, London. 25*s.*); *The Wound Dresser: Letters Written to His Mother from the Hospitals in Washington During the Civil War*. By WALT WHITMAN. (The Bodley Press, New York. $3.00); *Walter de la Mare: A Study of His Poetry*. By HENRY CHARLES DUFFIN. (Sidgwick and Jackson, London. 8*s.* 6*d.*)

at the same time. While Miss Hewlett is inspired by a warm and generous sympathy, she is careful to keep clear of the merely sentimental. It is good to be assured by her that Fanny Brawne was no heartless flirt but a girl of parts who really loved Keats and would have made an excellent wife for him. It is true that Keats's letters are his best—the only possible—biography, and it is not the least of the merits of Miss Hewlett's book that she has freely and appropriately drawn from them.

Whitman was an elemental, almost a Homeric, force in modern literature. While everybody is familiar with *Leaves of Grass*, as individual a work of poetic genius as any in the whole range of literature, his letters and his other prose writings are not as widely known. *The Wound Dresser* lifts the veil from one significant episode in Whitman's life—his work in the hospitals during the American Civil War. Whitman was, no doubt, in his own words, "an independent missionary." He ministered to the wounded, not with his hand, but with his heart; he nursed the brave young lads who were fighting death and despair mainly by spiritual means—by a thousand and one little acts of kindness and sympathy and love—and restored them at last to good health and good cheer. The letters, being written to his mother, are Whitman at his kindliest, and reveal the unplumbed depths of goodness and humanity that lay concealed beneath the rugged exterior of the man.

Mr. H. C. Duffin's monograph on Walter de la Mare's poetry is a meritorious piece of work. Poetry like de la Mare's does not easily lend itself to satisfactory exegesis. Mr. Duffin, however, has made the best of a difficult job and produced a useful, unpretentious and authoritative book. Mr. de la Mare's poems—*Listeners*, *Motley*, and *Arabia*, for example—have, in Sri Aurobindo's words, "an unfailing beauty of language and rhythm and an inspired loveliness of fancy." He is neither a rebel nor an escapist; irony and satire are both absent from his poetry; and he is not bursting with a message either. He realizes that appearances are not all, he scents hidden intensities, and sometimes he catches them—as the shower catches the sunshine—in his poetry. For an instant the rainbow dazzles us—but before we recover from our trance of delight the enchantment fades away. The glimpsed wonder is but a vague memory, and so a wistfulness sets in. But earth is crammed with heaven everywhere; another unpredictable moment, and the wonder is repeated. Mr. de la Mare, then, "keeps alive an endless wonder in the visible world suspended between God and man."

Poets, it is true, have the vision and faculty divine, but they too are human, and share human emotions, thoughts, fears, rages and ecstasies equally with other men. They are of this world, but they dream of another as well, and their visions and nightmares are of immeasurable value for us. These four memoirs help us in their different ways to gain a certain degree of intimacy with poetic powers and personalities so various as Shakespeare, Keats, Whitman and de la Mare.

K. R. SRINIVASA IYENGAR

AN IMPORTANT VOLUME *

This book is intended to meet the requirements of the general reader seriously interested in Indian Vedic Philosophy. Its main subject-matter is similar to that of its distinguished author's earlier study, *The Outlines of Indian Philosophy*. While Mr. Hiriyanna's later volume omits much that was included in the earlier, it embodies some important additions, notably relating to the Buddhist doctrine as originally taught by Gautama Buddha. This more complete doctrine, as it has been reconstructed and interpreted by scholars in recent years, is, naturally, of enormous interest to all students of Buddhism.

Although this book is claimed by its author to be intended for the "general reader," it still remains highly specialized in parts and seems perhaps too full here and there of material of strictly academic interest. Scholastic patience and interest are required to follow the numerous divisions of the schools of thought that have been elaborated from the teachings of their respective founders, by followers sometimes stronger in devotion than in perception. The statements of the greatest religious teachers have always been simple and direct; whereas the work of their interpreters and disciples has all too frequently introduced intricacies and confusion, so that the clear and forceful original message has been overlaid if not obliterated.

The *Rig Veda* is the source of our knowledge of Indian philosophic thought. The Veda, as is well-known, is a composite work consisting broadly of Mantras and Brāhmanas. Their origins are lost in the mists of antiquity, and no precise dates can yet be assigned to them. The Indians themselves have habitually exhibited such an indifference to time and place that the exact sources of their ancient chronicles cannot be discovered. Occidental scholars place these scriptures at least three hundred years earlier than the oldest book of the Christian Bible. Certainly, they must be pre-Buddhistic, for Gautama Buddha, in his discourses, refers to them as ancient authorities, from which it may be conjectured that they are not less than 3,000 years old.

The Mantras are a collection of spells, magical invocations, and religious hymns and rituals. There is, naturally, an unbridgeable gap between the picture they present of a universe governed by a host of invisible minor deities, goddesses and spirits, and the modern monistic view of the world. The Brāhmanas, on the other hand, comprise some of the early Upanishads and express, in highly condensed if unsystematic phraseology, the ethical, metaphysical, and philosophical concepts of the ancient Hindu culture.

The urgent need of the West for knowledge of the eternal wisdom of Eastern philosophic thought is most worthily met by Mr. Hiriyanna's careful and closely accurate account of the ideas and the ethos of ancient India as revealed in its literature, which embodies religious and philosophic concepts without rival in the history of the world. Mr. Hiriyanna is one of the

* *The Essentials of Indian Philosophy*. By M. HIRIYANNA, M.A. (George Allen and Unwin, Ltd., London. 216 pp. 1949. 12s. 6d.)

foremost authorities on Indian philosophy, and his presentation of its essential features and characteristics within the compass of a slender volume is a considerable achievement.

It is characteristic of Indian thought that, from ancient times, religion and philosophy are inseparable. As Lin Yutang has said, "Hindu philosophy and the knowledge of God are inseparable." The West is only very tardily coming to the realization of the existence of a well of spiritually refreshing waters from which it must drink deeply if it would restore its thinking and its behaviour to truly healthy and fruitful results. Western philosophers have pondered and analyzed the problems of life; but, with all their vast learning and their familiarity with the varied literature bearing on them, they remain, for the most part, strangely deficient in spiritual vitality and insight. Their knowledge has been gained at the expense of life and true wisdom; so that both philosophy and religion have become invested with a dangerously sterile quality.

Scientists and philosophers of the West are still too much concerned with the bits and broken pieces of the Universe; whereas the Eastern mind has always recognized the wisdom of trying to comprehend the Whole. The cosmic process can have little significance in any integral sense while we concentrate upon isolated fragments. It can stand complete and instantaneous only by the full development of the World-Mind.

Mr. Hiriyanna's book makes it plain, both directly and by inference, that the modern age will neglect at its peril the profound and eternal insights and intuitions of the lineage of India's great sages. It is imperative for the world to combine and harmonize the heritage of the East's ancient past with the achievements and realizations of the modern West. Western philosophy has illuminated a few arbitrarily selected points in the field of human life at the expense of others to which it is still blind or unresponsive. We of today have lost some basic, fundamental and essential link with the deeper world of the spirit, with the result that there is abroad everywhere an absence of that joy, creativeness and freedom which we rightly associate with the wisdom of the East.

VICTOR RIENAECKER

UNESCO PUBLICATIONS *

These very different symposia are both designed to further Unesco's aim of promoting inter-cultural understanding. Distinguished writers of many countries contribute to one or the other volume; Benedetto Croce and Thomas Mann to both, as also Jacques Maritain, who introduces the *Human Rights* volume.

It implies no derogation to the essays in the *Goethe* collection to find that among the most luminous passages are

* *Goethe : Unesco's Homage on the Occasion of the Two Hundredth Anniversary of His Birth.* (Unesco Publication 411, Unesco, Paris. 179 pp. 1949); *Human Rights : Comments and Interpretations : A Symposium.* Edited by UNESCO. (Allan Wingate, London and New York. 288 pp. 1949. 15s.)

those quoted from the master thinker, different aspects of whose many-sided genius these 13 writers praise.

Goethe's "seeking with the soul for the Grecian land" as quoted from his *Iphigenia* in Ernst Beutler's opening essay, did not prevent his being a universalist, maintaining, in the words quoted by Léopold Sedar Senghor as "Goethe's message to the 'New Negroes,'": "Every man has his own way of being Greek, but Greek he must be." Goethe recognized, Mr. Beutler reminds us, that "National literature is now rather an unmeaning term: the time of World-literature is at hand, and everyone must strive to hasten the approach of that epoch." It has taken over a century for the world to catch up with that recognition and to set up Unesco to work for it.

Goethe's respect for all created things, which Mr. Carl J. Burckhardt finds lies at the root of his concept of justice, is expressed in another quotation which seems to offer a formula for the reconciliation of the interests of individual and society with which the essays in the *Human Rights* volume are concerned:—

> This is the token of divinity in the organization of the world: regarded in its own place and time, each individual item assumes an importance equal to that of the whole.

There are 32 contributors to the other Unesco volume. The essays necessarily vary in interest and value. Harold J. Laski, in one of the most forceful essays in the book, warns against a declaration of human rights unless the nations are prepared to implement it. It seems to be quite generally conceded that a very large measure of State interference is necessary for the securing of equal opportunities for all, but it is depressing to find one contributor, P. Teilhard de Chardin, accepting "the 'totalization' of humanity" as inevitable. Once concede that the unified group "must one day become the organic and psychic culminating point of humanity," and we are perilously close to taking the ant-hill as our ideal for society. Humayun Kabir does well to point out that "once the basic requirements of food, clothing and housing have been met" freedom may be more important to the individual than claims to the extension of his "rights."

Chung-Sho Lo brings out the early difficulty experienced in finding a Chinese equivalent for "rights"—a difficulty which Sanskrit shares. S. V. Puntambekar presents the Indian concept in maintaining that "human freedoms require as counterparts human virtues or controls."

Many good points are made but the letter from Gandhiji to the Director-General of Unesco, dated 25th May 1947, which is given pride of place, contains the most pregnant formula of all:—

> I learnt from my illiterate but wise mother that all rights to be deserved and preserved came from duty well done....Every other right can be shown to be a usurpation hardly worth fighting for.

E. M. HOUGH

A Century of Vivisection and Anti-vivisection : A Study of Their Effect upon Science, Medicine and Human Life during the Past Hundred Years. By E. WESTACOTT. (The C. W. Daniel Company, Ltd., Ashingdon, Rochford, Essex. 675 pp. 1949. 25*s.*); *A Philosophy of Healing and a Practical Presentation of Homœopathic Principles.* By FRANK WATT. (The C. W. Daniel Company, Ltd., England. 61 pp. 1949. 3*s.* 6*d.*); *I Accuse the Doctors: Being a Candid Commentary on the hostility shown by the Leaders of the Medical Profession towards the healing art of Osteopathy; and how the public suffers in consequence.* By SIDNEY HORLER. (Alvin Redman, Ltd., London. 149 pp. 1949. 2*s.* 6*d.*)

Vivisectors claim that only by torturing living animals can they find the causes and cures of disease in human beings. Mrs. E. Westacott, an article by whom on "The Challenge of Vivisection" was published in the October 1947 *Aryan Path,* demonstrates the fallacy of such a claim. Out of the mouths of their own colleagues the vivisectors stand condemned. All praise to the medical men and scientists who have had the courage to raise their voices against vivisection! Such criminal methods, as G. B. Shaw pertinently calls them, are not only unnecessary but can lead to false conclusions. We hope that this book, with its impartial documentary evidence, will be widely read.

Mr. Watt's little book describes Homœopathic principles in simple language. Mr. Sidney Horler, the famous writer of detective stories, takes up the cudgels for the Osteopaths. His book is aptly described in his subtitle. The last few lines of his preface are strangely reminiscent of some words by H. P. Blavatsky, who fought the orthodox medical scientists of her day, and accused the vivisectors of being unconscious sorcerers.

MORFORWYN HUGHES

Shaw on Vivisection. Compiled and edited by G. H. BOWKER for The National Anti-Vivisection Society. (George Allen and Unwin, Ltd., London. 65 pp. 1949. 5*s.*)

Now the facts of life prove plainly that public opinion everywhere is invariably inert, usually foolish, and always suspicious of change. It has to be prodded violently in order to make it understand that anything it is accustomed to ought to be altered. Shaw's influence on the thought and feeling of his age is largely, perhaps mainly, due to the violence, the exaggeration, with which he has attacked what he considers to be wrong, mistaken or unreasonable.

Some people imperfectly acquainted with human nature may raise their eyebrows at many of Shaw's diatribes against vivisection. "Why not appeal to reason?" they might ask. Shaw does that, but he knows very well that appeals to reason are waste of breath unless they are coupled with something that "stabs the spirit wide awake," compels attention, surprises and shocks. He knows it is necessary to startle and even to outrage public opinion in order to abolish an evil.

And how magnificently he can do that! What a master of invective he is! Take this indictment of surgery as it

has developed during the past half century or so:—

> Here is the surgeon under a strain of temptation which only the highest standards of honour and devotion can resist. We are helpless in his hands: we must deliver our bodies and those of our husbands and wives and children up to him to be mutilated on his simple assurance that if we refuse the penalty is death. He can make sums of money ranging from tens to hundreds and even thousands of guineas in a few hours by imposing useless operations on us. He can persist in treatments that prevent natural curing instead of hastening it; tempt us to call him in by promises of cures and intimidate us by threats of death: in short, exercise powers over us for claiming which kings have lost their heads and popes and inquisitors their dominion over half the world. Against the abuse of such powers we have no security except the surgeon's humanity and magnanimity.

That surgeons in general are humane and magnanimous Shaw would of course cheerfully admit, just as he would grant that many vivisectors are sincere in their belief that they are serving humanity. How deluded they are this little book shows with atomic force.

From one angle the question really is, he says, Do you believe in a moral relation between man and beast? Or do you deny any such relation and claim the right to be as cruel to animals as you please? From another angle vivisection is a back number, an exploded delusion. More and more doctors recognise that few experiments on animals have any value and that the results of those few could have been obtained by other methods. Prevention of disease by natural means is now the aim of all enlightened members of the medical profession and, to that, vivisection has contributed not at all.

HAMILTON FYFE

The Scheme of Things. By ROBERT N. KOTZE. (Andrew Dakers Ltd., London. 159 pp. 1949. 10s. 6*d*.)

In this book the earnest author attempts the impossible. He tries to compose a "scheme of things" using four popular ingredients, namely: A personal God (however named); a universe part animate and part inanimate; the straight-line evolution theory of modern science; and man as an evolving animal, along with two others irreconcilable with these, namely, Reincarnation and Karma. The mixture could not possibly jell.

Mr. Kotzé offers his theories humbly and sincerely. He gives credit to the Theosophical Society for having spread in the West the knowledge of reincarnation, which teaching is the crux of his scheme. Clearly, however, he has not been a student of the genuine Theosophy of H. P. Blavatsky which could straighten out all his perplexities; he has apparently browsed instead in pseudo-theosophical writings. Hence the utter illogicality of his "scheme" and its gaps—which he himself sees in part.

He writes from and for the ordinary Western view-point, not taking into account the vast philosophical and scientific literature of the ancient East. And this well-intentioned book even illustrates how ethics become unsound when not based on correct metaphysics and philosophy.

E. P. T.

Yoga : The Method of Re-integration. By ALAIN DANIELOU. (Christopher Johnson, London. 165 pp. 1949. 16s.)

Monsieur Daniélou has already made a name for himself as a reliable Indologist. Modern scholars are revising their way of approach to ancient texts. The endeavour now is not to interpret the text so much as to let the text interpret itself. The accusation against Western scholars and Indian scholars trained in the Western manner has been that they put their own meaning into the text; they seek to bring out that sense which favours or suits a particular theory or view of theirs. Thus, it is said, many of the well-known histories of Indian philosophy written in the European style do not give correct versions of the Indian schools: these are denuded of their most vital part, their special Indian character, and made to wear some garb of Europeanism in the mode of thinking as well as in the mode of arriving at conclusions.

Monsieur Daniélou presents in this small volume authentic texts relating to the practice of Yoga, which he translates as "re-integration." The original Sanskrit texts are given all together in an appendix, the body of the book containing the translations with just a few explanatory notes to link them up. The texts chosen embrace a fairly large variety of the principal systems of Yoga from Hatha Yoga (dealing almost exclusively with the physical modes of the discipline) to the other end concerned purely with the movements of thought and consciousness that is Jnana Yoga. The book is an epitome or digest of formulas, a manual or *aide-mémoire* for the sadhak, the practicant, to take note of exactly what he has to do, how he is to proceed in the task of forging or establishing *union*, which means purifying and disciplining the nature, widening and heightening the consciousness. The philosophical, the metaphysical and even the purely psychological aspect of the sadhana does not fall within the scope of the author which is that of practice and not of theory.

The texts are well-chosen and from authoritative sources. The translation also, on the whole, is well done and reliable. Only, as we all know, it is not easy to render the technical terms into a non-Indian language. For example, when one translates *anahata* as "unstruck sound," well, it does not carry much sense, at least it loses all the atmosphere and living flavour of the original phrase : the true sense, we venture to say, is something akin to that carried by the word "immaculate." The transliteration too in places is not without error, *e.g.*, *anavasthitwa*, I suppose, is to be read as *anavasthitatwa*, as in the text; *bhumi* again would naturally be with a long u (p. 119).

Naturally such a book, since it is only a compilation and an epitomisation, cannot stand comparison with living source books like the Upanishads or the *Gita*. All rules and regulations seek to mechanise a movement which, in Yoga especially, is something subtle, supple, varying and supremely living. But the book, of course, is not meant to replace the voice of the Guru (as the publisher himself points out) : it gives a chart or systems of charts interesting to those who are curious to have an idea of the technique associated with the psychological discipline of Yoga, although deeper mysteries lie ahead and beyond.

NOLINI KANTA GUPTA

Myths of Middle India. By VERRIER ELWIN. (Oxford University Press. 532 pp. 1949. Rs. 15/-).

As in most of Dr. Elwin's books, psychologists and sociologists will find abundant material scattered through these legends of Indian primitive tribes. Myths, as the Introduction points out, are now credited with some historical value.

This book, the author says, "Like a Purana... abounds in phantastic stories which are unreal with unusual names and far-fetched analogies." Though to a great extent true of the myths of Middle India, a student of history would be reluctant to accept the implication that a Purana contains only phantastic stories and unreal names. This view was taken by Western scholars in the last century; but today a student of history would feel inclined to treat the Puranas, however phantastic their stories, as one of the sources for the history of ancient India.

The book reveals the author's energy in seeking intimate knowledge of the customs and life common to these tribes. For some of the traditions and legends these tribes are apparently indebted to the Puranic and Epic tradition of the Hindus. They bear witness also to the intimacy between myth and magic. Some of the stories read like romances but they portray the everyday life of the people, the vital realities and sometimes the seriousness of their ancient customs.

Part I deals with man and the universe. Here are pictured the tribal notions of the creation of the world and of mankind, of the origin of wind and rain and the origin of fire. Part II deals with the tribal notions of the natural world. Seven chapters deal with the beginnings of minerals, trees and flowers, arthropods, reptiles, fishes, birds and mammals. Part III is of more than passing interest. It has innumerable episodes, some of them amusing, as in Chapters 12 and 18. Chapter 13 deals with the invention of implements like the yoke and the plough. Still more interesting, though relatively modern, is the story of tobacco. Diseases, the stories bring out, are commonly believed by the tribes to be due to supernatural visitations, most of which propitiation can avert. Chapter 19 contains a number of stories about Death. The last Part, dealing with human institutions, evokes the same interest. Here we find numerous tribal beliefs and customs on religion, magic and taboo. The last chapter is devoted to the origins of dancing among the tribal people.

The author has furnished a glossary of tribes and castes, besides a comprehensive bibliography and an elaborate motif index. This book shows the patience with which the author has collected the material, which would be of great interest for a student of folklore, though the stories are discursive and mythological. At first sight the reader may regard the book as something like the *Panchatantra* tales, intended for school children. It is, however, wrong to treat a book like this so lightly, for it contains deep-rooted tribal traditions which, if closely studied, may reveal facts of scientific value.

V. R. R. DIKSHITAR

Back to the Sun: On Three Typical Grades of Occult Awareness. By CHARLES WHITBY, B.A., M.D. (Cantab.) (C. and J. Temple, Ltd., London. 196 pp. 1949. 12*s.* 6*d.*)

Dr. Whitby sees human evolution as an advance in consciousness from the physical or terrestrial through the psychic or lunar to the spiritual or Solar level, the last step lying ahead for the race as a whole. He vigorously challenges the anthropologists' arid assumption of religion and magic having ever had an exclusively utilitarian motive. He inclines strongly, partly on analogy, to a Golden Age of greater sensitivity to supersensuous influence, when higher Beings watched over child humanity and "set men's feet at the outset on a path from which, all too soon, they wandered astray." But then what becomes of "the development of religion," which he accepts?

Dr. Whitby has constructive suggestions on the insuperable obstacle presented by wrong thinking to intuitional illumination; on the dedicated life of the ancient scientists, when the search for truth included metaphysics; on the distinction between cerebration and real thinking; on "the inward path," "revealed by the wisdom of the ages"; on man's predisposition to believe in the fact of survival. He presents impressive evidence for the moral law, and his final tentative "tomorrow?" may refer to Reincarnation. He quotes more than once from a reprint of the "Stanzas of Dzyan" from *The Secret Doctrine* of Madame H. P. Blavatsky, but gives a book of Manly Hall's as the source of one quotation ascribed to her; a book of René Guénon's for another. He would find much of direct value to his thesis in her books themselves.

E. M. H.

Letters to My Son. DAGOBERT D. RUNES. (Philosophical Library, New York. 92 pp. 1949. $2.75)

The writer of these letters, which contain many wise and noble precepts, wants to prepare his son for life in a world he himself has found full of agony and unsolved problems. He exhorts him to develop self-dependence, to take an active part in the struggle against man's inhumanity to man, to espouse the cause of the weak—always—against the strong. He warns him to avoid the folly of thinking that success is the true road to satisfaction. "Remember," he writes, "the true measure of success in life lies in production for use and the welfare of the community. And of all failings, the ugliest is the lust for personal success."

It is a pity that in some passages he imprints upon his son's mind the bitterness which he himself feels as the result of his hard experience as a member of the Jewish race. Would it not have been better and more in accord with the high tenor of most of Dr. Runes' advice to omit the restatement of the all-too-obvious shortcomings of those who ill-treated their fellow-men —not only the Jews—in the most ghastly way and instead to help the younger generation to seek out and strengthen with gratitude and sympathy the survivors of that minority of far from ice-cold, heartless Christians, who risked their lives—and often lost them—during the last war in the attempt to rescue their Jewish compatriots from "Teutonic fury" in various ways? Many of Dr. Runes's co-religionists have been able to do this.

A. DE L.

The Four Brontës. By LAWRENCE AND E. M. HANSON. (Geoffrey Cumberlege, Oxford University Press, London. 414 pp. 1949. 25s.)

The lives and works of the Brontës have been so thoroughly covered that we are now confronted with a kind of literary monster, the Brontësaurus. Is another volume necessary? Yes, we do actually need what Mr. and Mrs. Hanson have now put before us—a picture of the four Brontës as one unit. This is well worth having since they lived as a unit of four, and if we read separate "lives" we do not get the perspective. Thus it is fair to say that this book is necessary for readers ignorant of all the Brontës and, for the reader who is interested in one of them chiefly, it is even more necessary.

And for those who are already familiar with their lives and works up to a point, the book promotes fresh reflections. For example, I had not realised the extent to which Charlotte believed herself to be ugly to look at. But when one does know that (and the data are conclusive) it comes as quite a shock to realise also that had she been beautiful she would never have written *Jane Eyre* or *Villette*. The dynamite, the passion, the power behind those books come from the determination to show an unprepossessing girl commanding the passionate devotion of a man. Recognising the intensely personal nature of her work (however brilliantly transmuted) we measure how inferior she was in comparison with the great creators of character and situation such as Dickens or Thackeray.

The reviewer of this book should add that it is written—like so many thousands of such books nowadays—without distinction. (If in doubt as to my meaning, read in comparison the prose of Augustine Birrell in his *Life of Charlotte Brontë.*) Thus the authors write—"Anne's eagerness, her hope, her joy at the thought of Scarborough, were so many knives at the heart of her sister; as were her silent sorrow and surprise at the lack of response from Charlotte." In the 19th century no one, even in a letter, would permit a thing like that—but now such clumsiness is passed over by readers and writers alike. As for punctuation, who cares about a little thing like that? Take the following stanzas quoted from Emily—

> Vain are the thousand creeds
> That move men's hearts, unutterably vain,
> Worthless as withered weeds
> Or idlest froth amid the boundless main
>
> To waken doubt in one
> Holding so fast by thy infinity
> So surely anchored on
> The steadfast rock of Immortality.

A wonderful statement (almost incredible for a 19th century parson's daughter) on the tinsel of creeds as against religious experience. But put a full stop after *main* and the thing makes no sense. That is what the authors have done.

JOHN STEWART COLLIS

For Thinkers on Education. By SWAMI RAMAKRISHNANANDA. (Shri Ramakrishna Math, Mylapore, Madras. 234 pp. 1949. Rs. 3/-)

In this small volume are incorporated several lectures and papers delivered or written between 1897 and 1911. The book also contains a 21-page In-

troduction—presumably by the publisher, the President of the Sri Ramakrishna Math at Mylapore—in which the main contents of the book are summarised and brought into relation with modern trends of thought. The writer of this synopsis is not afraid of being branded as fossil-minded and admits quite frankly his belief in the ideals and methods of the Ancients. He advises the readers of the words of Swami Ramakrishnananda to listen to his exhortations. "Let us revive the old, strong, pure faith in the power and glory of the spirit. Let us tread the path which the sages trod and follow their foot-prints." The essays themselves deal with subjects of great interest to all who occupy themselves with thoughts on self-education of the inner, spiritual man, such as "Education That Was Imparted at Kurukshetra," "Renunciation and Freedom," "True Religion." Western readers will find a great deal that is worth their attention in "The Scheme of Life and Education in Ancient India," "Education Vedantic," "The Two Paths," in which the Eastern and Western points of view are compared, and will derive therefrom some ideas of the essentially Indian attitude towards life. Incidentally, the book will interest all who wish to increase their knowledge of the life and teachings of Shri Ramakrishna.

A. DE L.

The Great German Mystics: Eckhart, Tauler and Suso. By JAMES M. CLARK. (Modern Language Studies No. V, Basil Blackwell, Oxford. 121 pp. 1949. 12*s.* 6*d.*)

This book is primarily factual and scholarly, concerned with an academic, critical and historical evaluation of certain mystical literature of 14th-century Europe, authentic authorship, etc. Mystics, however, can be truly studied only in their works; and mysticism through the works of mystics; so this volume of carefully sifted facts about the outer activities of Eckhart, Tauler, Suso, Merswin and others, does not at all indicate wherein their greatness lies.

The question as to why mysticism should have arisen in 14th-century Europe is posed. The answers offered are unconvincing to a student of human history, wherein the cyclic rise and fall of mysticism is traceable down the ages. It was the time and place for a manifestation of the spiritual influence ever flowing from East to West. In the 12th-13th centuries the peak of literary expression of Mohammedan mysticism was reached; the wave rolled westward and Eckhart and Dante manifested it —each the inspirer of many others.

That Truth—the "Eternal Wisdom" as Suso called it—is one and universal and that there cannot be knowledge without the Knowers of it, are the real keys for evaluating mystical works whenever or wherever found. (Eckhart and Shankaracharya used almost identical expressions.) These keys used, would throw light on Merswin's mysterious "Friend of God" as well as establish his own character as a true mystic, upon which doubt is cast in this book.

E. P. T.

CORRESPONDENCE

" CHRISTIAN STAGNATION "

Mr. Turnbull's outspoken article in the September ARYAN PATH is heartening to some of us in the West, struggling to set forth some portion at least of the Truth that is *in* us. How many souls incarnated now in Western bodies have instinctively rebelled from childhood, without hope of being understood, against this doctrine that we were *born* sinners! After decades of suffering under this ban of a monstrous dogma, and finally getting release, scars of the fight remain in galling memory, difficult to eradicate. The " miserable sinners " of the Litany is a hypocritical cry on the part of supposedly honest people, though with the majority either a thoughtless formula or a predicament out of which their priest will pull them.

But is it not time that seekers for Truth, emancipating themselves from the slogans and ritual of Church Christianity, should, if they wish to help their neighbour, examine more carefully the chains that they have broken in their release? This means a careful study of the origins of this religion we call Christianity.

There is plenty of evidence that very largely it " took over " in the first century of our era from that Mithraism which prevailed in South-eastern Europe and was carried to England by the Romans. To give only one argument in favour of this statement. The subterranean chambers under the superimposed basilicas of the " House of St. Clement " in Rome are divided only by a passage from one of the best extant Mithraic temples. I write, of course, of that Mithraism which came to the Near East *via* Persia and Palestine. Its literature, if scanty, antedates that of the Christian Bible by two or three centuries. Even the word Christ does not belong exclusively to Christianity, since the *Christos* is no man but the " Divine Principle in every human being. " It seems to be little known that at an early time followers of the " new " sect were called " Chrestians, " which bears a different meaning.

As to the name Jesus and its idolatrous use later on, one searches in vain in the works of historians and philosophers for any mention of such a teacher having appeared in the first centuries of our era. The single exception in Josephus had been classed even by Church authorities as a later interpolation.

All this is not to say that the teaching in the New Testament is not holy and true if it is approached in the right way. Especially is it seen to be so when compared with similar teaching in the great store of more ancient literature. Even stories of the life of Jesus are paralleled in those of Krishna, to which their origin may be traced. Nor was there anything new in the ethical teaching and high standards put before humanity in the New Testament.

The history of Christianity must be rewritten in the light of European history, its sponsor, culminating in the present-day state of that which we call civilisation. Is it too rotten to be propped up into a position where it can be looked at without fear of its final disruption? Are its preoccupied adherents even unaware of the fear which should be their portion? The whole history of some of the human race is involved in a mighty struggle of which it is not so difficult to see the issue unless a turning-point is reached.

A. A. MORTON

THE INDIAN INSTITUTE OF CULTURE

[Interesting symposia were arranged for the observance at the Indian Institute of Culture, Basavangudi, Bangalore, of Republic of India Day on January 26th and for the Mahatma Gandhi Memorial Meeting on January 31st. The Institute took advantage of the visit to South India of distinguished foreign delegates to the World Pacifist Meeting held at Santiniketan and Sevagram in December. Mr. Rene Bovard and Prof. O. E. H. Rydbeck, of Switzerland and Sweden, respectively, spoke at a meeting in that month under the presidency of Sir C. V. Raman, and Messrs. Henri Roser (France) and Wilfred Wellock (England) gave their " Impressions of the World Pacifist Conference and the Future " on January 17th.

The Institute's usual programme of lectures alternating with Discussion Group meetings has continued, among the recent lecturers having been Dr. Carsun Chang (" Why Confucianism Became Dominant in China " and " Lao-Tse the Metaphysician, " on December 6th and 8th) and Prof. Ralph E. Turner of Yale University who spoke on " The Emergence of a New Culture " on January 12th.

We publish here as much as our space permits of the valuable paper prepared for the Indian Institute of Culture by **Dr. Alexander F. Skutch** of Costa Rica, Central America, which was read and discussed at a specially convened meeting on January 14th.—ED.]

LIFE AND IMMORTALITY FROM A SCIENTIST'S VIEW-POINT

It seems hardly possible for any one, who with an open mind reviews the vast body of positive evidence, to doubt the fact of organic evolution, although we are still much in the dark as to the intimate processes which underlie this æonian movement. Natural selection has had an important share in shaping the course of evolution, but it affords no explanation of variation within a single line of descent, without which evolution could not occur. Selection, of course, creates nothing; it merely sifts the many forms presented to its action, eliminating the less fit and permitting the continued existence of those organisms best adapted to the actual environment. When we consider the whole grand course of organic evolution on this planet, we feel the force of Bergson's concept of an *élan vital* or vital impetus, pushing life ever onward in many directions—a movement in which the creative impulse in life is subject to constant discipline and control by the selective action of the surroundings, both living and inorganic. The *élan vital* is, we recognize, a mysterious principle, which we are unable to analyze in terms of physical and chemical forces; but I see no reason to regard it as an isolated mystery. We might define it as the creative force of the Universe operating under the particular aspect of organic bodies. Yet the fundamental significance of evolution is that living creatures are not passively moulded by this force. It sets them in motion, gives them a general direction, yet leaves them to work out the details of their own destiny as they interact with the environment. Evolution is self-creation.

Mind, no less than body, has been

developed by the evolutionary process. In its lowest, most elementary form, as in the amœba, we recognize it as mere sensitivity to external stimuli; in man and to an unknown degree in other "higher" animals, it has achieved a measure of independence from the body, leading a life of its own; yet it is never, as we actually know it, wholly emancipated from the organism in which it resides. Here its onward march continues, now self-directed to a far higher degree than the preceding evolution of the body. The whole age-long evolutionary movement culminates, so far as each of us is concerned, in the development of his individual soul or mind. The world becomes for us, to use the words of John Keats, a "Vale of Soul-making." Only by this manner of looking at it do we reach a rationally satisfactory explanation of all earth's trials and sorrows; and nothing, said Dean Inge, is harder for a rational being to believe than that he lives in an irrational universe.

Evolution, we saw, is to a large degree self-creation. The culmination of the evolutionary movement is the formation of individual souls which are increasingly autonomous, each with a character of its own, with self-imposed standards of rectitude, with a free spiritual life detached from close association with the body. But what, more than all else, determines the character of the soul? Is it not the free choice of its own objectives or values, clinging to some and rejecting others of the almost endless lures which the world holds before it? In order to make this choice freely and without compulsion, we must live in a world whose trend and purpose are not too obvious. We must try to discover for ourselves the significance of life. We must reach tentative conclusions from evidence which cannot be too forceful and compelling, for, if it were, the element of free choice would be correspondingly diminished.

We must, then, pick our own path and march forward boldly and unafraid. We cannot know for a certainty where the road ends; yet from a consideration of its direction and the signs along the way, we must feel a degree of confidence that it will bring us to a desirable destination. That is, each of us individually must frame, after careful consideration of all available evidence, what appears to himself a rational explanation or hypothesis of the significance and destiny of life, and he must have the courage to live by that belief. This, not blind credence in something we have been told, is the meaning of faith. And faith, we may add, is a universal attribute of life; without it no seed would germinate, no bud would open, no bird build her nest; for none can be certain that it will live to complete the process it begins. Hence it would be contrary to our whole philosophy to expect that we shall be able to prove the soul's immortality with the same certitude that we can demonstrate a proposition in geometry or in mechanics. We shall merely attempt to determine whether, in the light of our present knowledge in science and metaphysics, it is a belief we may reasonably hold; whether the postulate, that each man carries within himself some indestructible spiritual entity, seems sufficiently probable to serve as a working hypothesis by which a rational being may guide his life.

Man's belief that his spirit can exist apart from his body is far older than

those relatively modern religions which give the doctrine of immortality so important a position in their teachings. To early man, earth and air were so full of spirits of many sorts that his belief that he himself might contribute another to the elusive company need not surprise us. When he bent over a still pool, he was greeted by a reflection that mocked him with the suggestion that some effluence had escaped him and now returned his puzzled gaze. He was convinced that in dreams his spirit —or perhaps one of his multiple souls, for he at times believed that he possessed several—might venture forth from his body and pursue an adventuresome career of its own; that if, because he was prematurely awakened, or from any other cause, it were unable to return to its fleshly abode, it would continue to wander about the world, while without it he would die. What more natural than to suppose that it would survive the death and dissolution of that body which it could so easily leave!

Another cause for belief in the immortality of the soul is the practical difficulty of imagining an end to our stream of consciousness. A man may picture himself as dead and carried to the funeral pyre or the grave, but only at the expense of imagining some unsubstantial part of him that looks on, an unseen attendant at his own obsequies. To picture the end of this surviving ego entails the setting apart of a survivor in the second degree, and so on in endless sequence. It is like the old difficulty of trying to decide by the exercise of the imagination whether space is finite or infinite. We can in a few minutes convince ourselves that we cannot conceive of finite space; it must have a boundary, upon reaching which we must decide whether we can extend a hand in front of ourselves or not; if we can extend a hand, we have not reached the limit of space; if we cannot extend it, there must be ahead of us some solid obstacle, which also must exist in space. Yet we might require all eternity to satisfy ourselves that we cannot picture infinite space. So it is with trying to decide *a priori* whether the soul, or the conscious part of ourself, is immortal.

Although belief in immortality may have arisen from careless or inaccurate thinking, it is most unlikely that it grew out of wishful thinking; it was not an invention of primitive men to solace themselves for the insecurity and briefness of their mortal span. The abode of the shades was at first pictured as a gloomy, hollow land, lacking in substantial satisfactions; unlike many of his successors, the savage was apparently not eager to cast off the flesh with all its ills and fly there. The Elysian Fields, the Platonic heaven of philosophic insight, the Christian heaven of song and dancing, the Mohammedan paradise of the black-eyed houris, are later refinements, some of them apparently invented with ulterior motives by those who wished to strengthen a religious creed by offering delightful rewards for compliance with its mandates. Some of the sects which hold the doctrine of reincarnation do not look upon personal immortality as a desirable state, but rather as an affliction to be cast off by making one's self worthy of absorption into the Absolute, as the dewdrop is lost in the shining sea.

Historically, then, the burden of proof rests with those who would demonstrate the perishability of the

soul, as it must always rest with those who combat the original or generally accepted view of any matter. What do we know today of the immortality of the soul? What can science tell us? We turn first to biology, the science of life, for an answer to the question. Many biologists conclude that their studies lend no support to belief in immortality. This is precisely what we should expect, as they deal with the purely material aspects of life—its form, its transformations of matter and energy, its relations with the physical environment. They investigate the vital functions as manifested in the realm of matter; whereas the answer to the question of immortality must be sought in the realm of spirit, where their scalpels and microscopes and nutrient solutions are of no help; and these two realms of being, although they obviously interact, do so in a manner that has not yet been satisfactorily explained.

Certainly the biologist does well to conclude that his studies provide no support for belief in the immortality of the soul; but he falls short of the true scientific attitude and becomes dogmatic if he supposes that his lack of evidence decides the case against it.

The physicist can help us no more than the biologist. He has been too busy of late discovering things about the structure of the atom to spare time for investigations which after all are beyond his province. But the very newness and strangeness of his discoveries should warn us how little we know about ultimate reality and how premature it is to draw conclusions about the highest matters and the deepest. Only yesterday we thought of the atom as a solid particle; now we are told that even the sub-particles of which it is composed may change, appear and disappear, that truly nothing is stable! If modern men have any penchant toward mysticism, the science which created the atom bomb should tend to deepen and strengthen it.

When I reflect that the room in which I write is full of music and voices in many languages to which I am perfectly deaf, because I lack a radio receptor which for a few dollars I might possess, it is easy for me to believe that I am also surrounded by spirits and spiritual influences of which I am not consciously aware only because my rational faculty is not attuned to them. Astronomers nightly take photographs of stars whose light has been millions of years in reaching the earth; for all they know, the stars themselves might have been destroyed by explosion æons ago—is not this a kind of immortality? Even the flame of a match is in a sense immortal; strike it under the open sky, and its light continues to travel outward through space long after the flame has expired—indefinitely, for all we know. Science provides many analogies for the immortality of the soul. but analogies are not proofs.

The faith that in each virtuous or enlightened human being there resides a soul, subject to his own will alone and superior to the vicissitudes of the body, was widespread among ancient philosophers but was developed in the West chiefly by the Stoics, and is the most precious concept in the whole realm of ethics. So long as a man firmly believes that he guards within his breast some sacred entity inaccessible to his tormentors, he may defy the

rack and the stake of the Inquisition and walk serenely into the gas chamber of the dictator. A strong man with such a conviction is not readily lured by transitory pleasures or temporal gains to stray from what he conceives to be the strict path of virtue and duty. In the absence of belief in the inviolability of some sanctum deep in each man's being, it is difficult to discover a firm basis for personal morality; without this faith ethics will, for most people, become a more or less dispassionate calculation of how our acts will bring pleasure or pain to ourselves or to society, rather than a consideration of how they affect our spiritual nature. If the tyrant who holds me captive in his dungeon can reach and sully every part of me, what can I preserve from profanation? What avails it for me to resist him to the end?

Thousands of martyrs have suffered incredible tortures and died without bringing general conviction of the truth of the dogmas for which they sacrificed themselves. But have they not proved, almost with the force of a demonstration in physics, some grander and more fundamental proposition in regard to the human soul: that it is beyond the reach of the tyrant and the torturer, remote, inviolate, when sustained by firm principles subject to profanation only through acts of its own? Thus the blood of countless Christian martyrs became the vindication of an earlier pagan philosophy whose coldness repelled them. When the martyr amidst the flames can hold faith in his doctrine of forgiveness and apply it even to his persecutors, he has demonstrated beyond reasonable doubt the looseness of the connection of the soul with the body. Distinctness of the soul is not a proof of its immortality, but perhaps it carries a presumption of it.

Belief in personal immortality is sometimes looked upon as an egregious manifestation of self-love, and this is in many instances true. Yet this fails to explain the spiritual force that the belief gives to a man under torture and in the extremes of adversity, when egoism withers under pain and higher forces, if any, come into play. It is simply that it is not in the nature of man or of any other animal to continue to struggle and resist when nothing is left to defend. The bird which so valiantly shields the nest that cradles its young loses interest when the nest is empty; the bees no longer protect the hive when they have lost their queen. Without asking whether they are immortal, men will bravely die in the defence of something sacred to them. But, since idea began to clash with idea, countless men have been put to the extreme test of spiritual fortitude in such circumstances that, if they did not believe that they held something inviolable within themselves, they had nothing left to defend. Perhaps in the very highest form of Stoic idealism—exceeding even that of Socrates and the Christian martyrs—men may keep faith in the inviolability of the soul without believing it to survive the body; but this faculty is rare and exceedingly difficult to achieve.

Human spiritual force is like an electric current; it needs a continuous circuit in order to flow. So is it with our hopes; they must stretch away into the boundless future in order to maintain the full force of their stream.

A blind wall anywhere ahead, no matter how great the distance, chills

our hopes with the dampness of death. Something must always lead to something else. A man may go cheerfully, or at least with calm resignation, to his death if he believe that his cause, his family or his country will survive him, will carry on the task he has left unfinished. Thereby something of himself will survive himself—even if he hold no faith in personal immortality. But if he be the last of his line, the sole adherent to a lost cause, the lone defender of a city overwhelmed, death will in truth be bitter and terrible to him—unless he believe that some part of himself will survive it.

To believe in the immortality of the soul is like building one's house upon a hilltop. How greatly it expands our outlook! If this mortal life be only a stage in some more ample existence, as the creeping larval state is only a phase in the life of the winged insect, there may yet be time for the fulfilment of those larger aspirations of spiritual growth, for which this life seems so pitifully brief and inadequate.

Although the belief in personal immortality is in general more grateful to the Occidental mind, many Orientals yearn for the loss of Self through its complete reabsorption in the Absolute.

But to feel that because the perfected soul will not endure for ever the struggle has been vain, is to take a false and narrow view. May not an hour of perfect harmony with God amply repay a lifetime of strenuous effort? After a long and eventful career, the raindrop at last returns and loses itself in the parent sea; but meanwhile it has refreshed the land, given life to the vegetation, and helped turn the mills that grind men's bread; who shall say that its peregrination has been in vain? The tree that attains the full majesty of its stature through a thousand years of steady growth does not stop to ask whether it will stand for ever. It continues to grow year after patient year according to the laws of its nature, allowing the future to take care of the future. So must each living thing, including ourselves, develop in accordance with its own nature, in the faith that when it does this all will be well with it. There is no alternative course.

If the moral philosopher may be permitted to choose between alternative theories by the same criterion that the natural philosopher—to use the old term—has employed with such happy results, it should not take him long to decide between belief in immortality and its opposite.

Although he may freely admit that it is only a vague symbol and remote abstraction of the ultimate reality, no conscientious scientist casts aside a theory that has been useful in leading to discoveries, unless indeed he is ready to supplant it with another more adequate and fertile in results. In the great experiment of living, the doctrine of personal immortality has been fruitful as a source of moral strength and noble conduct; it probably symbolizes what is in store for us, although in no known form can it be regarded as an adequate picture of immortal life. It would seem to be the part of wisdom *to live as though the human soul were immortal*, the body the perishable organism we know it to be. Then, if immortality be in store for us, we shall be ready for it.

ALEXANDER F. SKUTCH

ENDS AND SAYINGS

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

The International Music Council held its first general assembly at Paris on January 30th. The address on that occasion of Dr. Jaime Torres Bodet, Director-General of Unesco, was inspiring in the faith expressed in "the eternal value of the products of the mind" and in the possibilities that music holds for drawing the peoples of the world together. For music, which has been well called "the most divine and *spiritual* of arts," is, for all its regional distinctiveness, "the pre-eminently international art," as Dr. Bodet described it, "at once the proof and the embodiment of a certain unity of human sensibility beyond political frontiers and the bounds of language." Men divided by the ideas, beliefs, habits and prejudices that words serve to express, he pointed out, found an immediate bond in their "common capacity to be moved by harmonies" and in the common response to their appeal.

The Ancients, he declared, had valued music highly and mythology recorded their faith in its sovereign power. They had, moreover, given to it as great a place in education as to the intellectual disciplines. Modern educationists deplored the present over-emphasis upon developing

> the faculties of understanding, judgment and analysis, to the detriment of feeling and sensibility....Education, as a complete discipline, would benefit if the arts and, in particular, music were restored to the place that they never should have lost.

By the power of music, Dr. Bodet added, men and women weighed down with daily cares might be led "to meditation and a richer inward life. Music soothes, calms, detaches; it brings serenity." True, indeed, of music of the noblest type, though there is a reverse of every medal, and it is not to the nobler emotions that American jazz and its correlate of the Indian cinema make their appeal!

Dr. Bodet did not overstate, however, the contribution which the shared appreciation of the treasures of classical and folk music from every country and of every era could make to human solidarity. The threads of mutual sympathy which such shared appreciation weaves may be compared to the real bonds uniting the members of a family, among which mutual affection and respect outweigh common material interests. So in the larger family of mankind, shared cultural appreciation and shared aspiration to the nobler things of life create the bonds of human sympathy, threads that may look as fine as gossamer and yet can bind together human hearts more firmly than the recognition of economic interdependence alone could ever do.

Dr. Bodet's expression, "The brotherhood of man in the pursuit of beauty and harmony" has a mantramic quality.

Shri K. G. Mashruwala published a significant signed leader in *Harijan* of February 12th, entitled "You Have

Let Down Gandhiji"—a charge so freely bandied about that it has worn as smooth as the professions of loyalty to Gandhiji and his ideals. The charge is a natural one where practice obviously does not square with such professions and it would have its value as a corrective of cant if it were brought only by those not open to a *tu quoque* retort. In others it merely salves their own sense of failure to live up to the Gandhian standard. It would be better for these, as Shri Mashruwala suggests for all, to rejoice rather in the true followers of Gandhiji's principles, however few, and to give credit for such measure of loyalty as any, sincere but weak ones, have been able to achieve. But let us not be satisfied with partial loyalties! Let us admit that so far India as a nation *has* not been able to adopt Gandhian principles, and then turn each his gaze upon his own shortcomings.

It is not the professing of Gandhism in and out of season that is most needed, or even quoting line and verse from his writings to justify one's stand, though that also has its value. Gandhiji's views, as Shri Mashruwala points out, were not static as to details of application: it is the fundamental bases of truth, non-violence, self-control and the placing of moral above material good that are important. Shri Mashruwala's closing paragraph gives an inspiring lead:—

> It will be far better if, instead of constantly referring to the Father of the Nation, we humbly rely upon the spirit of Truth and Love within us. For whatever Gandhiji said or did came to him from his quest of Truth and sprang from his Non-violence. And though the Mahatma is no longer with us, the light which guided him is always there to guide us, if we have the will to accept it.

That nationalism, good and a uniting force up to a certain point, beyond that point became an evil was the theme of Monsieur René Bovard, Swiss Delegate to the World Pacifist Conference held at Santiniketan and Sevagram in December, in his lecture at the Indian Institute of Culture, Basavangudi, Bangalore, on December 22nd, 1949, under the presidency of Sir C. V. Raman. His subject was "Nationalism as a Spiritual Tragedy of Europe." India had so far experienced only the good side of nationalism, but he hoped that she would learn from the mistakes of Europe not to bring upon herself a like tragedy.

Nationalism, he said, had made its first appearance when Joan of Arc had roused the nation to fight for king and country, but it had come to a head in Europe only with the French Revolution. Thereafter the sense of universal community which had marked the middle ages had given way to pride of race and claims to racial superiority and to rival displays of power, culminating in two world wars. He hoped that India would take warning in time.

The federal idea as opposed to national separateness had still a long way to go before it would be accepted, but the cure for nationalism in its evil aspect was education and the development of the international spirit.

Prof. O. E. H. Rydbeck, Swedish Delegate to the same conference and an eminent physicist, who also spoke, paid tribute, as Monsieur Bovard did, to Gandhiji and his technique of non-violence for solving national problems, but he warned against the danger in the sentimental adulation of living leaders, as exemplified in Russia and Stalin.

THE ARYAN PATH

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

VOL. XXI APRIL 1950 No. 4

"THUS HAVE I HEARD"—

The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction.

This is a Proverb of the wise Solomon. But the young psychology of the Western world emphasizes that modern civilization so strikes fear into men and women that none feel safe or secure. All live in fear from day to day. And the psychologists point to the widely prevailing neurosis as the result.

The psychology of the ancient East regards fearlessness as a virtue. Among the godlike qualities enumerated in the *Gita*, Fearlessness is the very first. It is an expression of the Human Soul.

That virtue is not the type of freedom from fear which some modern psycho-analysts and others recommend. That fearlessness leads man to disregard his soul. That untrue recommendation makes for what is called "independence." "We shall do as we please: we don't care what people say; if we err we shall take the consequences." This is swaggering and not courage. The type of independence exhibited is not fearlessness of Soul but foolhardiness of the sensorium.

The antidote to this kind of fearlessness and independence is Fear—the Spiritual Fear which leads to search for Knowledge, as the Wise Solomon taught. Our Indian Philosophy also has referred to it. Around the symbol of *Vajra* have gathered stories explaining an important aspect of the Law of Karma. *Vajra* is one of the *Vibhutis*—Excellencies—of Krishna himself: "Of weapons I am the *Vajra*, the Thunderbolt." This *Vajra*, according to Shankara, was fashioned by Indra, whose weapon it is, out of the bones of the Vedic Rishi Dadhichi (past Karma gathered together). It is the Thunderbolt of Zeus, the Greek Indra.

The popular interpretation of the action of *Vajra*, the Thunderbolt, is punishment. But the more philosophical and mystical aspect of the

justice of Karma is the restoration of the disturbed Unity of the Cosmos to the pattern of Order necessary for progression in the manifested universe. Men make chaos and the unerring Law sweeps on to remove it. Men and women of sense-mind, "free and independent and fearless," obstinately disregard the Law which works to Righteousness and so are broken by the Divine *Vajra*. Increasing obstinacy weakens the Will of such persons; pitting themselves against the Law they are tossed hither and thither, are bruised and maimed by the *Vajra*, till at length they learn to fear the Law that pardons only through punishment. Fear leads to search through knowledge; then "independence" is given up, interdependence is recognized and inspiration comes—inspiration enshrined in the mantramic phrase —"Work with the Law." When the lesson is learnt the necessity for punishment ceases and the protective aspect of *Vajra* is active. *Vajra* defends the oppressed while it strikes the tyrant.

In the *Kathopanishad* (Part 6) it is said that in the Life of the manifested universe is hidden the *Vajra*. Like a drawn sword, like a weapon raised aloft, the *Vajra* is poised. It is the forward-moving impulse of Nature. Because of it the Fire burns, the Sun shines and Death strikes. Man should know of It before his body is struck down by Yama, for thus the Supreme can be realized. The *Vedanta Sutras* (I. 3. 39) say that the Universe vibrates, abiding in Life—Prana—and therein something very terrible arises called a Thunderbolt. Through knowledge of It, immortality is attained.

In mystical Buddhism *Vajra* plays a significant part. It is the symbol of Buddha's power over Evil. Hence it became the sceptre of the Initiate —the symbol of his possession of *Siddhis*—wielded during certain ceremonies. The possessors of the Wand are Known as *Vajrapani*. It frees man from his Ahankaric self.

Karma is just and merciful—not blind but all-seeing; it punishes those who go against its smoothly flowing stream which invisibly guides conditioned life, but it protects and helps forward all those who help it and swim with its current.

Nations also feel the effects of Karma: at this hour *Vajra* is punishing India for the folly of her children who have laboured wrongly. Unmindful of the doctrine of *Attavada*, against which the Master Buddha warned, they have committed the dire heresy of separateness. The false self of India, sensuous and psychic, creedal and egotistic, ambitious and divisive, has produced bad Karma. The nefarious influence still prevails. It is Karma not pleasing to Ishwara. The divine *Vajra* has been striking it for a millennium.

Vajra is striking, striking, striking, and will continue its punitive justice till religious dogmatism and exclusiveness are destroyed and the men and women of India live for the Soul and enable the Land of their birth to serve the World-Soul. For that it has survived the strokes of *Vajra* in the past. With its help India will protect and guide the future of Humanity.

SHRAVAKA

WHAT IS PERSONAL GREATNESS, AND HOW IS IT ACHIEVED?

[**Dr. Arthur E. Morgan,** prominent American educationist and author, who for five years headed the famous Tennessee Valley Authority which transformed a large region in the Southern United States, recently toured India as a member of the Universities Commission. On April 2nd, 1949, he spoke at the Indian Institute of Culture, Basavangudi, Bangalore, on "Bringing the Mountain-top Down to the Market-place." The address which we publish here, somewhat condensed to meet our space limitations, he delivered at the Life Meaning Conference held on February 22nd, 1950, at Antioch College, Yellow Springs, Ohio, of which Dr. Morgan was long the President. An advance copy, kindly sent to the Indian Institute of Culture by the author, was read at a specially convened public meeting on March 2nd, 1950.—ED.]

Words have the meanings which usage gives them. So it is with the expression "personal greatness." On one element of definition I think we can agree: greatness is not the actual achieving of important results; it is the possession of qualities of personality which make one able and ready for great action.

The slow climb of organic life through the ages seems in the human species to have reached a stage where life can consciously and purposefully influence the direction of its own evolution, with considerable power of reflective thought and critical observation. Men can ask themselves, "How came we here? What are the ways we can go? Are we instruments of a purpose outside ourselves? If so, how can we discover the nature of the purposer and of the purpose, and how can we best play our parts? If we are not here as expressions of a purpose, then what are the possibilities that, with the nature of things as they are, we can envision a purpose that will be good and can make the best headway toward achieving it? Is there but a single purpose for life, and especially for human life, or are there many, perhaps infinite, possible purposes, some better than others? Is it possible or probable that human life is an adventure, that is, an undertaking which does not have an assured favourable outcome? Is there possibility of failure as well as of success for the whole human adventure? Since in the achieving of any effective design there are many wrong ways for every right one, does the best possible success depend on exacting, disciplined preparation? Is there any chance that less than the best possibilities may eventuate because men did not do all they might to discover and to achieve the best? Are there attitudes toward life which we can be fairly sure would increase the probability of favourable

results ? "

These are not just abstract questions to be turned over in our minds ; they have a bearing on how we live. What I am saying is, that man has reached the status of being able to ask himself basic questions, and, I believe, in some degree to answer them. Asking and answering questions is not just a matter of thinking and verbalization. One asks and answers great questions, not chiefly with words but with one's life.

We can readily see that, in a technical field such as chemistry, rigorous, sustained preparation is necessary before one can ask intelligent questions. The same is true as to the great questions of life in general. Few men can ask intelligent questions about life because few have made the necessary preparation. Great preparation calls for one to bring his life to the highest possible fitness. If one is a drug addict, or if his attention is absorbed by his indulgences, appetites, and passions, or if, living beyond his means, he is plagued by wants and debts, he will not do his best work. One should seek to achieve clarity of purpose. If his aim to find the truth is confused with desire to bring credit to himself, or to discredit someone, or to maintain a position to which he is emotionally committed, or to reach a conclusion which will be comforting or convenient or popular, or will give him advancement or security, his effectiveness will be lessened. Because one's physical and social environment need to be favourable to inquiry, elimination of avoidable distractions is desirable. To an increasing degree achievement is a social product, and so mutual understanding and co-operation are essential.

Personal greatness is a matter partly of birth and partly of cultural development. Inborn traits have much to do with personal development. At least the capacity for growth must be present. In some respects we can have more to do with personal greatness in our children than in ourselves, for we may have something to say as to who will be one of their parents. I am constantly surprised at the casual manner in which many men of large caliber select their wives. Would it not reasonably be one of the chief concerns of boys and girls to picture the kinds of personality and character and spirit they would most desire in a mate and in a parent for their children ; and then to make a chief issue of achieving for themselves such personality and character that when they do meet persons of such personality and character they will have earned their respect and affection ? While making preparation it would seem to be natural to search deliberately for such acquaintances. However spontaneous and unpremeditated mutual affection may be, it operates within the field of persons we actually meet and become acquainted with.

Each person has two kinds of parentage. While we commonly think of our physical parentage,

which we cannot change, as being of chief importance, more often it is our cultural parentage which controls. By cultural parentage I mean those persons and other influences which give direction to our aspirations and character. I believe that for most men cultural differences cause greater variations in personal development than do the prevailing genetic differences. There are probably millions of persons living trivial or futile lives who might have had lives of personal greatness if their cultural parentage had been wisely and fortunately chosen. Some persons may have more inborn capacity than others for purposeful aspiration; a person, however, who lives above the animal level seldom is born with the purposes and aspirations which give direction to his life. Almost always he gets these by being infected with them from his environment.

Preparation for personal greatness usually begins generations in advance. This is true in the choice of mates, in the maintenance and improvement of family standards, and in the maintenance of cultural environment. The feeling, so general in America, that the individual should live his independent life, detached from past or future, is not conducive to greatness. The Oriental has gone to the other extreme of seeing the family as everything, an attitude which sets narrow boundaries to ethics and outlook. The totalitarian view, which would completely subordinate individual and family to the state, is similarly faulty. A free-ranging, deeply concerned and critical spirit can create a pattern of preparation which will avoid all these extremes.

Relatively few persons persist in searching for the greatest cultural parents which are available. Few people challenge the patterns of thought and purpose and action which are brought to them by chance. For the most part we wait for them to be thrust upon us by casual and accidental associations. We yield to the influence of parents, friends, teachers and propagandists. We tend to take on the colour of the particular environment in which we find ourselves. Each short period, such as a decade, takes on its own colour of optimism, despair, crisis, perplexity or boredom, not because the nature of the world has changed, but because, lacking intellectual and spiritual perspective and self-direction, the special character of the particular period dictates to us our picture of what is the real nature of the world. We are provincials in time as the isolated villager is in space. We feel that we are the moderns, with clear vision.

In nearly every age the world of thought and action is commonplace. Unless one is ready to part from prevailing trends where necessary, and to make his own way, getting his direction not only from the present, but from the best that men have thought and achieved, greatness probably is not for him. The kind of self-mastery and elimination of indulgence which is necessary to keep

one's powers at their best, is very unpopular. The commonplace world will crowd one with activities. One must sparingly and critically select his interests, rather than leave them to be selected for him by tradition or by the current vogue. Since, however, departure from established ways often reflects mental or emotional warp or unclear thinking, the habit of critical examination of one's divergent views is very salutary.

Having our aspirations and purposes determined for us by transient or accidental circumstance is not the way to personal greatness.

If a young person once gets the idea that he can largely choose his intellectual and spiritual parents by selection from all the excellence the world has produced, and if he will develop a habit of sympathetic and critical search and appraisal, and will learn to make his intellectual and spiritual home with a wide variety of great minds and great spirits, he will have found one key to personal greatness. This process requires heroic budgeting of time, interests and energy, with habitual elimination of what is trivial or unproductive. The spiritual parents he seeks should not be only reflective persons who have recorded thoughts in books. He needs, also, apprenticeship to persons who are great in action, perhaps persons who are doing humble jobs exceedingly well.

Assuming fair intelligence, a person with sustained purpose and with willingness to pay a great price, with determination to search for and to choose his own spiritual inheritance, can make for himself or herself the kind of personality which is the foundation of a great people. Even sustained purpose and willingness to pay a great price are qualities which can be developed by refusal to be permanently defeated. Commonsense judgment in not taking on practical projects that are clearly beyond our powers is greatly helped if our aim is the long-time general good, and if we forgo any craving for fame or position or power for their own sake.

I believe that there are some findings which we can make with a high degree of certainty. One is that the quest of possibilities will be most promising if the spiritual and material resources of men are committed to that quest, rather than consumed in checkmating, exploiting and destroying each other. This obvious general truth has vast implications for the conduct of life. A broad system of ethics flows out of it.

Also, fulfilment of the possibilities of life is not something to be completed by me as an individual. It is a social adventure, of all men, of all generations. If I order my life as though it were a separate unit and an end in itself, it has little meaning. As I see my own life as an integral, organic part of the whole of all life, and live accordingly, I can best contribute to asking intelligent questions about life, and to finding answers to them. Here again, this general truth implies a body of ethics, of human relations and of self-

mastery. It implies conditions that only great living can achieve.

For a person to presume to ask questions about life with words and not with his life is a process of emotional escape or ceremonial release. It means little or nothing. Personal greatness will realize this, and will ask questions with its life. Personal greatness is great fitness to contribute, with desire to contribute, to the search for life values, and to their realization.

I have been discussing general preparation. Personal greatness also involves fitness to make exceptional contributions in one's own field. A large part of the world's tragedy results from the imperfect ways in which its day-by-day work is done. Our chief possibility for personal greatness lies in the spirit and quality we put into meeting those daily needs.

Personal greatness has little to do with fame. In fact, to aim at fame is almost certainly to surrender much or all of the possibility for achieving personal greatness. Ancient historical annals, as of Egypt or Assyria, disclose that craving for reputation, for personal greatness was an obsession of royalty. The king is described as possessor of all possible virtues, and as having stupendous heroic achievements to his credit. As democratic outlook and sophistication gradually increase, such attitudes seem to be naïve. Yet the craving for exceptional recognition lives on. Pursuit of credit for personal greatness is one of the commonest of human weaknesses, and one of the chief obstacles to social progress.

The conventional political ladder on which American professional politicians seek to climb to distinction—from local office to State Representative, to State Senator, to Governor, and to United States Senator—commonly calls at every step for concessions to expediency, which not only reduce the possibility of personal greatness, but debase government to mediocrity. In many other hierarchies—religious, educational and business—and in Government bureaucracies, men pursue advancement at the same cost, and these conventional patterns of ambition are among the chief causes of the death of spontaneity, integrity and excellence.

Desire for recognition is not necessarily the same as craving for fame, and may be normal and desirable. Recognition may be evidence of competence. The judgment of qualified persons generally is a good test of one's position. Recognition is necessary, also, in many cases, to enable one to do his best work. For a man to make good preparation and to develop competence, and then not to have opportunity to do the work for which he is fitted, is a waste of human values. To seek recognition which will help one to secure opportunity to do the work for which he has qualified himself is normal and desirable. But if not vigilantly controlled and disciplined, desire for recognition tends to develop into

craving for fame, which commonly is pernicious in its effects.

I have come to be increasingly of the opinion that the idea of leadership, as commonly held, is of doubtful social value. Rather than leadership it may be better to seek fellowship. I can explore the present status of the adventure of life, and can explore my own possibilities to find where I can be most useful, and can act in accord with those findings. I can share my thoughts and my plans with my friend, my neighbour, my fellow worker. If I disclose my view-point, my aspirations and my programme to him, and with open mind try to understand his criticism and his point of view, I shall be helped to overcome errors, and my friend, neighbour or fellow worker may be similarly helped. The results may be socially better than I could secure by "leadership." This does not imply that opinions are of equal weight or worth.

More and more I doubt the wisdom of personal dominance on the part of "great" men. Dominance means that the person dominated gives up his self-direction and hands his life into the care of another. In many lands and for many centuries there has prevailed a concept of leadership in religion and sometimes in government in which the leader speaks and acts with unquestionable authority, sometimes being given the status of deity, while the disciple or follower or subject as a matter of virtue or duty accepts that authoritative leadership without question. As in the inheritance of so many other ancient ways, modern society, even where it intellectually rejects the theory, carries over the old atmosphere and spirit into all sorts of situations. The modern concept of training for leadership is not free from that ancient tradition.

Is it not possible that there is a type of relationship which is superior to that of unquestioned leadership and unquestioning discipleship? If my neighbour and I live in sincere fellowship with each other, in mutual search for truth and value; if we disclose to each other our outlooks, our motives, our methods, and our emotional and spiritual commitments, shall we not together make headway toward the good life? "Who is my neighbour?" Whoever is open to such communion with me, and my search for such persons is a desirable activity.

More and more I am inclined to the opinion that the pursuit of personal greatness is not an asset to society. I believe that society is far more in need of foundation work in building the resources of personal character which must precede great social or personal achievement than it is in need of climactic men who consume the slowly accumulated human resources in peaks of action. We often assume that reserves of human resources are unlimited, needing only leadership to bring them into action. On the contrary, those reserves of character and quality are the limiting factors in social progress, and their replenishment is the chief

social need. The process of such replenishment commonly is unnoticed, and persons craving greatness or craving to play critical parts in great human movements often feel that they have not time for it, or that they are too important for such humble work. Often they feel that the urgency of human issues is so great as to preclude time-consuming foundation work. We are too much concerned with the techniques of leadership, and not enough with building the unseen reserves of personal quality which will determine the kinds of actions and the kinds of decisions to which people will be capable of rising, in times of crisis as well as during the usual run of affairs.

Let us forget about personal greatness. Let us try to get as clear ideas as possible of the human adventure. Let us try to see what kinds of action and what kinds of living will most likely further that adventure. Let us try to see what parts we, personally, can best play, and what preparation in personal attitudes, personal mastery, personal commitments and special preparation will be most useful. Then let us pursue what seems to be the most useful course, quite regardless of whether it leads to what is called personal greatness, or whether it is all of the kind I have spoken of as foundation work, unnoticed and unknown, but necessary as preparation for greatness of any kind. Such foundation work may be not only necessary preparation for greatness, it may be the essence of greatness.

ARTHUR E. MORGAN

CULTURE OF CITIES

In an article on "The Culture of Cities" in the Silver Jubilee Number of *The Calcutta Municipal Gazette*, Dr. L. S. Dorasami, Honorary Secretary of the Indian Institute of Culture, Basavangudi, Bangalore, brings out that even the poorly educated villager transplanted to the city should not find fewer cultural opportunities there. Literacy campaigns, free libraries, museums, and high-type offerings of radio, cinema and drama proper could immensely broaden sympathies and deepen knowledge.

For the better educated, societies to promote contact between Indians and foreigners, and public activities as offered by the Indian Institute of Culture, have great possibilities for raising the cultural level and fostering the cosmopolitan attitude. As Epictetus declared,

> With the thoughts of men are cities well established, and not with wood and stone.

This applies also to the modern Nation-State.

IDEALS OF MARRIAGE

[There is nothing of which the modern world stands in greater need than the restoration of the ideal of the noble household life. **Shri M. A. Venkata Rao, M.A.,** formerly of the Department of Philosophy in the University of Mysore, stresses here the spiritual aspect of the marriage bond and the demoralizing effect of sex laxity upon society. Both propositions should be recognized, but where today is marriage looked on as a *sacrament?* Not among Hindus in general, any more than among other religionists. The Hindu Code Bill will only clear the ground of much tangled undergrowth of conflicting legislation and out-moded practices, creating thus a freer atmosphere, conducive to the building of true homes.—ED.]

The clash of cultures, Indian and Western, from the establishment of British rule in India, spreading in the last three generations into every phase of life in our country, bids fair to assume a more rapid tempo and a more critical phase in the present era of national independence. Measures that the foreign rulers hesitated to propose by way of reform in law and usage in regard to the deeper concerns of life, such as marriage and inheritance of property, are being urged peremptorily and cocksurely by the Macaulayan reformers in power. The Hindu Code Bill proposes to alter the inherited usages and values in regard to the foundations of the Hindu family. It is necessary in the interest of democratic self-government to bring the implications of the conflict of values between the old and the new views into clear consciousness.

The conflict is between two ideas of marriage, as a sacrament and as a contract. The Hindu and the Roman Catholic usage is built around the sacramental idea whereas the Hebrew, the Muslim and the modern civil laws in force in various countries assume the contractual basis of marriage. Of course there is a world of difference between the law and the spirit in any culture. The law embodies only the minimum morality and introduces the element of compulsion as a necessary evil when higher values have failed to reach fulfilment in any particular case. Happiness and self-fulfilment in the married state have been attained by innumerable generations under both kinds of law and usage. But each has, nevertheless, a certain individuality of its own, carrying its own special value and helping to realize its own unique contribution. And when the sacramental idea is assailed, as in the modern movement from status to contract in every sphere of social relations, it is worth while to recognize the inherent value of the old institution before we decide to jettison it in favour of the new relation.

The value of marriage as an institution greatly depends upon the demand that we make upon it. The quality of the sacramental union differs from that of the contractual on account of a difference in such demand. The sacramental union approaches marriage as a sacred association of man and woman, indissoluble during life. The Vedic *mantra* gives eloquent expression to the height to which marriage may rise and is intended to rise.

"Having taken these seven steps with me, be thou my companion, nay, having paced the seven steps together, we have *become* companions. May I retain thy companionship and never part from thee nor thou from me. Let us be united. Let us always take counsel together. Loving each other and ever radiant in each other's company, let us be united in mind and growing together in strength and prosperity, let us join in our aspirations, our vows and our thoughts."

The physical union of husband and wife is expected to rise to higher levels of mind and heart and to lead to a complete sharing of joys and sorrows, aspirations and counsel. The life in such shared union will naturally culminate in a fusion of the personalities of the pair. Love will fulfil itself in expansion into every sphere of life and enrich life's experience and attainment with an aura of radiant affection and understanding. It will overflow into the love and care of children born of the marriage and inspire the manifold activities of the founding and protection of the home. It will burgeon into the flower of culture, art, music, converse and social gatherings. It will provide the atmosphere in which the young will open their minds to the light and glory of the world through play and society, education and fellowship.

The home is the place surrounded and protected by the shared devotion of the parents in which the culture of the race comes into natural self-expression. The modes of dress and house decoration, of worship and prayer, the entry into the heritage of song and music, epic and dance, religion in worship and sacred *mantra*, constitute a psychological climate in which the culture of the race assumes life and power. The home and the family are therefore the truly spiritualizing centres of society and nation. In the epochs of defeat and outward failure the Hindu had preserved the vision of this value as the core of his civilization and now that India is free he yearns to have an opportunity to rebuild outer institutions so as to strengthen the life-giving attitude of the past.

The advocates of the Hindu ideal of marriage urge that the full value of such a vision of marriage and home life, of perfect partnership in body, mind and spirit, resulting in a real fusion of personality and soul between lovers, through young life and love's play to the responsibilities of a family and the upbringing of children, educating the boys for self-supporting occupations and arranging suitable marriages for the

girls, content to slip out of life when the major task of planting the offspring firmly on the road to self-reliance in the battle of life is accomplished,—such a vast view of the married couple's functions should be considered in any scheme of marriage law.

They urge that such fulfilment, bringing such happiness as is open to the human lot, not directly as a thing aimed at but indirectly through the steady performance of the duties of life, can only be attained if marriage is regarded as sacramental, as an indissoluble association, as a destiny to which we are committed. The profoundest experts in the psychology of sex, even doctors who have had a lifetime of practice in psychiatry in the West, are coming to recognize that sex is so exclusive and imperious in its nature and that its indwelling in the human body (which is a carrier of a self of a higher nature than the psyche of the animal) makes such a difference to its quality that the best chance for happiness for the young man or woman is to enter into marriage with the idea and intention of an unalterable, definite and permanent sex partnership. The definitiveness is emphasized by Schwarz and others. The sacramental idea is built around such an insight, developed more as a result of experience and intuition than as a result of psycho-analytic or psychiatric practice and theory.

In such intimate matters of mind and heart, much of the value of any type of experience is derived from the *attitude* of mind we bring to it. The expectation with which we approach marriage and family helps the creation of a corresponding value when we come to experience of the institution as a reality in our own lives. To inherit from society the idea that marriage should be thought of as a permanent, indissoluble association between husband and wife, compact of responsibility as well as of sex joy, of companionship as well as of divergent functioning, of duty to society through respect for elders and devotion to children, is to have the chart of life laid down on the threshold of manhood and womanhood.

The sacramental idea holds an interpretation of life's meaning as a whole and not merely in regard to the rôle of sex. Marriage is thought of as a field for the realization of life, rising from the stability of the sex relation to sharing in the values of the spiritual life which emerge in forms of unity, unity of the body, of the souls of the family; and overflow into society and nation and nature. The Sage Yagnyavalkya brings out the essence of this spiritual meaning to his wife Maitreyi on the eve of his retirement (*Brihadaranyaka Upanishad*). Yagnyavalkya says that husband and wife, children and wealth, rank and power and dominion, are not dear for their own sake but for the sake of the Atman indwelling in them and shining through them, making them radiant with value and meaning.

If these are desired for their own

sake, if the pleasures springing from them are sought to be imprisoned within the exclusive walls of self, instead of following them outwards into ever wider spheres of life and society, they become poisonous and destructive of the self. There is, no doubt, an exclusive aspect to our individuality but such uniqueness of centre and personality should be made the vehicle of larger values. The exclusive preoccupation of lovers must yield in the ripeness of time to the transfer of priority to children and family. Romantic love will wither into a blasé emptiness if it does not transform itself into the creative hearth of the family. Love and nothing else is very soon nothing indeed, as Walter Lippman puts it succinctly in his *Preface to Morals*. Love in an ivory tower will soon feel its tower a prison and will long to escape to the life and health and peril of the outer world. Love cannot be made safe for the lover's private heaven.

It is possible to have the sacramental idea associated with that of romantic love, as in so many love stories of the past, such as that of Nala and Damayanti, Dushyanta and Shakuntala. But the stress is on the indissolubility of the union once it is entered into, with the insistent overtone that the normal union of persons of opposite sexes, of the right age, and with similar cultural standards derived from families with a similar psychological atmosphere, will in the vast majority of cases lead to the development of all the love and attachment necessary to furnish the basis of a stable and successful marriage. The stress is on the psychological approach of the entrants into the married state and of the prevailing ideas of that state in society.

The rival idea of marriage becoming popular in the modern world is that of a contract. The stress is on individuality and freedom, naturally, living as we do in the shadow of the French and Russian Revolutions. The sacramental idea, like many others, is having its sea-walls continually lashed by the waves of freedom. It is only a matter of time before the crumbling of the ancient walls. It is true the Roman Catholics are holding out and the Hindus are disturbed by the new proposals to make sacramental marriages, too, subject to divorce under certain conditions. But the new idea is not receiving much rational discussion. Its desirability is taken for granted in view of the opportunities for employment and economic independence open to women in an industrial era. The full value of any system will depend, as already pointed out, on the pattern of values prevalent in a society. If marriage is regarded as a contract, obviously it must be subject to dissolution, even as any other contract in the field of commerce or politics. Marriage based on contract therefore envisages the annulment thereof if certain conditions implied by the functions of marriage are not fulfilled. Obviously partnership in the sex relation which,

after all, is the operative foundation of the whole superstructure of family and society, civilization and race, demands conditions of health and potency, sanity, love, economic provision by the husband and reciprocal domesticity in the wife, and fidelity. Obviously again, no marriage can be regarded as successful if these demands are not satisfied. Under such circumstances, the current idea is that the partner should be allowed to change, with freedom to contract fresh relations. The old idea of mere dissolution, with denial to the woman of the right to remarry in Hindu usage and to both man and woman in Catholic usage (of legal separation), is felt to be a blind alley. " Equal rights " as interpreted by democracy of the Western liberal tradition means that the woman as well should be free to make a fresh effort to achieve success in love and marriage, if the earlier one fails. Put in this way, in the context of equality of rights, the demand is most appealing to the modern mind formed in the atmosphere of Western ideas deriving from Rousseau and Voltaire, Karl Marx and Lenin.

But there are several psychological and spiritual factors that will militate against the success of a second marriage, and more decisively against women than against men. The legal right of divorce and remarriage tends inevitably to diminish the strength of the marriage bond. To enter into the married state with the consciousness that the marriage may be annulled under certain contingencies comes subtly in the way of whole-hearted surrender to each other in love. Irrevocability has the force of destiny and confers on the marriage relation an immeasurable depth. The example of Savitri is revered in Indian tradition on account of the perception of this truth. The value of the decision and of the new life entered into is enhanced and given a spiritual decisiveness by the moral commitment to confine sex relationship to each other for life and, indeed, for all eternity. The depth of the relationship is projected in imagination to future incarnations in which the lovers pray for continued union till the final beatitude of *moksha* or release.

Of course there is nothing to prevent the spread of the deeper idea of marriage in society so that in time even the contractual relation may come to stress the inner value of indissoluble partnership. The law may *permit* the dissolution but society and individual sentiment may frown on divorce and approve devotion to the sacramental idea. There is here operating a dynamic relation between custom, moral philosophy alive in a community, and social sanctions dictating one's position in society. The withdrawal of the legal obstacle to mending failures may release the impulse to make a better relationship next time. Much depends on the view of divorce taken in society and on the reasons for which society approves it.

Of course insanity, leprosy or other incurable disease, physical defects,

economic insufficiency and such contingencies can be regarded as mostly provided against by either the parents or the young people before the marriage bond is entered into. But if such things emerge after marriage, owing to unforeseen circumstances, the attitude of the two rival systems will differ in a striking manner. The difference is due to different interpretations of the rôle in life of sex and of the values of life in general.

The sacramental idea holds that in such contingencies occurring after marriage, on account of unforeseen developments like being crippled in war, and so on, *both* man and woman should boldly and decisively set aside thoughts of sex life and its outcome in family and children. They should sublimate sex and turn its energy to other interests in life. Sex is important and man and woman should use it as a vehicle of returning the debts of nature and nurture, the three sacrifices (to the *devas*, to the *pitṛs* or forefathers and to the *ṛshis* or teachers of the race). We pay the three debts to them by maintaining health and strength, by rearing children and by passing on the torch of culture. But if by misfortune we are thwarted in this normal pathway to realization, we need not be disheartened. We should devote ourselves to other values, to the service of society or to the cultivation of an art or of science, considering the whole of society as our family.

There is here a profound view of sex. Biologists are now recognizing that the difference between man and woman is not merely one of the superficial sex organs, as suggested by Plato, who gave the analogy of hunting hounds, which differ only in degree of strength. Alexis Carrel in his famous book *Man the Unknown* says that every cell in the body of woman differs from every one in the body of man. The difference pervades the whole of the physiological make-up, naturally overflowing into the mental constitution and the personality of the woman. Marriage means more to the woman, to every cell of her body, than to man. It may be, as is obscurely felt by tradition and asserted by psychologists of the old school, that a woman once married is not capable of making a success of the second marriage. But, on the higher plane of spiritual life, the prohibition of second marriage should apply to men as well.

If society develops a code with this pattern of values, discouraging second marriages for both men and women, the sense of rankling injustice will vanish, enabling a disposition to consider the higher values inherent in the relation to emerge. But the question whether the law should lay down rigid rules, girt round with penalties, permitting divorce and insisting on monogamy, is a different matter, depending on many complex considerations such as the level of custom, morality and law in a society. And whether, if divorce is to be allowed, it is to be

obtained through divorce-court proceedings with all the vulgarity of publicity is another matter to be considered. There is also to be borne in mind the fact that once we allow divorce on reasonable and strict grounds, social forces will be released ending ultimately in the demand for divorce by mere consent. What is to be guarded against is the tendency to underestimate the power of sex laxness to undermine society itself.

M. A. VENKATA RAO

"OPEN" PRISONS

In 1947 the British Home Office inaugurated, at Leyhill, Gloucestershire, as "an act of adventurous faith," the first of Britain's "open" prisons for star-class male convicts (first offenders). The experiment has since been more than justified, says A. J. Forrest, in the February number of *Britain To-day*. In this prison there are no iron bars, no clanging gates, no grills, no spiked and towering walls or chill grey cells. On the contrary, there is "a spirit of trust, cheerfulness and community consciousness."

During the last two years, consequently, out of 470 prisoners discharged from Leyhill, less than 5% have reappeared in British Courts, while out of 29 absconders, all but one were shortly recaptured, most of them remorseful for having broken faith with their fellows. Even despite these breakaways, moreover, we are told, not a human being living in the neighbourhood was either molested or threatened. Instead, every weekday some 70 men from Leyhill served "unguarded and unsupervised" as agricultural workers among the local farmers and cottagers. There are tailoring shops and shoe shops, in which the skilled and the unskilled work side by side. Community interests, including dramatics and musical evenings, are fostered. There are evening study classes, directed by local Education Officers.

As ancillaries to main prisons, further, there are working "open" camps, as there are "open" Borstals. Wherever possible the closest contact is sought between the "open" prison community and the local village through cricket and football matches and concerts. At Askham Grange, near York, there is Britain's sole "open" prison for women.

The principle on which this penal rehabilitation works is to inspire the inmates of the "open" prison "to develop healthy interests, civilized decencies and their potential craft skills," for, as the writer well points out, "too often it is the person without skill or specialized training who drifts weakly into crime and is too gumptionless to step out of it." The effect of this "open-hearted" treatment is that the discharged man now no longer creeps out of prison shamefacedly, emerging startled and intimidated" into a world bewildering after his long absence and uninterested in him; nor does he longer lack the means to earn his livelihood.

SOME PRINCIPLES OF MAHAYANA BUDDHISM

[We publish here, condensed with the author's permission to meet our space limitations, part of a chapter from a forthcoming book by **Mr. Christmas Humphreys** of the Buddhist Society, London, whose work to revive interest in Buddhism in the West is well known. The volume will be published in the Pelican Series during 1950.—ED.]

Some writers consider the two Schools of Buddhism as the two wings which support the head and the heart of the Buddha's Enlightenment. The Theravada, however, says of the Mahayana that it is heretical and degenerate, while the Mahayana says of the Theravada that it is right and adequate for beginners, but inadequate for the developed mind; that it is limited in scope and object, whereas the Mahayana includes all living things and bears them all alike to salvation. The West, which learnt of Buddhism first through Theravada eyes, still tends to consider that School as "Buddhism," and the Northern School as a heterogeneous mixture of later additions and developments. To what extent this view is the result of genuine comparison, and how much it is due to the fact that the Theravada Canon is tidy and complete while the Mahayana equivalent appears in four languages and is immensely complex, it is difficult to say, but Dr. Suzuki is obviously right in saying that

> the first information of any event generally leaves a very strong impression and offers an almost irrational resistance to later corrections, and in Europe the Hinayana or Theravada was by fifty years the first in the field.[1]

A more accurate symbol for the Schools is two concentric circles, the Theravada forming the compact and well-defined inner circle, and the Mahayana a more nebulous ring about it. The later School is the more adventurous, positive and boldly speculative. The Mahayana has no wish to escape from *Samsara*, the Wheel of Becoming, but claims to find salvation within it; in thought and purpose it climbs to heights unknown to the more monastic School, although on the uplands of immaterial thought it is admittedly apt to get lost in the fog.

The term Mahayana was first used to designate the Absolute Being, or "Be-ness," as H. P. Blavatsky calls it, of which all existence is a manifestation. Only later was the term applied to a particular School, and it is important to note that it is in the former sense that Ashvagosha refers to it in his *Discourse on the Awakening of Faith in the Mahayana.* As a School it has three main in-

[1] *Mahayana Buddhism.* By B. L. SUZUKI. Introduction by D. T. SUZUKI, p. xii.

gredients, and he is bold who claims to tell where one begins and another ends. In the first place, it is a development, doctrine by doctrine, from the Theravada, for nearly all its principles have discoverable roots in the Pali Canon, including, for example, the deification of the Buddha Principle, the emphasis on the Bodhisattva as distinct from the Arhat ideal, the transference or sharing of "merit," and the Sunyata doctrine as a logical expansion of the Anatta doctrine, which is, as certain Western scholars fail to understand, the very essence of the Mahayana.

The second ingredient in the Mahayana is its own unbroken tradition, partly exoteric and partly esoteric. The vast whole is enormously alive and unceasingly growing. Truth is eternal, say the Mahayanists, but our knowledge of it grows. Gotama the Buddha was a man who lived at a particular time and place and taught particular doctrines, but the Buddha Principle of Enlightenment is utterly beyond the limitations of any one man's teaching, and quite unaffected by the accidents of time or place. By such a standard, what does it matter when or where the Buddha taught, or whether he lived at all? Truth is immortal, and all are Buddha already. Life is a process of self-realization, of becoming what you are. Buddhism therefore includes unnumbered *upaya*, devices whereby the part may re-become the Whole.

As it is fundamental to the Mahayana that life is one, and that all its manifestations are temporary and but relatively "real" manifestations of that unity, it follows that all parts of the whole are intimately related, and that any attempt at clear definitive lines of analysis is vain. For the principles themselves are vainly conceived; they do not exist as such, any more than a wave of the sea does.

The Mahayana is at once subjective and objective, concerned with eternal principles yet finding them in the here and now.

The basic principles of Theravada Buddhism are common to nearly all sects of the Mahayana School. The three Signs of Being, the four Noble Truths, the doctrine of causation and man's responsibility for his acts, the importance of morality and the Middle Way which leads to Enlightenment; all these and more, though raised in tone, made cosmic in scope and purpose, are of the warp and woof of the Mahayana. To these must be added, as extensions, or expansions, those which follow.

It is axiomatic that Absolute Reality is inconceivable and therefore inexpressible. The finite mind can never "know" the Infinite. Hence Buddhism acknowledges an absolute and a relative Truth. To our relative minds our first conception of the Absolute is its first manifestation, when the One trembles at the birth of Two. Absolute abstract Space, bare subjectivity, "the one thing which no human mind can either exclude from any conception,

or conceive of by itself," [1] is the one limb, and one already rediscovered by modern science. The other is Absolute Motion or Life, unconditioned Consciousness, that which is revealed when the illusion of "matter" is analysed to its ultimates.

It is only when all outward appearances are gone that there is left that one principle of life which exists independently of all external phenomena. It is the fire that burns in the eternal light, when the fuel is expended and the flame is extinguished; for that fire is neither in the flame nor in the fuel, nor yet inside either of the two, but above, beneath and everywhere. (*Parinirvana Sutra*)

Incidentally, in this magnificent passage is the Mahayana teaching on Self, on Nirvana and, by inference, its cosmic application of the Theravada doctrine of Anatta.

This life, or "Be-ness," is the highest which man can conceive of the Absolute. It manifests on a universal playground of space-time and all within this field of *Samsara* partakes of the essential nature of Be-ness. To coalesce one's personal consciousness with the indwelling essence is Nirvana. To the ordinary human mind this supreme conception is *Sunya*, void, in the sense of no-thing, which is quite different from nothing-ness.

Applying so much of Mahayana thought, four tremendous principles emerge :—

(1) That the ultimate view-point is that of the absolute idealist, and that all manifestations of the Absolute are ephemeral, although "real" to other beings in manifestation, or *Samsara*.

(2) That this *Samsara*, the "Wheel of Becoming," is a mode of Nirvana, and Nirvana need not be sought beyond the realm of our immediate becoming. As all things are already "in" Nirvana, the process of becoming is one of acquiring self-consciousness of an existing state.

(3) That men are brothers, whether or not they know it, or live as though this fact were true. All forms of life are sharing the same eternal Essence or Life. More; all is alive, and there is no death, save of the temporary form. The whole universe is one, and when the Manifest returns into the bosom of the Unmanifest all things will find their unity. The way of salvation is therefore to return to the One. The Universe is a mode of law, but love is the fulfilling of the law, for love is the cohesive element in all illusion-separated things, and in the end the parts will know themselves as one.

We know not why the Unmanifest from time to time is manifest, but even the Theravada Canon speaks of the æonic "unrolling and rolling up" of the world, and of "the destruction and renewal of æons," while *The Secret Doctrine* speaks of the universe as "the playground of numberless Universes incessantly manifesting and disappearing," and

[1] *The Secret Doctrine*. By H. P. BLAVATSKY. Vol. I, p. 14.

again, quoting from the *Book of Dzyan*, says that "the appearance and disappearance of Worlds is like a regular tidal ebb of flux and reflux."[1] The Mahayana conceives the cause of this cyclic manifestation to be the presence of *Avidya*, ignorance or non-awareness, the suggestion being that manifestation is the means whereby the One becomes more and more aware of Itself.

As all is one, each form of life reacts to the acts of all others. Hence the vast field of causation or interrelation in action, which, being of inconceivable complexity, is rightly described as one of the great "mysteries" of Buddhism, Nirvana being another.[2] All the lower grades of consciousness are radiations of the "Universal Soul" or Anima Mundi.

As the personal mind slips further down into manifestation it enters the plane of *Manas*. *Manas* is twofold; it reflects its parent while enabling its parent to manifest. But enough of personal psychology; we must return to cosmic principles.

The Buddhist Trinity or *Trikaya*, the Threefold Body of the Buddha, namely *Dharmakaya*, *Sambhogakaya* and *Nirmanakaya*, is a complex group of conceptions typical of the range and subtlety of Mahayana thought. He who wears the *Dharmakaya* is on the threshold of Nirvana.

The *Nirmanakaya* vesture is not, as often stated, the physical body of a Buddha, but the visible body of a Buddha whose last physical incarnation is expended. It is a vesture which looks like a physical body yet is made of finer matter, being used by the great ones of the earth for the teaching of mankind when their right to enter Nirvana, and thus to pass from the sight of men, has been voluntarily refused. The *Sambhogakaya*, the Body of Bliss, is the same but of finer matter.

Truth is one and absolute. It is expressed through advanced human beings, by virtue of their identity with that Absolute, and who to that extent *are* that Absolute. The Buddha had gained supreme Truth. Therefore the Buddha *is* supreme Truth.

In terms of the individual who becomes Buddha, he is, on various planes, a *Dhyani Buddha*, a *Bodhisattva* and a *Manushi* or human Buddha. In the case of Gotama Buddha he was the *Dhyani Buddha* Avalokiteshvara, with Amitabha (Japanese: Amida) for his *Bodhisattva* and Gotama or Siddhartha for his *Manushi* or human body's name.

From another point of view there are grades of Buddhahood, including full Buddhas, *Pratyeka* (Pali: *Pacceka*) Buddhas, Bodhisattvas and Arhats, though the last two terms have a very varying relationship. Below the fully developed Buddha is the *Pratyeka* Buddha, an "independent" or "private" Bud-

[1] *The Secret Doctrine*. Vol. I, pp. 16-17.

[2] *The Mahatma Letters to A. P. Sinnett*, p. 110.

dha, one who, having acquired Enlightenment by his own efforts and for the sole purpose of Nirvana, takes, as is his due, the reward of his efforts. There is a great mystery about the true status of such persons, but the presumptuous contempt directed towards them may have arisen in contrast to the immense affection accorded to those Bodhisattvas who make "the supreme sacrifice," and forgo the reward of lives of effort for the service of mankind.

Nirvana (Pali: *Nibbana*) means to the Theravadin the dying out of the three fires of Greed, Anger and Illusion. It is negatively expressed as the extinction of undesirable qualities. In metaphysical terms this may be right, for the only statement to be made about such a state of consciousness is that it is not this and it is not that. But such a negative goal has little value as a reward for the practice of morality. We do not lightly strive to achieve a state which to our human minds is nothingness, and the positive Chinese mind preferred the approach already prepared by the positive thinkers of India, whereby the emphasis was laid on the Self to be attained rather than the Not-Self to be stamped out.

On the way to such a Goal there are of course stages, and degrees of Nirvana are described. For the Way from our present blindness to our full awareness is long and arduous. Yet in the end the self lies dead, and the Self, the expanding individual consciousness, is merged in that "Suchness of the Heart" or *Bodhicitta* which is all-Love, all-Wisdom and all else. Beyond lies Parinirvana.

CHRISTMAS HUMPHREYS

AMONG MY MONUMENTS

And these too shall be among my monuments;
A few words lacking eloquence and euphony
But motivated by dreams grander than any swell
Of celestial tides or demigod ambition.
Words, neither lofty nor stirring as I uttered them;
But which will echo in the valedictories of scholars,
The harsh cries of warriors, the low invocations of saints,
Hum in the soliloquies of loves unrequited and won
For centuries, countless, not yet born, not yet conceived.
Unknowingly, men great and men depraved shall use what I will,
To strive for ends beyond worldly understanding.
At Hadian labour below, I shall pause and smile
As Rumour proclaims, "The memorials stand in all ages,"
Although men forget me within an hour of my passing.

WENDELL J. ROYE

THE INDIVIDUAL IN SOCIAL REGENERATION

[The responsibility of the individual for world conditions at this critical phase of world history is well brought out in this article by **Shri C. R. K. Murti,** a research biochemist of the Indian Institute of Science, Bangalore, who analysed in our April 1947 issue "The Morality of the Atom Bomb." It is well that our scientists are turning to the consideration of the part which each man plays in helping to determine peace or chaos for the world. For society is, after all, a collectivity of human beings—and there can be no health for the organism without health of its parts.—ED.]

The world today is enmeshed in pain, confusion and distress. A sense of utter desolation has taken possession of man's soul. His security, his peace of mind and his very desire for sane living are being constantly threatened by war and the unimaginable destruction that can result from the blind use of modern weapons which his inventive genius has perfected. The world around him is torn by conflicting ideologies and mutually incompatible motives of action. And his anguished groan for succour dies in the wiltering silence of helplessness as every one of his cherished aspirations gets frustrated in this ceaseless contention of conflicting forces.

Never before has the world passed through such wide-spread misery and such fearsome apprehensions of impending doom. Strangely enough, too, never before has the world had such wonderful opportunities for escaping the calamity of total extinction. Human knowledge has made such tremendous progress in the past few years that man has become potentially more powerful than his ancestors ever dreamt of being. He can conquer diseases today which were a while ago considered to be incurable and deadly. He can proudly defy death and, if he so wills, can even add a couple of hours to the period of life that nature has granted him. His inventions have challenged all conceptions of time and space and have considerably reduced the size of this world. He is no longer overwhelmed by the fury of elemental forces. If, now and then, they still continue to ravage him, he has developed the courage and the mental detachment to discover the causes for their fury and to attempt to rectify them instead of bowing to their inevitability.

In spite of these achievements, however, it must be admitted that all is not well with the world today and that we should do well to have more of happiness and peace. These are conditions which can be created only if we earnestly strive for them in the right direction. This fact is, however, admitted with a casualness

bordering on indifference. We seem to have become cold and callous and insensitive to human feeling, to sorrows of the human heart and to the tension of the human mind. Suffering has consequently but a vicarious interest to most of us up to the moment when we ourselves become conscious of conflict and pain, *i.e.*, when they affect us personally. Suffering has to come down to an intensely personal level before we start stirring in other directions than conveniently laying the blame at the door of somebody else or on forces outside us and apart from us.

We are so busy, so deeply immersed in what we deem to be our rôle in life, that we develop an attitude of indifference to the undercurrent of our motives, our thoughts and our actions except when these have an immediate bearing on our personal security. We are such slaves to the urgent pressures and demands of the world that we are easily drawn away by them and have to dissipate our energy and our attention in satisfying their doubtful values. We are so deeply engrossed in the process of this self-centred expansion that willingly we acquiesce in the inevitability of wars and the supremacy of violence. What more proof of this is needed than the contemporary interest and excitement over the prospects of the next war on the one hand and the scanty attention paid to the outcome of the World Pacifists' Conference on the other? Is it to be wondered at, then, that we are not inclined to become aware of the complexity of our mind or to study the motives that guide its action?

Amidst so much confusion and conflict it is imperative, however, to arrive at a creative understanding of ourselves. Only such an understanding will lead to right thinking and, obviously, right thinking is the prerequisite for right action. But, before we set about creating happiness outside, we, as individuals, have to clear up the mess that has accumulated in our minds. We have first to free ourselves from the bondage of those deep-hidden causes that continually generate friction and unhappiness within us. Then alone can we endeavour to establish the optimum conditions for lasting peace and unsullied happiness in society at large.

Undoubtedly it is the individual who has to make the real beginning in this direction. Without understanding ourselves, superficial reforms, however beneficial, will not produce unity in the world. This understanding is the real beginning of wisdom. It has to be cultivated through the individual's search of himself. Right thinking leading to self-knowledge is the foundation on which the glorious edifice of human relationship has to be built up. That alone leads to the removal of the apparent opposition between the individual and the masses which is at the root of all our present maladies. The importance of the individual has to be stressed because right thinking obviously cannot result

from mass action, although no one would deny the necessity and importance of concerted action. Right thinking has to emerge from the conscious, ardent and detached effort of the individual. Abiding unity among individuals is possible only when they are deeply convinced of the extreme importance of right thinking and awareness.

Feverish attempts are being made all over the world today to bring about some sort of solidarity among the war-mongering nations. The air is thick with the frantic appeals of politicians and leaders of men who are never tired of pointing out the chasm that waits to swallow us wholesale if we fail to unite. Desire for world unity has become with us almost a craving which cries for immediate fulfilment. But the practical achievement of this unity has become difficult and delayed owing to the fact that we stupidly persist in worshipping ideas of nationalism and the like which can bring about only the exact antithesis of unity. Without setting aside these ideas which lead to disunity and for which we are prepared to fight bitterly, we want to reach world unity by a short cut.

Our craving for world unity today, deep as it is, unfortunately has its origin in the pathological state of our body politic. It is the fear of extinction that supplies the motive power for this desire for unity. It is not born, as it should be, out of the realisation of the universality of the human spirit. Such a realisation, and the sanity of outlook that is bound to ensue from it, alone can stir in us a willing and voluntary desire to come closer together for the common good. But nationalism and the like, and the mad race for political power and economic domination, have so clouded our vision as effectively to prevent us from becoming conscious of this.

The idea of the universality of man is the corner-stone of the ethics of all our great religions that have stood the test of time. In fact, it was this idea that the greatest religious teachers went on emphasising over and over again as they sought to bring order and peace to a world in agony and confusion. Civilisation owes its greatest triumphs to action that resulted from the realisation of this universality. On the other hand, civilisation has been exposed to annihilation whenever man has forgotten his identity with his fellow beings and has tried to drift away from the common good for purposes of self-aggrandisement. Assuredly, our present disintegration is in a large measure due to our ignoring and trampling on the idea of the oneness of humanity.

Where does the solution lie? From the failure of the United Nations Organisation and similar bodies, which, instead of fostering the ideal of unity, have encouraged the formation of power blocs contending with each other for world domination, it is clear that unity cannot be brought about by legislation or purely by political circum-

stances, however strong may be the faith of individual nations in the basic idea of brotherhood. But the world is still entangled in this contradiction and hence continues to create more and more of confusion and distress by labouring for new and ever newer charters and pacts.

If unity cannot be brought about by political methods can we prevent the disintegration of man and his world by laying down a set of principles of international conduct and adopting a common code of ethical precepts? Let us not forget that there is a vague suggestion of such a common code in the Charter of the United Nations Organisation. Yet world unity is as far away as it has ever been. The reason is not far to seek. Mere verbal adherence to the principles underlying the Charter, instead of an impassioned faith born out of clear understanding, must inevitably lead to frustration.

The most painful symptom of our civilisation is the disparity in the rates of progress of the material and the moral development of man. One is not able to keep pace with the other in the mad race for progress. Science, the most fruitful product of our material advancement, has placed at our disposal instruments of immense potentialities for both good and evil. We have yet to learn the controlled use of these instruments because of our inherent limitations. The reasons for the misuse of science lie in us but, without trying to eradicate these, we shift the blame for the present world chaos onto science and industrial progress. Fortunately, psychology and anthropology are helping us a good deal by throwing more light on the incompatibility of man's material and moral advancement. In the light of the new discoveries that are adding to our knowledge of man, we have to recast a large part of our code of social morality. If we are to make the earth a place worthy of habitation, we have at all costs to prevent the moral wreckage of today from reproducing itself in the coming generations.

Generosity, kindness and toleration are cardinal virtues that will go a long way to dissolve the ills that afflict us today. These are things which cannot be cultivated by propaganda or by legislation. They are the reward of the assiduous, conscientious and painful effort of individuals to become aware of themselves. The future of moral progress depends entirely upon our readiness to undertake this task of self-examination.

This indeed is the time and the appropriate moment for us to search our hearts and to discover for ourselves the state that we are in today in relation to the world around us. This is the most urgent task of the moment and probably our only hope for survival. "What you are, the world is" is a famous dictum that has not lost its significance with the passage of time. In fact, it has never been more apposite than at the present moment.

The threat of extinction is looming large, and unprecedented devastation is waiting round the corner. Caught in such a dilemma, it is indeed painful to realise our responsibility as individuals and to accept our share for the continuance of the chaotic conditions that engulf the world today. Unless this realisation comes, however, no fruitful effort can be made in the direction of regenerating man. Let not the problems of our daily existence, innumerable and insurmountable as they are, provide us with any excuse to escape from the most fundamental fact that war and the orgy of hatred that sweep the world today are only outward manifestations of the confusion, struggle and antagonism that rage within each one of us. Let it be our solemn resolve to strive ceaselessly for the liquidation of the causes that nourish this malady within us and thus pave the way for sane, peaceful and happy living.

C. R. K. MURTI

CULTURE BY INATTENTION !

Under the significant title "The Rape of Culture" the University of Chicago published as Round Table Discussion No. 616 a broadcast in which several Mid-West Professors of the U.S.A. participated, Kenneth Burke, Howard Y. McClusky, Warner G. Rice and Henry W. Sams. They referred to the multiplying distractions of our time, soft music even in student libraries, and it was claimed that this fostering of inattention had resulted in a diminished capacity for concentration. Radio, juke box, television—is not Professor Rice justified in asking "whether the prevailing note of our time in these matters is not the note of passivity—all the little pitchers are waiting to be filled"? This readiness to let some one else do something for or to us, he suggests means, in terms of culture,

> a diminution in the individual activity of mind and spirit which we have traditionally connected with civilization and the civilized man.

The general discouragement of original effort is a heavy price to pay for the raising of the level of popular culture, and the immature level at which it is sought to disseminate culture is no doubt responsible, as was suggested by more than one speaker. At least the universities should, as Professor Rice urged, stand for the intellectual and moral self-reliance which could resist these forces of mass appeal.

Not only do the "comics," with their bestiality and brutality, which Professor Sams rightly condemned, debase the moral sense; let India take warning that bureaucratization and mass appeal tend to a dead level of mental uniformity. It is well that Western educators are alive to the situation and determined to meet it. Professor McClusky's suggestion that the level of majority appreciation may be higher than has been assumed is constructive, but even if it is not, what is offered ought to call for a little effort by the majority, lest mental and moral muscles atrophy.

WORLD WITHOUT WAR

[This article by a young Oxford undergraduate writing under the pen-name of **Hannah Torr** is a challenge to her elders who have made so sorry a mess of human relations. There are many older, and in their own sight wiser, men and women who will feel their pulses quickned by her passionate response to Nature's loveliness and who will be touched by her unquestioning faith that our troubled century may see the end of wars. But in how many will her own high sense of personal responsibility enkindle as ardent a resolve as hers to work for peace and for a better world?—ED.]

Autumn, abundant in fruitfulness, in a riotous excess of colour and texture, yellow and green and brown, with the damp fruit and the brittle leaf—how lovely is this first autumn at Oxford! Each swaying branch, each tiny twig, fringed with fire—and all this gold overflowing so that it falls in rustling and crackling rivers of flame on every path. Something within must sing, must laugh, dance, clap hands and rejoice in all this splendour. The heart cries out, "I am, I am!"—and God is made real, manifesting Himself to us in the tossing branch and the falling leaf, in wind and rain, and in soft evening mist swathing the old stone of Oxford's colleges.

It seems impossible that man can be mean and shrivelled up in the midst of this tumultuous beauty, impossible that he can hate and poison life with his bitterness, impossible that there may be another war, another frenzied bout of mass murder and international crime. But the mind cannot only trace the pattern of red creeper on the wall, or delight in the glowing lamps piercing the thick veils of dusk; it must solve the problems of the world the past has made, a world in which millions starve and die, and man tortures man in his greed and fear; and thus the fancy is called back from its flights, summoned from its joyous contemplation of beauty, and sees misery all around.

The contrast between nature's richness and man's spiritual poverty is most evident now. The earth is giving all her treasures—a million million fire-tinged leaves falling to the ground—but man in his social life grasps and hoards the fruits of the earth, crying "Mine, mine!," when nothing is his, and, to keep out intruders, builds strong bars which prove to be the fetters of his own soul. Canon "Dick" Sheppard wrote that the first sin was committed not when Eve picked the apple, but when man called out, "Me, my, mine!" It is a sin the effects of which we are suffering from now, for the wages of this sin is war, famine and pestilence on a global scale.

The earth is not mine, but ours. It does not belong to the British or the Russians or the Americans, to

any one race, to any one class or to any one type of intelligence. It belongs to us all. It is man's heritage to cherish and make more lovely, and all the more man's because it is of God. Never will our political and economic life be cleansed until all our actions spring from the knowledge that "The earth is the Lord's and the fulness thereof; the world and they that dwell therein."

This sacrament of beauty of which I have partaken cannot be completed until the thoughts and feelings conveyed to me by my senses, "God's instruments," are translated into action. The experience must culminate in outpouring of creative energy, in the faith that thus I may help to bring a little nearer a world of light rather than darkness, of laughter rather than tears, binding up that which is broken, giving "the oil of joy for mourning, the garment of praise for the spirit of heaviness."

For me this activity must take the form of war against war, in an attempt to create a world in which cut-throat politics are impossible, in which order has been born out of anarchy, sanity out of disease, nobility out of degradation, and in which national competition is regulated by something like the vision of "the Parliament of man, the Federation of the world." At the moment it is but a dream, but tomorrow it will be a practical necessity. It is today that we are building the tomorrow in which the children we bear will live—or die. Thus it is our responsibility today to do all in our power to create immediately a stable world society in which conflicts can be solved reasonably, without entailing a kind of world-wide epileptic seizure. This is one of the reasons why I am working for the Crusade for World Government—not because of any theory or woolly idealism—but because I love life and want to go on living, and because I want the children I bear also to have a chance to love life and to live fully.

It is now, while autumn showers her wealth upon us, that we may reaffirm our allegiance to humanity, to the earth—the home of us all—and to the God of humanity. And it is now that we can strengthen our will to go forward seeking a world of peace, to overcome all obstacles to sympathetic understanding of our fellow beings, and to live so that the noble words of our great religions may be not merely evidence of men's groping desire for peace, but an accurate picture of a real world, born in the twentieth century, set free from war.

HANNAH TORR

NEW BOOKS AND OLD

HOW CHINA PHILOSOPHIZED *

As Dr. Bodde tells us in the bibliography which he has compiled for this book, there is no adequate work in English dealing with the entire history of Chinese philosophy. Professor Forke published a German work of this description in three massive volumes between 1927 and 1938, but unfortunately it has never been translated into English; and Dr. Bodde's translation of Professor Fung Yu-lan's own monumental *History of Chinese Philosophy* is still unfinished. So, in the meantime, the latter decided to write in English a shorter version of his original *History*, which Dr. Bodde then undertook to edit so as to make its English correct and readable; and the present attractive-looking volume is the result.

The two opening chapters give an excellent account of the nature and function of philosophy in China, showing how widely its methods differ in many respects from ours in the West. One of the first things that strike the foreign scholar is the disconnectedness of Chinese philosophical writings and the terseness of their language. It would not be true to say that systematic reasoning is never to be found in them; but, just as suggestiveness rather than exactitude is the ideal in Chinese art, so it is to a large extent in Chinese philosophy. The *Lun Yü* is the principal source of our knowledge of Confucian doctrine; yet it appears at first sight to be merely a disjointed collection of isolated utterances on questions of human conduct. And practically the whole of Lao Tzu's *Tao Tê Ching* consists of aphorisms which, though profound and full of suggestiveness, are devoid of any sort of reasoned argument or attempt to prove the assertions that have been made.

Confucianism is primarily concerned with questions of human conduct, but it is in no sense a religion. Out of Taoism, on the other hand, a religion of a sort was gradually evolved—riddled with superstitious beliefs and practices, some of which, strangely enough, stand in stark opposition to Taoist philosophy; for the latter teaches us to follow nature, whereas Taoist religion excites the hope of attaining immortality by means of drugs, which means working *against* nature. Benevolence and righteousness, "sageliness within and kingliness without"—these have always been the guiding lights of the Confucianist. Mencius followed closely in the footsteps of Confucius, and made it his business to explain the why and wherefore of his precepts; thus he was led to develop a theory which had only been adumbrated by the earlier sage, that of the original goodness of human nature. In this respect Hsün Tzu, also reckoned a Confucianist, differs widely from Mencius, for he held the nature of man to be radically evil, and goodness only to be acquired by training and effort.

* *A Short History of Chinese Philosophy*. By FUNG YU-LAN. Edited by DERK BODDE. (The Macmillan Company, New York. 368 pp. 1948. $5 or 25s.)

Between the fifth and third centuries B.C., inclusive, many other schools arose, among which those of Yang Chu, Mo Ti, and Han Fei were most widely followed, though all of them fell eventually into discredit. Yang Chu is held by Professor Fung to represent the first phase of Taoism, because he voiced the Taoist principle of the preservation of life and the avoidance of injury, and to this end advocated the method of escape into seclusion. This may be disputed, but he certainly preached a doctrine of enlightened egoism in opposition to the teaching of Mo Ti, which was one of equal and all-embracing love for one's fellow creatures. Han Fei was not the originator but the culminating representative of the Legalist school. In Taoism and Legalism we have two extremes of Chinese political thought. According to the Taoists, man is originally completely innocent, according to the Legalists he is completely evil. Hence the Taoists stood for absolute individual freedom, the Legalists for absolute control, to be enforced by severe laws and punishments. It was not long before Legalism was given the chance of proving its efficiency under the First Emperor. Naturally enough, it led to a period of dictatorship and ruthless oppression, but the régime collapsed soon after his death.

Various other branches of these schools are dealt with, as well as the larger subjects of Chinese Buddhism, Neo-Confucianism, and the more modern contacts made with Western philosophy. On the whole, there is little to criticize in the author's skilful handling of so many trends of thought; but attention must be drawn to one curious omission—the absence of any reference to the Taoist treatise known as *Lieh Tzu* (apart from the chapter on Yang Chu, which is obviously a later addition). Its contents, like those of *Chuang Tzu*, were doubtless drawn from different sources, but there remains a central core (about a third of the whole, perhaps) which is unquestionably the work of a master hand. Here we find a system of cosmogony and a disquisition on fate and destiny which alone would entitle the writer to rank high among his countrymen as a speculative thinker. Moreover, his parables and anecdotes, usually tinged with a delightful ironic humour, are hardly to be equalled elsewhere in the whole of Chinese literature.

LIONEL GILES

Memory Is the Scar. By DENNIS GRAY STOLL. (Victor Gollancz, Ltd., London. 222 pp. 1949. 9s. 6d.)

This book is very well worth reading for all who are interested in the Indian scene—the modern Indian scene, with all its complications. Its pages introduce the reader to a great variety of persons, emancipated and orthodox, rich and very poor, Congress members and villagers living under the most primitive conditions, politicians of different kinds, and smugglers. The setting in which the story moves holds one's attention more than the characters whose adventures are recounted. The author is not an Indian and no doubt there would be differences of opinion among the sons and daughters of the Motherland as to how accurate the descriptions of events and conditions are, but the dedication and the author's other intimate connections with the country he is depicting would certainly suggest that his attitude is sincere and sympathetic even when he is critical or disapproving.

A. DE L.

What Is Man? Evolution's Answer. By ALFRED MACHIN. (C. A. Watts and Co., Ltd., London. 209 pp. 1949. 10*s.* 6*d.*)

The problems of existence have always troubled man since the earliest days. What is he? How did he evolve? What was his original state? Why does he behave as he does? Why, Why, Why?

Many theories have been advanced and discarded. In the case of animals and plants the study of geology clearly indicated that evolution was a *fact.* It remained for Charles Darwin to present the world with the principle of natural selection explained in his *Origin of Species.*

Accepting Darwin's explanation of the working of evolution for plants and animals, Machin, applying this theory to Man, has arrived at the conclusions given in this, his third book on Man's evolution. The reasons for man's selfishness, his laziness and his premature instinct for procreation are dealt with at length, building up to the author's acceptance of the belief that, as in the case of animals and plants, so man is just a bundle of survival values.

All the evils that beset civilisation today are due, so it is claimed, to the fact that man is basically a completely non-social being and a ruthless hunter who has been forced by natural selection to live in society. Scratch the brute and under the very thin veneer of civilization will be found the killer, the sadist, the libertine and the lone hunter.

Few would care to deny the many traces man still shows of his savage origin, or that society to survive must safeguard itself against criminals by setting up certain moral codes and laws, but we should also remember that on the Clock of Time, Man has existed for only a few recorded "minutes." His future progress may yet show him to be a more worthy evolutionary specimen than he appears at present.

The author's conclusions, most clearly set forth and amplified by perhaps too lengthy quotations from other writers, do not appear to be new. It would be interesting to have in more detail his suggestions for counteracting the difficult situation in which Man now is floundering. The most potent panacea he believes is love. So now we are faced with Love *versus* the Atom Bomb. Let us hope Alfred Machin is right.

A. M. Low

National and International History (Stevenson Memorial Lecture No. I). By FIELD-MARSHAL THE RT. HON. EARL WAVELL. (Geoffrey Cumberlege, Oxford University Press, London. 21 pp. 1949. 2*s.*)

Lord Wavell is concerned in this lecture with the way in which international relations are influenced by the teaching of history. Is it true that, on the whole, history as taught by aggressive nations is corrupted by unbridled nationalism, while that taught by nations living in peace with one another is impartial or "international"? Lord Wavell claims to be only an amateur historian, but he is successful in demonstrating that the generalization that wars and a nationalist conception of history are associated is untrue. Distorted history is at most a contributory factor in the causation

of wars, and often it is only a sign that factors far more deep-seated are at work.

The second part of the question is treated less adequately. Lord Wavell concludes that "international" history will not swing the balance from war to peace, but he does not challenge strongly enough the assumption that objective history must of itself further international good-will. A nationalist bias, of course, will certainly not do so, but there seems no reason why objectivity should either, at least until men are far more understanding than they now are and come to feel that the maxim "*tout comprendre c'est tout pardonner*" applies to others and not to themselves alone.

One fundamental difficulty presents itself to us when we ask: What *is* "international" history? Lord Wavell suggests that it is objective history, and for comparison refers to ("national") historians who are in effect propagandists and "interpret and present history to support some assumption which they wish to prove." The disease is well-known; but we must remember that there can be no "absolute historical truth," for all historians must write from *some* point of view—they do not merely list facts; they present them in a certain form and interpret them in the light of a definite attitude, whether this be tacit or explicit. (Compare, for example, Marxist with Catholic historians.) We cannot say one is wholly right and the others wrong, for nearly all offer us illumination and seem to express something of value. Plainly, the idea of "international" history needs cautious handling lest, by its very proper attack on excessive propagandism, it should end by putting history into a straitjacket.

PATRICK BENNER

The Unity of Being. By ESME WYNNE-TYSON. (Andrew Dakers, Ltd., London. 230 pp. 1949. 8*s*. 6*d*.)

Dedicated to the author's collaborator, the late J. D. Beresford, this book contains such a wealth of good things, including his fine introduction, along with some less discriminately chosen, that anything but laudatory criticism seems ungrateful. Appropriately, in her quest of the unity of Truth, the author has jettisoned orthodoxy, if not special claims: "Jesus was the greatest reformer the world has ever known." She has, moreover, retained another bias in interpretation which gives her barque a further list.

The misunderstanding of the ancient Indian doctrine of MAYA—that teaching that everything except the unchanging Absolute, being temporary, has but a relative reality—has been responsible for many a divagation from philosophical logic. Such is the rejection of the archetypal duality which is the condition of manifested existence; affirming spirit and denying matter, the complement of spirit and its *alter ego*. This denial is implicit in the author's affirmation of good and denial of evil, following Christian Science. From this perhaps has sprung her disproportionate emphasis on *Bhakti*, at the expense of the no less important *Karma* and *Jnana* elements in Yoga.

E. M. H.

The Life of William Blake. By MONA WILSON. (Rupert Hart-Davis, London. 425 pp. Revised edition, 1948. 21s.)

Readers familiar with Miss Mona Wilson's *Life of Blake* published in 1927 will welcome this revised edition. The Prophetic Books of Blake have continually challenged the attention of sensitive critics. There have been recent attempts at a clear formulation of the philosophy of Blake expressed in terms of untraditional symbols in the Books. The revised edition uses the new material with advantage and discrimination.

In an age dominated by Reason, Blake stood for an integral view of life, for the philosophy which also accepts the superconscient plane of consciousness as part of life's adventure. He was a crusader of the Spirit, just as he was a revolutionary. In a youthful satire called *An Island in the Moon,* Blake had his fling at Dr. Johnson in what Miss Wilson calls a "ribald song":—

> Lo the Bat with Leathern wing,
> Winking & blinking,
> Winking & blinking,
> Winking & blinking
> Like Dr. Johnson.

Blake also prayed to God to keep man from "single vision and Newton's sleep." He would have been impatient even with those who speak of mysticism apologetically or endeavour to account for it as merely heightened æsthetic sensibility. Blake wrote while discussing Imagination: "The painter of this work asserts that all his imaginations appear to him infinitely more perfect and more minutely organised than anything seen by his mortal eye. *Spirits are organised men.*" (Italics ours).

Miss Wilson's account of Blake's mysticism is tinged with this note of apology. We cannot rest satisfied with the statement that, like all artists, Blake had the "power of visualising what he had actually seen and of giving visual form to his ideas." Nor can we accept as an adequate account of Blake's experience the statement that

> many other people must have hung in the galleries of the mind pictures which are not mere direct visual memories, but of works of art, of things seen in a moment of imagination, perhaps after the brain and eye have been stimulated by some picture or poem.

We prefer the explanation that Blake gave to the inquiring lady, that he had seen the sculpture *here,* touching his forehead,—the centre of dynamic vision,—of the subtle or inner mind spoken of by ancient Indian psychologists. It is in itself a plane of Reality and not merely a mansion of refined earthly memories.

But Miss Wilson is a sympathetic critic. It is her anxiety to establish Blake's unusual visionary experiences as part of normal human experience that is responsible for her deviation from the central quest. She gives a satisfying account of hypnagogic images, of things seen on the verge of sleep. She even speaks of "messages" from the unconscious mind. She is tempted to entertain the hypothesis of A. E. that there is a world memory. Ancient Indian psychology tells us that there is a subliminal as well as a superconscient plane of consciousness, just as there are subconscient and inconscient planes. And it is in the interest of the evolution of human consciousness itself and of the interpretation of achievements like those of Blake to recognise this supreme fact unequivocally. How near to ancient Indian psychology, with its formulation of the relations between the subtle and the

gross body and the *chakras* or centres which link them together, holding the key to subliminal consciousness and to super-consciousness, is the following passage from Blake's *Milton*:—

For every human heart has gates of brass
& bars of adamant
Which few dare unbar, because dread Og
& Anak guard the gates
Terrific: and each mortal brain is wall'd
and moated round
Within,.....for in brain and heart and
loins
Gates open behind Satan's Seat to the
City of Golgonooza,
Which is the spiritual fourfold London in
the loins of Albion.

Blake was, no doubt, familiar with "Hindoo" antiquity. But his knowledge of it seems to have been derived mostly from crude accounts of Hinduism given by Europeans who had travelled in India. The extent of Blake's familiarity with the metaphysical aspects of Hinduism merits closer investigation than it has yet received.

One can only admire the lucidity and scholarship with which Miss Wilson marshals her facts and elucidates controversial biographical problems. Here is a book which is firm ground for a study of Blake's life and achievement. Taking our stand on it, we can throw open a magic casement on the infinite vistas of human consciousness seen and described by Blake. An adventurer of the spirit, following in the footsteps of Blake, has to be prepared to pay the price which Blake mentioned in a memorable passage in *The Four Zoas*:—

What is the price of Experience? do men
buy it for a song?
Or wisdom for a dance in the street? No,
it is bought with the price
Of all that a man hath, his house, his wife,
his children.
Wisdom is sold in the desolate market
where none come to buy,
And in the wither'd field where the farmer
plows for bread in vain.

V. K. GOKAK

The History and Origins of Druidism. By LEWIS SPENCE. (Rider and Co., London. 199 pp. 21s.)

This volume bears the hall-mark of wide and careful reading and study, and is fully documented. Mr. Spence has done his best with the available materials as far as the historical aspects of his theme are concerned, though whether such materials are adequate to the task is a matter for consideration. Our view is that the author has been, like his predecessors, greatly handicapped by the lack of reliable material, and that he is inclined to place too much reliance on the general theory put forward by Frazer and seized upon with such avidity by others—that religions originate in fertility cults. There is, of course, no doubt that at some periods in their history religions have been influenced by such beliefs, but as an explanation of the primary beginnings of religion, this theory appears to us too materialistic.

This is not to say that Mr. Spence is necessarily wrong in suggesting that Druidism arose from a wide-spread cultus of tree worship centring on the oak as a symbol of virility and strength and as a source of food but, as far as history goes, there is a total lack of evidence to support the theory, which seems, therefore, purely speculative.

Whether our author is right or wrong, however, we must confess our indebted-

ness to him for a work of great value to the folklorist and to the student of comparative religion. For both these this book provides a wealth of legend and tradition of a fascinating and often highly suggestive nature. Limits of space forbid the selection of numerous examples, but from the very nature of his hypothesis Mr. Spence devotes much space to trees, and whether the reader is struck by the relationship which may be traced between mistletoe and the Tree of Knowledge and the oak with the lightning flash and the Tree of Life, or is interested in the mystery of the Five Trees of the Gnostics (*cf.* the *Pistis Sophia* and the *Untitled Apocalypse* of the Bruce Codex), or in the relationship of the secret and mystical Tree-alphabet with Ogham writing, he will find much to interest him.

E. J. LANGFORD GARSTIN

The Psychology of Meaning. By KALI PRASAD, M.A. (University of Lucknow, Lucknow. 1949. 209 pp. Rs. 10/- or 15*s.*)

This attempt to develop "the outlines of a theory of meaning in the light of dynamic psychology" is an achievement in clear thinking. Much of it is technical, but the illustrative material from animal and child behaviour studies and on the "magic-mantras" of primitive peoples is interesting even to the layman.

The author's common-sense approach is refreshing—his objection to the technique of the Associationist, who "dissects instead of analyzing and finds dead units in place of action-patterns and dynamic wholes"; his rejection of the mind being a mosaic of purely sensory or imaginal processes; his objection to trying to correlate mental co-ordinations with specific areas of the brain; his quarrel with the emphasis of psycho-analysis on processes completely inaccessible to perception; his gratification at the growing distrust of purely statistical methods and the indiscriminate use of tests.

Meaning, he writes, is a dynamic functional whole with many constituent factors fused and integrated in the process. It "represents a total reactive behaviour in a given psycho-biological milieu." Professor Prasad recognizes different "levels of reality," *e.g.*, physical experiences and "the 'irreality', or, rather, the reality" of the psychological domain. But he sees in the mind "an organic activity which once initiated persistently seeks completion and fullness." He approves the escape of psychology from "the clutches of metaphysical speculation," but for at least one reader his theory would be more *meaningful* against the background of the hypothesis of an enduring consciousness within, using the mind to gain experience in order that it may unfold its latent powers.

E. M. H.

The Mystery of Keats. By JOHN MIDDLETON MURRY. (Peter Nevill Ltd., London. 260 pp. 1949. 12*s.* 6*d.*)

I am certain of one thing: that our appreciation of Keats which has so greatly grown in the hundred years since Monckton Milnes first published the *Life and Letters*, has still far to go before it is commensurate with what he really was.

So Mr. Murry ends the preface to his new book: we, his readers, can add that it is he himself who has largely contributed to this growth. The stature of Keats, once classed as a typical romantic, an æsthete, a maker of sensuous poetry, increased in men's minds as the last century wore on into the new. He came to be accepted first as thinker, then as seer. It is Keats as seer which Mr. Murry has revealed to us; interpreting the poet's frequent use of the word "speculation" in its older meaning of contemplation.

Both Keats's letters and his poetry are pervaded by the conception of an Intellect looking serenely down, with an infinite understanding, upon mankind; a conception which is often embodied in a starry symbol. We in this world below must emulate the "speculation of the stars":—

....to envisage circumstance, all calm,
That is the top of sovereignty.

Another facet of this supreme truth has been given us by one of the world's greatest men in terms more specifically Christian: *la sua voluntade è nostra pace.* Both poets knew the grim struggle to attain that peace, that sovereignty, against great personal odds: both suffered.

This book is in part a revision, strengthened and deepened, of *Studies in Keats*, including a handsome recantation of Mr. Murry's previous strictures on Fanny Brawne. Two new contributions are an interesting account of Fanny Keats's life and a relation of Keats as thinker and seer to William Blake. This last reopens in one's mind two fascinating questions: Did Keats ever meet Blake, and with how much, if any, of Blake's work was he familiar? Against the probable slight Blakean influences to be found in *Endymion* and elsewhere we may set the plain fact that in the large body of letters which have come down to us there is no single reference to that strange personality.

There is one point on which I personally should have liked Mr. Murry to inform us—the credentials of the portrait he gives as one of Keats by Haydon. My own investigations have, so far, yielded no result.

DOROTHY HEWLETT

Practical Ethics: A Sketch of the Moral Structure of Society. By MARY STUART, M.A., and MARGARET HOBLING, M.A. (Routledge and Kegan Paul, Ltd., London. 369 pp. Reprinted 1949. 18*s.*)

By far the best of the three parts into which this long and discursive book falls is the psychological one. The authors deal wisely and in a well-balanced way with the nature of freedom and the exercise of it, particularly by children and young people. As elsewhere in the book, they indulge too much in quotations from *The Fairchild Family* and other early or mid-Victorian writings which depict an almost barbarous misuse of parental and other authority. This is interesting enough historically but has little bearing on the situation and problems of our own time. The chapter on the use of the

Myth is excellent, though somewhat detached.

The weakness of the book is that the authors do not seem to have made up their minds about what, in their view, the basis of ethics is. They emphasize environmental influences and are much drawn to the apparently simple and sensible codes of primitive peoples, though deeper investigation might show that these are less free from convention and superstition than the authors' choice of quotations from anthropologists would indicate. Further, they exhibit a curious anxiety to divorce Christian ethics from the Christian faith, despite the fact that they appear to accept that faith in its essentials. Frequently they refer to Old Testament times and teachings without, it would seem, taking into account the reinterpretation and in some respects the supersession of the old order by Jesus. They fail to realise that he summed up the Law and the Prophets in the twofold Commandment to love God and one's neighbour.

Their final chapter on religious education is confused, and stresses difficulties which the majority of parents and teachers do not feel, ignoring the positive progress in thought and practice which has been achieved especially within the last ten or fifteen years.

While not altogether a bedside book, this is nevertheless a readable one.

BASIL A. YEAXLEE

Traits of Divine Kingship in Africa. By THE REV. P. HADFIELD, M A., B. D., F. R. A. I. (C. A. Watts and Co., Ltd., London. 134 pp. 1949. 8*s.* 6*d.*)

A follower of the *Golden Bough* tradition cannot be expected to concede historicity to the ancient annals of Divine Kings, although, over a century ago, on the strength of the synchronistic table of Abydos, Champollion, the founder of Egyptology, confirmed the good faith of the priests of Egypt (especially Manetho) and of Ptolemy in regard to the lists of such dynasties. But to trace degraded institutions of a decadent civilization back to a glorious tradition which they travesty seems as unfair as to find in the present-day idolatry of images and stained-glass windows or in the priestly fiction of vicarious atonement, an echo of the teaching of the Nazarene.

The author has presented, with perhaps unavoidable repetitions, a mass of evidence for the ferocious rites found over wide areas in North and South Africa in connection with the death of all-too-human kings. Africa has had no monopoly of the claim to the divine right of kings or to the superstition-prompted human sacrifices to a caricatured tradition. Unfortunately, the human successors of the Divine Dynasties, to which the annals of all great peoples of antiquity refer, succeeded to the title but not the attributes of kingship. The reverence spontaneously given to the divine imparters of the science of agriculture as well as of the arts of civilization may conceivably have become twisted into an association of any king with the fertility of the soil and the prosperity of his people; but to associate the revolting savagery of later customs with the story of Osiris, recounted in the Introduction, is to debase a great ideal none the less historical for being legendary.

E. M. H.

The Philosophy of Anaxagoras: An Attempt at Reconstruction. By FELIX M. CLEVE. (King's Crown Press, Columbia University, New York. 167 pp. 1949. $3.00); *Lectures on the Philosophy of Leibniz.* By the late H. W. B. JOSEPH. (Oxford University Press, London. 190 pp. 1949. 15s.); *Philosophy of Nature.* By MORITZ SCHLICK. (Philosophical Library, New York. 136 pp. 1949. $3.00); *The Problems of Philosophy.* By SATISCHANDRA CHATTERJEE. (Das Gupta and Co. Ltd., Calcutta. 345 pp. 1949. Rs. 6/8).

Mr. Cleve has done a splendid service in the direction of reasoned vindication of the philosophy of NOUS, first proclaimed by Anaxagoras. When ancient Greek thought was groping in the dark regions of naturalistic speculation, Anaxagoras was responsible for something like a Copernican revolution in shifting philosophical emphasis from objective Nature to the subjective NOUS. Not to Kant, but to Anaxagoras should the credit for that revolution go. Mr. Cleve has effectively answered all criticisms of Anaxagoras and pointed out that his system contains the best of philosophical thought. Anaxagoras viewed from different angles may be judged to have been a *Monist,* a *Dualist* and a *Pluralist.* Mr. Cleve further argues that Aristotle has been unfair in his estimate of Anaxagoras.

It would appear from Mr. Cleve's book that Aristotle had accused Anaxagoras of making of the NOUS a *deus ex machina.* Such an accusation can be levelled against all theistic thinkers, and the Pre-established Harmony, the magic wand which Leibniz wielded, and the God of Leibniz, stand on a par with and have the same status of *deus ex machina.* Mr. Joseph's lectures on Leibniz contain a vivid account of the metaphysics of Monadism, and, in view of the just-announced discovery of Einstein regarding gravitational and electro-dynamic phenomena, it is noteworthy that, centuries ago, Leibniz had observed, as against the Newtonian view of Space, that Space had to be considered as only a system of relations between *phænomena bene fundata.* In the onward march of European philosophy, the system of Leibniz stands out prominently as pre-eminently pluralistic and monadic in character, demonstrating that monism is not the only rational philosophy. That is a signal service rendered by Leibniz. Each system of philosophy paints but a partial picture of Reality. If every *monad* depends on God (the Monad of Monads) and if the activity of every monad is considered, nevertheless, spontaneous and free, the connected problems of evil and imperfection are as insolvable as ever. Peradventure, man's finite intellect cannot solve such problems. Anyway, the volume is stimulating and refreshing.

From Thales and Anaxagoras to Einstein and Eddington, nature and natural phenomena have continued to baffle scientists and philosophers. The late Moritz Schlick, shot by a lunatic in 1936, left behind an important work now published under the title of *Philosophy of Nature.* The New Physics, the Four-Dimensional world, Time-Space and other concepts are expounded with insight and clarity. Old problems are discussed in a new manner. New problems indicate old answers. The conclusion is indicated that there are no problems which the individual sciences like Biology, Physics and

Chemistry are not competent to solve. The Appendix contains a highly argumentative exposition of the evolution of the Universe in a temporal series. The Second Law of Thermodynamics is, as usual in strictly laboratory science discussions, very nearly apotheosised as the God of the Universe. The discussions suffer from the characteristic defect of failure to specify what exactly have been the *gains and losses* to traditional philosophy, understood by Kant and Vedanta to be systematic inquiry into the nature of God, Freedom and Immortality, from the general and special theories of relativity.

Such a distinctive philosophical approach to the problems of Thought and Reality is found in Dr. Chatterjee's volume. The problems of self and not-self, of perception, relations, subject and object etc. are discussed mainly in the light of the history of Western philosophy and Occidental systems for the benefit of post-graduate workers. There is nothing particularly controversial in the volume that would call for critical assessment. In some contexts, the author's references to Ramanuja are not correct. On page 75 he is described as an idealist. As Ramanuja has vigorously attacked the doctrine of *Maya*, he has been held with greater justification to be a realist. Again, the statement about the Ramanuja school's view of knowledge is not correct. Ramanuja admits a constitutive knowledge that is substantively the essence of the self. Sense-engendered knowledge is also admitted. Dr. Chatterjee's volume will be found useful by those desiring a running acquaintance with Western thought.

R. NAGA RAJA SARMA

The Glad Tidings of Baha 'U'lláh: Being Extracts from the Sacred Writings of the Bahá'ís. With Introduction and Notes by GEORGE TOWNSHEND, M.A. (John Murray, London, W. III pp. 1949. 4*s.*)

The well-known publishers of the "Wisdom of the East" Series, the purpose of which is to help in "a revival of that true spirit of Charity which neither despises nor fears the nations of another creed and colour," have now brought out one more enlightening and useful volume, an anthology of selections from the writings of the Bab, Bahá'u'lláh and 'Abdu'l-Bahá, the forerunner, the founder and the expounder, respectively, of the Bahá'í Faith. The central theme and aim of this Faith is "the regeneration of humanity as a whole, a single spiritual organism, as one soul in many bodies." To compass the end and ideal in view the lighting of seven candles in our darkened world is recommended; namely, the "candles" of unity in the political realm, unity of thought in world undertakings, unity in freedom, unity in religion, unity of nations, unity of races and unity of language. Then will man be imbued with a consciousness of world-citizenship and a world-community will emerge. Such are the "glad tidings" which, once again, were given nearly 100 years ago in Persia.

G. M.

THE INDIAN INSTITUTE OF CULTURE

[The Indian Institute of Culture, Basavangudi, Bangalore, has recently had a number of interesting public lectures, including Sahityalankara Shri K. S. Nagarajan's in February on "Panditharaja Jagannatha: Court Poet of Shah Jehan," a lecture by Dr. Werner Zimmermann, Swiss Delegate to the World Pacifist Conference, on "East and West: India and Europe: What They Can Learn from Each Other," and "Some Comments on Eastern and Western Philosophical Positions" by Prof. Morris Edward Opler of Cornell University. The paper of great topical importance which we publish here was especially prepared for the Indian Institute of Culture by the Secretary of the American Ethnological Society, **Miss Dorothy L. Keur,** Associate Professor of Anthropology at Hunter College, New York, and was read on her behalf and discussed at a specially convened public meeting at the Institute on February 9th.—ED.]

THE SCIENTIFIC CONCEPT OF RACE AND WORLD PEACE

New York City with its teeming millions, its overcrowded subways, its fierce competitive struggle, its bustle and its speed, is the last place one would think of to look for international and interracial peace. Yet it is truly a remarkable city in that, when analyzed ethnically, it is found to be composed of many separate national and racial "cities" localized within the principal city, joined, of course, by marginal areas of varying extent, where peoples of many diverse national, religious and even racial types live side by side. These mixed marginal areas are by no means equally heterogeneous, however; often the barriers are too high for the low-income family; often there is intolerant and snobbish exclusion of one religious group (as the Jews), or one racial group (usually the Negro). As to actual numbers, there are more Jews in New York City than in any single city in the world; more Negroes also than in any other city; more Italians than in Rome; and more Irish than in Dublin. There are very many other ethnic groups, in addition, each having one or more areas of concentration of their living quarters—notably German, Polish, Czech, Spanish, Russian, Norwegian, Chinese, and, recently, Puerto Rican. There has even been noted a small group of Iroquois American Indians living in a concentrated area of several square blocks, who still use their native language, and attend a church service where the preaching and hymn singing is in the Iroquois tongue.

The late Ruth Benedict had started a very interesting piece of research in social anthropology, working with these ethnic groups in New York City. She and her trained staff, which is still carrying on the work under the direction of Dr. Margaret Mead, are interviewing as large and representative a sample of each group as feasible, to discover whether there exists a determinable national or ethnic culture pattern. By working with groups in the national homelands, it is hoped to have

a basis of comparison, so that the effect of living in the "melting-pot" of New York can be at least partially determined.

Now, my reason for thus writing of New York City is that I think it is a very remarkable example of thoroughly diverse ethnic groups living peaceably together in a compact mass, sharing the same *general* culture; yet, in some respects, retaining their ethnic distinctions. Among the shared factors may be noted all public transportation facilities (buses, subways); the public schools; playgrounds and parks; moving-pictures; department stores; clothing; most restaurants; public libraries; books, magazines and newspapers; radio and television programmes; and automobiles. I do not mean to suggest that every such culture trait is shared equitably; there are injustices and inequalities, but, to a rather remarkable extent, any one in New York City, regardless of race, colour, or creed, may participate in such cultural areas.

On the other hand, the various and diverse ethnic groups listed above may choose to live in an area where people of their own kind dwell; and to speak their "mother-tongue"; prepare food special to the group; read their own newspapers and books; join special social clubs or singing or gymnastic societies closely patterned along "Old World" lines; and practise a particular form of religion. Of course, almost all individuals, no matter how ethnocentrically oriented, must, at times, behave in an "American" manner. The degree of participation in the general American New York pattern as compared to the more localized ethnic pattern varies all the way from almost none, as in the case of the very old grandmother who speaks no English and cleaves strongly to her Polish or Spanish or other group, seldom leaving her own home; to practically complete identification with the American pattern, in self-styled "sophisticated" young couples, who may even go so far as to change legally a Polish or Spanish family name to something like "Adams," who live in a new housing project, and have only strictly modern furnishings.

Clothing is one factor which has a great levelling influence. Almost all young women, for example, are dressed so very much alike that it is practically impossible, as one sees them walk along a city street, to gauge accurately their national affiliation, "mother-tongue," religion, or even economic status. Mass production methods in the clothing industry, coupled with speedy and widespread distribution and high-pressure advertising, largely account for this; and keen competition tends to keep prices low for the consumer. To exemplify this one may note the appearance of the Duchess of Windsor at a social affair a few years ago clad in a lovely new tea-gown. Photographs appeared in the newspapers, and the gown was minutely described for the curious. In just a fortnight, copies of the gown appeared on the racks of the best shops in New York. In another month, copies of these copies appeared in cheaper materials in even the most lowly stores in the city, frequented by humble clerks, stenographers and tradespeople in the lowest income groups. Hence in the very short time of six weeks, a New York working girl, despite her low salary, and no matter what her race or nationality or creed, could wear a gown copied from that of the Duchess of Windsor.

Modern New York, then, is a city where material culture elements spread extremely speedily and widely; and the spread tends to disregard racial and national lines so that one decidedly gets the feeling, "Oh, everyone has a fur coat, or a radio, or an electric refrigerator, or a new automobile." I do not mean by this, of course, that literally everyone owns these products of our modern technology. Still, the ownership of such items is no longer confined to one special group, either socio-economic, political, religious, or racial; and no longer marks a man as belonging specifically to one group.

In the field of education, the situation in New York City is especially to be commended since it opens the same educational opportunities for all. Every child is obliged to attend eight years of elementary school; the secondary schools are free, and open to all. There are also in New York four colleges which are supported financially by the city. Students pay a very small fee each semester ($10.00) to cover laboratory equipment and the loan of textbooks. Otherwise, the four years of college education are free. Students are all drawn from the city area, and live with their families at home, travelling daily to and from the college buildings by bus or subway for the most part. Only one criterion is used to determine whether or not a student may enter—his or her scholastic record from the secondary school. If this record is high enough to indicate that the applicant is capable of doing college work, he or she is admitted. Absolutely no line is drawn as to colour, race, or religion in these city colleges. At Hunter College, for example, with a regular day-session enrolment of approximately 6,000, about 10% of the students are Negro. This coincides quite accidentally and coincidentally with the 10% Negro population within New York City. Over 50% of the students are Jewish. There are a few Chinese and Japanese students. The diversified nationalities or national origins of others may be judged by the existence, on the campus, of such clubs as the Irish, the Polish, the Armenian, the Spanish, the Italian, the French, the German, and the Russian. Hence these city colleges stand as truly democratic institutions, opening their doors to any who indicate the desire and mental ability for intellectual work on the college level, regardless of race, religion, or economic level.

I have chosen to describe the above features of present-day life in New York City because I feel they have a definite bearing on "Race and World Peace." While in no way meaning to suggest that life here is completely utopian or perfectly equitable, nevertheless, New York City is a dynamic society in action —*working, living*—with its membership clearly interracial, international, and inter-religious. New York City hence deserves attention and study as a demonstration that one culture may be shared by peoples of diverse origins; even at the same time that elements of diverse cultures, reflecting different nationalities, languages and religions, are maintained.

The majority of American anthropologists recognize that certain groups of physical characteristics appear in combination, with fairly high frequency in certain groups of people and not in other groups. Such groups, the anthropologist has called races. The combined morphological traits which differentiate

one group from another include such factors as the structure and texture of hair of the head; the amount of body hair present; head form as indicated by cephalic index; profile of face; colour of skin; hair and eyes; and nose form. From an examination of the above characteristics, and a good many others, it would appear that at least nine-tenths of all peoples can be grouped into the three basic divisions or races, known as Caucasian, Negroid, and Mongoloid. The race is scientifically simply the biological division of the species, *Homo sapiens*, brought about, no doubt, by the same factors of selection and isolation operative on any and all organic forms of life. In other words, what we call a subspecies or a variety in the case of a rose; or a breed in a horse; is a *race* in man.

In the case of man, however, so many complicated factors are involved that any clear lines of demarcation, even among the three major groups, have become partly obscured, and there is much overlapping of physical traits. The major factor here has been the intermarriage of diverse and physically differentiated peoples whenever and wherever they have come together in the course of human migration over almost all of the earth's surface. Artificial selection due to cultural conditions has also left a mark on the physical forms of living groups. Various physical anthropologists have worked out various schemes of classification of the three principal divisions or races into sub-races, secondary races, hybrid races, etc. Obviously no such classification can be highly satisfactory since the degree of mixture within races is decidedly greater than that among the three basic groups. Nevertheless, the fact that such schemes, based on sets of morphological traits shared in common by the smaller divisions, are possible at all is an indication that some groups of people share more genes in common than they do with others outside the group; hence have a closer blood relationship and common origin.

Very recently the physical anthropologist, in co-operation with the geneticist, has focused his attention on such gene pools found in various groups. He is interested in studying the distribution of traits where the actual genetic make-up can be determined—as in the case of blood groups—rather than such phenotypic "apparent" traits as the traditional ones listed above. A good deal of blood-typing is now being done on various groups throughout the world for the distribution of "O," "A," "B," and "AB" types, for "M-N" factors and "Rh plus" and "Rh minus" factors and their variants. This kind of gentic investigation is still in its infancy, but, in the results so far obtained, the groupings of people with similar blood-types *do not* coincide well with the classificatory groups based upon the phenotypic morphological traits generally used. This line of investigation is refreshing, and is surely an indication that we have not yet satisfactorily or completely defined "race."

When we turn to the question of possible differences in mental traits of different groups, we are at present unable to prove anything, although we can dismiss as spurious any claims for the marked mental superiority of any one group over another. That differences in innate mental ability of individuals do exist, we have ample proof. That any such differences run along racial lines, is quite another problem and

very difficult to solve. Here the anthropologist must turn to the psychologist for help. But alas! No adequate acceptable tests have as yet been devised by psychologists which will test *innate* abilities alone, of peoples of entirely different cultural and national environments. It is really difficult to see how such tests *could* be devised since the outward expression of innate abilities is moulded considerably and modified by environmental factors, at an early age, before any tests can be given. On the other hand, we have ample evidence that if group or racial mental differences do occur, they are slight and should not be labelled "superior" or "inferior" because they do not incapacitate individuals of all groups and races from fully and creatively sharing the exigencies of modern life. In America, *some* Negroes are good and successful doctors, lawyers, judges and professors despite a good many difficult barriers put in their way simply because they are Negroes. If the opportunities to enter professional life were truly equal it seems likely (although I am here expressing only my own opinion) that the proportion of Negroes entering the professions out of a total Negro population would roughly approximate the percentage of professionals from the non-Negro population. In Africa today the ground-crews at the air-ports employ a goodly number of natives. This work involves considerable mechanical knowledge and skill, and the natives so trained and employed were almost all born "in the bush," and have successfully mastered skills far removed from anything present in the early environment of their native villages.

In New York City some years ago, a special school was inaugurated for training those children who gave promise of highest intellectual achievement from the elementary school level. Intelligence tests were given in the elementary schools throughout the city, and the 500 showing the highest ratings were selected and separated for special training in an advanced school. Now, when these 500 gifted children were examined as to race, religious and even national backgrounds, it appeared that the distribution was approximately that of the population of New York City as a whole. That is, about 10% of the 500 children were Negro, corresponding to the 10% Negro population in the city at large. The same proportions held for Jews and for some national groups. A curious observation, however, was that the great majority of these children, Negro, German, Jewish, Polish, or other, were overweight and over-size for the norm of children of those ages taken at random from the general population. It would seem, then, that the range of variability as to intellectual ability varies considerably within each racial, religious and national group. Each group seems to have *some* gifted individuals. We do not yet have sufficiently accurate tests or sufficient statistical data to state whether the percentage of gifted individuals in varying groups is highly comparable or differs significantly. Certainly the case of the special school above suggests that environmental factors affecting growth —height and weight—such as diet, may be contributing factors in cultural achievement, as well as innate ability.

Two very common fallacies are current among laymen everywhere, and have rather wide-spread insidious

effects. Hence it should be one of the tasks of modern education everywhere to correct them. The first is that nationality, language and/or religious affiliation are in some way connected to or correlated with race. The second is that the native ability of a group is to be judged by its cultural achievement. As to the first, there is obvious confusion of the purely biological phenomenon of race with cultural manifestations. Theoretically, and certainly in some cases actually, members of the same race may and do belong to entirely diverse countries (nationalities), speak any tongue known to man today, and subscribe to religious doctrines or rituals of the widest variance. Conversely, Caucasians, Mongoloids, Negroids, and the various inter and intra groups of these, may all share the same nationality, religion and language (as in the case of New York noted above). In other words, race has to do *only* with the nature of the actual germ-plasm handed down from parents to children; all else is cultural, *viz.*, *socially* acquired, and *can* be modified or even markedly changed within the lifetime of an individual.

The second fallacy noted above—that the degree of cultural achievement is a gauge of native ability—is often used to bolster up many a plea for the racial superiority of any one group. The line of argument usually runs about as follows: "Unquestionably the Caucasians or 'whites' or Nordics are superior. Just look at what they have achieved, especially in the realm of applied mechanical science." Those who use such words are guilty of gross ethnocentrism as well as misunderstanding. To begin with, they assume that the achievement of their own group is superior. By what criterion? By their own, doubtless. None is so wise that he can say what cultural achievement is "highest" or "best" because no man is purely objective; all are culturally slanted and see life through the coloured glasses of their own cultural milieu.

This certainly does not mean that there are *no* standards, *no* time-worn and tested human values within the framework of our own cultural premises. It merely means that such standards and values are *relative* to the culture of which they are an outgrowth. Hence there is no purely objective test beyond the crass one of survival of the cultural group. A more deep-seated fallacy involved in the statement above is the assumption that cultural achievement is due to innate ability alone, *i.e.*, the greater the achievement, the greater the ability. This idea can easily be shown to be fallacious for there are a good many scientific data to indicate that the achievement of a cultural group is due to a combination of environmental factors in addition to innate ability. Climate is certainly one such factor. The physiologist has demonstrated that the human body is capable of considerably more expenditure of energy under certain climatic conditions than under others; hence those living in optimum climates expend more energy, do more, produce *more* culture (I purposely have not evaluated here whether "good" or "bad"), and thus build up a cultural accumulation greater than peoples in a debilitating climate.

Another factor is inherent in the very nature of culture itself since cultural growth is cumulative, and its rate is accelerated as it accumulates.

Hence the greater the amount of culture, the more that is added to it, more quickly. This can be nicely exemplified in modern Western European or American culture by the study of electrical equipment for home use. The earliest electrical appliances for the home took years to develop, manufacture, introduce, and be generally adopted; as for lighting, cooking, ironing, etc. Soon, however, improvements were made, and the application of electricity was extended to machines for cleaning, refrigerating, hearing music, and a host of other purposes; and then came a veritable flood of further electrical gadgets produced in shorter and shorter time, and used more generally and more readily by more of the population. There are certainly still other factors involved in cultural achievement in addition to climate and the accelerative rate of culture growth, but these suffice to demonstrate that we cannot positively correlate degree or kind of cultural achievement with degree or kind of innate mental ability.

To state the case briefly, the anthropologist recognizes that (1) "race" is a purely biological concept, that a race is a subspecies of *Homo sapiens;* (2) nationality, language and religion are cultural phenomena, socially acquired and capable of modification; (3) no tests exist today whereby native intelligence of racial groups can be measured accurately; (4) cultural achievement is due to several environmental factors in addition to the innate ability of the group; hence is no measuring-rod of intelligence.

It would seem to the hearer of such facts as those above, that there may be a relationship between them and world peace. Certainly such anthropological knowledge should be widely disseminated and figuratively shouted from the house-tops. "Know thyself" is an ancient and worthy injunction. Education along these lines is important and vital as a first step. Nevertheless, simple *possession* of knowledge is not enough. It has no power in and of itself to change the course of human affairs—to turn societies and governments away from programmes of self-aggrandizement to those of brotherhood. Such scientific knowledge of race and culture must be implemented by a strong moral and ethical force to give it power and action. Only when people think *and act* in accordance with such knowledge will it be a constructive force toward world peace. What the nature of such an impelling moral and ethical force may be, I cannot presume to say. Whether it will come through the institutions of religion, or some other organization of society, I do not know. The Universal Declaration of Human Rights adopted in December 1948 by the General Assembly of the United Nations is one attempt by a political body to implement our knowledge of man by recognizing the essential dignity of all men everywhere. Perhaps a new moral order, based firmly on scientific knowledge of man, will come slowly, though surely, by peaceful penetration through the will and action of individual men joining hands in spirit throughout the world.

DOROTHY L. KEUR

ENDS AND SAYINGS

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

The World Pacifist Meeting, held in two sessions in December at Santiniketan and at Wardha, after a few days of joint work conducted its deliberations in meetings of three Commissions, whose reports were then submitted to a session of the general Conference for adoption. These three reports have now been published, with an indication in the case of each recommendation, whether it was adopted or only "received" by the general Meeting. It is explained in the prefatory note that they do not in all cases represent the unanimous opinion of the delegates, but they are very interesting formulations of the will to peace on the part of some of its most ardent advocates. The obstacles to peace are reviewed and principles and policies for overcoming them proposed.

Friendliness to individuals and defence of the persecuted, with fearless championship of the democratic freedoms, offered as the key-note of relations of Pacifists with Communists in one recommendation adopted, is a typical prescription. So are some included in the report on food and population, also adopted, which call for simplicity of life and planned sharing and for the control of population by self-control and personal discipline.

The report on basic education and the social order recognizes that

> it is to the recovery and reclamation of spiritual values that we must look for the solution of our major national and world problems.

Very wholesome was the bringing of the problem of peace home to the individual in the call for the transcendence of egotism, personal as well as group; so too was the proposal for introducing stories and selections from the world's scriptures into school curricula, as a preventive of religious bias.

The swords will not at once be beaten into ploughshares or atomic warfare abjured because men and women of good-will have met to pledge themselves anew to peace and brotherhood, but the heart-searching and the earnestness which obviously have gone into the formulation of these reports will certainly exert their influence beyond the pacifist bodies throughout the world to whom they are being submitted.

Two articles in the sumptuous Silver Jubilee Number of *The Calcutta Municipal Gazette* are particularly interesting for the light which they throw on the civilization and institutions of ancient India. Dr. Radhakumud Mookerji writes on "City Administration in Ancient India" and Dr. Sunity Kumar Chatterji on life in an Indian city 2,000 years ago. The latter short article makes it clear that, in spite of India's civilization having always been largely rural, there were numerous cities in very ancient times, cities having existed even in pre-Aryan days. The excavations at Mohenjo-daro and Har-

appa have revealed that long before the Aryans entered India there were urban amenities, regular streets and underground masonry drains.

Built mainly of wood, supplemented with burnt and sun-dried bricks, the earlier towns of Hindu India have all disappeared as far as physical records go, though many early historical cities survive in their modern embodiment in or near the ancient sites. One such was Pataliputra, the founding of which Gautama Buddha witnessed, and which, destroyed by fire and flood a few centuries later, is reincarnated in modern Patna in Bihar. It was to the Court of Chandra Gupta Maurya at Pataliputra that the Greek Ambassador Megasthenes came around the beginning of the 4th century B.C. His account Dr. Mockerji describes as "the earliest authentic picture of ancient Indian municipal administration."

More interesting than Megasthenes' description of the city is his evidence, supplemented by Dr. Mookerji with that of Kautilya's *Arthasastra*, as to the working of ancient Indian municipalities. Megasthenes mentions a Municipal Council, its 30 members divided into Standing Committees, which regulated the industrial arts, trade and commerce, including weights and measures and the collection of a sales tax, the current maintenance of vital statistics and the care and surveillance of foreigners. The upkeep of public buildings, the care of markets, harbours and temples and the regulation of prices were their collective responsibility. There were elaborate precautions against fire; strictly enforced sanitary regulations; contagious diseases had to be reported and food adulteration was severely punished.

A wholesome corrective to modern assumptions of superiority!

An address on "The Ethics and Economics of Birth Control," which Mr. F. Victor Fisher, economist and sociologist, gave a few months ago before the Society for the Study of Religions, London, appears in its quarterly organ, *Religions*, which he edits, for January-April 1950. His Malthusian apprehensions of world population outstripping food production seem somewhat premature in the light of Mr. Roy Walker's estimate, in his *Bread and Peace*, that twice the present world population could be supported at full nutritional standards on a vegetarian diet with some dairy products. Mr. Fisher says emphatically that "the birth rate must be limited deliberately or it will be limited, as in the past, by human catastrophe...."

With the desirability of birth control we do not take issue, but we categorically repudiate, as insulting to human dignity, the positively immoral proposition that "there can be but one way to limit the horrors entailed by uncontrolled human fecundity, namely, the general use of scientific contraceptives." Upon this proposition we see eye to eye with Gandhiji, to whose book, *Self-Restraint* versus *Self-Indulgence*, we invite the attention of Mr. Fisher and those who share his views. The safe and sure preventive of over-population is not evasion of the consequences of unrestrained indulgence, but the inculcation and practice of self-control, the restriction of the marital relation to the deliberate perpetuation of the race. Whereas artificial methods of birth control, encouraging self-indulgence, must debilitate and debase, moral restraint strengthens its practitioner, transmuting the energy conserved by it into power and strength, not of the body only but also of both mind and character.



THE ARYAN PATH

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

VOL. XXI MAY 1950 No. 5

"THUS HAVE I HEARD"—

Never will I seek nor receive private individual salvation. Never will I enter into final peace alone; but forever and everywhere will I live and strive for the redemption of every creature throughout the world.

—PLEDGE of KWAN YIN

The world aspires to establish peace while many of its leaders prepare for war. This is a gigantic shadow of what is taking place in the heart of almost every person. Man wishes and prays for tranquillity of mind while he engages in the struggle to possess power, longs for lucre, and allows that very mind to be exploited by the senses and the passions.

There is a great deal of talk and effort, often sincere, to render service to our neighbour and our next of kin. The desire to be friendly and kindly is wide-spread and that concretizes in a variety of organizations for the service of men. Thus individuals project organizations on the screen of civilization.

Personal service is darkened by ambition and by egotism and brings on frustration. Selfishness, ambition, competition, also vitiate the service when it is organized; and salaried workers overlook sacrifice with gaze fixed on salaries. Service and sacrifice are a necessity of soul-progress. They create the future Helper and Master, the Bodhisattva and Nirmanakaya. Present-day organized service deprives the individual of that mystical experience of interdependence implicit in the metaphysical doctrine of Causation, as the individual contacts in sacrifice others and all, in an ever-widening sphere. The summation of this mystical experience is in the sublime Pledge of Kwan-Yin quoted at the beginning of this contribution.

The point of good neighbourliness is missed by many a person and by most of the nations because the doctrines of psychology and philosophy underlying these aspirations and endeavours are false. In the modern world, governed by modern knowl-

edge, the real origin and nature of human mind and human morals are not known. The roots of egotism and pride, of passion and prejudice, are hidden alike from the physicist, the physiologist, the chemist, the biologist and the psychologist. Often neighbourliness, goodwill, friendliness, are shadowy feelings, leading people astray, to frustration and failure. The League of Nations failed because its legislators and administrators tried to fashion goodwill out of false concepts; co-operative actions do not arise from competitive thoughts, howsoever human ingenuity plan to create and implement handsome blue prints.

This simple truth, missed by our modern politicians and priests, has ever been emphasized by seers and sages, from Krishna to Christ, from Gautama to Gandhiji.

In this month of May a few will honour the memory of the Great Enlightened One and once again derive inspiration from that fact. The whole world ought to honour that memory. One true way to do this is to reflect upon the Master's words on *Metta*, for which an adequate English term is almost impossible to coin. It implies goodwill, friendliness, neighbourliness, kindliness, generosity, sagacity etc.

The *Mettasutta* praises a peaceful mind and goodwill towards all creatures. Listen:—

Do you desire tranquillity of mind and a peaceful heart? Then you know what is good for yourself.

The marks of one who has acquired that tranquillity and peace are these: he is able, upright and straight; he has right speech; he has no vain conceit of Self; he has few wants; he is of frugal appetites; his senses remain composed; he is not greedy after gifts; he is not mean

And how does he pray?—

"May every living thing, feeble or strong, tall or short, subtle or gross of form, seen or unseen, those dwelling near or far away, those who are born and those still to be born—may every living thing be full of bliss."

Thus he becomes even as a mother, who, as long as she doth live, watches over her only child. His is the all-embracing mind whose goodwill flows unhampered by any ill-feeling, above, below, across, in every way.

He has no enemy.

He is the Friend of all.

O Bhikkhus, cultivate *Metta*, therefore. Standing or moving, sitting or lying down, free from sloth, establish this mindfulness of goodwill. Thus enter Brahma-Vihara.

SHRAVAKA

EDWARD BELLAMY

26TH MARCH 1850—22ND MAY 1898

[This year marks the centenary of the birth of the eminent American thinker and lover of justice and of humankind, Edward Bellamy. The centenary has been observed in more than one country. The Internationale Vereeniging Bellamy at Ede, Holland, has brought out a memorial issue of their monthly paper, with contributions by Mr. Bellamy's wife, son and daughter and by Dr. Arthur E. Morgan, his appreciative biographer. American libraries have arranged memorial exhibits and in Los Angeles a centenary dinner was arranged, with a tableau of Mr. Bellamy's famous " Parable of the Water Tank, " and the launching on the same occasion of a Bellamy Foundation for the propagation of his gospel of Equality. A film of *Looking Backward* is reported to be planned. It is hopeful that many today are reading his message and considering sympathetically the scheme of economic and social organization which he worked out with so much earnest and self-sacrificing zeal; because its implementation would be a long step towards the full realization of universal brotherhood. We are privileged to publish here the essay on her great father which **Mrs. Marion Bellamy Earnshaw** has kindly written for us. We take the occasion to express our own high appreciation of the nobility of the ideals and life of Edward Bellamy.—ED.]

When a man makes for himself a place in the sun as Edward Bellamy did, it is natural that the world should be curious as to his background and the forces which moulded his life and set him apart from other men.

Edward Bellamy sprang from rebel ancestry. One of his forebears signed the Magna Charta. Later, in 1630, others fled England and sought sanctuary in the New World. Later they fought in the Revolution and worked in the councils that wrought the Declaration of Independence and the Bill of Rights. The almost unbroken line of scholars and clergymen in his family was no doubt partly responsible for his thoughtful and spiritual nature, which was the very mainspring of his life and of the philosophy which took shape in *Looking Backward* and *Equality*.

Almost from the time he could write he began to jot down his ideas in journals and diaries, and from these scattered entries, even in his early teens, we find that he began to be keenly aware of his kinship with mankind and his duty to God and his brothers.

He attempted to follow the formal education provided by his parents but a year of college proved enough for him. After another year of study and travel in Europe, where, he writes, he was first really aware of the vast differences in the material

states of men, he came back, to "find," as he put it, "his place at the work bench of the world."

His new awareness of the social problem, however, never left him; and there are many evidences of his state of mind at this period. Notably three talks which he delivered at a local youth lyceum would seem to indicate that he was destined far sooner to plunge into the Cause which later claimed him. He writes:—

Let no one falsely suppose that I am dreaming of happiness without toil, of abundance without labour. Labour is the necessary condition, not only of abundance, but of existence upon earth. I ask only that none labour beyond measure that others may be idle, that there be no more masters and no more slaves among men.

In considering the fields in which he could best serve the world, he was attracted to the law. But after having been admitted to the bar he never practised, for, during his years of preparation, he had come to the sad conclusion that law was a sham service, nothing more than "the business of a blood-hound."

Journalism next appealed to him as a profession in which one might worthily use his pen to advance the precepts of justice and of human welfare. At the age of 20 he found himself an outside editorial writer for *The New York Post*. But he soon discovered "the vulgar temper of journalism," as he puts it. He writes in his note-book:—

I am a bit weary tonight. Were the ambition which spurs me on one for pelf or fame, I fancy I should be content to let it go and earn my daily bread in some plodding business, such as men ply about me. But I cannot turn my heart from the great work which awaits.

In 1872, we find him back at home again, Assistant Editor of *The Springfield Union*, for which he also wrote book reviews. Here again, there runs constantly through what came from his pen a keen sensitivity to injustice and inequality, which later finds full expression in *Looking Backward* and *Equality*.

In 1876 his health, never of the best, gave way. After a six months' vacation to the Sandwich Islands, he came back and devoted himself to the writing of short stories, in which field he soon found distinction. From the short story he ventured into the novel, of which he published four before he wrote *Looking Backward*. In one of these, *The Duke of Stockbridge* (1879), he takes up the cudgels for the destitute victims of greedy landlordism with a vigour worthy of the future author of *Looking Backward*.

In 1882, he started a newspaper in partnership with his brother Charles, in the fond hope of being able, as the owner, to satisfy his own standards of honesty and to champion the cause of the inarticulate under dog. But to no avail.

During this year he married and by 1886 was the father of two children. It was this, Edward Bellamy declared, that finally forced him to give himself seriously to the solving

of the social problem. He writes:—

Some mysterious tie that binds me to my children makes me one with the race of men. For we are bodies one of another. Less stupid men would not have needed the child to teach them, but now I have learned, once and for all, that selfishness is suicide, the only true suicide. All these ages has man been mangling his own body, offending its members.

When he had arrived at the point in his deliberations where he realized that "however high, however rich, however wise you are, the only way you can safeguard your child from hunger, cold and wretchedness, is by a plan that will equally safeguard all men's children," he felt that the solution was not far away.

Thomas Jefferson says, "Stick to principle and the knot unties itself." Edward Bellamy's yardstick was equality. The justice and security of life in the year 2000 are made possible by regulating the national system of production and distribution by the democratic principle of the equal rights of all, determined by the equal voice of all. And what is the essential difference between the ways of life now and then? Today we conform men to things; in the year 2000 we shall have learned to conform things to men.

In John Dewey's words,

The system starts from the sound principle that things have no right as against human beings. Edward Bellamy's ethical principle always takes cognizance of the dependence of human life and its supreme values upon equal access to and control of material things.

Edward Bellamy was an evolutionist, not a revolutionist. He was content to leave the building of this true democracy to the people who would benefit from it. He had supreme respect for the dignity of men; he had faith in their essential goodness and common-sense. He knew that they would use the splendid foundations which underlie our form of government to build upon, not removing one stone from the superstructure until a stronger one had been made ready to put in its place, turning all their unexcelled technique and efficiency of organization to the mighty task.

He did not condemn the rich in the supposed interests of the poor. He attacked the system instead, not the individuals, whose condition, whether of riches or of poverty, simply illustrates its results. He insists:—

We make no war against classes. Instead, we advocate a citizens' movement, representing peculiarly neither man nor woman, black nor white, poor nor rich, educated nor ignorant, employer nor employed, but all equally: holding that all of us are victims in body, soul, or mind of the present barbarous industrial arrangements and are all equally interested, if not for our physical, yet for our moral advantage, in breaking the meshes which entangle us and struggling together to a nobler, happier life.

Although *Looking Backward* almost immediately became the book

of the day, it was almost 3 years after its appearance before the public as a whole became aware of its social significance and of the practicability of the plan it offered for the redemption of mankind. Then the book claimed its millions of readers and converts. The author was hailed as a Messiah. *Looking Backward* was translated into many languages, and groups of Bellamy disciples the world over acclaimed Edward Bellamy and organized to spread its message.

Men of all stations in life, then as today, from Bernard Shaw, Louis Brandeis, the great Benes, Clemenceau, Ramsay MacDonald and Mark Twain, philosophers, ministers, doctors, lawyers, artists and business men to bricklayers and blacksmiths, all joined in praise and attempted to pay tribute. But in vain. Edward Bellamy refused to be lionized. He also refused to capitalize his literary success and turned down indiscriminately lecture engagements which would have brought a quick fortune and requests and inducements from editors and publishers on every hand to write articles and to publish his short stories.

Indeed, the poor man spent the summer following his burst into fame on the back porch of his cottage at the seashore to escape the prying eyes of tourists who used to pass by, hoping to catch a glimpse of the famous man.

Such modesty was inexplicable to the outsider, but to those who knew his philosophy, it was completely understandable. How could a person who could write this have reacted differently to the world's applause?

We are but words. Not Christ alone was the Logos. The innumerable men who have lived have been but so many words, so many expressions of the universal, of which all life is the language. What matter the words? It is their animating spirit alone that is of importance.

And again :—

The only greatness a man ever entertains is, when becoming conscious of the infinitesimal and accidental nature of his personality, he rises far above it and becomes sensible of the God who is his soul. No man is great who is not greater than himself and does not realize the pettiness and absurd limitations of his own personality.

Moved by popular demand to accept at least the nominal leadership of the movement which was rapidly growing out of the ideas for a new nation, as set forth in *Looking Backward*, he began the publication of a magazine in Boston to further the cause. But it was never a financial success and, after having continued it for 3 years at a loss, he gave it up.

Thereafter, he retired from the small public life he had accepted and gave the remaining years of his short life to the finishing of a book which he had been planning and working on in a desultory way ever since he had written *Looking Backward*. It was pure economics, a blue print of the new world of which *Looking Backward* was the picture.

He called it "Equality" and referred to it jocularly as "the pill without the sugar coating."

For some time before the publication of the book, he had been in failing health. He knew well enough what was wrong with him, but he was determined to finish *Equality* and stuck doggedly at the task until it was done, continuing to work long after his temperature rose regularly every afternoon and a racking cough tore him to pieces. Only when he had finished reading the last proof would he consent to see a doctor. It was too late. A trip to the Rocky Mountains failed to arrest the disease. After nine months he came back and died in the home he had always loved so well. This was in May, 1898.

Today, fifty-two years after his death, a whole new generation has grown up to do him reverence, and his ideas, many of which seemed fantastic in the 19th century, are accepted facts today. No one could be happier than he would be to see the steady trends toward saner thinking and acting which are discernible in all parts of the world today. Yet he would be the first to say, as he said so long ago, "This is only the beginning. There is a whole infinity beyond."

MARION BELLAMY EARNSHAW

INITIALS

Today every country is bilingual. It has its own tongue and that weird, parentless, language composed of abbreviations, synthetic terms and strings of initials. One may feel competent to deal with U.N.E.S.C.O., F.R.C.S., and so on, but one might quite well meet with D.B.S.T., D.O.T., M.I.A.-M.A., L.A.U.K., C.A.D., c & f, c & s.c.; and so a reference-book becomes essential. The *Dictionary of Abbreviations and Symbols* by EDWARD FRANK ALLEN. (Cassell and Co. Ltd., London. 210 pp. 1949. *7s. 6d.*) ranges over literature, science, art, politics, business, etc., giving also the symbols of proof-reading, meteorology, pharmacy, etc. One cannot find such a work completely up-to-date, because of rapid accretions to the language, *e.g.*, it omits F.R.I.T.A. L.U.X. (the union of France, Italy and the Benelux countries,—Belgium, the Netherlands and Luxemburg) and other recent terms; and one would still require a certain discrimination between different meanings of the same set of initials—whether D. C. refers to death certificate, Dental Corps, Diplomatic Corps or District of Columbia, etc. But for the English-speaking business firms, organisations and individuals, whose contacts extend beyond a purely specialized field, it would be most useful.

THE PATH OF THE INNER LIFE

[An English Buddhist monk who has been living in India for several years, **Sramanera Sangharakshita,** contributes here a perspicuous and inspiring study of the One Goal of human life and of the means by which the spiritual aspirant progresses on the Inner Path, the Middle Way, which, as he shows, is at once the Way of Emptiness and the Way of Compassion for all sentient beings, the Esoteric Path, on which the separative personality yields place at last to Oneness realized. It is an enlightening commentary on *The Voice of the Silence,* translated by H. P. Blavatsky from that gem of the Mahayana Buddhist tradition, "The Book of the Golden Precepts."—ED.]

Religion is not a matter for blind belief or intellectual assent, but for living faith and energetic practice. It consists not in the acceptance of any creed or dogma but in the achievement of an experience, or rather in the achievement of a number of experiences. These experiences link up into a series. This continuous series of experiences forms a Path or Way. When we consider it with regard to its direction it appears as an inward-going as opposed to an outward-going Way, as a Path of the Inner rather than of the Outer Life. Since it is a matter of immediate personal experience within the heart-depths of the individual devotee, and since such experience is by its very nature incommunicable, it is spoken of as an Esoteric as opposed to an Exoteric Path, as a Doctrine of the Heart rather than as a Doctrine of the Eye. When we realize that those experiences are not simply aggregated round any unchanging ego-entity or permanent core of separative selfhood, but that they are, on the contrary, processes of progressive self-impoverishment, self-annihilation, the Path appears as a Way of Emptiness; but, since the "seeming void" is in reality "full," it also appears as a Way of Compassion. Finally, when we regard it as a Path which runs not only between but also above all mind-made dualities, it is seen as a Middle Way.

When speaking of the Path of the Inner Life we automatically contradistinguish it from the Path of the Outer Life. The distinction consists not so much in a difference of position as in a difference of direction. That is to say, it is to be understood not statically but dynamically. The Path of the Inner Life is also known as the *Nirvritti Marga* or inward-circling path and that of the Outer Life as the *Pravritti Marga* or outward-circling path. That which "circles" either inwards or outwards is the mind. The natural tendency of the mind is to spread itself out fan-wise, as it were, over the five objects of the senses. This outward-circling or fan-wise-spreading movement of the average human mind is naturally accompanied by a corresponding disturbance of the psychic harmony

of the subject and a diminution of the sum total of his psychic energy. Just as the brilliance of a beam of light diminishes as it is spread out over a wider and wider area, so the power of the mind decreases as it is scattered over a larger and larger number of objects. The more concentrated the mind becomes, the more powerful it grows and the more deeply it is able to penetrate into the fathomless abyss of Truth. The mind which is engrossed in the pleasures of the five senses is unconcentrated and therefore impotent. It is unable to see things as they really are. The Buddha and His enlightened disciples of all ages and climes proclaim as though with one voice that *Prajna* or transcendental wisdom arises only in the concentrated mind, and that the mind becomes concentrated only when it is purified of all taint of earthly desires.

The first step along the Path of the Inner Life, without which no other step can be taken, is to become "indifferent to objects of perception." Such indifference is never the result of satiety, but is, on the contrary, the slowly-ripening fruit of constant perseverance in stern renunciation. "Do not believe that lust can ever be killed out if gratified or satiated, for this is an abomination inspired by Mara," warns *The Voice of the Silence*. The early stages of the career of a spiritual aspirant are a period of unceasing struggle between the lower and higher impulses of his nature. On the outcome of this struggle depends the success or failure of his vocation. If he is able to resist the solicitations of the objects of perception and turn his senses as it were inside out, like the five fingers of a glove, thus reversing their direction, they will merge into a single inner sense, and with this subtle inner sense he will be able to perceive spiritual realities. Mystical religion has therefore ever stressed, as indispensable preliminaries to any attempt to know the Truth that will make us free, the killing out of all desire for sense-pleasures and the withdrawal of the scattered forces of the mind into a single unified focus of attention. Only by becoming deaf and blind to the outward illusion can we develop that subtle "inner touch" that will enable us to intuit the Truth that sounds and shines within.

But this purely spiritual perception of spiritual realities by the inner spiritual sense differs from that of our other states of consciousness, inasmuch as it does not take place within the framework of the subject-object relation. The chasm which ordinarily yawns between the experient subject and the object of his experience becomes more and more narrow until finally it disappears and he knows the Truth by becoming one with it. Therefore it is written: "Thou canst not travel on the Path before thou hast become that Path itself." In the vigorous words of the Buddha, we have to "make the path become." This path-becoming is therefore also a self-becoming, a process of self-development, self-

transformation, self-realization. The Goal of the Path, the Ultimate Experience in which the whole long series of experiences eventually culminates, is the state designated as Nirvana.

Since the Path of the Inner Life consists essentially in a series of experiences, and since all experiences are by their very nature ineffable, it is also an Esoteric as opposed to an Exoteric Path. Nothing in the religious life is truly esoteric save spiritual experience. The most private ritual, the abstrusest philosophical doctrine, the most jealously guarded scripture, the most secret society or organization, are all exoteric. They belong to the domain of "Head-learning" rather than to the domain of "Soul-wisdom" and, as *The Voice of the Silence* so emphatically admonishes us, it is above all things necessary to learn to separate the one from the other, to learn to discriminate between "The Doctrine of the Eye" and "The Doctrine of the Heart."

Many, unfortunately, think that the secret teaching consists of some piece of information about the evolution of the universe or the constitution of man which has not been communicated to the world at large, and that it is necessary to acquire this information from certain mysterious personages supposed to be hiding themselves in inaccessible corners of the earth. Such "secret teachings" or, for the matter of that, whole libraries of secret scriptures and orders of secret teachers, may indeed exist, but they all belong to the Exoteric Path, to the domain of Head-learning, and are of little value in the spiritual life. Indeed, they are often in the highest degree harmful to it, for those who believe that they have learned the "esoteric doctrine" and become "initiates" generally grow so proud of their fancied superiority to the rest of mankind that for them progress along the true Esoteric Path is barred for a long time to come. That is why *The Voice of the Silence* is "Dedicated to the Few." The *Hridaya Dharma* or Heart-Doctrine which was transmitted by the Lord Buddha to His immediate disciples, and which was handed on by them to their disciples and their disciples' disciples, even down to the present day, does not consist of any formulated doctrine, much less still any written scripture, but was simply His own ineffable experience of Nirvana. The true Esoteric Path, the true Secret Teaching, the true Doctrine of the Heart, the true Master, is not to be found in any book, or, indeed, anywhere at all in the outside world, but in the heart-depths of the spiritual experience of the individual devotee.

Although the Path of Inner Life, the Esoteric Path, consists of a series of experiences eventually culminating in the Supreme Experience designated Nirvana, these experiences are not "acquisitions" of the subject in the sense that material things and even learning are acquisitions. The one root-illusion which prevents

us from seeing things as they really are, and which it is the primary business of spiritual practice to remove, is the belief in ourselves as separate, perduring individual selves or ego-entities. Inseparably linked with this belief is the feeling of possession, the desire for acquisition. The concepts of "I" and "mine" are simply the two sides of a single coin. As, therefore, the aspirant progresses along the Path of the Inner Life or, better still, as he more and more becomes that Path, the false sense of separative selfhood, the feeling of possession and the greed for acquisition are simultaneously attenuated and eventually disappear together. The further, therefore, the aspirant progresses along the Path, or the more truly he becomes it, the harder it is for him to dichotomize his experience into a subject and an object and to speak of the latter as though it was a possession or acquisition of the former. In the Supreme Experience of Nirvana such a claim would have become a complete impossibility. The Buddha therefore declared that those who laid claim to any spiritual attainment as though they had made it their personal property thereby only betrayed the hollowness of their pretensions.

The decisive test of whether any experience is truly spiritual or not consists in ascertaining whether it is possible to speak of it as "my" experience or not. If it is possible truthfully to speak of it in this way it is simply an addition to the mental or emotional furniture of the ego and as such is merely mundane. This is the meaning of the choice which the aspirant is called upon to make between the "Open Path," the Path of the pseudo-Arahant, and the "Secret Path," the Path of the Bodhisattva. The Arahant is popularly supposed to be one who is indifferent to the miseries of sentient beings and therefore does not remain on earth to help them but disappears into the private bliss of a purely individual Nirvana; whereas the Bodhisattva is supposed to be one whose heart is so profoundly moved by the woes of the world that he decides to renounce the "sweet but selfish rest" of Nirvana and to devote himself to the alleviation of human misery even to the end of time. The choice which the aspirant has to make between these two Paths constitutes his severest test and final initiation.

Although the popular doctrine represents both the Open Path and the Secret Path as genuine alternatives, the Way to Nirvana is in fact only one. The Path of pseudo-Arahantship, of individual liberation, in fact represents the temptation to think of the Supreme Experience as something which can be possessed privately by the individual subject. The renunciation of the thought that Nirvana is something to be attained is the last condition precedent for the "attainment" of Nirvana. Where there is the feeling of possession, of "my-ness," there is also the sense of separative selfhood,

of "I-ness," and so long as this sense of separative selfhood persists, liberation is impossible, for liberation is fundamentally nothing but liberation from this same root-illusion of separative selfhood. Neither Arahantship nor Bodhisattvahood, which are simply the same realization in predominantly intellectual and predominantly emotional perspectives, can be attained without the complete renunciation of the ideas of "I" and "mine."

The Path of the Inner Life is spoken of as a Way of Emptiness because it consists in the progressive attenuation of the ego-sense, and the gradual intensification of the realization that everything is devoid of separative selfhood, that all is intrinsically pure and void. This void is not, however, a zero or nothingness. Buddhists express this truth by saying that the Void is itself void. Just as the "seeming full" is void, so also the "seeming void" is full. This fulness or rather overflowingness of the seeming void is what we call Compassion. Since Compassion is not an inert principle or a static somewhat but a purely transcendental activity, it is frequently personified as Amitabha Buddha, Avalokiteshwara, Kwan Yin etc. In the magnificent but still inadequate words of *The Voice of the Silence*,

> 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 attenuated the ego-sense becomes, the more abundantly will selfless activities be manifested, for the Way of Emptiness is also the Way of Compassion, and to become one therefore means to become the other also. Emptiness and Compassion, Wisdom and Love, are the static and dynamic aspects, respectively, of the one Supreme State of Nirvana. The Arahant ideal stresses the former, the Bodhisattva ideal the latter; but the goal is the same for both, and the eradication of the ego-sense is indispensably necessary in either path. Self-enlightenment and compassionate activity for the sake of all sentient beings are mutually exclusive alternatives only on the level of the dichotomizing intellect. In reality they are the intension and extension, the depth and the breadth, of a single realization which is at once both emptiness and compassion.

The Arahant-ideal is unattainable by him who imagines that he has an individual self which is in bondage and which must be liberated: the self *is* the bondage. The Bodhisattva-ideal is unattainable by him who imagines that there are separate individual beings for him to save.

Buddha said: "Subhuti, all the Bodhisattva-Heroes should discipline their thoughts as follows: all living creatures...are caused by Me to attain Unbounded Liberation, Nirvana. Yet when vast, uncountable, immeasurable numbers of beings have thus been liberated, verily no being has been liberated. Why is this, Subhuti? It is because no Bodhisattva who is a real Bodhisattva cherishes the idea of

an ego-entity, a personality, a being, or a separated individuality." (*The Jewel of Transcendental Wisdom, p.* 26).

Emptiness and Activity, *Prajna* and *Karuna*, Wisdom and Compassion, are in reality not two but one, which is ineffable Nirvana, and the paths which lead thereto, the Path of the Arahant, and the Path of the Bodhisattva, are also one, which is the One Way (*Ekayana*), the Way of the Buddha (*Buddhayana*).

Finally, since the Path of the Inner Life avoids such extremes as those of self-indulgence and self-torture, Nihilism and Eternalism, self-reliance and other-reliance, individualism and altruism, together with the mutually exclusive deformations of the "Arahant" and "Bodhisattva" ideals, it is spoken of as the *Majjhima Patipada* or Middle Way. It should not, however, be supposed that as such it is simply a compromise between two antagonistic positions or an effort to solve antinomies on the same level of experience at which they arise. The Middle Way lies not so much between extremes as above them. It is not the lowest common denominator of two contradictory terms but the Higher Third wherein both find perfect mutual solution. The numberless antinomies which arise on the ordinary levels of human experience can be resolved only by attaining to a relatively higher level of experience. Intellectual problems are finally solved only by spiritual realization. To follow the Middle Path means to cultivate the practice of solving the conflicts of life and the contradictions of experience by rising above the level at which they are possible. The Middle Way is therefore essentially a Way of Spiritual Experience, and as such coincides with the Path of the Inner Life. Since all such conflicts and contradictions are products of the ego-sense, and can be solved only by rising above it, it also coincides with the Way of Emptiness, and therefore with the Way of Compassion too.

When we see that the Path of the Inner Life, the true Esoteric Path, the Way of Emptiness and the Way of Compassion and the Middle Way, are all aspects of the One Way, the Way taught by the Buddha, we begin to glimpse the profound truth of the saying that "The Path is one for all, the means to reach the goal must vary with the Pilgrims."

SRAMANERA SANGHARAKSHITA

SCIENCE, BUDDHISM AND TAOISM

A POINT OF SIMILARITY AND DIVERGENCE

[The convergence of Science, Taoism and Buddhism on the proposition of "Order in Nature and its operation by the Law of Causation" is interestingly brought out here by **Dr. H. J. J. Winter**, Lecturer in Education (Scientific Method and History of Science) at the University College of the South West, Exeter. This finding shows how fruitful a field is the research project he has chosen in investigating the Oriental aspects of the history and philosophy of science. Truth, moreover, being necessarily one, the convergence of different approaches is the best proof that travellers on the diverse ways are moving in the right direction and drawing nearer to their goal.—ED.]

The 6th century B.C. was one of the epoch-making periods of human history. It gave birth to Greek objective inquiry in the West, and in the East to Buddhism and Jainism, Taoism and Confucianism. Men were inspired to draw great new generalizations or inductions from the totality of their experience.

Greek rationalism produced scientific method, whereby nature can be known in so far as men are prepared to investigate her manifestations objectively and critically. Scientific method comprises alternate analysis (experiment) and synthesis (theory), the facts of the former providing data from which general laws may be derived. Using such a general law as a basic axiom, deductions may be made within its framework, and it was in this latter field of knowledge that the Greeks, especially Euclid, excelled. The system of Greek geometry, perpetuated by Euclid, is the greatest monument of *deduction* ever raised. But in the formulation of their basic axioms or general laws the Greeks were not so successful, because they had limited *experimental* means, and it is precisely in this field of *induction* that the value of the scientific method lies, *deduction* being essentially the process used by the mathematician. Inductive or experimental inquiry is the special tool by which new truths are discovered in the ever-moving, ever-changing world of nature.

What are these truths and upon which bases does induction depend? In answering such questions we shall find that Science, Buddhism and Taoism have in their structure certain common features, though in all other respects they may be wholly distinct. It is in these common features that we find our immediate interest.

Epistemology tells us that knowledge is obtained in two ways, through reason and through revelation, *i.e.*, in the way of science and in the way of direct communion with the Deity. Scientific knowledge is obtained by induction from sensory

perceptions of the external world of phenomena, and is the human attempt to see unity in diversity and permanence in change. Permanence is expressed in scientific laws and mathematical expressions corresponding to them, and may be regarded as man's interpretation of God's laws in nature. This interpretation is never final, since it depends upon cross-sections (which are static) taken transversely through the main stream of creative evolution with time as its essence, and *time itself* is incapable of division: thus a scientific picture of the external world is made up of a series of such cross-sections, and is derived by laborious investigation of pairs of factors artificially isolated to give relationships between one another (controlled laboratory experiment), or of uncontrolled phenomena in nature subjected to statistical or probability analysis. Nor are the answers exact; limits of experimental error are gradually reduced only by the refinement of apparatus, *i.e.*, of methods of measurement. So much for scientific truth, which is not absolute truth; behind the transient world of phenomena, the flux of events, there is a corresponding world of absolute reality which we can only dimly comprehend.

This absolute reality is reached directly, according to the mystic, by ecstatic meditation. He is immersed in the One, the All-Pervading, the Ultimate Reality: in those moments of inspiration he knows nothing of the transient world, which passes away. He is with God, and the world of scientific investigation is but a secondary manifestation, a reflection.

Now *induction* also presupposes faith, a scientific faith, a faith in this same ultimate reality. Scientists express this by saying that there is Order in Nature; and this Order operates by the Law of Causation, which means that if an event B follow an event A under certain conditions, then a repetition of event A on any further occasion under identical conditions will give rise again to event B. Whether we hold, as Hume did in the 18th century, that the causal nexus is provided by man himself in his attempt to reduce to order the bewildering flux of transient phenomena, the plain fact remains that science, which assumes both Order in Nature and its operation by the Law of Causation, goes from strength to strength and is justified by its results. Now it is at this point that we encounter both Taoism and Buddhism: the Order in Nature assumed by contemporary scientists is strikingly akin to the Way of the Taoist, and its operation is that of Buddhist *dhamma*.

The philosophy of the *Tao Tê Ching* attributed to Lao Tzu insists upon the rhythm or order in nature and the necessity of man's living within it, his being an agent of the universe working through him: to the Taoist School we owe the question: "Am I now a butterfly dreaming that I am Chuang Tzu, or am I Chuang Tzu waking from sleep hav-

ing dreamt that I was a butterfly?" The Taoists stood humbly and impartially before nature seeking to understand her; they were on the threshold of science and also of religion, and although they framed a doctrine of evolution in animals, and due to them alchemy first flourished in the world, their hypotheses were never submitted to systematic experimental testing. But their naturalism pointed to the Way, the Order of Nature.

For the operation of this Order we may refer to the *Piṭ' akas* of Pāli tradition, where becoming and passing away are not referred to a prime mover but are simply natural causation, a regularity in sequence, which may be expressed in the terms *ñyāya*, or system, and *dhamma*, or cause. The Buddhist Doctrine of the Mean regards existence as a becoming: it is not concerned with a First Cause or some remote future possibility, or with what is, or is not. It accepts the universe and its transitions *now*, knowing that they will have changed but a second later through the inevitable process of causation, which has become to Buddhism both "a point of view and a method": That being present, this becomes; That being absent, this does not become. Coming to pass—passing away, they form the efficient and final interpretation symbolized by the Buddhist Wheel, having neither beginning nor end. The operation of cause is extended to both living and non-living matter in the generalization of Karma: the idea is briefly expressed in one of those delightful essays of Lafcadio Hearn:—

> The Ego is only a temporary aggregate of countless illusions, a phantom-shell, a bubble sure to break. It is a creation of Karma,—or rather, as a Buddhist friend insists, it *is* Karma. To comprehend the statement fully, the reader should know that, in this Oriental philosophy, acts and thoughts are forces integrating themselves into material and mental phenomena,—into what we call objective and subjective appearances. The very earth we tread upon—the mountains and forests, the rivers and seas, the world and its moon, the visible universe in short,—*is the integration of acts and thoughts*, is Karma, or, at least, Being conditioned by Karma.[1]

The intuition of Gautama, which is an interpretation of the world order through Causation, recalls also the Greek rationalism of Leucippus and Democritus. Whereas the causation in the world of mechanism envisaged by the latter was overshadowed by the philosophies of Plato and of Aristotle, and a First Cause was incorporated into Western thought (to which even Newton refers), Karma has become an integral part of a world-religion, appealing in no small measure through its scientific outlook. It would be interesting to find what influence it had in the formative stage of Chinese science and technology, for at a later period mediæval China promised to become the home of a technical civilization. Why it did not is a question we have still to answer.[2]

H. J. J. WINTER

[1] Nirvana (II), in *Gleanings in Buddha Fields: Studies of Hand and Soul in the Far East.*

[2] I refer the reader to the writings of Dr. Joseph Needham, who is actively engaged on this problem, one of the great problems of the history of civilization.

THE WHEEL OF THE LAW

[The mystic intimation which **Shri Gurdial Mallik,** long of Santiniketan, has recorded here, has its value for the intuitive reader. One of the objects with which THE ARYAN PATH is published is to keep alive in man his spiritual intuitions. We are therefore glad to publish from time to time such a contribution as this, which, however slight its appeal to the ratiocinative mind, yet seems to hold the possibility of quickening a deeper level of man's consciousness. A level that in most individuals, caught in " the mighty magic of Prakriti, " or the sense world, now seems to lie asleep.—ED.]

What is the Wheel of the Law, which has been in motion ever since the universe was created ? I asked myself this question one evening as I sat watching the stars come out one after another from behind the curtain of blue in the heavens above. For some time there was no answer.

Then I began to repeat rhythmically the phrase " Wheel of the Law " in the hope that, where reason failed to waft me on the wings of vision, rhythm—that twin brother of the divine faculty of imagination, in spite of its hypnotic magic—might succeed in lifting me to a region of consciousness from which the mind is exiled.

Presently, as I repeated the phrase, I found that I had become absolutely passive and that an inexplicable air of expectancy was in the atmosphere. I felt as if the bride was at long last going to look at me from under a corner of her veil !

Then there was a pause, suffused with that stillness and serenity which precedes the walking forth of Dawn with her unshod feet out of the tent of Night.

In this silence, which held me spell-bound, I waited breathlessly for the whisper of the Spirit. Soon something seemed to stir within me. My erstwhile passivity put on the armour of alertness. And I pricked up my ears, inner as well as outer, to listen.

Once again there was a period of silence. I became dead to myself, so much so that I was now bereft even of the animation of expectancy; nay, even the consciousness of my own individuality departed from me, leaving me all alone like an orphan in the storm.

Then a shaft of sunlight seemed to fall on the spot where I sat. Anon it became resonant like a verse sung by an invisible choir in a cathedral not built with human hands. And this is how the verse impinged upon my consciousness, made, for the moment, one with the consciousness of the whole universe :—

Wheel of the Law !
Weal of the All !
Will of the Lord !
Wheel of the Law !

And I exclaimed in ecstasy, " Victory to the Law ! Victory to the All ! Victory to the Lord ! "

GURDIAL MALLIK

THE SPIRITUAL SITUATION IN MOROCCO

[It is a curious delusion, rooted in modern conceit, that the remaking of cultural patterns to conform as closely as possible to our own is a beneficent objective. But by how few is the cost of modernization, industrialization, exploitation of the resources of a "backward" country, counted in terms of traditional values thereby jeopardized or lost? In this thoughtful article **Mr. Rom Landau**, widely travelled author, sculptor, thinker, examines what the Moroccans may be called upon to sacrifice upon the altar of modern "progress," with the spiritually destructive temptations of materialism for which, as he well brings out here, such specious progress usually stands.—ED.]

After the second German War even countries outside France have become aware of the growing importance of Morocco, that Western outpost of Islam in North Africa. Foremost among those countries is the U. S. A. Not unnaturally, in American eyes Morocco's importance is first and foremost of a strategic and economic character. In the event of an armed conflict between the Western democracies and Communism Morocco would become a strategic base and economic larder of great importance. America's recognition of Morocco's rôle in such a conflict has already found a practical expression in the establishment of a large U. S. A. air-base at Port Lyautey near Rabat, the Moorish capital, and in an increasing participation in Moroccan economy. But to derive full benefit from Morocco's rich mineral and agricultural potential means its thorough exploitation and modernization.

The chief part of the Maghreb is under a French Protectorate established in 1912. Both the French and the Moors are fully conscious of the need of a more comprehensive modernization. But only the most thoughtful among them realize that too rapid a modernization is bound to create a spiritual problem that is almost beyond solution.

Throughout the Maghreb Islam has been preserved, not perhaps at its purest in a dogmatic sense, but certainly at its most vital. For the average Moor, religion is not merely a code of dogmas and conventions but something ever-present that permeates his whole being. I know practically all the Muslim countries of North Africa and the Middle East, but nowhere outside of Morocco have I been equally impressed by the living quality of the religious spirit. Morocco is not only the most Western outpost of Islam but also closer to Europe than any other Arab country. For many centuries it was exposed to assaults by Christian "infidels" from across the narrow Straits of Gibraltar, and the Moors regarded themselves as in the very front line of Islamic defence. Inevitably their religious awareness was sharpened. Morocco is also ex-

ceptionally secluded. On North and West it is separated from the rest of the world by the Mediterranean and the Atlantic; on South and East by enormous stretches of desert. Not many of the secularizing influences that, ever since the days of the Renaissance, Europe has been sending into the world penetrated into the Maghreb. So for a long time the religious spirit remained uncontaminated. This might easily have led to spiritual sterility. But it must be remembered that long before the Renaissance started in Europe, the Moorish Empire had created a civilization that surpassed most of the achievements of Europe at that period. Moorish thought, learning and art became in fact the basis of a great deal that Europe was to accomplish during the following centuries. In the sphere of religion, original thought kept revitalizing dogma, and spiritual contemplation in the shape of Sufic mysticism probed to the very essence of religious experience. At a time when, in many Muslim countries and in much of Europe, obscurantism reduced spiritual life to a blind acceptance of dogma, religious comment, contemplation and interpretation flourished in Morocco.

Morocco subscribes to the Maleki form of Islam, one of its four orthodox orders. But though orthodoxy was always safeguarded in the still existing Karaouine University at Fez, one of the decisive spiritual currents flowed through unorthodox channels, namely, through the many religious Fraternities and their Zawyias scattered all over the country. These Fraternities contribute greatly to the safeguarding of spiritual life against either stagnation or secularization. The history of the Fraternities is a long and complex one. What is of interest to us, "enlightened" modern observers, is not so much their history as their purpose, which is nothing less than a fuller realization of God and a deepening of spiritual awareness. Though Sufic mysticism played, and still plays, its part in the Fraternities, their aim is not merely individual communion with the deity and the subsequent acquisition of the inner peace that has been the chief aim of so many mystics of both East and West. Something more altruistic is sought as well, namely, subordination to God sufficiently complete to illuminate a man's entire daily life. This predominantly ethical aim would seem indeed the most marked feature of Moorish mysticism as practised by the Fraternities. And it is undoubtedly due to the strong emphasis laid upon the ethical aspects of religion that the Moor is so conspicuous for his integrity and humanity, and his remarkably high moral standards.

In a backward country that only quite recently opened its gates to the influx of progressive ideas, it is inevitable that the spiritual life should also have a negative side. Berber Morocco was conquered by the Arabs between the 7th and 10th centuries A.D. Though by the 11th century

under the Almoravids most of the country had been converted to Islam, large Berber minorities kept clinging to their pagan past with its superstitions, and its beliefs in magic, medicine-men, talismans, taboos and so forth. Some of these pagan beliefs exist side by side with Islam to the present day. Yet, on the whole, those survivals affect only comparatively unimportant matters.

In the decisive ones, such as reliance upon God and belief in the transience of all material values, even the Berbers of the Atlas Mountains and of the Sous share the high standards of the Moorish majority. And though some of the Fraternities have dabbled in politics and been given to obscurantism and fanaticism, these never represented more than a minority.

Religion is the mainspring of Moorish ethics. At the same time these are so strongly affected by tribal, rural and feudal traditions that often it is impossible to make a clear distinction between the two influences. Now some thirty years ago the, on the whole, very efficient French administration initiated the process of modernization. This means not only higher economic, hygienic and educational standards, greater security and better means of transport but also work in industry and the newly exploited mines. This new work, in turn, leads to the establishment of an entirely new communal structure, to new modes of living and housing, to new kinds of entertainment and so forth.

The man whose inherited traditions have always been religious, rural, tribal and distinctly communal, finds himself uprooted overnight and torn away from a community that guarded fervently its various moral and cultural standards. In his new life he finds next to nothing to compensate him for the old values that formed the main contents and supports of his existence. Of course he is still a Muslim, and tries to abide by the precepts of his faith. But it becomes increasingly difficult for him to retain his former loyalty to it. He is practically forced to view his new existence in terms of material rewards; he finds himself often among foreigners and non-believers, and, in any case, among fellow-Moors as uprooted as himself; his former communal background with all its significant folklore, its dances and music, that have always been his chief means of self-expression and entertainment, all these are absent and are replaced by such passive and sterile pleasures as radio and cinema. The loose and heterogeneous society in which he finds himself is bereft of the high moral standards to which he was accustomed in his family, village and tribe. Undiluted materialism takes the place of his former philosophy of life.

The French may not be unaware of the grave problem caused by this sudden revolution in native forms of life; but they do not seem to pay much attention to it. Moorish writers and intellectuals are preoccupied with other themes. Some of the

native leaders, such as Allal el Fassi, founder of the Istiqlal (Independence) Party, are conscious of it, and, to some extent, so is the Sultan. But impatience for political independence and equality along "progressive" lines tends to make the less far-sighted nationalists indifferent to a problem that affects both the very soul of the people and their future as a nation. Yet Morocco's political independence is merely a matter of time. Whether the Moor is to retain his spiritual poise and his high moral standards or is to become a bastard, living in a spiritual vacuum, is, however, a question to which time alone cannot provide an answer.

This central problem in the Moor's present spiritual situation would look hopeless indeed if it were not for his profound attachment to Islam, to inherited modes of living, and, last but not least, to natural inclination. But even these favourable preconditions do not warrant an easy optimism. In many parts of the world modern "progress" has proved that the temptations of materialism—for that is what such "progress" usually stands for—have a spiritually most destructive power. Modern "progress" has created a great deal of supreme worth. But spiritually it is wont to play the part that at one time used to be enacted by paganism. It worships the golden calf, all sorts of symbols and inanimate objects, and the blind forces generated by the combustion engine or the electric spark. Usually it leads to a negation of the spirit. In the past the one power that overcame paganism was theism with all its spiritual, moral and intellectual implications. In whatever denomination that theism might have been clothed, it meant submission to a spiritually-conceived deity, and saved man from identifying himself with his lowest attribute, namely, the material one.

For the moment, the Moor still lives far more sincerely by the precepts of faith than do most foreigners. But how long will it take European influences to sap the living quality of Islam in Morocco?

The one hope is that, once the country has achieved independence, its leaders may turn away from preoccupation with politics, and devote themselves to a problem that is far more all-embracing, more important and more complex than anything the mere politician is faced with.

ROM LANDAU

THE EMERGENCE OF A NEW CULTURE

[**Dr. Ralph E. Turner**, Durfee Professor of History, Yale University, and the author of several books on the history of civilization, who has been studying cultural trends throughout the East on a Rockfeller Foundation grant, delivered at the Indian Institute of Culture, Basavangudi, Bangalore, on 12th January 1950, the lecture on this important subject which we publish here in the condensed form necessitated by our space limitations. Dr. Turner's presentation was stimulating as well as thought-provoking. And he brought out well that the new culture now emerging belonged to all mankind. To it, then, every people must contribute of its best, as each must with discrimination accept the best from all.—ED.]

In America today an effort is being made to determine the meanings of words. Take the term " Social, " found in the vocabulary of learned persons. Primitive tribes have no word for this aspect of human nature. And most of the great historic languages lack precise terms by means of which they can analyze and can therefore develop thinking with reference to it.

Now, in any communication between human beings, you have the mechanical aspects of sound and nerve transmission and the symbolic structure of meaning. A culture is a total structure of meaning conveyed in symbols by means of which individuals understand one another and, understanding one another, live together. If you talk of Indian culture, you are talking about that continuum of structure of meaning that has been carried forward by generations as they have been born, lived and died. The most important task of a historian is to give an account of the ways in which these structures of meaning built up by the mind of man have organized human life at particular times and how and why they have changed.

The emergence of a new culture means that new meanings are organizing life, giving it new energies, new directions and new purposes. Now, is such a thing happening? Your historical writings have been mainly concerned with tradition, *i.e.*, the enduring character of your structures of meaning. We in the West have been confronted with the decline and fall of Empires and our scholars have thought easily about the decay of a culture.

The emergence of a new culture means simply the coming of a larger body of meaning, so that the new structure gives rise to a general reorganization of purposes. Not all that comes from the past disappears; it is reoriented. Look at present-day life, which presents many new ways, so that old cultures are disintegrating. Is this a matter of simple decay or of emergence? New words and combinations are coming into existence—phrases like public

health, social welfare and the like—which did not exist in the English language 100 years ago.

Throughout the Far East I have found happening exactly what is happening in India. An effort is being made to "modernize" the National language. They are trying to add words necessary for the understanding of science and the new social movements. Until very recently the Japanese had no word for "Community." And the Siamese had no word for "Service." In Burmese there were no words for "social interdependence." "The Welfare State" is a new phrase in the U.S.A., though not new in the political picture. All the world is changing in terms of some body of meaning and changing on the same line, but we have not been intellectually acute enough to analyze the particular process by means of which our life is organized and changed.

I have gone from country to country with a list of words, asking the scholars of each country: "Do you have a word for this? If so, how long have you had it? What is its root and, if borrowed, from which country was it borrowed?" For example, I should like to know from you whether you have, in Tamil or Hindi, or Telugu or Sanskrit, a word for "Precision"? If so, how long have you had it; and, if you got it recently, how did you get it? We in the West do not have to modernize the language; but we do have to modernize the relationships that arise in the society based upon science.

Another significant factor is the structure of social control—that total complex of means by which people are compelled to do things in conformity with their society. The Indian joint family is a structure of social control—an inflexible system. I was told that something had happened to it, that people in the villages had started coming to the cities; and cities create new social controls. Now, the structure of social controls in all the societies of the world is changing. There is a controversy over the kind of administration under which individuals shall co-operate with one another in the social structure—the Democratic system on the one side and Communism on the other. An individual cannot be completely free to say "I will do this or that" without taking into consideration the effect of his actions. There is social interdependence.

Communism takes the class interest as the basis of the organization of control. In the totalitarian view, everything is pressed into the service of one interest and the independence of certain functional groups is destroyed. Organized social control on the class basis is just as reactionary as organization on the individual basis. The new society raised on science has not such a high degree of social independence. It requires a kind of social control which is recognized to be in the interest of all individuals and groups. Everywhere I find a tendency to reorganize social

control on the basis of this fundamental social interdependence, which is today entirely different from that which existed in the past. The Indian caste system has ceased to exist ideologically because it no longer conforms to the modern functional groups. In the United States we have found 20,000 sub-professions and occupations.

A third important factor is reorientation. What are the new purposes, the new goals? And what is happening today to the religions—Buddhism, Hinduism, Islam, Roman Catholic and Protestant Christianity? In each case, there is an effort at reinterpretation in terms of the original statement of these Religions. Each of them is trying to make room for democracy, for a higher degree of intellectual freedom, for knowledge of the world, for new social services in terms of scientific knowledge. Languages are bound up with the religions. They provide the link with the past to make the people believe that what they are doing in the present is right according to the things they understand. But there are changes in the body of meaning. So they have to find new ways of expressing meanings.

And now I look at the force bringing about all this change; I call it the creative force. That is the point in human experience when men's minds are at work finding new meaning and formulating new expressions, setting new goals for themselves and inventing new purposes. We find an enormous number of changes, new formulations and new ideas of a purposeful kind, and new intellectual processes. Modern Atomic Physics has given us the Atom Bomb which alone has created modern problems on an entirely new level. It is a moral as well as an intellectual problem. You have to decide whether this is right or wrong.

Look at somatic medicine, founded on the direct relation between physical and mental states and *vice versa*. It emphasized the unity between psychology and bodily condition.

Look at semantics, a vast subject, which deals with words and the person who understands their meaning as symbols. And this is a very subtle matter; because words are much more than they seem to be. They are intellectual and emotional symbols. If you use these symbols you have to understand them at the receiving end as the transmitter used them.

Then you come to linguistics, a most intricate and much-discussed subject. It makes it possible for those who understand it, by taking all the simple sounds of a language, to work out from these simple sounds all that they know about the grammar and the vocabulary.

Then in philosophy, you have symbolic logic, which is related to physics. From that symbolic logic you get your philosophy of logical relationship and proceed to find whether nature coincides with man. So, symbolic logic about man and

nature provides a new logical relationship.

The next thing is the ways of society; how society is organized at the moment. We live in a society of high and increasing social interdependence. Now, that kind of a society, by its very emphasis on social interdependence, tends to emphasize every idea affecting the relationship of one person to another. The idea of brotherhood and the idea of service are old ideas; but it is a new society that brings them into force and we have totalitarianism, Communism, which is the end-product of this interdependence, where everything is done to preserve the interdependence.

Then we have other things in literature. We have the novels, modern classics in which the conduct of personalities exhibits at the same time social objectives. The emphasis on conscious and emotional drives is due largely to psycho-analysis.

Then we have, not the old conception of faculties, but a conception of aptitude and of analyzable individual differences, which organize in a different structure.

Thus you will see that we have new conceptions in the biological world, in logic, in psychology and in art. We have the "stream of consciousness" writers. We have realism and abstract and symbolic art and other new forms of expression. In other words, human minds all over the world are working in terms of new formulations of meanings.

I have said nothing about the pursuit of scientific research in every country. This is an activity creating new knowledge and new instruments of human life. What is matter according to atomic physics? The atom does not exist as an objective particle. It is a combination of points of energy in relationship with each other. It is the close relationship of the particle and energy, one to another, that makes the atom. It is this interrelationship that has to be understood. Similarly, according to psycho-analysis, your personality becomes a product of a psychological relationship developed through your life history. So, there is a movement at present to recognize that the human mentality and nature are interrelated. In other words, the human mind depends on the interdependence of identifiable factors and the way they work together produces situations.

Now, I have tried to sketch a possible way of looking at what is happening in the present-day world —looking at the world in terms of changing structures of meaning, transmuting organized human life. If there is a change in the world it arises because these structures of meaning are changing. And they are changing because human minds are at work. What are these minds doing? You have the symbols by which meanings are transmitted. I look at these symbols and find them changing. Societies owe their stability, their enduring quality, to social controls. The general trend in social controls is changing. So are the

structure of values and religion; and, in the process of reorientation, we have a new democracy, social services, the pursuit of knowledge, freedom and human dignity.

Then I ask finally, on what lines is the human mind working? I find new forms of art and thought and, analyzing them, I discover the essential fact of relationship. The human mind wants to find the principle or the object identifiable as part of nature, and how these parts work together to create a situation. That conception seems to me to be finding expression not only in science, but also in our social controls and even in our moral considerations—perhaps most highly in moral considerations.

Now we are facing the fact of world interdependence. We are striving through the United Nations to meet these problems with greater success than we ever had before. We have the emergence of a new culture; you must realize that. Facing these new things, many minds fall back on the old, lacking the measure by which they can tell where the line of change is. So the period of emergence is a period of confusion. In order to move out of this confusion, you have a great line of further movement. That being the case, we can expect relatively rapid development in terms of these tendencies, of this new cultural situation, in the next half century.

It is the nature of a new cultural trend emerging in this way to burst forth at a certain point and fall into rapid expression. We know this in terms of the Renaissance. You know this in terms of the Golden Age. It came only after a certain emergence. The present-day world is undergoing that type of development in which human life is going to move in the same direction. That does not mean Indian culture or European culture as such; it does not mean even the integration about this original culture of a common structure of world life organized on a principle of interdependence and interrelationship. *The new culture that is emerging belongs to all mankind. It is not a regional culture, or an isolated culture.* It has provided to man communication and transport which go to form a common psychological structure. And science raises a common body of meaning.

In this interpretation or analysis, I am setting before you the possibility of mankind's arriving, functionally at least, at the state about which many of its greatest prophets have thought and spoken. But the fundamental aim of realizing that fact is in itself significant and is part of the realization of the 20th century that ideals, merely as ideals, are not realized. Ideals, to be realized, must be projected into the life of man and that projection can occur, not because there is an ideal, but because there is knowledge by means of which the ideal can be put into effect. You must have the knowledge by means of which it can be organized in human life. We today, for the first time in the history of man, stand in the presence of a body of knowl-

edge, which promises to make it possible to realize the greatest ideals that the human race has ever had of human brotherhood, spiritual service and common aspiration towards the general well-being. This is, in other words, the opening of one of the greatest creative ages in the history of man. Creative, because it offers man the opportunity to realize that which he has ever thought of himself or for himself.

RALPH E. TURNER

MORALITY AND MATERIALISM

It is a dismal commentary on the extent to which the universal ethics preached by all the world's great teachers—the love of one's neighbour and of truth, self-forgetting service, non-violence and peace—is recognized in practice that an American Assistant Professor of Economics, Mr. Elgin Williams, should declare that "in a real sense capitalist morality...is still the only morality we have." He is writing on "The Morality of the Machine" in the February *Scientific Monthly*, and the "inspiring alternative morality" which he offers us is based upon "the internal requirements and interrelated conditions requisite to carrying on the industrial order.

Truly the writer of the fictitious "Book of the Machines," which Samuel Butler quotes at length in *Erewhon*, seems almost justified in retrospect in his apprehensions of the machines, preying upon "man's groveling preference for his material over his spiritual interests," usurping one day the supremacy of the earth. For acceptance of the machine "as the truly valuable part of society" is seriously proposed and Mr. Williams urges the blessings inherent in logically applied industrial morality. For social arrangements are included in the internal mechanical requirements of industrialism. Full production calling for full consumption, Mr. Williams believes that planning to insure the former will involve reduction of income equality; the housing, employment and education of all the people. "The idea of having machines," he declares, "*includes* the idea of having peace, full and creative employment, pleasant jobs and cities, the four freedoms," just as it excludes the opposite evils.

Granting all that he urges against the abuses under the free price system of capitalism, and even the material promises of machine morality, can we rely on his assurance that, accepting the industrial ethic, "mankind will be on the way to a life in which those finest achievements of the human spirit, art and culture, will become the ordinary, accustomed, and uninterrupted dedication of the community"? Is that not to reverse the injunction of Jesus, making it wrongly read: "Seek ye first all these things; and the kingdom of God, and his righteousness, shall be added unto you"?

MUSIC—"THE UNIVERSAL LANGUAGE OF MANKIND"

AN INTERVIEW WITH MRS. LAURA BOULTON

[**Mrs. Laura Boulton**, American musicologist and ethnologist, in Bombay for a few days early in March, was interviewed by a member of our staff, who sought her views on the importance of folk music and its rôle in promoting ethnological knowledge and understanding between peoples.—ED.]

I had heard Mrs. Laura Boulton's delightful talk on American Folk Music, given under the auspices of the United States Information Service, and it was with keen anticipation that I went to interview her in her Taj Mahal Hotel room. At first sight, she seems an astonishing person to have participated in eight major expeditions and a larger number of minor ones before the present Asiatic Expedition, which will have taken her around the world before she returns to the United States. A very feminine type, with fair hair and blue eyes, poised and *chic*, it is difficult to picture her in the African jungle or among the Eskimos above the Arctic Circle. She is gathering ethnological material for the American Museum of Natural History and the Buffalo Museum of Natural History, as well as musical material for the University of California. Her quest for unrecorded and unknown folk music, in connection with which she is also filming the lives and customs of the people, has already taken her on this expedition to the Philippines and Indonesia. She was planning before the end of July to cover India from the Nilgiris to the Assam Hills and hoped to visit also Ceylon, Pakistan, Afghanistan and Tibet.

I asked her how she had come to take up this type of research. Her mother had been a musician of talent and Mrs. Boulton had read music before she could read words; music came naturally to her. It had been in 1929 that she had been asked by the American Museum of Natural History to accompany as musicologist the one-and-a-half-year Strauss Central African Expedition, from Cairo to Cape Town, and she had gone, abandoning the concert career on which she was just launched.

She had been fascinated by the beauty and variety of African music and by the many rhythm patterns. The whole life of the African tribesmen, she declared, was intimately bound up with the rhythm of music. They did everything to it. "Africans have forgotten more about rhythm than most of us will ever know." Her first book, *Rhythm in the Jungle*, had recorded her African impressions; it had been reprinted again and again.

There was a great variety of African musical instruments. She had recorded the astonishing drum talk

of the African bush; and also the sounds of the royal flutes and of the sacred trumpets that were kept in their own special houses and treated with the greatest reverence. There was, she said, no definite African scale, but the *Kora*, a West African instrument with 21 strings, produced music that she declared sounded like Mozart. She mentioned incidentally the tremendous effectiveness of the elaborate healing ceremonies in Africa, in which music played its part.

Curiously enough, she had found in the "Spirituals" and work-songs of the transplanted American Negroes less resemblance to the music of Africa than to the early European folk-songs, though the singing technique of their African forebears had been handed down from generation to generation, the vagueness of pitch characteristic of African music, etc.

There was a great variety in America, as she had brought out in her lecture, of spontaneous, indigenous songs as well as the national songs of all the groups that had gone over to the New World. Especially interesting were the songs of the American Indians, whose aboriginal culture had been to a large extent preserved in the South-West United States, as also in Mexico. They were of many types, noble laments and wake songs, songs of worship and propitiation, songs to bring rain and to give healing, war songs and cradle songs.

The Pueblo Indians, whose numerous groups include the Zunis and Hopis, have a remarkable singing technique, which she described as singing with taut throat, with the voice placed on the vocal cords. One would expect them singing in this way to tire very soon, but they can keep it up for hours. The Hopi Hymn to the Sun-God, sung in a deep bass, was very impressive. There are many tenors among the Navajos and the Apaches, who have many healing songs and riding songs. There are more war-songs among the Plains Indians than among the Pueblo Indians.

The American Indian songs are sung to the accompaniment of drum, flute and rattles. The accompaniment of the popular Appalachian Mountain songs is sometimes a dulcimer, more commonly a guitar or a banjo. There are besides numerous work-songs—cotton-picking songs; lumbermen's songs; sea-chanteys, a relic of the days of sailing vessels; miners' songs; cowboys' songs, sometimes amusing, sometimes plaintive—and ballads. The recent establishment in Colorado of a School of Minstrelsy speaks of the wide-spread interest in folk-songs and seems to promise the revival of a mediæval profession.

Mrs. Boulton must obviously have been quite young when she went on her first expedition, to the African jungle, and I asked her if she had felt no fear, if there had been no incidents to frighten her. She did not know the meaning of fear, when danger was present, she declared, obviously an important qualification

for her task! "Things happen so fast you don't have time to be afraid. You have to act quickly. I am not rash; I always take all due precautions; and then leopards in my tent, or charges by elephants or rhinoceroses in the bush, are just part of life." But she confessed to having sometimes shivered in bed after the danger was past; for which the bravest of women might be excused.

She has had no difficulty in getting on with people, though she has often been in hostile territory. Her technique, when dealing with people whose language she does not speak, is simple. She herself sings, making a record of her song, and then plays it back. Then the people enter into the spirit of the game and willingly sing their own songs for her. It is as simple as that! When she went to the Hopi tribe to get their songs, she was assured that she would be wasting her time; people had stayed there 8 months without getting a single song, as they would not sing them for outsiders. Inside of 24 hours she had been recording and the Hopis had allowed her to record, before she left, their snake dance and flute dance and had admitted her to the underground ceremonial lodge, where rehearsals were conducted of the traditional songs and new ones were practised in anticipation of coming ceremonies.

One has a feeling, however, that her spontaneous and unaffected friendliness has even more to do with her winning of co-operation than the technique described. For, after all, whether in wigwam, kraal or igloo, charm is charm! I had abundant opportunity to observe her tact in handling overlapping appointments in the short time I was with her, and felt that the Diplomatic Service had missed something through her devotion to music and ethnology!

Asked about the Soviet effort to rule out "bourgeois" music, Mrs. Boulton was emphatic. "Control is fatal for all artistic development. You cannot regiment creative work. The moment anything is channelled, it no longer is the instinctive thing which creation has to be." She was, she said, in favour of tolerating most forms of expression for a period, to see what they developed into.

"Even 'crooning'?"

"Even 'crooning'! It is a phase which we have to live through. It may develop into something interesting, given time and patience."

My asking whether she would subscribe to the saying of a great German poet that one could settle down peacefully where one heard people singing; "bad people have no songs," brought an interesting answer.

"I have a quarrel with the statement from the beginning. I do not think any people are fundamentally bad. There is something of good in all of them. Who is to judge who is bad?"

The tribesmen in Africa, she added, did many things that white people did not approve. They had their own customs and social usages

and it was not fair to judge them by another standard. "Shall war-songs be condemned where tribal warfare is a matter of self-preservation?" Besides, she added, the purpose of many of these songs was changing now, to meet changed conditions. On one Pacific Island she had found a war-song doing service as a "pep"-song at a baseball match, that game having become popular during the recent American occupation. Among the American Indians also, war-songs today were sometimes sung by partisans of opposing teams.

She had mentioned in her lecture the case of "Leadbelly," the American Negro ex-convict, and she told me more about him now. He was a rebel against the prevailing code of laws—never very fair to Negroes in the South—and had been involved in various fracases. He had spent most of his life in prison before he was discovered as a singer with an inexhaustible repertoire of folk-songs, a repertoire as amazing in its variety as in its size. He had demonstrated in her classes at the University of California and had sung in folk concerts all over the country. He owed his sobriquet, by which he was known throughout the United States, to the number of bullets he was supposed to have stopped. He would ordinarily be considered, by the respectable citizens of New Orleans, a bad man, but when you reached him through his music he was a different person.

"Do you think music can contribute to World Peace?" I asked.

"Everything can contribute to peace that can contribute to better understanding. Music can do that because through music we get a more fundamental understanding of people. People everywhere sing for the same reasons. Music is a universal language, needing no translation because it has a universal quality; no people in the world is without music. I think that music not only was the first but also will be the last language of the world. It is the one thing that knows no borders and with it we can reach people of every area of the earth."

One memorable experience on a moonlight night in South-west Africa had been tuning her radio in to European music and seeing tribesmen of the Ovambo Tribe slip out from the shadows to dance in perfect rhythm to the strains of Beethoven's Seventh Symphony!

To illustrate the value of musical recordings to ethnology, she had recounted in her lecture a song from Angola in Portuguese West Africa, a woman's song, with meagre text and a simple, repetitive phrase. She was returning to her village with all the goods and chattels she had brought upon her marriage, because her husband had not given her a child. That song threw a light on divorce customs in that part of the country which much questioning could hardly have elicited.

And the fact that the Eskimos, racially of the same stock as the American Indians, still have hunting songs brought over from Siberia,

brings interesting confirmation to ethnological theory.

Songs passed on from one generation to another, and with them passed the beliefs and traditions of the whole tribe. The complete body of songs of a people represented their whole life of work and play and worship and all their other life activities.

There was danger today, Mrs. Boulton felt, that much of the world's folk music might be lost and forgotten unless caught before it disappeared altogether. This was illustrated by one all-night vocal concert in Bechuanaland, where out of the 43 songs sung only 6 were true African folk music, the rest having been poor imitations of American songs! She is apprehensive lest, especially in Tibet, whose ancient and traditional seclusion is now threatened, the ancient culture will be altered by the impact of the outside world; if scientific and political influences may, as seems likely, drive out the folk culture, it is naturally of great importance to world culture that its songs be recorded before it is too late.

SCIENCE AND SOCIETY

"Human nature cannot be changed." Such is the oft-repeated but illusory argument of those who believe in war as an instrument for preserving "near-peace." On the contrary, as Walter H. C. Laves, Deputy Director-General of Unesco, said in his recent lecture at the University of London Institute of Education,

> Human nature has changed and continues to change. The problem is to understand how to change it in the right direction. War is inevitable only in so far as we do not recognize the possibilities that lie in our hands for influencing human nature and social relations.

Hence the need for social scientists for promoting peace and security through education, science and culture. For, as he also observed,

> the increasing danger of war comes from having new instruments of destruction without adequate knowledge to control their use or even to understand what really produces current tensions. The social scientist and especially the psychologist could provide valuable analysis of how we got where we are and the conditions of returning to peace.

The studies of the social scientists would only testify once again to the truth that it is "instruments of co-operation and social control...bound by the archaic traditions that have governed human relations since earliest times."

NEW BOOKS AND OLD

BERKELEY'S PLACE IN PHILOSOPHY *

Bishop Berkeley's name will always remain enshrined in the history of European philosophy. Though his works have been studied for over 200 years, it has remained for Professor Luce to bring out a full-dress biography of the great philosopher and along with Professor Jessop to edit Bishop Berkeley's complete works in 8 or 9 volumes, of which this first one contains "Philosophical Commentaries," "An Essay Towards a New Theory of Vision," and "The Theory of Vision Vindicated." Students of philosophy will look forward with avidity to the publication of succeeding volumes. The editors will doubtless have done their work remarkably well, as the work of Professor Luce can be said to have laid down the required standard.

In a review of so old a thinker it would not be out of place to bring out his importance in the development of thought. Born in a family of position, loyal to the King and the Church, young George Berkeley was brought up in a Christian atmosphere. That later in life he became a Bishop is not of so much importance as that his religious upbringing made him take up the challenge of atheism and develop a system which, he thought, would make atheism impossible. He found the required impetus in the empiricist theory of John Locke that all knowledge is rooted in sensations and ideas. Locke started a train of thought which made him bring out the subjective character of the secondary qualities like colour while he emphasized the primary qualities as rooted in things or as embedded in Substance which he could speak of only as "I know not what."

The genius of Berkeley saw that the same line of argument would bring out the mind-dependent character of primary qualities as well, and he did it with consummate success in his New Theory of Vision, where he showed how the size of things varies with the distance from which we see them. From this he took the next step, that nothing can exist except as an idea in the mind. He attached so much importance to this discovery that he thought he had made atheism impossible, for if nothing exists outside mind, mind alone can be said to exist. Matter exists only as an idea and this thesis he developed more fully in his famous *Principles of Human Knowledge*. His epigram *esse est percipi* (to be is to be perceived) has passed into history. On the one hand it has come to be looked upon as the basis of all idealism, and on the other it has been pooh-poohed as absurd. The great Dr. Johnson thought of disproving Berkeley by merely stamping on the ground, but philosophical ideas cannot be so easily disposed of. Perhaps Dr. Johnson himself did not take his own refutation very seriously for he had an

* *The Works of George Berkeley, Bishop of Cloyne.* Vol. I. Edited by A. A. LUCE. (279 pp. 1948. 30*s*.); *The Life of George Berkeley, Bishop of Cloyne.* By A. A. LUCE, D.D., LITT. D. (260 pp. 1949. 25*s*.). (Thomas Nelson and Sons, Ltd., London, etc.)

admiration for the Bishop and was anxious to write his biography. But his request was unceremoniously turned down by the Bishop's son, perhaps because of the doctor's facile refutation. It is a pity that Dr. Johnson was denied his wish, for he would undoubtedly have produced a fine literary work, full of prejudices perhaps but also full of vitality. That Dr. Johnson was not the only one to have a gibe at *esse est percipi* is brought out by Professor Luce's reference to an incident which brings out the popular attitude to Berkeley. Like the absent-minded philosopher that he was, Berkeley one day ran his nose against a post, and a passer-by endowed with a sense of humour remarked : "Never mind it, Doctor, there's no matter in it."

That Berkeley's position was really logical and even irrefutable on his own premises cannot be denied. He did not suggest that everything exists only in the human idea, for that would have led to pure subjective idealism. Transcending the human mind there is the mind of God and everything exists as an idea in the mind of God. It certainly introduces sanity into a view which *prima facie* is utterly without any common-sense. That he was not one of the "vulgar herd of idealists" so derided by Kant is shown by Berkeley's living interest in all the joys of life : painting and music, the bliss of domestic life, to which his wife pays an eloquent tribute :—

> Humility, tenderness, patience, generosity, charity to men's souls and bodies, was the sole end of all his projects, and the business of his life. In particular I never saw so tender and amiable a father, or so patient and industrious a one....Exactness and care (in which consists economy) was the treasury on which he drew for charity, generosity, munificence.

Even the failure of his Bermuda project cannot obscure the practicality of his ideas. If it failed, so have many other good schemes.

If Berkeley took a step beyond Locke, he was soon overtaken by a greater genius, David Hume, who, starting on the premises formulated by Locke and accepted by Berkeley, successfully reduced all empiricism to scepticism and brought out its philosophic bankruptcy. A new start had to be made to make idealism respectable and it was left to Kant and Hegel to restate idealism in new terms. Thinkers like Dr. G. E. Moore still persist in taking Berkeley at his face value, for in his famous essay on "The Refutation of Idealism" he seeks to reduce all idealism to Berkeley's *esse est percipi* and then proceeds to demolish it. But modern idealism has survived such attacks, as Berkeley's own idealism survived Dr. Johnson's refutation.

It is questionable whether today any one in the philosophical world will accept Berkeley's premises or his conclusions. But even today his books set a standard for philosophical thinking and the novice in philosophy will find an exhilarating stimulus in his *Principles of Human Knowledge.*

Professor Luce of Trinity College, Dublin, and his colleague, Professor T. E. Jessop of University College, Hull, have earned the thanks of all students of philosophy by the scholarly editorial work they have undertaken. They bear witness to the freshness and stimulating nature of Berkeley's thought. Their volumes will be the most up-to-date on the subject and will rank as the final authority in all that concerns the Bishop of Cloyne.

A. R. WADIA

Tirukkuṛal of Tiruvalluvar. (In Roman Transliteration with English Translation); *Tirukkuṛal of Tiruvalluvar.* (In Tamil with English Translation). By V. R. RAMACHANDRA DIKSHITAR, M.A. (Adyar Library, Madras. Each volume: 271 pp. 1949. Rs. 3/-).

Nearly 2,000 years ago an outcast found an abandoned child on a highway of Mylapore at Madras. He took him home and adopted him as his own son. The boy, who was called Tiruvalluvar, grew in intelligence and manual skill, keeping the wolf from the door by bartering the cloth he wove for bread. To him is ascribed the immortal book, the *Tirukkuṛal.*

"What is revealed in the Vedas is brought out clearly in the *Kuṛal*" said the great poet Arisirkizhar at the Madurai Sangham—the Taxila of the South—when the book was submitted by the writer for examination. Kalladar praised it as "the only book which harmonises with all the religions of the world without condemning any of them." Several poets in the course of the last centuries have taken him as their beacon light. Father Beschi, who came to South India in the early 18th century, learnt from the *Tirukkuṛal* and recommended it to Europeans. "Nothing," it has been claimed, "in the whole compass of human language can equal the force and wisdom of the sententious distichs of the *Kuṛal.*" The book has been translated into Latin, German, English, Hindi and Marathi. The Rev. U. G. Pope's and Shri V. V. S. Iyer's English versions are well-known.

At the suggestion of Sir A. Ramaswami Mudaliar, who writes a foreword, Shri V. R. Ramachandra Dikshitar has prepared these twin volumes differing in the script of the text. His translation is in simple, chaste English.

The Adyar Library and the Vasantha Press deserve praise for their beautiful production but one or two suggestions may be offered for the second edition. In Verse 312 (p. 65), beginning "It is the nature of the stainless," "not to return evil for evil" would be a better translation than "not to resist evil." An Index and a bibliography would improve the book and, as it is intended for foreign circulation, an introduction is essential.

M. R. JAMBUNATHAN

Cultural State in Bharatvarsha. By GURU DUTT, M.SC. (Bharati Sahitya Sadan, Connaught Circus, New Delhi. 181 pp. Rs. 4/-)

A piece of special pleading for a privileged status in India for the Hindu way of life, which the author seeks unconvincingly to differentiate from Hinduism as a religion. Noble ethics have been laid down by the great Teachers to which Hinduism lays claim, but those ethics are universal. Aggressive Hindu orthodoxy has, moreover, given rise to many abuses: animal sacrifice, the *devadasi* institution, the treatment of widows, and untouchability, so the inherent superiority of Hindu customs will not appear to all as indubitable as it does to Mr. Dutt. His assurance of full religious freedom and political and social equality would be more convincing if he did not defend the driving of Buddhism out of India. His brief instead strengthens the case for a Secular, *i.e.*, religiously impartial, State.

E. M. H.

Essays on Goethe. By BARKER FAIRLEY, RONALD PEACOCK *et al.* edited by WILLIAM ROSE. (Cassell and Co., Ltd., London. 254 pp. Illustrated. 1949. 16*s.*); *The Goethe-Year.* An International Bilingual Commemorative Publication in Twelve Parts. Part I. Edited by WILHELM UNGER. (The Orpheus Publications Co., Ltd., London. 89 pp. 1949. Complete 45*s.*; single copies 3*s.* 6*d.*)

The volume of *Essays on Goethe,* beautiful in its lay-out, print and binding, belongs to the more enjoyable productions of the Goethe Year 1949. The symposium is well planned. Only the last contribution by Mr. Percy Muir, on "Goethe and the Book Collector," however interesting in details, seems out of place. Professor Fairley's penetrating introduction on "Goethe and the World of To-day," shows that since Goethe's days no German writer of distinction has escaped Goethe's challenge, be his response rejection, admiration, self-defence or imitation. Goethe is still a live factor in all spheres of life and thought, and not only in Germany.

The four following essays, dealing with Goethe's literary work, are not always very original, but they are sober, knowledgeable and clear. Mr. Stahl's analysis of *Werther* is very good, and Professor Pascal's of *Faust* not without lucidity and refreshing vistas. In the 20th century it needs stressing that Faust remains to the last the recklessly active individualist who, in the social sphere, destroys while he creates; the prototype of the liberal *entrepreneur.* Professor Peacock deals with Goethe's poetry, Professor Bruford with "Goethe and the Theatre."

In my view, Mr. Humphry Trevelyan's essay, "Goethe as Thinker" is the most stimulating and challenging contribution. While agreeing with him that Goethe was "not capable of creating a logical philosophic system" and that "he was all for the vital *aperçu,* the creative half-truth, which suggests ever new and wider combinations," I would add that all human effort leads at best to such creative half-truth. Mr. Trevelyan tries repeatedly to trace Nazism back to Goethe, or from Goethe forward to Hitler, without—it must be admitted—"blaming" Goethe for it. Still, this seems as lop-sided as Thomas Mann's attempt at making Goethe a prophet of modern American political doctrine, or the East German tendency of claiming him for Marxism, incidentally not without some support from Mr. Trevelyan. No doubt, Goethe's all-round genius may be adduced for almost any philosophy or theory, and it would be possible, and indeed not even absurd, to write on Goethe and Atomic Energy or Goethe and the East-West Tension.

Mr. Trevelyan seems to have slipped here because he treated Goethe as merely a German phenomenon. But Goethe has left his mark, if not on all peoples of the globe, certainly on those of the Western, the "Faustian" civilization. If the "Dæmonic" reappears in Hitlerism, is it not equally apparent in the British Empire builders, of whom the aging Faust is such a lively image? And what about the Ku Klux Klan which, according to Professor Zeydel (p. 213) was inspired by a chapter of Walter Scott's *Anne of Geierstein,* written under the influence of "the Vehmic tribunals" in Goethe's *Goetz von Berlichingen?*

But, with all this criticism, I consider

Mr. Trevelyan's essay worth careful reading, and his appreciation of the *Elective Affinities* is the finest analysis of this great novel I have ever come across.

Mr. Rose, Mr. Bruford and Professor Zeydel give very informative accounts of the obstacles with which Goethe's reputation met in the Anglo-Saxon world, both in his lifetime and later. One may wonder whether last year's barrage of Goethe in the B.B.C. and elsewhere has broken down some of the English resistance, caused partly by poor translations or the impossibility of making good ones.

The first of twelve issues of *The Goethe-Year*, a publication in English and German, is not very satisfactory. In spite of valuable contributions, it makes a mixed bag of old stuff and new, articles simple and pompous, essays scholarly and amateurish. The first part, called Homage to Goethe (with contributions by G. P. Gooch, Hermon Ould, Hermann Hesse and Albert Schweitzer, among others) is followed by selected sayings of Goethe's on Personality. This is the main theme of the present issue, which concludes with several essays on this subject by writers as different as Rudolf Steiner, Oscar Köllerström and L. L. Whyte. Two facsimiles are thrown in and a good English version of *Prometheus*. But many Goethe quotations are very badly translated. A fine contribution by Professor Willoughby deals with the difficulties of Goethe's reception in England. I doubt whether the present publication will do much to overcome them.

RICHARD K. ULLMANN

Schiller. By H. B. GARLAND. (George G. Harrap and Co. Ltd., London. 280 pp. 1949. 15*s*.); *Schiller*. By WILLIAM WITTE. (Modern Language Series VI, Basil Blackwell, Oxford. 211 pp. 1949. 12*s*. 6*d*.)

These two books on Schiller make an attractive combination. Garland's approach is biographical, Witte's is analytic, and together they give us a full and comprehensive study of a much-neglected poet and dramatist.

Garland's book flings into relief against a background of stern and iron discipline the lonely serious figure of the youth whose poetic genius no discipline could stifle. Schiller's early childhood, the school he went to at the insistence of the Duke of Würtemberg, his final escape from tyranny—from these and other earlier accounts, Garland takes us through Schiller's brief yet brilliant life. The young man who with *Die Räuber* saw a new world open before him, the rising dramatist whose meeting with Goethe kindled his ambition afresh, the lover whose passion poured itself into poetry—Garland weaves them all into the pattern of his narration. It is only occasionally that he stops to take Schiller's work to analyze it: "Happiness he (Schiller) found was a mental narcotic, and under its influence his creative powers seemed to be waning." This, in his opinion, was one of the reasons why Schiller turned to historical themes in search of fresh dramatic material. The book sweeps on through a life full of vicissitudes and occasional happiness to the quiet yet tragic close, where the poet succumbs to the illness which he had so long struggled to overcome.

If Garland's book tells us about the

author, Witte presents us with analytic criticism of his work. We are shown not Schiller the poet or the playwright merely, but Schiller the critic. The constant "cross-fertilization" of Schiller's critical and creative faculties is admirably revealed in this analysis of his work. At no time is Witte guilty of careless or superficial praise.

> He lacks the gift of song that delights the reader in Burns and Eichendorff, nor does he know the secret of those haunting and mysterious overtones which vibrate in some of Goethe's and Wordsworth's greatest poems. Yet no liberal critic, capable of appreciating or at least recognising the distinctive character of Schiller's poetic style, will blame the poet because, being what he is, he lacks certain qualities that adorn the work of other poets.

Few books on Schiller can compare with Witte's masterly analysis. Whether he is dealing with Schiller as a letter-writer or as a reflective poet, whether he shows us the delicate art of *Maria Stuart*, or the robust portrayal of *Wallenstein*, Witte's handling of his theme is interesting. The chapters on Schiller as a dramatist are an invaluable help to the student. To the lay reader they are thought-provoking and stimulating—they help him to discover fresh beauty in the poet's work. Maria Stuart, Jeanne d'Arc, Wilhelm Tell—under Schiller's touch they step forth once more from the pages of history, their very vitality proof of his genius.

It would be a mistake, however, to suppose that Witte has laid more emphasis on Schiller as a dramatist. In the Preface he makes that clear :—

> While I have endeavoured to take my stand firmly on this side Idolatry, the reader of Part III of the present volume will agree, I think, that the author is not lacking in admiration for Schiller the playwright. But it seems to me that many an account of Schiller's works is rendered somewhat top-heavy by an excessive preoccupation with his drama, and that it would help right the balance if more space were given to his letters and poems.

In maintaining this balance, Witte succeeds admirably. If in recent years Schiller has been neglected, this book, together with Garland's biography, should do much to bring him once more into his own.

KAMALA D. NAIR

An Outline of Chinese Painting. By ALAN HOUGHTON BRODRICK. (Avalon Press, London, with 50 plates in colour and monochrome. 1949. 12*s.* 6*d.*); *Tradition in Sculpture.* By ALEC MILLER. (The Studio Publications, London and New York. 175 pp. Illustrated. 1949. 30*s.*); *Hamlet's Father.* By RICHARD FLATTER. (William Heinemann, Ltd., London. 207 pp. 1949. 15*s.*); *The Meaning of Art.* By HERBERT READ. (Penguin Books in Association with Faber and Faber. 191 pp. Illustrated. First Pelican Edition, 1949. 2*s.* 6*d.*); *The Penguin New Writing.* EDITED BY JOHN LEHMANN. (Penguin Books, Harmondsworth, Middlesex. 128 pp. 1949. 1*s.* 6*d.*)

These review copies have been kindly sent by the Representative of the British Council at Agra, which is doing excellent work in this country in the interests of a cause to which THE ARYAN PATH too is dedicated, namely, the promotion of international understanding by means of cultural exchange.

The outline of the chief trends of *Chinese Painting* will be most valuable to all who are interested in the subject but have always felt that the field is

too vast for lay study. Here the reader will find not only excellent reproductions of the work of Chinese artists, but also a concise history and comments for his guidance. Furthermore, he will be able to bring some order into his knowledge of Chinese painting as a whole by the aid of a chronological list of painters mentioned in the text and a table of Chinese dynasties—familiar names which he would find it difficult to place historically. The poem-inscriptions specially translated for this volume supply interesting sidelights. For instance, "The Toilet Scene" in Coloured Plate 2, attributed to the 5th century Ku K'aichih, bears the inscription in Chinese characters:—

All know how to adorn their faces but not how to adorn their characters. But if people do not adorn their characters they will do ill. So you must polish your character and always think of great and virtuous persons.

The experience and studies of the author of *Tradition in Sculpture* has been wholly with European and American art. He says: "In the wide field of Oriental Sculpture I recognize that there is much that is beautiful and some that is almost overpoweringly so—but it is outside the range and scale of this book and I could add nothing on this subject other than at second hand." Mr. Miller has been a practising sculptor for a lifetime and, within the limits he has set, speaks with conviction and authority. His book, he says, "is neither a manual of technique nor a history, but only an approach to sculpture from the angle of a working craftsman." From the study of representative works and outstanding individualities, he has tried "to deduce the characteristics and trace the animating spirit of the time," beginning with primitive sculpture and ending with 20th-century actions and reactions.

In his note to the reader the writer of *Hamlet's Father* admits that his volume is "yet another book on *Hamlet*, yet another attempt to solve the enigma that has puzzled so many before." The central figure, so far as he is concerned, is Hamlet's father, whose ghost it is that sets the action going and finally achieves victory. All lovers of Shakespeare's plays will find the book interesting but it will appeal chiefly to those who wish to make a careful study of certain much discussed but never yet solved problems.

The Meaning of Art comprises passages from a series of articles first published in *The Listener*, with some additional matter, illustrated with nearly 70 plates. The essays are informative and thought-provoking. Mr. Read favours Croce's theory that art is intuition.

This issue—no. 37—of the *Penguin New Writing* contains an unusually large number of stories and poems about the sea, or with the sea as a background. Several new contributors are introduced.

A. de L.

Lahasūn: Pyāj (Garlic: Onion). With a Foreword by G. P. Majumdar, M. SC., PH. D. (Second Edition, revised and enlarged. 197 pp. 1949. Rs. 2/8); *Tulasī* (Holy Basil). With a Foreword by P. K. Gode, M.A. (Second Edition, revised and enlarged. 178 pp. 1949. Rs. 2/-); *Soṁth* (Ginger). With a Foreword by Prof. Rāmarakṣa Pāthak. (Third Edition, revised and enlarged. 146 pp. 1949. Re. 1/8); *Dehālī Ilāj* (Village Remedies). With a Foreword by Pandit Śiva Śarmā. (Second Edition. 82 pp. 1948. Re. 1/-); *Śahad: Mom* (Honey: Beeswax). (220 pp. 1950. Rs. 3/-). (Bhāratiya Dravyaguna Granthamālā (Indian Materia Medica Series). By RAMESH BEDI, Ayurvedalaṁkāra. (Himalaya Herbal Institute, P.O. Gurukula Kangri, Haridwār, U. P.)

The Himalaya Herbal Institute was founded at Lahore many years ago by Shri Ramesh Bedi for the study of Indian Materia Medica in a very comprehensive perspective—historical, economic and medical. On behalf of this Institute Shri Bedi published some monographs in Hindi, pertaining to specific plants and drugs. During the Pakistan troubles Shri Bedi lost all his belongings, including his stock of these monographs and other books. Under the most depressing circumstances he transferred his headquarters to the Gurukula University, his *alma mater*, which sheltered him and encouraged him to continue his academic work. As a result of this praiseworthy encouragement he has been able to bring out these books in his series.

Of these five books only the last is published for the first time. These five together with his previously published excellent monographs on *Anjira* (Fig) and *Triphalā* (The Three Myrobalans) show how hard he has been working, single-handed, on his projected Indian Materia Medica Series, every book in which contains comprehensive and encyclopædic information on the *Dravya* (plant, drug or food-stuff) dealt with by its author. Each is written in a simple but scientific manner with full documentation, which augments the reference value of the book. Each study contains the names of the *Dravya* in different languages; its history, chemical composition, medicinal properties, preparations, natural order, varieties, botanical description; culture, collection and storage; medicinal, household and commercial uses all over the world; economic value and importance in national commerce etc. Shri Bedi hopes to publish more than 500 monographs in this series but for the expeditious completion and publication of these monographs it is necessary to organize a regular department working under the auspices of the Gurukula University or another learned body, aided by Government and all lovers of Āyurveda. As the series is indispensable to the general public, doctors, research workers, pharmacologists etc., we feel confident that Shri Bedi will be able to get adequate financial support from all concerned to enable him to execute his plan for this series without relaxing his present sustained but single-handed effort. The popularity of the series is vouched for by the new editions of his monographs.

P. K. GODE

The Splendour That Was Egypt. A General Survey of Egyptian Culture and Civilisation. By MARGARET A. MURRAY. D. LITT. (Sidgwick and Jackson Ltd., London. 354 pp. 1949. 30*s.*)

Dr. Murray surveys the whole vast field of the civilization of the ancient Egyptians, and successfully condenses her great knowledge of the subject into a single volume that is immensely readable and stimulating. It is a book for the general reader as well as for the specialist, and the well-chosen photographs, some of which I believe are hitherto unpublished, illustrate points in the text with great clarity.

The chapter headings alone give an idea of the range of this excellent book; these include Prehistory, History, Social Conditions, Religion, Art and Science, Language and Literature. Of necessity Dr. Murray gives only the briefest outline of the history of the nation, but she successfully devotes a comparatively large portion of space to making the Egyptian religion intelligible to the general reader. Not everyone will agree with the theory of the Divine Victim, although the Sed festival, which was celebrated one or more times in the course of a reign, had as its object the renewal and strengthening of the power of the divine king in his relationship with the gods, nature and his subjects, for, as Dr. Murray has stressed, the king was a god and through him flowed all fertility, and the welfare of his people; but neither here, nor in the Pyramid Texts quoted, can I see any proof that the king or a substitute was sacrificed. Space will not permit comment on the other chapters. It must suffice to say that, broadly speaking, they cover every subject, from Law and Agriculture to Food and Dress, from Astronomy and Architecture to Magic and Literature, and each section is full of authoritative information. For the benefit of the general reader, it should, however, be pointed out that throughout the book Dr. Murray uses what is known as the Long Chronology which is no longer tenable; that which is now in use is referred to by Dr. Murray as "Breasted's Chronology"; it is to be found on page 330.

The final chapter is devoted to a short account of the contribution to archæology by Sir Flinders Petrie; indeed the whole book is a graceful and worthy tribute to that great man whose genius founded the science of Egyptian archæology.

D. KIRKBRIDE

The Art of Thought. By GRAHAM WALLAS. (Thinker's Library No. 136, C. A. Watts and Co., Ltd., London. 162 pp. 1949. 3*s.* 6*d.*)

This popular book—now published, somewhat abridged, in the Thinker's Library—is a challenge to an age of largely vicarious thinking. It is based on the possibility of acquiring and applying "a conscious art of thought" most necessary today for the control of man's new powers over Nature. The late author's successful efforts, as Professor of Political Science in the University of London, to make his students think for themselves and express what they had to say of their own should inspire even the adult reader to take his mental processes in hand.

He gives the stages in the formation of a new thought as Preparation,

Incubation, Illumination and finally, the Verification which, "with her lame foot and painful step, must follow Illumination." When preliminary preparation is succeeded by bodily and mental relaxation, it sometimes happens that, as in the case of Helmholtz, "happy ideas come unexpectedly, without effort, like an inspiration." But Mr. Wallas emphasizes the difference between "a passive waiting for thought" and "intense expectant energy" ready to welcome "the elusive phantom of a hovering idea."

The first step in Illumination he calls Intimation, the vague knocking, as it were, of an idea at the threshold of consciousness. He stresses the importance of catching and recording "fringe-thoughts" for later thinking through. John Stuart Mill's description of his mental habit, quoted here, is stimulating :—

> never accepting half-solutions of difficulties as complete; never abandoning a puzzle, but again and again returning to it until it was cleared up; never allowing obscure corners of a subject to remain unexplored because they did not appear important; never thinking that I perfectly understood any part of a subject until I understood the whole.

The effort required declines, Mr. Wallas writes, as mental activities become habitual, but there must not be an accompanying decline in energy.

This little book can make a valuable contribution to what the author terms in his synopsis of one of the omitted chapters "a new standard of intellectual energy" and "a new moral standard in the conduct of the mind."

E. M. H.

Hindu-Muslim Cultural Accord. By DR. SYED MAHMUD. (Vora and Co., Publishers, Ltd., Bombay 2. 87 pp. 1949. Rs. 2/8; $1.00; 5s.)

Dr. Syed Mahmud had contributed a series of articles to *The Statesman* on this problem; these articles are now published in book form, ensuring for them a wider circle of readers. Within 87 pages and against the historical background an attempt is made to indicate the path of unity and reconciliation between the country's two major communities. "Our historians have tended to slur over the common achievements of both," says the author, with the result that the cultural synthesis of the medieval centuries has been ignored. While truly these centuries constituted a period of creative endeavour, over-emphasis on mere politics has represented the period as a witness to petty dynastic squabbles. In every field, in religion, social life, art and architecture, the impact of the two peoples produced a richer culture.

> The Sufi idea of Fana is distinctly derived from the Nirvana of Buddhism. The *Anal-haque* (I am the Truth) of Mansoor is the echo of the Vedantic *Soham* (I am That).

And the resurgent Bhakti Cult owed no little of its inspiration to Muslim Monotheism.

Not that the facts presented in the book are new. But by their timely presentation a service has been rendered to the promotion of mutual understanding.

P. N. CHARY

The "Dharmopadesamālā-Vivarana" of Shri Jayasimha Suri. Edited by LALCHANDRA BHAGWANDAS GANDHI. (240 pp. 1949. Rs. 9/12); *The "Lilavai" of Kouhala.* Edited by ADINATH NEMINATH UPADHYE. (382 pp. 1949. Rs. 15/-). (Singhi Jain Sastra Sikshapith, Bharatiya Vidya Bhavan, Bombay 7.)

Written in the Prakrit language by a Jain Acharya who flourished in the 10th century of the Samvat era, *Dharmopadesamālā-Vivarana* will be of great use to students and lovers of Prakrit literature. This book, charming in style and full of information, contains powerful poetry equal to the Sanskrit *Kadambari* of Bāna. It contains treatises on various subjects such as Character, Penance, Non-violence, Truth, Restraint, etc., and illustrates them with beautiful stories glorifying these virtues and denouncing vices. An admirable compilation for expounding before any type of audience, this work of great literary value offers sure guidance to those who have lost their way.

Rich in descriptions and dealing with topics ranging from heroes and heroines to natural beauty spots and various arts, this selection of instructive stories will be very popular. The lives of great saints are interestingly narrated and the author has shown his wide knowledge of the scriptures of other creeds by frequent references to them. That action in accordance with the precepts of these great persons leads to liberation from worldly fetters is the gist of this learned work.

Pandit Lalchandra Gandhi has taken great pains in his critical editing of this ancient text, which required much careful study of widely scattered manuscripts, rather difficult of access.

The *Lilavai* of Kouhala is a romantic *Kāvya* in Maharashtri Prakrit with a Sanskrit commentary by a Jain monk, who composed it about 800 A. D. The engrossing story shows the effect of destiny and chance on human relations, and presents devotion as a potent remedy against all ills.

The winning of Lilāvati, a Simhala Princess, by the illustrious ruler Sātavāhana is the chief theme. It is a *Kathā* and is one continuous poem in *gāthās* with no pauses or sections; the story is narrated not by the hero but by others. The structure is complex; sub-plots contribute to the poem's main purpose.

The editor mentions his difficulties in obtaining the authentic text from old scripts. There are many works entitled "Lilāvati," but this one is a work of art, subordinating its religious or moral purpose, presenting more lovely poetry than preaching and following the classic form. Among Prakrit poems, it occupies a distinctive position on account of its racy narration and its style.

Professor Upadhye, an eminent Prakrit scholar, has dealt ably and fully with all aspects of the text in his English introduction. He has presented a complete and authoritative text-book with all necessary notes and readings of this ancient manuscript.

The respective editors, both mature scholars, have produced these ancient texts under the inspiration and with the co-operation of Shri Jinavijayaji, the General Editor of the Singhi Jain Series, an instance of valuable team work by seasoned workers.

S. K. JHAVERI

How Greek Science Passed to the Arabs. By DE LACY O'LEARY, D.D. (Routledge and Kegan Paul, Ltd., London. 196 pp. 1949. 15s.)

This is a masterly and detailed account by an acknowledged authority on the subject, well known for his *Arabic Thought and Its Place in History.* Early in the 9th century the direct transmission of Greek thought to the Arabs was complete. Greek scientific thought reached the Arabs by more than one route. They received it first from Syriac scholars and scientists. The Arabs applied themselves to the study of the original Greek sources, and thus corrected and verified the knowledge they obtained. Another powerful channel of transmission of the Greek mathematical and astronomical lore was through India. India obtained it from Alexandria by the sea route which connects Egypt with North-West India. There was another line of passage through India beginning in Greek Bactria, a land route long kept open between the Greek world and Central Asia. We learn that in this period social intercourse between East and West was kept up by Buddhism. The Arabs had by that time reached Central Asia. For a time Baghdad was the distributing centre of the Greek scientific heritage derived from Syria, Bactria, India and Persia.

Political disturbances prevented Baghdad from pursuing its work, which passed on to Aleppo, Damascus, Cairo, Cordova and Samarkand. Greek scientific thought stimulated a new and independent life in the Arabic atmosphere. In astronomy and mathematics a real advance was made. Algebra and plane and spherical trigonometry are Arab contributions. In the medical sciences, the Arabs added much to what they learnt; they invented new instruments and made good clinical records. They did nothing in surgery.

All these researches were carried on under the patronage of the courts and of wealthy and powerful persons. The average man held that scientific and philosophical speculation tended to irreligion and freethinking and so was not interested in it. Some of the scientists were looked upon as heretics. The view was adopted by some philosophers "that the inspired *Qur'an* was well adapted for the spiritual life of the unlettered and simple, but the illuminated saw beneath the written word and grasped an inner truth *which it was not expedient to disclose to the simple.*"

The volume is thoroughly documented with good notes at the end of the book. It has a valuable and complete Bibliography and a useful index.

P. NAGARAJA RAO

Personalia. By ROM LANDAU. (Faber and Faber, Ltd., London, W. C. 1. 269 pp. Illustrated. 21s.)

The author of *God Is My Adventure* might as well have called his present work "Authorship Is My Adventure." For, it is, in the main, the story of his literary contacts and conquests. In it artists, writers, philosophers, whom he met by design or who affected him directly or indirectly—Paderewski, Stefan George, Keyserling, Charlotte Shaw, Younghusband, Esther and Alfred Sutro—rub shoulders with one another and constitute a kind of cultural caravan, bent on seeking the beauty of Truth and the truth of Beauty. The book has, however, some

chapters somewhat alien to the spirit of the principal purpose; for example, those which make up Part Two, dealing with his friends, the Arabs, though, in a way, they help the reader to understand better the versatile character and varied interests of the author —thanks to the gripping quality of his style.

Landau sums up his credo as an author in these words:

> However much I am devoted to my profession as an author, I have never regarded writing as being an end, but only a means; a handmaiden rather than a mistress... to use the medium of literature for passing on to others whatever understanding of life I may have gained myself. Since in my conception of human life its two poles are man and God, almost everything I wrote became something of a confession; for it reflected a personal search rather than a more impersonal desire for spinning tales.... The 'confessional' writer.... is, as it were, a screen or a filter: through self-questioning and self-seeking combined with the closest study of human behaviour and predicaments, he tries to probe the man-and-God relationship and to find therein some pattern of universal validity. The discipline of the pen compels him to slough away the personal and to give such a pattern a universal formulation.

But if the writer answering to the above description looks to his writing for economic stability or security, then "he might as well give up writing and become a postman or an income-tax collector instead," the author adds with pathos.

The chapters on "Esther and Alfred Sutro" and "Some Georgian Hostesses" are of unusual interest. They have attractive thumb-nail sketches of Lytton Strachey, Miss Sitwell, Virginia Woolf, Clive Bell, Charles Morgan, Somerset Maugham and several other well-known figures in the realms of contemporary art and literature between the two wars. There is towards the end a chapter headed "Letters from Readers," which provides a fairly good index of readers' varied reactions to the author's particular approach to life. Fourteen assorted illustrations adorn the book. The price, however, is prohibitive.

G. M.

Mother. By BALAMANI AMMA. 2nd Edition. (International Book House, Ltd., Bombay 1. 27 pp. 1950. Re. 1/8)

This slender sheaf of translations from Shrimati Balamani Amma's Malayalam poems is charming. They have a lightness of touch and an overtone of spiritual intimations that raise their treatment of home and family, and simple things of every day, to moving beauty. We should like these poems to spread their fragrance far, for theirs is the authentic voice not only of traditional Indian womanhood but also of the questing human soul, ever seeking the deeper meaning which the outer symbol hides. The quality of the author's own translations, of the last three poems, is as high as those by Shri Moorkoth Kunhappa which formed the first edition. "Mother's Heart" is particularly charming. But one wants more of them; and, for the next edition, a simple but beautiful format that shall present these gems to the outside world in the setting they deserve.

E. M. H.

ENDS AND SAYINGS

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

A striking address was delivered at New Delhi on April 9th by India's Prime Minister, Pandit Jawaharlal Nehru, inaugurating the Indian Council of Cultural Relations, with aims and objects comparable with those of the British Council of Cultural Relations. Distinctive cultures, like nationalism, like religion, he brought out, were good, but exaggerated nationalism, becoming aggressive, represented an international danger; " religions, in the measure that they have made the mind of man static, dogmatic and bigoted, have had an evil effect "; likewise

culture that was essentially good, looked at from a wrong point of view, became essentially not only static but aggressive and something breeding conflict and hatred.

The desire, especially, to impose one's culture on others aroused apprehension of the overwhelming of the weaker culture—an apprehension, we may add, which the history of the impact of the Western upon " primitive " cultures in various places has abundantly justified. A friendly approach was necessary, and more, keeping minds and hearts open to whatever there was of good in other cultures. Probably no culture was completely unaffected by others, but cultural aggressiveness had to be abjured under penalty of the " isolation of the mind, " as well as the danger of conflict.

Pandit Nehru recognized also, behind the economic and other problems which pressed for solution, the apparent existence of " a tremendous conflict in the spirit of man, some search for something which he could not find. " Would it be possible in later times to combine " all this knowledge and scientific growth and betterment of the human species with truth and wisdom " ? He confessed that he did not know, but he suggested that

maybe some people who did not have all the advantages of a modern life and modern science were wiser in the essentials than most of us are.

A salutary and chastening reflection for the modern world.

A striking instance of the infiltration of Gandhian ideals and of Gandhiji's own method into the ideation and the practice of widely separated individuals is furnished by the Rev. L. M. Charles-Edwards, Vicar at St. Martin in the Fields, London, who conducted on March 22nd a special Intercession Service. It was India and Pakistan which were felt to be " standing in the need of prayer, " and the Minister prayed for guidance for their leaders " in all their words and actions that the spirit of suspicion and fear might be done away with, " and invoked mercy and compassion for the refugees of both countries.

He further gave thanks for the life and example of Mahatma Gandhi and prayed " that the same spirit which inspired him may inspire the hearts of

his friends now responsible for the Government of India."

But, aside from the brotherly spirit evidenced in these prayers and the recognition of the spiritual greatness of India's martyred leader, the Rev. Charles-Edwards paid Gandhiji the highest tribute of emulation in his public heart-searching on behalf of his own country; in one prayer on the occasion he said:—

> Let us first of all acknowledge, with shame, all that has been evil in our history, and all that even now makes us unworthy to be called a Christian nation: our responsibility for much that has been wrong in the past history of India, our errors, and the difficulties which we left behind on our withdrawal.

It is not for India and Pakistan to take refuge from blame in this honest confession. Whatever contribution the policy of the British may have made to the present situation, it could not have done so without our own betrayal of brotherhood and unity and tolerance. Let us rather be fired by this example to the heart-searching that Gandhiji would engage in on our behalf if he were still amongst us, grateful for the light which a distant torch that he had kindled can give us for the task!

And, speaking of Gandhiji's method and programme, it seems necessary to distinguish between two factors: one aspect of the work is implementing the programme which Gandhiji outlined for social, educational, and economic reforms; the other factor is the mental attitude of individuals, in their personal or official capacities—their effort to see and evaluate problems in the light of the principles of Truth, Justice and Love.

Physical action achievements such as total prohibition in Bombay are examples of the former. But without a correct mental perception of what Prohibition implies for the health, bodily and moral, of society, it will not succeed as it should. Thinking means not only method but also motive and to think in terms of equity and *ahimsa* is the soul necessary to vitalize the practice of Truth and Harmlessness.

"Whose is the Future?" asks A. Powell Davies, author of *America's Real Religion* in an article under the former title in *Freedom and Union* for February. The answer, he implies, depends upon the West's transcending the moral and spiritual weakness of its culture, so recently esteemed a stage in the path of inevitable progress. Its typical ideals, he declares, have been negative, producing pacifists not of faith but of fear. "We thought that peace could be bought by condoning injustice and by closing our eyes to tyranny."

He sees the struggle of faith and of morals as bound up with the struggle of events. Even strength, he declares, is not only external.

> Strength is of the heart, of the conscience, as well as of arms and armour....Is it not true that honest conviction and the righteousness of a just cause increase the might of those who hold such convictions and are dedicated to such a cause?

He calls for complete yielding, without the old excuses and hypocrisies,

> to the law of God that makes us, each of us, his brother's keeper, and tells us that we are neighbours, from one pole of the earth to the other, and that we must love our neighbours as ourselves.

And this not as the affirmation of a pious sentiment but as social and political action. The idea of drawing politics and morality together he

ascribes to Morley, but it remained for Gandhiji to add the electric spark of religion—not sectarianism—which is necessary to make these, so to say, fuse. Mr. Davies calls for strength and justice, but he does well to recognize also that "we must carry sympathy and compassion in our hearts." These are the gifts pre-eminently of the conviction of spiritual unity which is the core of the religious experience, as it was also central to the Satyagraha preached by Gandhiji. The difficulty is going to come in reconciling these with "arms and armour," to say nothing of atom-and hydrogen-bombs.

The proposition that "freedom of information is central to all our freedoms and that a people which has freedom of information, or a measurable degree of it, has the possibility of getting all its freedoms back" was put forward by Mr. Erwin D. Canham, editor of the *Christian Science Monitor*, in the University of Chicago Round Table Discussion No. 620 on February 5th.

Ignorance, whether or not wilfully preserved, when wilfully exploited by misinformation is of course the fertile soil for fear, suspicion, hatred. But hearing both sides of the case will not necessarily mean a balanced verdict, unless there is an open mind, which is just what the exploiters of ignorance have tried to insure against. It is not counter-propaganda that is needed, but honest facts, and Prof. Harold D. Lasswell did well to insist on facts being presented as facts and opinions as opinions.

What concerned the group especially was getting the other side of the case to the Russian people, but the gem of the discussion was contributed by Mr. Canham, a reminder most salutary for many publicists and some who are not publicists to take to heart:—

> The megaphone will not be any good unless we have an idea in our mind to shout through the megaphone.

The great Danish writer of fairy-tales loved by children all over the world emerges rather the worse personally from the character analysis of Mr. Elias Bredsdorff, Lecturer in Danish to Cambridge University, presented in his "Hans Christian Andersen, a Revaluation." This lecture was presented early in March before the London P.E.N. Centre and a few days later at the Indian Institute of Culture, Basavangudi, Bangalore.

Tracing all the personal touches in an author's literary output and relating what he writes to what he is, doubtless brings out nuances that the uncritical would miss. It is the penalty of fame not to be allowed to keep one's skeletons in decent retirement in the closet, and the unlovely in Hans Andersen, his hypersensitiveness, his snobbishness, his ambition, are all displayed by Mr. Bredsdorff, who strips all the reticences from Andersen's idyllic "Story of My Life," showing us the pitiful sordidness of his background, his not undeserved contempt for some of his relatives, his morbid craving for admiration. It is not an attractive picture, but there must have been something fine in the man who could rise so far above his antecedents, who had devoted friends in spite of his defects of character, sincere admirers in spite of his unpromising exterior, and who will ever be the friend of all children, whose lives his timeless fairy-tales have brightened.

THE ARYAN PATH

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

VOL. XXI JUNE 1950 No. 6

"THUS HAVE I HEARD"—

The Cock, that is the trumpet to the morn,
Doth with his lofty and shrill-sounding throat
Awake the God of day; and at his warning
Whether in sea or fire, in earth or air,
The extravagant and erring spirit hies
To his confine. —SHAKESPEARE

He [Socrates] was beginning to grow cold about the groin, when he uncovered his face, for he had covered himself up, and said (they were his last words)—he said: Crito, I owe a cock to Æsculapius; will you remember to pay the debt?—*Phaedo*

The ancient Sages were highly scientific in creating their symbols and emblems, their tales and talismans. The Hierophants were not only mystics who felt the unity and moral power behind the manifested universe, relying on intimations which, however intuitive, were vague all the same. The experiences of most mystics consisted in feelings, lofty and stirring. They touched heights of the heart and in themselves were content in the hope that others in due course would have similar experiences. Not so the Sages who also felt but who sought knowledge to understand what they felt and, not content with the experience of bliss, secured full mastery over the Powers of Nature as of Self. The Sages saw and understood the mighty magic of Prakriti, and controlled it through the power of Purusha, the Spirit.

Such a Sage is able to rise to the Highest Place; controlling both Spirit and Matter he becomes Uttam Purusha, the Superior Man, the Mahatma very difficult to find. The Sage not only feels the Presence of the Macrocosm, within and beyond himself, as the mystic does. He knows the Great Universe, how it comes into being, what laws govern

it, how evolution spirals onward. He gains the victory over death and so becomes Master of Life, surviving every change, every transmutation, every destruction. He is the Regenerated, Puissant One in whom Compassion Absolute throbs, keeping time and rhythm with the heart-beats of Wisdom.

Therefore, Sages who see the sorrowful plight of humankind try to save man from the death of the Soul which follows mental blindness and moral decay. The Light of Wisdom-Compassion which the Sage-Seer embodies is constantly, as well as cyclically, used by him to help human souls drowning in the ocean of Samsara. One way in which such helpful knowledge is imparted is through symbols, allegories which can awaken the human mind.

Ancient Symbols are profound. Such true symbols are not arbitrarily created. They are true, living messengers in the manifested universe. The Sage has deciphered and points to them as visible signs of hidden eternal verities. The Powers of Krishna, enumerated by himself in the *Gita* are an example. In Iranian Mythology as in those of Greece and Scandinavia and in others, many striking symbols are to be found. Thus the Egg is a symbol; the Tree is another. There are flowers and birds and beasts and reptiles which are concrete messengers of grand truths.

Symbols and allegories were not invented by sages; they were natural concrete objects which carried hidden truths, through the verities they represented. Between the Seer's penetrating gaze and the poet's or the philosopher's flights of fancy there is a difference. Between true symbols, emblems and allegories which form part of living Nature or Pan-Sophia and man-made images, similes and comparisons a distinction must be made. The former prove the Law of Correspondence and Analogy actually at work in living Nature. Man-made images often distort the operation of that Law, confusing human perception.

Today we are pointing to one such true symbol from the Zoroastrian *Vendidad,* which mentions the Holy Cock *Paro-darsh.*—"He who foreshows the coming dawn."

The cock is known for his eerie crowing and poets and dramatists have sensed its weird significance. But not all have evaluated truly the nature and character of the bird which the Greeks named Alectroun because it is the most magnetic and sensitive of the feathered tribe. The cock was sacred to Æsculapius, the *Soter,* the Saviour, who had the power to raise the dead to life. The cock was always connected in symbology with the Sun, Death and Resurrection. The cock crows in time producing one rhythm; out of time and then it is out of tune. Its crowing is held to be a sign of death unless the bird crows in the small hours of the morning—herald of the dawn, the resurrection of night into a new day.

In this sense some verses in the

Vendidad are worth reflecting upon. In the 18th chapter, Ahura Mazda declares that the cock Paro-darsh is the vehicle of the shining Sarosh who embodies the Holy Word. In the small hours of the morning that cock absorbs the peculiar dauntless energy of the Ushah period and gives out his cry. This period is also that of Usha, the Maiden who is at work preparing to welcome the Sun. What does the cock cry ?—" O men, awake, praise the Purity of the True and thus destroy the powers of darkness ! If you do not, the demon of idleness and inertia, Bushyasta of the very long arms, will crush you." This demon tries to throw over the waking men his darkening net of lazy lolling, whispering " Sleep, O poor man; this is no time to do work." But the cock crows again : " O men, overlong sleep is not suitable for you ! "

This which is written in reference to the body is an allegory of the Soul. The mind waking to the pearly light of a New Day, while catching a glimpse of the Rosy Dawn, is tempted to procrastinate, and too often returns to his material, sensuous environment wherein the Demon of real idleness rules. The devil of the sensuous social order is busy ; keeping men and women tied to their sense-life he is the destroyer and harasser of Soul Life. Verily that demon has long, long arms and they catch to his embrace thousands of men, many of whom have glimpsed the Light of the True, and who, therefore, should be beyond his reach.

There is the Christian Gospel story of Peter and the cock crowing thrice. Is not this its message ?—That the Master gave the opportunity to Peter to resurrect himself—to die so that he might live—an opportunity which Peter failed to use ? Who can say that the failure of the Roman Church to be true to the pure teachings of the Master was not due to this failure of Peter, who denied his Lord to save his own skin ?

We may well take these lines in *Hamlet* about the Birth of the Christ-Spirit as an intuition which the great dramatist expressed :—

Some say that ever 'gainst that season comes
Wherein our Saviour's birth is celebrated,
The bird of dawning singeth all night long.

The cock has the power to resurrect. His cry is the symbol of the resurrecting power of the benign Spirit, which lights the mind and works for the series of progressive awakenings. Those who refuse to receive its benign influence go from death to death. Those who bow to its influence pass from life to life. Does not everyone aspiring to resurrection owe, like Socrates, a cock to Æsculapius ?

SIX POINTS OF VIEW

[The distinguished Indian thinker, **Prof. M. Hiriyanna,** author of *Outlines of Indian Philosophy* and *The Essentials of Indian Philosophy*, is eminently fitted to make clear even to the layman the distinctions between the "six *darśanas*" of Indian philosophy of which one hears so much and commonly knows so little, distinctions which many believe to be more apparent than real. That they are fundamentally identical, as the "six principles of that unit body of Wisdom of which the '*gnosis*,' the hidden knowledge, is the seventh," and their synthesis, is not always recognized by the zealous followers of one or another system. For, though the ideas are the same, the terms differ with each school, so that the correct sense is often lost.—ED.]

We often hear of "the *six* systems of Indian philosophy"; as there are actually more than six, it is necessary to specify what the "six systems" are. There seems, once, to have been room for difference in choosing them. But, according to current usage, they are Vedānta, Mīmāṁsā, Sāṅkhya, Yoga, Nyāya, and Vaiśeṣika.[1] These are described as orthodox systems, for they do not question the authority of the Veda as others, like Jainism and Buddhism, do. It is usual to refer to all the systems, whether orthodox or heterodox, as *darśanas*. The word *darśana* literally means "sight" or "vision"; but, in the present context, it is generally taken to mean "a point of view," by which is to be understood a world-view distinctive of a particular system of philosophy. It may, for example, be monistic or pluralistic, realistic or idealistic. The purpose of the present article is to sketch the different points of view of the six orthodox systems, without entering into technical details. We shall speak generally of matter and mind or, as they may otherwise be expressed, nature and spirit; and we shall refer to categories like "quality" and "relation," so far only as is quite necessary. We shall begin with the Vaiśeṣika.

(1) *Vaiśeṣika:* This doctrine conceives of matter as consisting of atoms, and explains the whole of the material world as constructed out of them. The atoms are of four kinds—earth, water, fire and air; and their number, in each case, is infinite. While these atoms have some common qualities, like their infinitesimal magnitude, each has also its distinctive quality. Earth has odour; water, taste; fire, colour; and air, touch.

Thus the material universe consists finally, in this view, of independent substances characterized by attributes, like as well as unlike. These attributes themselves are con-

[1] *Cf.* Haribhadra's *Sat-darsana-samuccaya* (8th century A.D.), where the six systems dealt with are somewhat different.

ceived as independent not only of one another but also of the objects to which they belong. Thus the redness of one rose is distinct from the redness of another; and it is, in each case, quite different from the rose to which it belongs. This is an attribute which is known as "quality" (*guṇa*).

The attributes may be of a different type also, for instance, "universals" (*sāmānya*) or general features by virtue of which objects are classifiable. For example, "cowness" is such a feature. Unlike "redness" in the above example, it is regarded as common to all cows. Yet two cows are here regarded as not less distinct from each other than are a cow and a horse. That is, even things belonging to the same class are viewed as being quite as different from one another as those of different classes.

So far, we have spoken about substances and their attributes and, incidentally, have referred to the relation between them as one of absolute distinction. This relation is what is now commonly rendered in English as "inherence" (*samavāya*). Broadly speaking, there may be another kind of relation—"conjunction" (*samyoga*), as, say, between a table and a rose lying on it. It will be noticed that there is a very important distinction between the two relations. While, in the latter, the two terms related are not merely distinguishable but also separable, they are only distinguishable in the former. Yet both relations are explained as external in the sense that the terms related are equally distinct. That is, the rose, in the above examples, is ontologically as distinct from its redness as it is from the table on which it lies. To put it briefly, relation, as conceived here, is not a bond of unity; it is rather a sign of difference. Another characteristic of this doctrine is that it accepts only change of place (*parispanda*) and not change of form (*pariṇāma*). That is, things may exhibit movement—as, for instance, when a ball is rolling—but they never grow. What is commonly known as "growth" or "development," as when a seed becomes a sprout, is explained as a new creation and not as mere transformation.

The individual souls (*jīva*) are many; and each of them is eternal. It is also pervasive, although its operative presence is limited by its physical body. That is, though theoretically the soul is present everywhere, its capacity to think, feel and act depends upon the physical aids, like the sensory organs, with which it is provided for the time being. But as knowledge, feeling and volition are explained here as attributes of the self (regarded as a "substance"), and are therefore absolutely distinct from it, the self, *in itself*, ceases to be mental. Thus the real mental or spiritual element is here represented as a possible and temporary feature of the self, so that the place assigned to it becomes quite minor.

As this doctrine postulates an in-

finite number of ultimate reals, which are absolutely different from one another, it may be described as *radical pluralism.*

(2) *Mīmāṁsā:* This doctrine appears in two forms: but we shall consider only one of them, *viz.*, that which is associated with the name of Kumārila. It resembles the Vaiśeṣika generally in its theory of matter. But there are some important differences:

(*a*) The doctrine accepts, like the other, an external relation, "conjunction," between different substances, for example, a table and a rose lying on it. Here the relation is external, since the table and the rose are not only distinguishable but also separable. But where an attribute is predicated of a substance, as in the case of a rose that is red, we have not an external relation, as in the Vaiśeṣika, but an internal one (*bhedābheda*) in the sense that they are not totally distinct, but distinct and, at the same time, identical. That is, the doctrine attaches due value to the distinction in the situation, *viz.*, that the terms related are distinguishable but not separable. The outcome of such a view is that the attribute, say, "redness," taken by itself and the "rose," taken by itself, are pure abstractions here; and it is their concrete unity that is truly real.

(*b*) The doctrine interprets universals as actually linking up the corresponding particulars, so that it recognizes synthesized groups, instead of only wholly independent reals as the Vaiśeṣika does. Two or more cows form a unity in diversity here.[1] But it fails to extend this principle of synthesis to the whole of physical reality, making a complete distinction between one group of things and another, say, cows and horses. In thus acknowledging a synthesis, though only sectional, of the things in the universe, the doctrine gives a more satisfactory solution of the problem of the one and the many than the Vaiśeṣika does.

(*c*) This doctrine, unlike the previous one, believes that matter can change its form. While, according to the Vaiśeṣika, the seed and the sprout are quite distinct, here they are regarded as distinct *as such*, but also as one as aspects of the same entity, say, the plant in question. That is, there is a continuant element when a seed becomes a sprout as well as a changing one.

The conception of the self also here resembles that in the Vaiśeṣika, except in one important respect. It is not a static entity, but can undergo change of form, knowledge being one such change in it. Knowledge is not here, therefore, an adventitious quality of the self, as it is there, but an innate phase of, or a form of activity in, it. That is, the self, *in itself*, is spiritual; and, so far, the conception here is superior to that

[1] It will be seen that "cow-ness," being a kind of attribute, the relation between it and a cow is identity-in-difference; and it is the concrete unity of both that is real, each of the two factors, taken by itself, being a pure abstraction.

in the Vaiśeṣika. There is another aspect of the self, as conceived here, to which it is necessary to draw attention. It is known whenever any object is known at all. In fact, all consciousness is here self-consciousness. But the self is, at the same time, the agent in knowing, so that it partakes of the character of the subject and of the object.

This doctrine is *pluralistic* like the Vaiśeṣika; but, as it admits what we have described as "sectional synthesis," it is *not radically so.*

(3) *Sāṅkhya:* The process of synthesis is carried further here and the whole realm of physical nature is brought under a single head, *viz.*, Prakṛti. It is conceived as complex, being constituted of the three *guṇas* —*sattva, rajas* and *tamas*—which, though distinct, are not separable. In addition to being complex in character, Prakṛti is also dynamic as conceived here, and it is continually changing its form. All things in the physical world are evolved out of it; but, though derived from the same source, they are diverse, because of the different ways in which the three *guṇas* combine to make them. Nature here accordingly ceases to be conceived as discontinuous as it is in the above doctrines. It is a self-evolving entity which has the three *guṇas* as its enduring element, and the multifarious things of experience as its varying phases. As the whole of the physical world thus forms a unity in diversity, there is no room for any external relation in it. So far, the doctrine differs from the view of Kumārila whose synthesis of the physical element in the universe may be criticized as half-hearted.

It will be remembered that, according to Kumārila's Mīmāṁsā doctrine, the self is both the subject and the object in knowing. Contrary to this, the Sāṅkhya maintains that what knows must always be other than what is known. Nothing, it is said, can be the subject as well as the object of one and the same action. The eye can see other things, but not itself. It is no doubt true that we speak of knowing ourselves; but then we mean only the not-self or the *knowable* element which happens to be included in the *jīva.* It is this not-self that Kumārila mistakes for the objective aspect of the *jīva.* That is, the present doctrine splits up the *jīva,* which the other two doctrines take to be integral, into two parts—one, the true self; and the other, the "internal organ" (*antaḥ-karaṇa*) which, as a product of Prakṛti, is the not-self. The result of this analysis is that Puruṣa comes to be regarded as the very essence of sentience (*cit*) and therefore the very opposite of Prakṛti. These two elements being fundamentally antagonistic, their unity only *seems* to be given in self-consciousness; but it is really a delusion.

The Puruṣas are here also believed to be many; but, if we overlook that feature for the moment, the doctrine may be described as *dualism.*

(4) *Vedānta:* Here actual *monism* appears. The whole of the objective universe is shown to be

Brahman, and the individual self is finally identified with it. The doctrine thus accepts not only the complete integration of physical reality which the Sāṅkhya acknowledges, but goes further and postulates the unity of all things—whether physical or mental. In other words, here self-evolving Brahman takes the place of the Sāṅkhya's self-evolving Prakṛti; Brahman constitutes the continuant element, and the *jīvas* as well as the multifarious forms of nature constitute its changing phases. In every one of the above doctrines, nature and spirit are conceived as entirely distinct. That is, they are all realistic in their outlook. Here, on the other hand, nature is regarded as but a form of spirit—a view which makes the doctrine not only monistic but also idealistic.

Some Vedāntins stop here, and represent this all-comprehensive principle as the ultimate reality or the Absolute. But Śaṁkara, who is the most renowned exponent of Vedāntic monism, does not agree with them. For he considers that "identity" and "difference," being mutually contradictory, cannot be predicated of one and the same entity. It makes the nature of the thing self-discrepant; and self-discrepancy, according to him, implies that the thing in question is an appearance. The ultimate reality accordingly is not, in his view, all-comprehensive (*saguṇa*), but transcendental (*nirguṇa*)—that which lies behind and beyond both unity and diversity. This is the meaning of "Not so, not so" (*Neti, neti*), as taught in the Upanishads.

But it may seem that, if we represent the Absolute as totally featureless, it ceases to be a reality for it then becomes an unknown and unknowable something. "Pure being," it has been said, "is pure nothing." It might be so, if the negation of features were the final teaching about it. But that is only a part of it; the other and the more important part is the final identification of Brahman with the Ātman or the individual self. With this identification, the Absolute ceases to be an unknown something, for it thereby comes to be related to what is known to us all in some way, *viz.*, our own self. And because nobody can deny himself or plead complete ignorance of himself, all are obliged to admit its positive and spiritual character. Our knowledge of our own self may not enable us to claim that we have realized Brahman, but it is certainly adequate to give us what may be called "a conjectural insight" into its essence.

Strictly, these are the only *four* world-views advocated in the six systems; and the two remaining systems, of Nyāya and Yoga, have no such views. That is the reason why they are generally treated along with the Vaiśeṣika and the Sāṅkhya respectively. Of these two pairs, it is possible to point to some difference in this regard between the Sāṅkhya and the Yoga. For, the Yoga doctrine finds a place for Deity, while the Sāṅkhya does not. But

Deity is not conceived here as actually creating the world; it is Prakṛti, as we know, that evolves, of itself. But his mere presence, it is postulated, furnishes the initial impulse for Prakṛti to evolve; and this *does* constitute a change in the Sāṅkhya world-view.

In regard to the other pair, their world-views are identical, unless we stretch a point, when it is possible to indicate some difference between them also; but this affects their general *attitude* towards the world-view and not the world-view itself. Every philosophic doctrine necessarily comprises ontology or a theory of being and epistemology or a theory of knowing. That is, it tells us what the nature of reality ultimately is, and how that nature has come to be discovered. The Vaiśeṣika and the Nyāya also do so. But there is a difference of emphasis in this respect, *viz.*, that while the Vaiśeṣika stresses the ontological side, the Nyāya does the epistemological. This is clear, for instance, from the nature of the categories which they postulate in the beginning: "substance," "quality," "action," etc., in the one, and "proof," "doubt," "conclusion," etc., in the other.[1]

M. HIRIYANNA

OUR CULTURAL CRISIS

Lecturing on May 9th at the Bombay Branch Royal Asiatic Society on "Cultural Crisis in India," Shri K. G. Saiyidain, Educational Adviser to the Government of Bombay, warned against the reactionary trend in India. Her culture owed its dynamism and its continuity to its assimilative character. Its hospitality to other cultural elements had enabled it to grow from strength to strength, while civilizations around it had perished. The present-day proposal by reactionary elements was to reverse this trend, not only to close the doors for the future but also to eliminate from Indian culture the elements derived from the Islamic and the Western contact. These included the Mogul elements in Indian music; Sufism; England's "great gift of the English language," so valuable for international contacts and for Indian development in science, philosophy and politics; and the rich and flexible Urdu language. It was even urged that words in common use but of Arabic or Persian origin be deleted from the languages of India!

Shri Saiyidain did well to protest against this fanatical tendency, which, if successful, would be fatal not only to the Indian cultural tradition but also to the hope of modern India's helping to lead the way to a united world. Its outcome would be, instead, as he pointed out, the giving of an impetus to cultural divisions along sectional, creedal and communal lines.

[1] *Vaisesika Sutra*, Ch. I.; *Nyaya Sutra*, I. i. 1.

CULTURAL CONTACT WITH KENYA

[**Mr. Peter Koinange**, the Western-educated son of a Chief of the Kikuyu Tribe of Kenya, visited India in the summer of 1949 as the guest of the Indian Government. Before a large and appreciative audience he gave on August 29th, at the Indian Institute of Culture, Bangalore, the unusual and interesting lecture which we publish here in somewhat condensed form.—ED.]

I shall not be able to bring out fully the spiritual and emotional content of culture as experienced by the Africans in East Africa. One cannot speak of cultural contact and of the contribution of African culture without describing the relationship between the tribes and also the ways of the people. The languages of East Africa are numerous; Africans do not have a common language, or any written language. They have not preserved their culture pattern in a written form but African culture may go back 20,000 years. Only today have excavations started to find out its secrets. In Nairobi, about 20 miles from my home in Kenya, you find a National Museum, which two years ago brought together people from all over the world for a historical conference. Now history and archæology are changing, because they found at Nairobi a definite source of culture which goes back many thousand years. Western culture has certain elements of African culture behind it.

Since we have no records, we can discuss what the culture of Africa is only from the people's customs, ceremonies, rituals and everyday life. That which has been preserved by African custom can be called real African culture. Let us take counting with the African numerals. Although we cannot write, for every number there is a symbol. We have 1: we put up one finger. We use two fingers for 2. When we say three, the fingers make the same sign as a figure three. When I make the sign for 4, it is exactly that way that 4 is written. Now, I make 5 with one stroke round and another one there. For 6, I make that circle and I put the other finger there. The 7 is almost the same. The 8 I make that way; you will see the twist of the 8. The 9 is the same as the 6, but I put it downward. For the 10, you can see zero and the upright stroke. It has been the practice in my tribe for ages. Experts have examined the symbols Africans use in marking their beehives. They are like the figures used elsewhere. We do not know whether they borrowed it from us or we from them.

Another aspect of culture can be symbolised by sounds. When the Africans offer a sacrifice to bring rain, they kill a sheep and collect the oil from its fat. All the people

go under a tree—men, women and children. The medicine-man goes up in the tree with the oil and sprinkles it on the tree and the branches and the oil drips down on the people. Sounds represent their prayer. The women in their high voices make this noise: "*Ri—ri—ri—ri*" very rapidly, at the same time moving very fast the fingers of their upraised arms, representing the continuous dropping of the rain. Meanwhile the men are singing slowly in their deep voices: "*Thaa—thaa—thaa—thaa,*" with large, slow, horizontal waves of their arms, showing the flood of rain they want, spreading all over the fields, and the boys make the sound: "*Chak—chak—chak—chak.*" They have no use for the rain, but when they walk in the rain their feet make the sound: "*Chak—chak—chak—chak.*"

The Africans know the stars and their combinations and when they should get rain. If there is a delay they know it by looking at the stars and the clouds and will ask why. If the calamity is due in any way to the people, they say, we must all offer sacrifice. And, as they pray, they have a common faith that the rain will definitely come. Once when I participated in a ceremony, seven days after it I saw rain, though I shall not challenge any one who says that it was not due to prayer.

What else have we kept of the ancient African culture? We face to the South, North, East and West. Kenya is protected by four mountains and we face one mountain to offer prayers. We say that the God of Mountains will bring us rain. The prayer is answered by God in His own way. The concept of God we did not get from Europe or from Indians. The word for God is *Ngai.* We have no image of that God. We have no knowledge of God; we cannot describe God in terms of any other thing.

If the rain does not come the same ceremony is repeated, this time not under a tree, but in the village of the oldest of the elders. The oil and blood are sprinkled at the gate and on the cooking stones. The Children of Israel, we are told, had the same custom of sprinkling blood. I cannot say how it came from Egypt down to Ethiopia and whether the same custom is used by all the tribes but it is among my own tribe.

Evidently there has been a connection also between us and the people of India. In the Museum here I found about twenty different types of ear-rings, used by ladies of this country, as also in East Africa. Which borrowed I cannot say.

Nobody will understand African music, unless they understand its nature. Sounds of the voice are accompanied by movements of the hand so that we have a form of rhythm. You may call it a broken rhythm, but we do symbolise by it some things that are very hard to express. Unless you combine that motion with the voice and the deep significance of what they want to describe you will not be able to

understand African culture.

African art, they say, is a unique thing of three dimensions. That has been characteristic of paintings throughout Africa.

What about our social customs? What is the relationship between the child and the old person? We have an age-group system, based on ritual circumcision. Only when one has passed this ceremony is he respected as a man.

The word Bantu means "man above men." Throughout the world, whether a Bantu is a poor coolie or very rich, sick or well, here is a man above men. It does not apply only to a Messiah. They all consider themselves men above men. Others, though they are rich people, Indians, Americans or Europeans, are below them. It does not matter whether you come with atom-bombs, you cannot convince them that you are higher in any way than they. You will see a man standing for hours and hours. He will hold his spear erect, put one foot against the other leg and, sustained by the spear, can stand for hours and hours. And, standing so, he feels that he is a Man. You may call it a strain, but to him it feels comfortable. You are comfortable sitting cross-legged, but I am not. I sat that way the other day at Sevagram. The food was served but I could not eat; the food was not going to the right place.

In the culture of the Bantus a man rises from one stage to another by offering cattle and sheep for sacrifice. They have a small council of elders. When I returned from England, I was to take part in activities for students. For this I wanted to be initiated into that council. I fulfilled every requirement but the one that you must have reached an age where your wife can no longer have children and you also cannot beget children. Furthermore, your descendants must be calling you Grandfather or Great-grandfather. I did not fulfil this and so I was not admitted. That council exists because people who have reached that age are not primarily interested in their own people, those who have come from them. They will not be concentrating their prayers on their own offspring. If a person is 80 or 90, the whole village will call him Grandfather. As he enjoys the pride of a grandfather to a good many, just as "Bapuji" did in this country, he is not concerned with the individual. The Africans respect their old people because of that function of theirs in society.

Marriage with us starts in the way common to every marriage. The girl looks at a boy. The boy responds. There is one particular phrase for which a man keeps his ears open—whether the girl will say "I have parents." Then that man will know he is accepted. Then the parents on both sides will start secretly to check up on each other. Then the boy's father will go to the girl's father and the boy's mother to the girl's mother. The boy can relax; everything will be done by the parents. The boy's father will

pay a dowry—a certain number of sheep, goats and cattle to the father of the girl. But the payment is not just that and finished. My father, for instance, is 80 and any time my mother's relatives come to see her they are always given cattle or sheep.

Next some girls of the boy's family hide and catch the girl as she returns with other girls from work in the fields. There is a struggle between the two groups until those on the boy's side promise to give something to these girls. Then they take the girl to the boy's house. She is kept there for eight days, sleeping at night with the boy's mother, during which time the girls of both sides are there night and day; the father of the boy is supposed to supply oil and food for these girls. During all that time the boy has not seen the girl again. He is very busy putting up a hut behind his mother's hut. After the eighth day they perform sacrifices, the killing of sheep and the like, and in the evening all the girls must go. Now the mother takes the girl to her own home, where her husband meets her.

The first child, if a boy, is named for the boy's father, the second boy for the girl's father. The first daughter is named for the boy's mother and the second for the mother of the girl. This is a very interesting part of the African culture. Suppose I have four children. My father, in a joking way, no longer is my father; he is my son, because we have this son named for him. So he is my son and my mother is my daughter. But since my mother is the wife of my father; therefore, my daughter, who is named for her, is treated by my father in play as his own sweetheart. As such my father is my son-in-law. And so my father-in-law and my mother-in-law come to another stage of being my daughter and my son. If I have a quarrel with my wife and she plans to go to her own original home, her mother will ask her one question very difficult to answer. "Where have you left me?" Meaning the girl called after her. "Why have you left my husband?" Meaning the little boy called after the husband. Since my wife has her own father and mother and, if there are more children, her sisters and brothers too, in her own home, she cannot go anywhere and therefore we have no divorce. I do not know whether that was an arrangement to take advantage of women. Because there are plural marriages for men; some chiefs have forty wives. These forty wives would have more than 200 children, brothers and sisters, and even if the man is dead they will not go home. There is an argument for that social structure, that women are tied down in that way so that they consider their place inevitable.

But as men over 80 are regarded as the key persons of the whole life of the village, so also women are respected.

The men will not offer sacrifices without women. No old person will be asked to perform sacrifice unless his wife is living. African culture

has a dignity in accepting the rights of women. We raise maize and other crops. When the crop is in the fields it is the property of the men and the women have no right to it. But as soon as the food is collected and is in store, a man has no right to it. This is a check on man's conduct. No man will touch the food, even if it is prepared and ready unless it is presented by a woman; this is African custom. He will stay hungry if the food is not presented to him.

Let us compare this with European culture. If two people marry, there is a cheque-book. A man can delay payment for clothing or perhaps even can starve his wife. Therefore, in the European system a woman is a servant of her husband, whereas in Kenya, among the Banta people, although they say "man above men," when we speak in terms of the stomach, men are actually at the mercy of women because men can never cook and there are no restaurants. So, the notion that we treat our women as beasts of burden is wrong. A man does not want to disappoint his wife. I make that comparison, not to say that European culture is bad, but to show that African culture has a stability of its own.

In 1947, there were 40,000 divorces in England alone. Well, we are not saying that plural marriage must be practised in India or in Europe. But if that sort of thing persists, whether there is one marriage or plural marriage, Africans have something to contribute to Europe, which will free it from these continuous divorces. Africans are not marrying for the sake of divorcing next day. And therefore I say that if African culture is given a chance to interpret itself to the world, others may find some things that would aid them.

On the strength of two tribes in all Africa, one in the Belgian Congo and one by Lake Victoria Nyanza, the stigma of cannibalism and of going nude has been attached to Africans generally. Such verdicts are wrong and a very poor interpretation of African culture. The only person who is qualified to interpret African culture is an African. It is only by describing the Africans' real customs that people can bring out their culture.

I believe that every group has a certain significant culture and a certain goodness in it which, if given a chance, can be good for humanity. I am not saying this from any political point of view, but the African culture pattern has features which could be good for the people of India or of Europe. What we want is a chance at education so that Africans may interpret their culture in a way which you will understand. The Africans have something to give to the world if they have a chance. And that chance could be given only by allowing Africans to know your culture and by you yourselves studying the African culture and seeing whether there is anything in it for you to share.

PETER KOINANGE

THE X FACTOR IN POLITICS

[**Mr. George Godwin,** English novelist and essayist, attempts here to analyze the apparent failure of the Welfare State to achieve its objectives. In so far as the failure reflects inadequate visualization of the economic factors involved, as in the disastrous housing project which he describes, the remedy is not far to seek. Housing is only one of the needs of man and wise planning must take as its goal the all-round development of the people concerned. But the roots of the wide-spread disappointment with the results so far achieved lie deeper. It has been rightly urged that the home should furnish the pattern of the State, but that does not mean that the State should supersede the home or rob its members of the opportunity for character formation which mutual accommodation and mutual sacrifice and service can afford. Even the Welfare State has its weakness when, becoming the impersonal parent, it usurps the father's place, as Mr. Godwin brings out here. And whatever the motive with which the dominant rôle in human lives is assumed, there is no guarantee of continuing benevolence, and men conditioned for dependence are but too unlikely to resist the gradual transition from the Welfare State to the totalitarian régime. The combining of security with worthy incentive, of freedom from want with individual responsibility and co-operative effort, is the great problem of the Welfare State today, as it has always been that of the home, which still shares with the State the responsibility of furnishing to youth the best conditions for the growth of character.—ED.]

Some years ago the Council of Stockton-on-Tees made provision for the settlement of a large number of its people in a fine new housing estate. The migration of some 50% of the town's poorly housed, or "slum" dwellers, to a splendid housing estate on the outskirts of the town had every apparent advantage. The people would be healthier. They would be happier.

The town's Medical Officer of Health decided that this was an opportune moment to use those who remained in the bad housing conditions as a control for the assessment of the progress made by the group removed to ideal housing conditions.

His Report, subsequently published, was disappointing for those who had anticipated an increase of health and happiness by the satisfaction of material needs. The rehoused population were not healthier; their children did not grow taller or become more intelligent. Nor were they any happier than those left behind, but, in the main, less so.

What, then, had been omitted from this policy that tended to negative its excellent objects? Well, it may be called the *x* factor. It is present in nearly every policy devised by man for social and economic

betterment. It is found to take a variety of forms when identified as the cause of subsequent failure or but partial success.

In the Stockton-on-Tees example the people transferred to good housing conditions did not thrive because the price exacted for their better housing was too high. Nothing appears more simple than to move a section of a town's population from one site to another: nothing, in fact, in urban planning is more complicated.

What happened in this particular case is what has happened in other similar cases. The nice house in the pleasant road exposed the poverty of the newcomers' furnishings. This demanded deflecting money from the larder to the front windows. In the old " slum " one could go in old clothes without shame. Not so in this grand new neighbourhood. So yet more money is deflected from the larder to the back. Soon the clothes are covering ill-nourished bodies. In the old neighbourhood a penny served to get the bread-winner to his work. On the periphery of the town that penny has become sixpence.

The lesson to be learnt from this example is that no plan devised by politician, municipal or state, is perfect. And that that which has the aspect of a good may be in fact an evil.

It is generally agreed that the family, of father, mother and children, is the normal biological unit. It is also the unit of the structure of society. It follows that any sound society must be built, and can only be built, where family life provides its members with decent conditions for life on the spiritual, mental and physical levels. Until the turn of this century government was concerned with three principal tasks, namely, the security of the realm against the foreign enemy; the preservation of peace within the realm; the enforcement of contract.

Today, the philosophy of government tends everywhere in the world (even in the U.S.A.) to assume a parental rôle. Responsibility is assumed for the nurture, education, health, moral instruction and careers of the children. Duties and obligations formerly accepted as right and natural by the father—the natural head of the family unit—are now performed on his behalf by the great Departments of State who assume the rôle of impersonal father-surrogate. Thus the importance of the natural father declines, while that of the artificial parent becomes paramount.

This trend must profoundly influence the future form of the family. For what political theory and practice involve is not compatible with family life as it has been lived throughout recorded history. The question is: Can the State assume the parental rôle without eventually transforming, or even destroying, the institution of the family? The effects of boons granted to the individual in the family may be revealed as conferred at the high price

of harm to the family as a social unit.

For example, a youth or a girl coming out of the Forces after the late War was easily eligible for generous State educational grants, sometimes as much as £200 a year; nor were they precluded by marriage from these benefits. These young people did not have to compete for these advantages; nor did they have to look to the father for the financial means to them. Far more important than the father looms up the anonymous Ministry of Education. The father has lost his little kingship; the orientation is now changed: the State stands in his place.

A man who finds that the State has taken from him a burden he would lovingly have assumed, must tend to turn from an instinctual preoccupation with the furthering of his children's welfare. The matter has been taken out of his hands.

As for the young people, a marked psychological change is already discernible in their attitude to both home and State. Grants and assistance are their rights, not prizes to be won by bitter work and that struggle which hardens the moral fibre and makes for the greatness of men. A man is not rendered happy by absolution from a natural duty, but is thereby weakened on the instinctual and moral side. In the current vulgarism, he sums up his new attitude in the phrase: "Leave it to George!"

Perhaps history will conclude that Nazi Germany perished because her policies destroyed the family by rewarding the potential Judas who sits at every board. To betray to the Father-State the erring human father became a virtue. What befell in Nazi Germany may befall in other States that travel too fast and too furiously towards the mirage of the Ideal Republic.

May I be personal for a moment?

As an adolescent I was converted to Socialism. I read Robert Blatchford's *Merrie England* and *God and My Neighbour*, now unread classics of the early days of Socialism in England. Later I discovered Tolstoy and became greatly influenced by him, too. That was in the second decade of the century, while many workers were still grossly underpaid and unemployment was regarded by the middle classes as a more or less natural social phenomenon.

One believed then that only social injustice stood between decent people and a full life; that socialization would usher in an age of happy, healthy and intelligent men and women. When the first effective Socialist Government came into power, I expected in my innocence, as one who had voted for them, an upsurge of joy among the common people. I thought they would line up with the many idealists who led them and that something like a new order of things would develop out of the rich promise of a land where social justice would so soon prevail.

Why has nothing like that come to pass? Why has there been no resurgence of the spirit in these

Isles? I do not profess to know, for this is the *x* factor that is worrying many today who were the well-wishers of Socialism yesterday.

Consider the facts. The mass of the people in Britain have no longer any need to fear want, penury through ill-health, neglect in old age, or—most dreaded of all—a pauper's burial. The State has guaranteed all these boons, and, along with them, as though by some magic known only to itself, immunity from unemployment, carrying its implication of power over world economics.

Well, how have the people reacted to these blessings? Are there anywhere signs of a revival of creative activities? Of interest in the arts? Of a desire for cultural improvement? Are new and promising social activities appearing? Is the new leisure assured by (some would say) very short and easy hours of work, being sensibly employed?

The answer is that none of these hoped-for changes has come to pass. The man who, as head of his family, finds the major part of its burdens apparently assumed by the State on his behalf turns to the pleasures he knows and understands. In the main those pleasures must possess the element of gain for him. So we find that in Britain today the seventh largest industry is that of the Football Pools, a legalized form of gambling on a vast scale, masked as a competitive pastime.

The people of England whose leaders have dreamed of an ideal State, a sort of William Morris Elysium, are not interested at all. This must be a bitter moment for those who directed Socialist policies. I do not pretend to understand these things myself; but I am aware that the idealistic Socialist views which I held for many years do not work out well in practice and that the ideal State is as far off as it was when Plato wrote in Athens in the fifth century B.C.

So much for the general effect of Socialism on the people. There remains yet another unforeseen consequence, namely, the progressive curtailment of liberty and the rise of a bureaucracy that trespasses progressively on the liberties of the individual. In the past the safeguard against tyranny has been the spirit of the individual. Every liberty enjoyed by the people of Britain today was won by the courage of an individual challenging the might of the State. Thus was won the independence of all juries; and the independence of our judges; the right to the boast that the Englishman's home was his castle.

Today, all those rights are being encroached upon. Laws and regulations to the number of thousands per annum are coming into force, and infringement of liberty, even for the most personal and private of acts, proceeds without any sort of proper protest. Already many rights and liberties for which forgotten men laid down their lives are going or have gone. The consequence to the virile and dynamic is a growing consciousness of frustration. Men

who were honest yesterday become "fiddlers" today. Bribery and corruption penetrate into every aspect of the social and economic life. And with morals, manners decline.

And so one faces, baffled and bemused, the parallel processes of social legislation and social decay. The promise of Socialism was the liberation of the human spirit. It was seen as the application to daily life of the teachings of Christ. In practice it means nothing of the kind.

In early Roman times the father exercised an unrestricted paternal power, extending even to the right to slay the disobedient son. This was an evil remedied by successive laws curbing that power, laws reflecting changing values. Modern States that have assumed the paternal rôle resemble the early Roman father in that they are most Draconian where most absolute. There may be a case for the State as Father so long as its character remains benevolent. But how is that benevolence to be guaranteed? That is the large x factor of the world political situation today.

GEORGE GODWIN

SYNTHESIS OF KNOWLEDGE

Sir John Stewart-Wallace, C. B., Chairman of the Executive Committee of the World Congress of Faiths, writing in the April *Hibbert Journal* on "Religion and a Philosophy of Synthesis," defines synthesis as "a great bias in the universe leading gradually, inevitably, imperceptibly, through conflict, often bitter, deep and centuries long, to a consummation in a higher unity." The new physics, reducing matter to the manifestation to our senses of an "energy" of incalculable power, has, he declares, enormously hastened the realization of this bias towards ultimate unity.

In various spheres of human activity, political, intellectual, spiritual, he traces a trend towards unity, and proclaims "beyond all the symbols, forms, creeds and theologies a great unity in deepest essence." It is, he writes, being increasingly recognized that religion is something deeper than dogmas or outer observances, that it concerns the spiritual Reality which intuition reveals and is "a way of life ...'the desire of the soul turned to God.'"

It is true that the onward march of mankind is towards the repudiation of narrow nationalism and exclusive claims, but the very force of the urge towards unity has evoked reaction, and orthodoxies in religion are offering the same resistance to the beneficent trend as communalism, provincialism, linguistic rivalry, are offering in their respective spheres. It is for right-thinking individuals to align themselves with the forces which are working for unity and, while retaining tolerance for the victims of the divisive counsels of the demagogues, political or creedal, to pull their full weight for human brotherhood *in actu* and a united world.

JAIN CULTURE

[Jainism, with its great stress upon Ahimsa, has its message for an age in which violence has been so much to the fore and is implicit in many of the peace-time regulations and restrictions upon the freedom of the individual. **Shri K. S. Dharanendraiya,** an erudite Sanskrit and Kannada scholar and the Principal of the Sri Jayachamarajendra Sanskrit College, Bangalore, lectured on Jain Culture at the Indian Institute of Culture, Basavangudi, Bangalore, on 23rd June 1949. A somewhat condensed report of his interesting lecture is published here.—ED.]

Jain culture is an ancient one. It is not a branch of Hinduism nor is it Buddhism. Though there are some common features in all the Indian systems of philosophy, Jainism is an independent system, having its own philosophy, religion and law. It does not accept the authority of the Vedas. It has its own sacred scripture called the *Dwadadanga Vedas* and four *Anuyogas,* which have been taught by the omniscient Theerthankaras from time to time. The contribution of the Jains, to world culture in general and Indian culture in particular, in the fields of art, literature, science, metaphysics and logic is recognised by scholars of international repute. Its cult of Ahimsa has through Mahatma Gandhi gained universal applause.

The Jains have the greatest respect for others' points of view, and Jain culture begins with what is called freedom of faith and religious tolerance. But it is a well-known fact that Jain religion and philosophy are not popular for many reasons. One thing is that they lack publicity, due, perhaps, to the numerical weakness of the Jains. Another reason is that it is difficult for the common man to practise the highest principles of Ahimsa.

About a thousand years ago there were crores of Jains in India. To give an idea of the historical background of Jain culture, it may be mentioned that the Jains were holding a supreme position from the Himalayas down to Cape Comorin. They had built a vast Empire. They were also the originators of Republics. It may be interesting to note that the Jain Republic was the first of its kind in India and that the father of Mahavira was President of the Republic in North Bihar, which was then called Magadha.

Magadha is the birthplace of two of the greatest teachers of Humanity —Lord Mahavira and Lord Buddha. Mahavira was born in North Bihar, and Buddha in South Bihar. Both lived during the sixth century B.C., and both propagated the great cult of Ahimsa. Lord Mahavira was a senior contemporary of Lord Buddha. Lord Mahavira was forty-nine when Lord Buddha was born.

Their contemporaneity has led some scholars to believe that Mahavira and Buddha followed and taught the same religion. That is wrong. Jainism is an entirely different religion from Buddhism, and the teachings of the Jain religion are more ancient than the teachings of Buddha.

Some of the Western research scholars have made a deep study of Jain history and have come to the conclusion that Jainism existed long before Mahavira and the twenty-fourth and last Theerthankara.

The Jains worship twenty-four Theerthankaras. Lord Parswanath, the 23rd Theerthankara, lived in the 8th century B.C. He was a Prince who reigned in Benares. The twenty-second, Lord Neminatha, was a contemporary of Shri Krishna, the Acharya of the *Gita*, and was his cousin. The First Theerthankara was Lord Purudeva. It may be interesting to know that Gomateswara was the second son of the First Theerthankara and the brother of Bharatha. The *Bhagavata* corroborates the story of the first Jain Theerthankara.

Jain history shows that the *Mahabharata* war took place about 5,000 B.C. The events chronicled in the *Ramayana*, the Jain books state, took place about 150,000 B.C., during the time of the twentieth Theerthankara, Shri Munisuvrata, Abhinava Pampa, in his Kannada *Ramayana*, one of the great masterpieces, says that Rama, Ravana, Sugreeva and Anjamaya were all Jains and followed the Religion of Ahimsa. Of course, the Jain *Mahabharata* and the *Ramayana* give out a different story from the *Ramayana* of Valmiki or Vyasa's *Mahabharata*. They have their own versions. In Jain literature we see Ravana and Duryodhana as the greatest tragic heroes. They are not villains as they are depicted by Valmiki and Vyasa.

The first Theerthankara, Vrishabhadeva, is regarded by the Jains as Adi Brahma. It was he who taught the Jain doctrine of Kalpas. They divide time into six divisions, the fourth kalpa being in Jain history the most important time. In the first three divisions, they say, men had celestial gifts by Kalpa Vrikshas. They did not work at all. They simply enjoyed. When we come to the end of the third stage, the third division of time, misery begins. The Jain Puranas say that the men wondered about the physical happenings. As they descend they see the Karma Bhumi approaching and Punya Bhumi disappearing. The Kalpa Vrikshas begin to disappear one by one. Then they begin to wonder. Wonder is a kind of mental strain. When a man wonders he feels he is helpless and thus he is not happy. Changes in the phenomenal world are natural and they bring wonder and misery to men.

The Jains call this world Karma Bhumi, where we have to work to live; it is also called Karmakshaya Bhumi where we can destroy Karma and attain immortality.

With that as a background, let us turn to the consideration of Jain culture enshrined in Jain theology, philosophy and ethics and in Jain literature and Jain art. I am quite conscious of my inability to do justice to this vast subject within the short time at my disposal. Let me put it briefly.

Theology is the science of religion ; it takes up the relationship of man with God. In Jainism this relationship is very simple. Every soul is a God in miniature. Every soul is independent, beginningless and endless. And this soul is divided into two aspects, *Samsara Jiva* and *Mukta Jiva*. *Samsara Jiva* is the *Jiva* enveloped in Karma. We call this Karma *Pudgala*. This soul, which is naturally pure, has been subject to Karmic entanglements from time immemorial. When this pure soul first came into contact with Karma is not known and cannot be established. Its relation to Karma is like that of the particles of gold found in the stone from which they are separated. To destroy this Karma and attain perfect happiness, the birthright of every being, is known as self-realisation, liberation, *Atma Swarajya*. When the Karmic matter falls off, the soul attains its natural lustre ; that is *Moksha ;* that is liberation. *Jivatma* becomes *Paramatma*.

The Jains have been dubbed atheists. They are not atheists. They believe in God, worship and prayer. They worship, for example, Lord Gomateswara on a large scale, one periodical worship which costs lakhs of rupees. Jains do not believe in a creator. The Jain doctrine explains, however, that the world was not created at any particular time. It has been in existence from time immemorial. No one creates it, no one protects it and no one destroys it. It is there always and it will be there at all times.

There is a long discussion between a Guru and a Chela about this creation theory. The Chela asks, " If you say that the world was not created, how do you explain it ? There must be something to bring about this great effect. No cause, no effect. "

The Guru replies, " If that is so, where was God before this world was created ? Was he in some other world ? If everything requires a cause who created God ? " He argues like this and satisfies the pupil that this creation theory ends in a vicious circle. Therefore the world is beginningless and endless. No one created it, no one protects it, and no one destroys it. And God is above all the misery of this world and nobody should blame God for this misery. Every soul is in this world to reap the fruit of its actions ; every soul is the architect of its fortune. Every soul can become God and attain Godhood. So, this creation theory is scientifically expounded by the Jain philosophers.

The Jains have developed a special kind of logic called " Syadvada. " Whenever you want to do a particular thing or come to a conclusion, you must never be hasty. Never

reach a conclusion by looking at things from only one point of view. You must look at them from various points of view; there are seven stages of looking at truth before you come to a conclusion. Therefore, Jainism refutes the "*Ekantavada*" theory and accepts *Anekantavada.*

Jain ethics is the strongest point in the Jain religion; it is based on *ahimsa.* Perhaps the theory of *ahimsa* began with the Jains. They teach non-violence in word, in thought and in deed; *ahimsa* in every sphere of life. It is charged that Jainism has made the whole of India a land of cowards, because at every stage there is *ahimsa.* It is not so. Jain ethics breathes an atmosphere of peace towards the whole of humanity and not only to all humanity; to all living beings. But Jain ethics not only enjoins abstention from harming; it is also positive. It teaches not only not killing but also helping and the principle of love and kindness is the very basis of Jain culture.

The Jains once reigned supreme in India. The great Chandragupta, whose empire was one of the biggest in India was a Jain. It was his grandson Asoka who became a Buddhist in the latter part of his life: Asoka was the grandson of Chandragupta and the son of Bindusara. They were both Jains. Chandragupta came to Sravana-Belgola to perform "tapas" with his Guru, Bhadrabahu, the last *kevalin,* who knew the original philosophy taught by Lord Mahavira. It was Bhadrabahu who gave us the original teachings of Lord Mahavira. He came to Sravana-Belgola, performed "tapas" and attained Nirvana.

In Jain ethics there are two main branches—one for *grihastas* (householders) and another for ascetics. And there are eleven stages by which a *grihasta* comes to the stage of a "yogi," when he becomes a *Mahavrathi.* An ordinary *grihasta* is a *Anuvrathi.* Most things are practised both by householders and ascetics. A householder is an *Anuvrathi,* because he does not follow the five injunctions minutely, as an ascetic does. Chandragupta practised all these teachings to attain "Nirvana." To attain "*Samadhi Marana*" Jain ethics prescribe a practice called "*Sallekhana*" which is not found in any other system of ethics. It enables the hopelessly disabled to die, not in agony, but with pleasure.

The most excellent of men describe the giving up of the body (ghost) on the arrival of unavoidable calamity, distress, senescence and disease, with a view to increase of spiritual merit, as *Sallekhana.*

This *Sallekhana* is not properly understood by some critics and so they call Jainism a code of suicide. It is not a case of committing suicide; I should define it as willing submission to inevitable death. This is the highest kind of *tapas* a *grihasta* or *muni* can perform. In Sravana-Belgola you come across many strange records of people who lived for months without food, practising *Sallekhana.* They absorb themselves

in the highest meditation; meditating on God or Paramatman, they forget themselves, their food, their hunger and everything.

I should have told you many aspects of Jain culture; the light that that was spread by the Jain religion and ethics, though I could give you today only a bird's-eye view of it. There is a wealth of Jain literature. Perhaps some of it has not seen the light of day because of the lack of publicity and propaganda. But still the Jains are a very influential community in India. Perhaps half the mercantile wealth of India is passing through the hands of Jains. Therefore none need be afraid of poverty in following this cult! Jains have become pioneers in war industries, they have started aircraft, shipbuilding and navigation companies and ammunition factories. Well, this is all to defend the country against aggression. The Jains have been the greatest patriots, the greatest benefactors. They know how to earn and how to spend.

The Jain philosophy of life can be briefly epitomised thus: We know that man is mortal and we must try to do something good during our lifetime. If we cannot do good, let us at least abstain from doing evil. That is the spirit of Jainism.

Before I conclude, I should like to give one verse, the prayer of the Jains at the time of their daily worship :—

O Lord, let me have love and friendship towards all beings, joy in the company of the virtuous, kindness to all suffering souls, and have a balanced mind and follow the golden mean when faced with persons having extreme views.

K. S. DHARANENDRAIYA

CULTURE—EAST AND WEST

Speaking under the auspices of the Spring Lecture Series, Poona, on May 13th, Sir C. P. Ramaswami Aiyar pleaded for a synthesis of the cultures of East and West, for which THE ARYAN PATH also is working. Culture, he said, was basically universal and cultures, between different areas, spread naturally by interpenetration or osmosis. This natural process had been interrupted by the political subjugation of the East, cultural conquest and cultural imitation having been among the latter's unfortunate results. Happily the conditions were being created for a fresh flow of culture.

The speaker contrasted interestingly the literature and art of the West as expressions of individuality with the anonymity of Eastern culture; the realism and humanism of the West with Eastern speculative courage and symbology and the idea of the continuity of the substratum of life.

THE MYSTIC POETRY OF THE SUFIS

[We publish here our own translation of the lecture delivered in French at the Bombay meeting sponsored by the P.E.N. All-India Centre on February 18th, 1950, when this fascinating subject was dealt with by **Prof. Said Naficy** of the University of Teheran. The language difficulty was solved for the English-speaking audience by this running translation, given from the chair as the speaker proceeded. It was only a superficial difficulty, for the message of Sufism is a universal and ennobling message in the language of ideas, which needs only to reach the ear in a familiar tongue to reproduce its echo in the heart.—ED.]

Sufism had existed a long time before it was codified and recorded in writing. Perhaps for more than 10 centuries the tradition was passed orally, from mouth to ear and, later on, when an attempt was made to record it, circumstances were so unfavourable and the Sufis were surrounded by so many hostile and malevolent sects that they preferred to express themselves through symbols and metaphors. These have always brought about great confusion and innumerable misunderstandings and have often been interpreted in different ways. The chief reason which ever stood in the way of the Sufis' declaring boldly their conviction was that Sufism is essentially individualistic and therefore incompatible with established religions. Every religion tries to subdue the individuality of the believer, to dissolve it through slavish obedience which allows of no protest, thereby making of its follower an object rather than a being ; all practices are dictated and there is no room for free choice ; all prescriptions must be followed without reflection, or, when reflection is allowed, it cannot go beyond the text established by the divine legislator.

Sufism, on the contrary, invites and prepares its votaries to attain the highest degree of purification. One who reaches that highest stage no longer needs any guide. The greatest degree of purification being the image of God, one who attains it has himself become divine in the fullest meaning of that word and, as such, has become his own divinity. Thus it is that one of the great martyrs of Sufism was executed because he had dared to say, "I am God" ; another was brave enough to say, "There is only God within this garment."

The Sufis were compelled to express themselves by hints, to preach under cover and even to hold secret gatherings ; they lived far away from urban centres. Yet they needed votaries. They had to be initiated ; they had to be prepared and directed so that they might realize divinity. The method employed by the Sufis to reach this end is subtle and ingenious. They created a sort of

moral hierarchy that we find already in Manicheism and which took a more rudimentary form in certain Christian churches and especially in Roman Catholicism. Among the Christians one can begin by becoming a simple priest and then ascend, grade by grade, until one may reach ultimately the dignity of the Pope.

Among the Manicheans this privilege was not reserved to the elect or to those who entered the clerical profession; any one was qualified to enter the community as a Listener —this was the designation among them. The Listener then had but to follow the necessary prescriptions to ascend step by step; and each stage in an inferior rank allowed him to pass into the next grade, exactly as in an army, until he arrived at the last or seventh stage, when he was liberated from all obligations and became himself his own shepherd as well as his own flock. And Manicheism differed from other religions in that this was possible without distinctions of birth, caste or even of canonical teaching.

The Sufis adopted the same method but presented it in a much more poetical form. It is certain that it was this form of the Sufis which inspired Dante in his *Divine Comedy*, Milton in his *Paradise Lost* and even Swift in his *Sentimental Journey*, but the poetical explanation of the Iranian Sufis is even more refined. I shall mention some of the prototypes.

The great poet Sanai presents the ascent of the soul in the following manner. The soul wishes to ascend to heaven in order to reach perfection. Like any traveller, it takes provisions for this long ascent of 7 stages. Please note that the number 7 is classical among the Manicheans and has been faithfully retained by the Sufis. The soul thus commences its voyage and, as it gradually ascends, it realizes more and more the futility of its provisions which are cumbersome and useless to one who is becoming more and more ethereal, less and less corporeal, and who can therefore do with less and less luggage. At each stage the soul discards some blemish, some defect, some passion, some sensual pleasure, exactly as the crew of a boat may jettison its cargo when in danger or as a man in a balloon may have to get rid of his load in order to be able to reach his destination.

In the same manner the soul reaches perfection and is then detached, not only from everything equivalent to the seven capital sins of European authors, but also of every corporeal and material tie with the earth. The Sufis designate this as the degree of complete destitution, leading to unification.

Another great Iranian poet, Attar, gives an even more symbolic explanation of a remarkable subtlety. A group of birds, having heard of a fabulous bird, formed themselves into a caravan to go to visit the object of their envy and to try to follow its example. In this caravan each bird is the symbol of a blemish; thus, the parrot symbolizes gossip,

the hoopoe (a bird with a crest) stands for fatuity, the cock for voluptuousness, the crow for theft, the owl for malevolence, and so on. The poet first gives us the portrait of all these and makes them speak so as to reveal their own nature. Then the birds begin their ascent towards the perfect being, whose example they aspire to follow. Here again we have 7 regions which must be traversed. The journey is hard; each stage sees some of the birds, exhausted with fatigue, finding themselves unable to continue the trip and remaining behind. All blemishes, since they cannot ascend, must be discarded until only one being reaches the goal. There he finds only a tiny fairy corner, full of flowers, of fruits and of all the beauties one can imagine. At the centre of this veritable paradise the traveller sees only a surface of water—he has been told that it is here that the fabulous bird resides, but when he approaches he sees only his own image reflected in the water! Then he realizes that perfection was all along within himself and that, to go through the 7 difficult stages which had to be traversed, it was only necessary to get rid of all that was an encumbrance and superfluous; and that when he had thus completely purified himself he had become the perfect being whom he had sought and whose example he had wished to follow.

This is the manner in which the Iranian Sufis have explained their doctrine. The most ingenious manner, as also the safest, that they adopted to convert the people was that of symbolic poetry. That is why poetry was cultivated to such an extent and attained such richness among the Iranian Sufis. In fact, one can say that nearly all great Iranian Sufis have been poets, as also that all poets have been Sufis, the latter sometimes unconsciously to themselves.

In the poetry of the Iranian Sufis symbolism attains an incomparable wealth; it achieves a remarkable variety. Not only has carnal love been sung in flattering terms but also, while Islam reigned supreme, the poets praised Hindu pagodas as also the tabernacles of the Christians, the synagogue of the Jews and, still more remarkable, they praised even the cabaret of the Zoroastrian Magi. A few, among them the great Hafiz, even sing the praises of the Fire of Zoroaster. Thus it is that poetry, whether lyrical, bacchanal or even erotic, reached the highest degree of perfection among the Iranian Sufis. In spite of all the anathemas directed against them by Mohammedan priestcraft, which looks upon them even today as heretics, the Sufis, having always been the refuge of all superior spirits, of all freethinkers, had great eras in all Mohammedan countries, in North Africa, in Syria, in Arabia, in Turkey, in Central Asia and especially in India and in Iran, where they are still most numerous.

The most picturesque aspect of Sufism, as also the most significant, is its striking liberalism, which evinced itself at a period when the whole

of humanity was poisoned by divisions of class, caste, race and religion. Among Sufis all individuals, irrespective of religion or sect, are regarded as absolutely equal. The great Sufi leaders accepted among their disciples, and even into their intimate circle, Jews, Christians, idolaters, Zoroastrians and Mohammedans—the last with no distinction among the sects of Islam. The Sufis of India have had among their votaries Hindus as well as Mohammedans. The Islam of the Sufis is an Islam absolutely spiritual, that is, a philosophical principle and not a ritual. That is why the Sufis have never preached any specific religious observance or recommended any special worship or prayer.

One can therefore say that Sufism has always been something beyond and above religion—a superior ideal, a philosophical teaching, which looks upon the whole of humanity as equal, without distinctions of race, of faith, of sect, of clan, of caste or of class. The great Sufi leaders always made the beggar sit next to the prince, a child next to a venerable old man. Respect was accorded only on the basis of the length of time since one had joined the circle of Sufis and on that of the number of personal mortifications and sacrifices undertaken and practised under the patronage and the spiritual guidance of the head of the fraternity.

The Sufi sects, although very numerous, never had any divergence of views among themselves; this because the basic principles were identical for all and the question of spiritual exercises was considered of secondary importance. Successorship was hereditary; that is, the chief himself, while still alive, chose among his disciples the one most worthy to succeed him upon his death. The only prerogative of the chief consisted in a robe and in an *asanna* or carpet for prayer, and these were handed down from one to the other. The robe was not replaced, or it would have lost its sacred character; as it became worn, it was mended, and in fact a very old and very much mended robe brought out even better the characteristic teaching of Sufism which forbids attachment to material goods.

Thus one can consider Sufism as one of the most wholesome philosophies of humanity. Sufism existed, at least in Iran, long before Islam.

In spite of the wealth of Sufi literature in Persian, in Arabic, in Urdu and even in Turkish, it is still difficult to define Sufi philosophy, not only because of its inexplicable subtlety but also because the Sufis, having been surrounded by hostile and malevolent people, had to explain their teaching through symbols. These brought into existence later on an impressionist type of poetry of considerable value which has to its credit four centuries of existence. I hope that I have succeeded in giving you an elementary outline of Sufism—I say elementary, because I have had to avoid the use of all technical terminology which would have remained incomprehensible to all who are not specialists in the subject.

SAID NAFICY

HOMILY

[It is a gentle sermon that the veteran writer, special correspondent and music critic, **S. L. Bensusan,** preaches here against the iniquity of blood sports. But is it not so that seeds are sown, dropped gently into the waiting soil, not hammered home? Compassion, no less than peace, is indivisible and sins against life in whatever form must have their repercussion in the form of pain.—ED.]

"When I come down would you mind if I took my gun through the wood and shot a few of the pigeons? I won't interfere with any other birds."

"I have a certain feeling for pigeons," I told him. "In the late afternoon they come to roost in the high trees, tired, one imagines, after a long and often dangerous search for food. They light on the topmost branches from which they can best see the approach of an enemy; then they flutter down to lower branches to rest for the night. Do you remember the bombing attacks during the war, the attacks that came after you had settled down or were about to settle?"

"Horrible hours!" he replied. "Don't remind me of them. I lost several dear friends."

"Villainous, unprovoked attacks, don't you think?"

"Yes, they were all that."

"Well, if you will remember them, you'll understand why I don't want to have pigeons shot at and the pheasants frightened. Just as I seek peace, so I would ensure it."

"But you don't compare human beings with pigeons, do you? Isn't that stretching a point of view rather too far?"

"If anybody was hurt in a raid there was an ambulance, there were doctors, there were anæsthetics. A pigeon with broken leg or wing that is not retrieved may linger a long time before a prowling fox, a poacher cat or a hungry rat brings the end."

"Do you realise that if everybody thought as you do, sport would disappear?"

"Not all sports," I objected, "only blood sports."

"Perhaps if you had your own way, you'd stop fox-hunting?

"There's no danger of my exerting any influence," I assured him, "but I'd like to live to see the end of fox and otter hunting, hare and rabbit coursing, the shooting of young rooks on their nests, the hunting of hinds, the persecution of badgers. I can't hope to live so long but I have a firm belief that this century will witness the change."

We are old friends; our chat was in my town rooms—he had called to fix a date for his visit to the country home; he is not offended by my strange views—indeed he is

tolerant of them.

"Didn't you tell me that you allowed a man to shoot rabbits ?" he asked. "Aren't they entitled to your affectionate consideration ?"

"Not quite. You see my tenant complains if they are spoiling his grass, and he could, if he thought fit, invoke the War Agricultural Committee whose warreners use steel traps. So I let one man go through the woodland with gun, dog and ferrets; he is a good shot and allows nobody to come to the wood if he can help it. But for him all the local poachers would get busy and here too steel traps might be used. I endeavour to make a virtue of necessity—the best of a bad job. Rabbits, like pigeons, are very mischievous but they are delightful little beasts. Both bird and beast suffer from the same devastating complaint; they have an appetite. A fox that eats a chicken, an otter that takes a fish, a rabbit that practises vegetarian principles at our expense, rouses us to extremes of indignation. I've known fox hunters who, in all sincerity, described themselves as among the farmer's best friends. At great expense they maintained a hunt that destroyed his worst enemies and at the same time they were buyers of his best oats. Followers of the disgusting pastime of otter hunting have assured me that but for their efforts there would not be a sizeable game fish in British waters and as for the other abomination, to 'uncouple at the timorous flying hare' is jolly good exercise, eh, what? We don't want a lot of senile old spoil-sports running around, eh, what ?"

"What about horsemanship ?" demanded my friend patiently. "What is to take the place of the national sport ?"

"The drag hunt could give you everything but blood," I reminded him.

"I've tried it," he told me. "Not bad but vintage claret beats beer every time. Not much 'pep' in the drag."

"Is there much in digging out a beaten fox and throwing it to the hounds ?"

"I don't like that part of the business myself," he admitted, "but every huntsman will tell you hounds must be blooded. Then again, if it's a real good fox the Master will often let it go."

"Even that chance mercy doesn't stretch to otters or hares, does it ?"

"I'll grant it doesn't; conditions are different. But tell me what is at the back of your mind ? What's stinging you ?"

"A little difficult to explain in a sentence."

"Make it a paragraph then, or even a page. I don't mind. I'm a good listener."

"I'll try to be brief. The whole world is concerned today for its safety. All manner of bodies have been set up to assure for the average man, woman and child a reasonable chance of survival. We want to escape the attention of all bombs, from the one that an attaché case

will hide to the atomic bomb itself. We are forced to think of our own skins, to plan for our own safety; we hate the thought of death and wounds, of lost limbs, dependence and incapacity. But at the same time we do not propose any measure for the relief of wild life from the losses, the strains, the cruelties from which we desire to protect ourselves.

"In a word, we ask to be saved from cruelties that we claim the right to inflict upon wild life. The man with the gun believes that the purchase of a three pound or ten shilling licence gives him a moral right to kill, maim or otherwise injure harmless, helpless creatures. If such treatment as he metes out to wild life were to be measured out to him his outcries would be heard throughout the world.

"There's another point worth mentioning. I have learned that in spite of hideous persecution nearly all wild life is willing to make a friend of man. I have kept pleasant company with tame fox, baby otter, marabou stork, and young jackal, with ravens, hedgehogs, grass-snakes, and mice of all sorts. Squirrels, kestrels, pheasants, partridges and rabbits have been among my friends. I've never persuaded a hare that my intentions were good. My task has been to open just a little way, a door "sportsmen" have closed, not because they are cruel but because they can't or won't think. There is nothing quite so exhilarating in the countryman's day as the fearless approach of some bird or beast that knows it has nothing to fear. I have persuaded a few young friends to exchange shot-gun or sporting rifle for a camera and one or two of the elderly to do something to make amends for years of heedlessness."

"Go on," he said as I paused. "I'm still listening, but I can remember your old-time invitations to join your shoot in Scotland as well as in this country."

"For twenty years I carried guns, to lay them aside thirty years ago. We can't reach a considerable age without having much to regret; on what occultism calls the path of outgoing we blunder all the time. Thirty years' abstinence can't atone for twenty years of indulgence; let none suppose they can; but it is left to all of us to practise confession and avoidance. I have tried to heal where I was content to harm, to preserve where formerly I sought to destroy. If reincarnation be a fact and not a theory, I would like to come back to this English countryside a worker in the service of wild life, a preacher of the Gospels of Gautama Buddha and of St. Francis of Assisi, a reconciler of man, bird and beast. Given the choice between this and a career of distinction in any one of the professions, I could not hesitate. We are told by one of the Prophets that the whole duty of man is to act justly, to love mercy and to walk humbly. To follow these injunctions in the country-side—what an exquisite prospect!"

"Doubtless there is much in what

you say," my friend remarked as he filled his pipe carefully, "but boiled down and paraphrased it means that pigeon pie will not be on the menu and that I must be deprived of a chance to help farmers whose green stuff is being ravaged at a time when we are assured that every effort should be made to enable the gentle green-grocer to sell produce at a two or three hundred per cent profit for the ultimate benefit of the Chancellor of the Exchequer, if the books of the firm are as Cæsar's wife was supposed to be."

"I assure you that greengrocers do not make profits," I corrected him. "Several have assured me that they can only just make ends meet by selling my surplus produce at anything from three to four times what they pay me for it."

"Wood pigeons are in great demand," he interrupted. "Perhaps you would find it better to deal with poachers?"

"I haven't convinced you that there is anything in my viewpoint?" I asked him.

"You've given me something to think about," he replied. "Let us leave it there for the present."

It is well to recognise failure when you come up against it; it is well, too, to persevere.

My friend arrived without his gun and made no remark when in the wood a cock pheasant rose from a patch of bracken half a dozen yards from the path.

S. L. BENSUSAN

THE PRESS

The Press's vitally important rôle was emphasized by Dr. Jaime Torres Bodet, Director-General of Unesco, when he addressed on April 24th at Paris the Committee of Experts on the Press. Specifically, it could greatly assist the efforts of Unesco by helping readers to a true scale of values, giving them "the news they need to keep abreast of what is most positive and most constructive in world thought," which includes Unesco's efforts for a united world.

The point needed making that the free flow of news is not an end in itself. It is the Press's message that is vital. Is it to feature scandal and crime, brutality and political crises, thus increasing the general *malaise* and mutual suspicions, or is it, in Dr. Bodet's words, "to reflect instead men's strivings towards concord, to serve the cause of goodwill among men and to champion peace"?

It is no excuse that people morbidly inclined and sensation-loving, especially those of little education, like to read accounts of horrors and to have their feelings harrowed. The Press has to convince them by well chosen and well presented news of nobler type that "good news is still News." Dr. Bodet well summarized the responsibility of the Press when he declared that its

> stress on things of good or ill report can change the course of history and lead the feet of men either along the paths of hate or into the highway of mutual understanding.

NEW BOOKS AND OLD

AN ANCIENT CHINESE TREATISE ON INTERNAL MEDICINE *

It is indeed a unique experience to witness the revelation, as it were, of the oldest medical text on earth, which, according to Chinese chronology, the *Nei Ching* is supposed to be.

Apart from short passages, translated into English or German, and brief summaries of its contents in books or essays on Chinese medicine, this classic had remained entirely inaccessible to all those unable to read Chinese in its most exalted, philosophical and medico-technical form. It is, therefore, with awe and trepidation that one approaches the task of reviewing such a precious testimony to the venerable past of a people which certainly was among the very first to reach a height of civilization and culture never surpassed for the last few millennia.

The formidable task of preparing an easily readable translation of the first and most important 34 chapters of *Nei Ching*, the Yellow Emperor's "Plain Questions" about medicine, put to his Minister Ch'i Po, was successfully undertaken by Dr. Ilza Veith, following a suggestion of Professor Sigerist, a leading expert in the field of the history of medicine. Thus, medico-historical zeal and scholarship form the background of this courageous attempt, which had to face innumerable difficulties presented by 44,000 Chinese ideographs, amounting to some 120,000 words in translation. In addition, Miss Veith gives an excellent introduction to Chinese philosophical and medical conceptions and a useful summary of the *Nei Ching* in her Introduction, which amounts to about one-third of the beautifully presented book, with its illustrations of delightful Chinese drawings from the famous Kelly collection.

Orthodox Chinese chronology assumes that Huang Ti, the semi-legendary Yellow Emperor, lived from 2696 to 2598 B.C.; accordingly his treatise on medicine, dated 4,500 years ago, would be contemporary with the Indus Valley culture and the pyramid builders. Modern textual criticism and historical considerations, however, make it very probable, in the opinion of one scholar cited, that the present text was written soon after Lao-tsze, prior to the end of the 4th century B.C., which in India corresponds to the times of Chandragupta Maurya, some 150 years after Sushruta, and, in Greece, to about 50 years after Hippocrates. But there is no way of estimating the age of the tradition laid down in the *Nei Ching*. Apart from philological considerations, there can be little doubt that the *Nei Ching* is a late product of a highly refined, scholastic way of thinking. It is generations remote from observation of nature, wholly uninterested in facts as we un-

* *Huang Ti Nei Ching Su Wen*: *The Yellow Emperor's Classic of Internal Medicine.* Chapters 1–34 translated from the Chinese with an Introductory Study by ILZA VEITH, M.A., PH.D., Lecturer in the History of Medicine, The University of Chicago. (The Williams and Wilkins Company, Baltimore. 253 pp. Illustrated. 1949.)

derstand them or as they were studied by Sushruta and his followers or by Hippocrates and his pupils. On the other hand, a tremendous amount of abstract and orderly thinking went into the formation of such a system, a complete canon of medicine, which is closely fitted into the framework of an all-pervading, all-explaining "total" natural philosophy.

Based on a deep knowledge of the eternal principles of philosophy and ethics which decree that man can be happy and healthy only if his way of living is in harmony with the laws of Heaven and Earth, following Tao, the Right Way, and keeping Yang and Yin in proper balance, an elaborate system is worked out which integrates every detail of the human microcosmos in the macrocosmic rhythm of the Universe. There is no border line between life outside and life inside the human body. Reminding us of the cosmogony of the Pythagoreans (about 500 B.C.), *numbers* are of the utmost importance. The 5 elements, water, fire, metal, wood and earth, correspond to the 5 climatic factors or atmospheric influences and to the 5 geographical regions; co-ordinated are the 5 colours and the 5 flavours which in turn are interdependent with the 5 viscera; each of the colours also stands for one of the 5 musical notes of the ancient pentatonic scale. The 5 viscera determine the 5 complexions, the condition of which is expressed by the qualities of the pulse. A few examples will show the thoroughness of this universalism.

The East creates the wind; wind creates wood; wood creates the sour favour; the sour flavour strengthens the liver...and the liver governs the eyes. The eyes see the darkness and mystery of Heaven and they discover Tao, the Right Way, among mankind. (p. 118)

The liver is associated with green and sour, the lungs with white and with pungent flavour, the heart with red and bitter taste. Proper food consists of 5 different grains, 5 kinds of fruit, 5 varieties of vegetables and the meat of fowl, sheep, beef, horse and pig.

The five climates, cold, heat, excessive dryness, moisture and wind are transformed by the five viscera, liver, heart, stomach, lungs, and kidneys, to the five emotions, joy, anger, sympathy, grief and fear. (p. 117)

Emotions and flavours act specifically on each of the viscera and on each other.

Anger is injurious to the liver, but sympathy counteracts anger. Wind is injurious to the muscles and heat and drought counteract the wind. The sour flavour is injurious to the muscles but the pungent flavour counteracts the sour flavour. (p. 118)

Turning from aspects of cosmic physio-pathology to a more tangible subject, such as diagnostic methods, we find ample material for studying the well-known fact that diagnosis in Chinese medicine was based, almost exclusively, on the examination of the pulse or rather the 3 sets of pulses on each hand; the *Nei Ching*, however, enumerates 5 kinds of examination, which, apart from feeling the pulse "attentively and with skill," consist in examining

the five colours and the five viscera, whether they suffer from excess or whether they show an insufficiency [and] the six bowels whether they are strong or weak. One should investigate the appearance of the body whether it is flourishing or deteriorating. One should use all these five examinations and combine their results, and then one will be able to decide upon the share of life and death. (p. 159)

The numerous qualities of the pulse, which correspond to the most minute

changes of the inner organs, depend on the interaction of Yin and Yang, the two main forces of the Universe, on the varying proportion of the 5 elements, on seasonal influences, climatic factors and, very decidedly, on the constellation of the 10 celestial stems. By dividing each of the pulses into an external and an internal pulse, 12 subdivisions come into existence, each connected with a particular part of the body. Moreover, the 3 different qualities of Yin and Yang were thought to be palpable at each of the 12 points where the pulse had to be examined.

The pulse rate was expressed by the number of pulse beats to "one cycle of respiration" of the examiner. The physician was instructed to take as normal four pulse beats to one expiration and inspiration of his own, which corresponds to a rate of 72 per minute. The main qualities of the pulse are:—

superficial, a light flowing pulse like a piece of wood floating on water; deep, a deeply impressed pulse like a stone thrown into water; slow....and quick...(p. 45)

But other rather poetical descriptions of the pulse character are used frequently, "tardy, like willow branches swaying to a light breeze, and slippery, like pebbles rolling in a basin." (p. 171)

Palpation of the pulse, inspection of the complexion, correlation of colours with their viscera, "listening to the sounds and the notes" such as coughing or short-windedness, and interpretation of dreams enabled and still enables the Chinese physician to establish diagnosis and prognosis, and to select the proper treatment required in a particular case.

The anatomic and therapeutic doctrines show that the figure 5 is not the only important one in medicine.

Man has twelve groups of large ducts or main vessels and three hundred and sixty-four small ducts or "*loh* vessels" and twelve vessels of lesser importance. They all protect the life-giving element and prevent evil influences from entering. When acupuncture is applied it causes evil influences to depart. (pp. 142-3)

Of these main ducts which are symmetrically on the left and the right side of the body, 6 belong to Yin and 6 to Yang. There are 365 points where these ducts, which are deeply embedded in the muscles, emerge to the surface and can be reached by the needles used for acupuncture; this number not only parallels the days of the year but also the number of muscular junctions of the body, according to Chinese anatomy.

Acupuncture and moxa (ignipuncture), needling and burning, are therapeutic methods which originated in China and are much older even than the *Nei Ching*, which neither describes in detail the great variety of needles nor the complicated technique of their use, but obviously assumes full acquaintance with the general teaching that needles of yellow metals, such as gold, copper, etc., have a stimulating, vivifying effect, as they represent Yang, while needles of white metals have a calming, dispersing influence like Yin. The *Nei Ching*, however, emphasizes that acupuncture and moxa, if performed at an auspicious moment, which depends on the position of the heavenly bodies, and at the proper season and in the proper weather, will remove stagnation of the flow of Yin and Yang. (Chapter 26). Acupuncture is primarily recommended for all conditions caused by an excess of Yang, as this procedure stimulates Yin. Moxa or moxibustion on the other hand, being based on

heat as it is applied by burning cones of powdered artemisia leaves at fixed points of the skin, stimulates Yang and so relieves conditions caused by an excess of Yin. The most popular illustrations of Chinese books on medicine represent drawings of the human body with exact indications of the numerous points suitable for acupuncture and moxa, and detailed explanations of the ailments and viscera to which every point corresponds.

It is hardly possible nowadays to determine from the Chinese ideographs and the extremely vague symptomatology described in the text which *diseases* actually are referred to, especially as the translator points out that one and the same ideograph may mean paralysis or leprosy or insanity and that only in conjunction with a second ideograph can the real meaning be guessed. There are, however, several fevers mentioned which are ascribed to the influence of cold, wind or humid heat. Some apparently refer to malarial cachexia. An example of ætiological reasoning is

> numbness of the heart. It is contracted by external evil influences, causing anxiety and emptying the heart while the evil influences follow into it. (p. 144)

Equally phantastic is the conception of mental derangements.

> The five harmful emanations create the following disorders: when the eight evils reside within the elements of Yang in man, then the result is wildness; when the eight evils reside within the elements of Yin in man then the result is numbness. When the evils strike at Yang, they cause insanity. (p. 208)

From Wang Ping's commentary of 762 A.D., which is given in foot-notes to the translation, it seems that he had no better understanding of the original text than we have today.

More important than any detail of such an intricate systematization, which goes far beyond anything that the scholastic doctrinaires in the West attempted from the 11th century A.D. up to the dawn of science in the Renaissance, is the continuous intellectual and spiritual maintenance of contact with the main forces of creation. They are represented by *Yang*, the male principle which created Heaven and the Sun, the East, heat and light, the strong pulse and innumerable other qualities, while *Yin*, the female principle, is manifested by the Earth and the Moon, by the West, cold and darkness, a weak pulse, but also by peace and by water, just as Yang is represented by violence and by fire.

It is essential for the understanding of this all-embracing philosophy of the Universe that Yang and Yin are mathematical functions of each other, inseparable like positive and negative energy, like day and night, where waxing of the one cannot develop without waning of the other. They are connected like the scales of a balance, like the sympathetic and the parasympathetic nervous system. They are inseparable like the outside of the body which is ruled by Yang, and the inside which depends on Yin. Moreover, there is no function, no season, no element, nothing in existence which is not created, dominated or guided by Yin or by Yang. And those only who live according to the laws of nature know how to keep Yin and Yang in harmony, which is identical with spiritual and physical health. It sounds like the purest doctrine when the wise Ch'i Po instructs his master:—

> In ancient times those people who understood Tao patterned themselves upon the Yin

and the Yang and they lived in harmony with the arts of divination. There was temperance in eating and drinking. Their hours of rising and retiring were regular and not disorderly and wild. By these means the ancients kept their bodies united with their souls, so as to fulfill their allotted span completely.... nowadays...they do not know how to find contentment within themselves; they are not skilled in the control of their spirits. (pp. 97-8)

Tao, the Way, is both the Law according to which Heaven and Earth and the destinies of Man are ruled and also the right conduct which is in harmony with the seasons and their demands on earth, as well as with the heaven beyond. From man's point of view, living in obedience to Tao means continuous, incessant and perfect fitting of the human microcosmos into the macrocosmos or the universe, the vicissitudes of which in its turn are fully reflected in our destinies.

When Heaven is affected by noxious emanations, then man's five viscera receive injuries. When water and grain are affected by cold or heat, then man's six bowels receive injuries. When the earth is affected by humidity, then man's skin, flesh, muscles and pulse receive injuries. (p. 123)

It is admirable indeed that medical advice, therapeutic teaching, is expressed so frequently in terms of deep spiritual insight into cosmic proportions:—

In order to effect a cure and relief one must not err towards the laws of Heaven nor towards those of the Earth, for they form a unit. When this feeling for Heaven and Earth as one unit has been attained, then one is able to know death as well as life. (p. 162)

Concluding, we may say that the *Nei Ching*, which maintained a tremendous influence on the medical thinking of China for at least 2,500 years, is an impressive example of a completely unified system of thought on every problem in the universe. There is no room for thinking on different planes. One and the same set of laws rules the functions of the human viscera, the sequence of seasons and the heavenly constellations.

Kao Pao-heng, "Physician of the Imperial University," a commentator of the 11th century A.D., rightly deplores that this sublime text of natural philosophy had been mistaken for a plain text-book of medicine. His curious remark sheds most unexpected light on the attitude of an academic physician towards practical medicine:—

Unfortunately, it was decreed that this work should be classified as a medical book and should be given over to the craftsmen; gentlemen would seldom refer to it....How could they (men of the T'ang dynasty) give the most essential and the most delicate methods to the lowest and most humble of men? Oh, it was truly fortunate that the book was not lost! (pp. 88-9)

ROBERT HEILIG

"THE NATURAL METAPHYSIC OF THE HUMAN MIND" *

Few would deny that modern European philosophy during the last hundred years has fallen into disrepute not only with the unreflective, but also with those who, if not professional philosophers, are seekers of wisdom. Philosophy, it has seemed, has become largely "a futile revolving about mean-

* *Beyond Realism and Idealism.* By WILBUR MARSHALL URBAN. (Allen and Unwin, Ltd., London. 266 pp. 1949. 18*s*.)

ingless questions." It is refreshing, therefore, to find a trained thinker of Mr. Urban's quality and standing confessing that

> to see so many philosophers caught in this endless strife of systems has at times filled me with a profound melancholy, but slightly tempered by the element of humour which this curious situation must arouse in any but the most academic mind.

Mr. Urban would not be the acute and informed philosopher he is if he shared Goethe's poor opinion of the value of "thinking about thought." The problem of knowledge is, as he insists, of central and supreme significance, but it cannot be fruitfully discussed save as part of the problem of values. It is the attempt to dissociate knowledge from value which has made the long drawn-out battle between the idealist and the realist in modern times so barren. The only battle worth fighting is one that holds out the possibility of ultimate reconcilement. But this battle has been largely one of destructive negation. In this it has reflected the schism in the soul of the modern world and its fall from the creative duality of truth into sterile dualism. Mr. Urban is above the battle, but also most knowledgeably in the midst of it. Consequently he can offer the rival combatants a creative solution and a new venue from which they can begin to collaborate, if they will. It is this that raises his book above the academic level and, though it is addressed primarily to those who have made a special study of modern philosophy, it will reward any one who appreciates clear and comprehensive thinking on the fundamental nature of human experience.

That idealism and realism should have been irreconcilable in modern Western philosophy is in itself proof of an infidelity to life. For both, as Mr. Urban reminds us, are equally natural to man. Life, in fact, creates such opposites, as it creates the sexes, in order to reconcile them. Both are necessary "life-forms of thought" and so to deny either can result only "in arrest of the life of reason and ultimately in a fundamental dissociation of life and thought." Most of us are born with a predisposition towards idealism or towards realism, but we cannot be exclusively either idealist or realist without denaturing our intelligence. Mr. Urban well defines what each represents in the phrases "the driving force of idealism" and "the resistance of realism" and in his first 5 chapters he surveys briefly but clearly what each has meant in European philosophy from classical times to the present day.

Both Plato and Aristotle were at once idealist and realist, though with a difference, and this essential union of opposites was broken, in his opinion, not by Descartes, as is sometimes argued, but by Locke who, in his physiology of knowledge, destroyed the true balance of knowing and being. Mr. Urban's survey of Kant's mighty attempt to maintain the old synthesis while reinterpreting it, and of the changing schools of idealism or realism which have followed each other from the time of Berkeley to the present day, is admirably informing and shows how historically conditioned the conflict has been. More important is his demonstration that the real root of the conflict is not logical, but in the deepest sense moral. It lies, to quote his own words,

in certain prejudices or presuppositions of thought which are, in a very real sense, ineradicable, because they are logically unsupported but deeply felt judgments of value.

The realist believes that there can be no genuine knowledge unless the mind-independent character of the object is acknowledged, while the idealist is equally sure that the idea of the knowledge of an object wholly other than the knower is nonsensical. Each, in rationalizing his belief, repudiates the other. Yet both beliefs are essential to truth and either in isolation leads to error, the one to a meaningless objectivity, the other to a distorting subjectivism. And in 3 later chapters Mr. Urban strengthens his case by an examination of the physical and humanistic sciences which proves them also to be beyond the distinction of realism and idealism. The real conflict, as he shows, is between idealism and naturalism, but a true realism is equally opposed to naturalism. Modernism is the triumph of naturalism in every form of life and culture over the genuine synthesis of idealism and realism which informed the *philosophia perennis*. This perennial philosophy is, he writes,

the natural metaphysic of the human mind, and therefore pre-eminently a sane philosophy—close to earth with all the furniture of earth, and close to Heaven with its celestial choirs. Arising out of life in all its fulness, it shares the fundamental initiatives of life itself and, therefore, quite naturally presents in theory a reconciliation of these two tendencies which are equally indigenous to life.

Yet Mr. Urban does not suggest a return to this traditional European philosophy in any of its specific ancient forms, which were locally conditioned, but rather to its basic presuppositions and postulates which derive from the nature of life itself when truly experienced, and which call for perpetual reinterpretation. He is far from sure that such a return is possible. "It may be," he writes, "that not only an irreligion of the future, but also a purely positivistic and anti-metaphysical culture is the ultimate ideal of man" and that Western civilization,

having passed through the stages of creative religious faith and the philosophical culture that developed from it, has now reached the stage of mere civilization with its techniques —a stage in which only positivism and anti-metaphysical attitudes are possible.

If the hopes of humanity depended entirely on an intellectual philosophy even as lucid and catholic as Mr. Urban's, his doubts would be even more understandable. But it may be that philosophy can only now renew itself and contribute to the restoration of a really human culture by transforming itself more radically than he conceives. Clearly what is needed is nothing less than a rebirth of consciousness which will include all that is perennially valid in the Greco-Christian synthesis, but which will go behind and beyond it to recover a more ancient and interior wisdom, that oneness of the knower with the thing known which is the ideal of Eastern thought. Yet the values which Mr. Urban vindicates must always be at the heart of a true theosophy and his book, to the range and grasp of which so brief and cursory a summary can do scant justice, is as notable for the integrity as for the logical sensitiveness of its thinking. It is, in its own field, the work of a really constructive peacemaker in a schizophrenic world.

HUGH I'A. FAUSSET

The Origins and History of Religions. By JOHN MURPHY, D.D., D.LITT. (Publications of the University of Manchester No. CCCVI, Manchester University Press, Manchester. 454 pp. 1949. 25*s.*)

Not many are adepts in the study of comparative religion, because it requires a combination of rare qualities such as deep scholarship and a wide range of interests, comparative freedom from prejudices and a receptive mind, a critical attitude and an insight into the truth of all religions. In an investigation of religions, the dangers particularly to be avoided are fanatical reverence for one's own faith and a superficial and shallow universalism. In this lifetime study of his, Dr. Murphy has succeeded, in a great measure, in avoiding many of the pitfalls that hinder the march of a student of comparative religion, though in some respects, especially in his appraisal of Hinduism, we feel, his guides have misled him.

Beginning with a discussion of the principal methods employed in comparative religion, the author sketches in detail his cultural method for the study of religions. He divides the development of religion into five cultural horizons: (1) the Primitive, which embraces the culture of food-gatherers and primitive hunters, with their belief in *Mana*, the power-life-will in certain mysterious objects; (2) the Animistic, which means belief in spirit-beings, and is generously characterized as ancestor-worship; (3) the Agricultural, where the worship of the Mother-Goddess or the Earth-Mother is common and the various fertility-cults abound; (4) the Civilized, which is that of the ancient civilized communities like those of Egypt, Assyria and Babylon, reflecting their social and political systems and polytheistic in character; and (5) the Prophetic, whose essential feature is the emergence of great individuals, such as prophets, philosophers and ethico-religious teachers.

In the light of this scheme of horizons, Dr. Murphy appraises the different religions. In dealing with each area and religion, he relies, as is but natural, on the views of experts in that particular field and faith. As far as the religions of India are concerned, the reliance seems to be, for the most part, on the European scholar and Christian missionaries of an earlier day, many of whose conclusions have now become outmoded.

We have space here to cite only a few of Dr. Murphy's misconceptions. He believes that the worship of phallic objects plays a great part in Indian religions (p. 249), whereas the phallic origin of even the *linga* which is worshipped by one sect of Hindus is not conclusively established. He makes various statements to the effect that the Aryans of India never acquired the clean-cut image of a sou independent of the body (p. 265)—statements which no one acquainted with the Upanishads and the literature based thereon would venture to make. The very opening passage in Sankara's commentary on the *Brahma-sutra*, for instance, says that the self and the not-self are opposed to each other like light and darkness. Dr. Murphy is again wrong in saying that one of the hymns of the *Rig-veda* refers to Vishnu's legendary appearances in human form, the greatest of them being Krishna (p. 281), and that Siva has a certain "orgiastic quality, in which he

is represented like a Dionysos or a Bacchus, drunk with wine and dancing madly on the mountains." (p. 282) The author also confuses Brahma and Brahman, and says that there is a popular sect worshipping Brahma, co-ordinate with the sects of Siva and Vishnu (p. 283), which is not the case. Then, he quotes with approval Farquhar, whom he characterizes as "of unsurpassed authority on the literature of India," to the effect that the men who composed the Brahmanas seem on a first reading of them to have been "living in a dreary realm of... topsy-turvy morality and religion" (p. 285). Again, he deplores what he calls "the tragic hospitality in Indian religion to the lower primitive elements," for which he holds responsible "the human tendency...to allow the Pauline 'natural man' to prevail against the 'spiritual man,' the flesh to be stronger than the spirit." (pp. 329-330).

In spite of his intention to be objective, Dr. Murphy has been unconsciously influenced in his judgment by his partiality for the Hebrew-Christian tradition. And, it is pertinent to ask the author why he has omitted dealing with Christianity in this important study of his.

Notwithstanding the above remarks in regard to Dr. Murphy's treatment of Indian religions, we have no hesitation in saying that his work is a significant contribution to the literature of comparative religion.

T. M. P. MAHADEVAN

Vaisali-abhinandan-granth: *Homage to Vaisali*. Edited by J. C. MATHUR, I.C.S., and YOGENDRA MISHRA, M.A., Hindi and English. (Vaisali Sangh, Vaisali, Dist. Muzaffarpur, Bihar. Rs. 12/-)

For long the Indian mind was consistently indoctrinated by Western scholars with the belief that India knew nothing of democracy. Thanks, however, to the works of Jayaswal, Banerjea and others, it came to be revealed that "Oriental despotism" was not the last word in the history of Indian political institutions.

In this volume Indian savants of great repute pay their homage to the memory of Vaiśali—"the large city," famous in Indian history as the capital of the Lichchhavis and the headquarters of the powerful Vajjian Confederation. The features of its republican constitution are here analyzed.

To resuscitate knowledge of the glories of the ancient city, and to educate public opinion into a true appreciation of the cultural heritage of the country have been among the aims of the Vaisali Sangha. That they have succeeded in these is amply borne out by the stirring of imagination which one feels as one reads the volume.

Into the historical details offered in the volume we cannot enter. But the words of the Lord Buddha, upholding the republican practices of the Lichchhavis, ring in our ears with a message of urgency:—

> And the Blessed One said to him: "Have you heard, Ananda, that the Vajjians hold full and frequent public assemblies?"
>
> "Lord, so I have heard," replied he.
>
> "So long, Ananda," rejoined the Blessed One, "as the Vajjians hold these full and frequent public assemblies, so long may they be expected not to decline, but to prosper."

P. N. CHARY

Sixty Years of Fleet Street. By HAMILTON FYFE. (W. H. Allen and Co., Ltd., London. 227 pp. 1949. 10s. 6d.)

The history of Fleet Street and of the personalities who shaped the modern newspaper could never be a dull subject to read about. Every inch of this famous street (in which there are actually only two of Britain's national newspapers—the *Daily Telegraph* and the *Daily Express*) has had more than its fair share of drama, tragedy, humour and conflict, and it has played a significant, if diminishing and inconspicuous, rôle in shaping the destiny of the nation.

Sixty Years of Fleet Street by one of Britain's leading newspaper men, Hamilton Fyfe, who was at one time editor of the *Daily Mirror*, is the kind of book that you cannot put down once you have started it. The author has struck a neat balance between actual facts and his critical analysis of the faults and virtues of newspapers and newspaper men—proprietors, editors, working journalists—during these six decades of newspaper development. Most aspects of Fleet Street are touched upon with a running commentary of criticism and appreciation that recalls many of the judgments of the Royal Commission on the Press which issued its report last year.

Many of the comments are far from flattering—whether in relation to newspapers in Britain or to the people who read them. "Newspaper reading has become a habit," in Hamilton Fyfe's opinion.

> Millions of men and women read newspapers, not for information, but to pass the time, to prevent thinking, to escape from the pressure of boredom or bad luck.

The Press in Britain, he suggests, has lost whatever political influence it may once have wielded.

In the struggle for fame, wealth and power, scores of newspapers and magazines which started with so much promise sooner or later floundered and died through sheer lack of sustenance. Newspapers were bought and sold like stocks and shares until the time came when, costing anything between two and three million pounds, the giants of Fleet Street settled down to become national institutions.

The men who wrought this change, their genius, eccentricities and foibles, flit through the pages of this book and enable us to get a keener appreciation of why Fleet Street was known as "The Street of Adventure."

SUNDER KABADI

An Autobiography. By SIR ARTHUR KEITH. (Watts and Co., London. 721 pp. Illustrated. 1950. 25s.)

This autobiography of a veteran scientist, based obviously on voluminous diaries, is packed with incidents, details, dates, well-known names, family and personal history, technical items about his work, etc. It contains everything, important or small, about his personality and his experiences, all recorded with the same keen, unselective interest. But if the copious sequence of memories gives, in a way, a graphic picture of a full-blown personality, there is, alas, hardly a trace of the results and values of the life, as lived by the real man, and the book leaves a curious impression of being overwhelmed with emptiness.

E. W.

Inclinations. By EDWARD SACKVILLE-WEST. (Secker and Warburg, London. 246 pp. 1949. 12*s*. 6*d*.)

Mr. Edward Sackville-West, novelist and critic of distinction, has done well to bring together this selection from his fugitive essays in criticism. There is little doubt that *Inclinations* will take its place alongside of modern classics of its kind, like Lytton Strachey's *Books and Characters*, Virginia Woolf's *The Common Reader*, Charles Morgan's *Reflections in a Mirror* and George Orwell's *Critical Essays*.

A professional critic, Mr. Sackville-West has an eye ready to catch beauty and a mind eager to recognize achievement in different kinds of writing and in all "schools" of writers. His standards of scholarship and criticism are none-the-less exacting, and as a critic he has a point of view which he has vigorously stated in his Introduction. Above all, he has an engaging and nervous prose style that is sufficient for all the varied tasks of analysis, discussion, description and generalization. He is at home in English, French and German, and responds with equal alacrity and infectious vivacity to drama, poetry or fiction. While the novelists—Dickens and George Eliot, Meredith and Henry James, Elizabeth Bowen and Ivy Compton-Burnett, André Malraux and François Mauriac—fill the wide expanse of the book, the poets—Shelley, Rilke, Stephen George—like axes of reference or foci of concentration, hold it together, giving form to the content and significance to the detail.

Being familiar and even intimate with various languages, arts and critical disciplines, he is able to insinuate, again and again, the filiations between them—between poetry and music, for example, or between Dostoevsky's Vekhovensky and Malraux's Chen, or Barbellion and Kafka. Comparative criticism, in Mr. Sackville-West's hands, thus acquires a new intensity of vision and clarity of expression. As for the *obiter dicta* that are strewn over the pages, they are as profound as they are memorable:

> If the classical poet pursues his images, the romantic is pursued by them; and frequently overtaken.
>
> The isolation and expression of essences is the problem which faces great artists in their final period of creation.
>
> Poetry does not ease, it intensifies.
>
> War cannot change a man's character; it only modifies the intensity of certain characteristics.
>
> There seems no reason why criticism should lower its standards, simply because daily life has had to do so.

This last sentence actually sums up Mr. Sackville-West's critical credo: let not *all* be lost, because *much* is surely lost. Are we indeed standing on the threshold of yet another Dark Age? Even so, such values as we cherish still, the essences of our culture, must be kept alive, not only for our present salvation but also "for the nourishment and delectation of a far and distant future." *Inclinations*, in short, is creative criticism in the best sense; it gives new life to literature, and a new hope to life.

K. R. SRINIVASA IYENGAR

Ask the Children. By LT.-COL. FORD THOMSON, M.B., CH.B., I.M.S. (Retd.) (Cassell and Co., Ltd., London. 288 pp. 1950. 15s.)

Colonel Ford Thomson has presented a carefully worked-out system of character training, useful to parents and teachers, and one which many of us, if we are truthful, must agree to be based on facts instead of pleasant fancies. At the same time his ideas will rouse great opposition, especially from those wedded to "freedom" and individual psychological treatment. For instance, one of his practical suggestions is that, as punishment is a necessity in child-training (in itself a controversial idea), physical punishment is both more humane and more efficacious than any form of mental penalty or system of rewards. It is interesting to find that wherever groups of children have been asked, as the author stresses they should be, as to their own feelings about punishment, they usually prefer the sharp, prompt physical punishment. It may be that certain types of children disagree, but the many I have known usually prefer a definite punishment in order to "feel better" and "get it over with." In certain cases where restitution can be made, then physical punishment is unnecessary, but in other cases (such as various offences in school) there may have to be some formal punishment in order to help the child overcome his own faults. Recently, in an English school I know, the Headmaster decided to abolish physical punishment, and to substitute detention at the end of each week for all offences. When asked, all the boys said that they did not like this; it did not make them better, but rather worse!

It may be said that the whole idea of punishment presupposes that the child shall not like it! Yet the author demonstrates clearly that no true discipline is possible without the willing co-operation of the child who agrees to certain sharp punishments in order to help him keep certain rules. In Colonel Ford Thomson's work with normal and delinquent children in India he found success by instituting "Law Classes" in which definite character training was undertaken each day. The children accepted the rules and ideals put before them and freely agreed to keep "the law." We find the same type of system, in a somewhat different form, in our Scout and Girl Guide schemes. The children freely accept ideals and rules of conduct and do their best, with adult help, to live up to them. There is something of this "code" in our old-fashioned English Public Schools, and in the upbringing of children by "old-fashioned" parents...but these have not always succeeded in getting the whole-hearted co-operation of the children.

There is so much here of interest and help to parent and teacher that it is impossible to mention more than a bare outline. The division of the book, however, into "The Evolution of Mind," "The Mind of a Child" and "Training the Child" indicates the scope of this truly original book. It is original because it is based on sound thought and practical experience, and is the more helpful because it acknowledges other points of view and explains why the author differs.

The only serious disagreement I have with him is that *he* is sure that most parents are fond of their children but that very few teachers love their pupils.

As a teacher of young children in England *I* begin to wonder if *any* parents love their children...while I am sure that most teachers do...or they would never put up with their jobs!

ELIZABETH CROSS

The Quest of Enlightenment. A Selection of the Buddhist Scriptures, translated from the Sanskrit. (89 pp.); *The Road to Nirvana.* A Selection of the Buddhist Scriptures, translated from the Pali. (95 pp.) Both by E. J. THOMAS, M.A., D.LITT. (Wisdom of the East Series, John Murray, London. 1950. 4s. each)

Dr. Thomas is already well-known as a writer of authoritative works about Buddhism and the Orient, and as a scholar of Pali and Sanskrit he occupies a special position of his own.

The Quest of Enlightenment comprises 21 short translations of *sūtras* from the Sanskrit, and *The Road to Nirvana* the same number of *suttas* from the Pali. In nearly every instance *sūtras* are identical in substance but differ in language owing to the difference in their origin. It is difficult, indeed, to see how any one having one of them can afford not to possess the other and we have here a perfect illustration of the basic identity of Buddhist teaching running through *sūtras* from the Sanskrit and those from the Pali.

These two books by Dr. Thomas are not works *about* Buddhism; they are actual translations and therefore much more valuable than the best book written only about the subject. Here the inquirer can find and keep the Buddha word, here he has in a small compass and for a few shillings just what he has been seeking to supplement and support those other books he already possesses which have given him the wish to gain further instruction in the Dharma.

Buddhism is a Path to be walked. It is not merely a subject to be studied. The student becomes a disciple and learns to place his own feet on the Way leading to Nirvana and Enlightenment. Dr. Thomas has explained in the Introduction to each volume how this can be done, and set out the stages that lie before the aspirant. Their value therefore cannot be too greatly emphasized, and our debt to the author for his work on our behalf is not to be set aside lightly. Every inquirer and advanced student will find here much of the greatest interest and of real worth.

BAYARD ELTON

Alaṁkārasaṁgraha of Amṛtānanda-yogin. Edited by PANDIT V. KRISHNAMACHARYA and PANDIT K. RAMACHANDRA SARMA. Sanskrit. With an Introduction in English by C. Kunhan Raja. (The Adyar Library Series No. 70. Adyar, Madras 20. 256 pp. 1949. Rs. 9/-)

This is a work on Poetics which is now published in full for the first time. It is a critical edition, very well done, and we must congratulate the editors and publishers for bringing out this volume.

O.

World Invisible: A Study of Personality. By DALLAS KENMARE. (Williams and Norgate Ltd., London. 144 pp. 1949. 8*s*. 6*d*.)

Many thoughtful people are looking about in this rather terrifying world of ours for hopeful signs to encourage the belief that there may be a way out of our difficulties and a happier future. The hopeful sign which particularly interests the writer of this book is "the growing interest in 'personalism' and 'personology.'" The volume is, as the subtitle informs us, a study of personality, which word is defined on p. 81 as

> the quality, or essence, of the human being which is peculiar to each individual, as unique as, and far more potent than, the features of the face.

The author sees in the effort of human personalities to develop reverence for each other the path to the solution of the whole vast problem of humanity: to live by love and mutual trust. As a means of achieving this attitude she recommends always laying stress on *differences*. "Current thought stresses ludicrously similarities," she remarks. That may be so sometimes, but she leaves out of account the ways of doing this which are not in the least ludicrous—the ways which emphasize not only basic similarities but also the essential unity between human beings and thereby help us moderns to rediscover for ourselves a fact enunciated by the ancients, namely, that it is for the sake of the common and universal Self that others become truly and lastingly dear to us. Many interesting side-lights on life and experience are assembled from numerous sources in this small volume. Particularly interesting is the chapter on "Personality and Freedom" at the head of which we find John Donne's arresting statement: "I hold the key of my prison in mine own hand."

A. DE. L.

Gandhi Memorial Peace Number. Edited by KSHITIS ROY. (The *Visva-Bharati Quarterly*, Santiniketan, West Bengal. 338 pp. Illustrated. 1949. Rs. 10/-).

This Special Number of the *Visva-Bharati Quarterly*, founded by Rabindranath Tagore, was originally designed as a Peace Number and intended primarily as preparatory for the World Pacifist Meeting, held in India last December. In the meantime, however, Gandhiji had passed away, so the Number was appropriately converted into a Memorial Number for that great Pacifist. Thus, the Number is not only a sheaf of tributes to the genius and goodness of Gandhiji, but also a forum for philosophers and practitioners of peace, with special emphasis on the fundamentals of the Gandhian ideals and economy. The editor has been successful in securing several well-known contributors. Some of the subjects covered are "Gandhi and Gandhism," "Unity—Gandhiji's Conception," "Gandhian Symbols," "Gandhiji and Peace through Education," and "Satyagraha against War." There are a few fine photographs and sketches of Gandhiji and a charming linocut by Nandalal Bose, besides some poems of Rabindranath Tagore germane to the theme of the hatred-filled world and the innermost cry of humanity for concord and love. The quality of the whole production is high, for which the editor is to be congratulated.

G. M.

ENDS AND SAYINGS

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

A thought-provoking paper on "Mysticism in the U. S. A.," prepared for the Indian Institute of Culture by Miss Katherine Merrill of Los Angeles, was read there on her behalf at a public meeting on April 6th, and then discussed. Believing that "every soul does have at some time the mystical urge" she finds it behind the surprising number of cults that flourish in her country. Far indeed as these are from the high Mysticism of ancient times, she finds the supporters of such cults to be moved by mystical aspirations, and the cults themselves, for all their encouragement of psychism, to save some from falling into the sacerdotalism represented by the Roman Catholic Church.

Her analysis of the illogicality of Spiritualism might well have been supplemented with a warning against its dangers, but the metaphysical and other shortcomings of Christian Science and the offerings of modern Rosicrucianism and of the Oriental "occultists" in the United States are well assessed. The climax of travesty of sacred things seems to have been attained by the "Feast of Truth," of unsavoury memory, a profit venture on the face of it. The best of the cults, if only because the most innocuous, appears to be the New Thought Movement, for all its encouragement of showing off and its lack of philosophical basis for ethics promulgated.

The "sparks of desire for spiritual growth, yearnings for higher, truer living," in other words, are there, showing "philosophical and religious *tendencies.*" More than that Miss Merrill cannot concede. Can India, with its noble tradition of spiritual aspiration on the part of many, claim that that aspiration has not often been exploited, not alone by orthodoxy, but also by strange psychic cults? India can echo Miss Merrill's exclamation :—

> Who is to say when some wind of Spirit will fan these sparks into a flame strong enough to burn away the countless falsities, and so greatly intensify the truths in men's thought, that the divine perceptions once called Mysticism may again enlighten the secret recesses of human life!

"Organized Labour and the Public Interest" is the timely theme of Carroll R. Daugherty of Northwestern University in the Spring 1950 *Yale Review.* The fear of labour unions' abusing, in the interest of a group, the power claimed and conceded in the name of justice has been aroused by the widening area of union demands, to enforce which the strike weapon is invoked. Mr. Daugherty reports more democracy in American industry since the advent of unionism than before, with notable examples of union-management co-operation, the unions generally supporting the free-enterprise system of capitalism. But he finds some of the union demands failing to show a grasp of economic facts, such as the limitation of resources, which imposes per-

haps a choice between objectives, *e.g.*, between high wages and medical and retirement benefits.

Mr. Daugherty sees hope of the amicable solution of labour-management problems, without undue Government interference, but how can this be hoped for so long as the unions' basic objectives are, ultimately, "the personal aspirations of the worker"? The tendency of our money-based civilization is, unfortunately, to place only an economic value on the beneficence of honest labour, ignoring the moral, intellectual and spiritual aspects of work. Mr. Daugherty suggests constructively:—

> The sights of both unions and companies could be raised and held to horizons much above the confines of their own enterprises. Thereafter they might well nourish a growing inclination to consider the long-term public good in their own private decisions.

The unions and the public interest will both be best served when workers view their labours as service to the community as a whole, and when labour and management both key their individual and group demands to justice to collective humanity. The long-run interest of the part can never transcend the interest of the whole.

The study of "Communism and the Asiatic Mind" which the Iranian writer Emanuel Sarkiyanz contributes to *The Yale Review*, while unrealistic in some points, ill-informed on others, is on the whole encouraging. The assumption of an "Asiatic Mind" might itself be challenged, as also his attempt to apply the Messianic redemption idea of pre-Revolution Russia and of Mahdism to Hinduism and Buddhism, as a factor to be taken into account in practical present-day politics. He even claims that "despite chronology, Mahatma Gandhi, within his lifetime, was considered an incarnation of Vishnu," which will come even to his followers as news indeed! Also the insistence on Asian subordination of individuals to the State ignores the Indian democratic tradition.

He sees Revolutionary Russia's early bid for Asian sympathy by the repudiation of imperialism and colonialism as having played a large part in bringing about their downfall. The Asian aspirations to independence had been an asset to Communism; their achievement had weakened the latter's appeal, which had, moreover, been undermined by Russia's subsequent return to the imperialist policy which she had repudiated, as also by her persecution of Asian religious groups within her borders. The Indian distaste for Communist violence might have been mentioned as another factor of estrangement.

Mr. Sarkiyanz is confident that

> the Soviets could never really close the gap which separates their professed machine-age aspirations from the religious and emotional forces which still motivate the peoples of the Orient.

But, as he points out, the ideological attractiveness of Communism is one thing and its coercive power another, and he gives a warning which India will do well to take to heart:—

> Communism finds its greatest potentialities in areas where the beginnings of industrialization, the strengthening of the middle class, and the establishment of constitutional government have not been accompanied by reforms of antiquated agrarian conditions. This has been the process in China. The existence of the same inherent prerequisites for a similar development in the Middle East make that region the weakest link in the anti-Communist defense system in Asia.

THE ARYAN PATH

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

VOL. XXI JULY 1950 No. 7

"THUS HAVE I HEARD"—

The stroke of the tongue breaketh the bones. Many have fallen by the edge of the sword; but not so many as have fallen by the tongue.
—Ecclesiasticus XVIII, 17.

Once again, during the last few weeks, in connection with the India-Pakistan Pact, our Prime Minister has had to condemn the sin of irresponsible talk and gossip.

From frivolous chatter and whispers of innuendo to calumny and blackmail—the kingdom of social animals is enveloped by the crimes of speech. Everybody talks about such harmful talk but few try to put a curb to their own tongue-wagging. Why is this? Because the real nature of speech is not understood.

Human speech is dual, corresponding to man's dual nature. Spirit in man is creative, and so is higher speech; its influence is far-reaching in space and in time. Like Vishnu, that speech [illegible]s the ideation of the Spirit, immortalizes the images created. Inherent in that higher speech is the regenerating influence of Shiva, under which word-messengers become more pure, more beautiful, more peace-giving, and, like the human soul, they spiral heavenward.

The converse is also true. Lower speech stammers useless words, harmful words, violent words, obscene words and these may well be named expressions of lie.

The organ of speech may appropriately be compared to a Bridge which connects the World of Sages and Seers with the world of mortals. Man's tongue and his vocal cords sing heavenly hymns or utter terrible curses. Silent repetition of sacred texts is done by the same organ which utters obscenities. The purification of speech is an early requisite of higher life. This implies that man, with his will and thought, his faith and aspiration, must endeavour to practise the art by which he makes his brain and blood channels of higher speech. Between the body

and the mind, speech is a link. The *Gita* in its 17th Discourse speaks of three exercises—*tapas* of body, speech and mind.

Gentle speech which causes no anxiety, which is truthful and friendly, and diligence in the reading of the Scriptures are said to be austerities of speech.

Manusmriti (IX. 138) declares :—

Let him say what is true, let him say what is pleasing, let him utter no disagreeable truth. Let him utter no agreeable falsehood. This is the *Sanatana Dharma*, the Eternal Law.

The Master Buddha has spoken of the anger of the tongue and has advised that one should leave off the sins of the tongue; "practise virtue with thy tongue."

Family life, friendships, statecraft as well as spiritual endeavours, suffer grievous harm through wrong speech. Impulsive and egotistic speech are very common phenomena. Thoughtlessness is the womb of wickedness and impulsive speech begets egotistic speech. Egotistic speech has numerous manifestations from simple bravado to cunning conceit. The desire to hear one's own voice is very general and quickly descends to speaking about "I" "me" "mine" —joke, innuendo, white lie, grey lie, black lie; here is a concatenation.

Not all men are prepared to assume the responsibilities attendant on the spiritual life; but all desire a better life—better than the one they are living. Most however, fall and fail through forgetfulness to apply what they know to be right; that is because regular study and reflection on self-improvement are weak. The India of today suffers from this. Greed in business, anger in frustration, lust in society, beget the brood of falsehoods, from foolish rumours to black treachery.

Even more important than the work of legislating for the welfare of India is the task of reforming as quickly as possible the speech of its citizens. To meditate on the few quotations given above and to attempt to practise them will soon produce a good result. Here is one more from the Buddhist canon. It enshrines valuable ideas. It gives to speech a unique position. "Anything that is well said is a word of the Buddha." In the *Sutta-Nipata* good words are defined as

the words that are well spoken, which conform to the Dhamma, which confer salvation, which are pleasant and true as opposed to unpleasant and false, and because of their intrinsic merit may be assumed to be spoken by the Buddha, despite the fact that no text containing them is available.

This not only sounds exaggerated but borders on very dangerous ground. And yet the statement enshrines a profound truth of Raja-Yoga.

Let us put away ignorance and its misleading child, ordinary speech. Here is an aphorism from *Light on the Path*, a small and sparkling gem which deserves to be better known in the world of today where people are struggling for light. "Attain to knowledge and you will attain to speech."

SHRAVAKA

BACH AND BOMBERS

BICENTENARY OF BACH—28th JULY 1750

[**Dr. Z. A. Grabowski,** essayist in English as well as a Polish novelist and critic, has here recorded an unchronicled victory of the last war, a victory of beauty over ugliness, of harmony over din, of artistic mastery over the blind forces of destruction. A slight theme? Maybe; but a confirmation of Galsworthy's insight that peace depends upon there being enough lovers of beauty. Confident of the better morrow, we wish that Dr. Grabowski had closed his essay in anticipatory triumph: "*—and the forces of creation won!*"—ED.]

Only the other day in talking with a friend about some memorable concerts by Backhaus, Schnabel, Claudio Arrau, Cortot and Gieseking, I mentioned Egon Petri's rendering of Bach and Liszt and my friend nodded and said: "You know, Petri died a few years ago in America?"

I had not known about Egon Petri's death; and my friend's casual remark brought to my mind a rich crop of memories. Egon Petri! From the early days of my youth I still remember his kind, rubicund face and his eyes smiling benevolently behind his round spectacles. It was during the first World War that Petri had decided to settle down and to hold his piano classes in the Polish winter-sports resort of Zakopane. He loved Zakopane; nestling at the foot of the Tatra Mountains; although he had been born in the Dutch Lowlands. Petri was a familiar figure in Zakopane and the whole year round enthusiastic pupils used to arrive at his villa from all over the world to get instruction in the art of piano-playing. He was a kind, yet exacting, master and his own clear-cut, meticulous playing was unsurpassed in its pure nobility. I remember how one day Petri lost his temper—a most unusual thing for this kind-hearted man—when somebody praised in his presence a Polish pianist of some renown: "*Wie kann man so schmutzig spielen?*" ("How can one play in such a slovenly way?") —was Petri's curt comment. For Petri was all for a fluent technique and his playing was faultless; some friends of mine told me about a rather unusual performance of his when he had played Bach with a towel spread over the keys and Petri, who did indulge in such musical "practical jokes," never faltered during this test.

I remember the first concert I ever attended: it was one given by Petri in Zakopane during the last of those gloomy years of the First World War; how he came to the rather shabby hall at the Morskie Oko Hotel in Zakopane and started to tune up the neglected piano himself. The hall was dimly lit and unheated and people were sitting in

heavy overcoats. But the moment Petri started playing Bach's "*Chaconne,*" following with Liszt's "*Die Forelle,*" we forgot all about the war, empty shops, *ersatz* coffee and *ersatz* tea, made of berries and leaves, and about the imminent collapse of the Austrian Empire. Petri transformed the world for us into something reverberating with beauty.

Many years later, when the Second World War was already casting its shadow everywhere, I listened to Petri playing in Zakopane before an enthusiastic audience. His art had gained in maturity and there was about his playing that wonderful quality which the French language describes as "*limpide.*" It was summer-time and as we strolled with some friends along the moon-swept streets of Zakopane the pearly notes of "*Die Forelle*" were still beating on the stillness of a magnificent mountain night. From the fields and meadows at the foot of Gubalowka, —that giant hill lying prostrate along the western horizon, a hill from which the best view of the whole range of the Tatra Mountains can be obtained—the heady fragrance of hay, drying in the sun throughout the day, assailed us. The pathway up the hill, leading through a sheltered ravine, was dark but the fields around us were lustrous with dew. The Gothic outline of the Tatra Mountains rose proudly before our eyes in an opalescent haze of moonlight—cold, grey-blue, unreal. There they stood, stiff and erect, like high priests in their ceremonial robes officiating at the mystery of space. A slender girdle of mist was slung across the forests of the Regle and near the giant ski-jump Krokiew. It was iridescent, like a transparent veil studded with diamonds.

In the winter of 1941, I went to a place near Bristol to give a lecture at an Officers' Club. I was asked to stay the night, as a German air-raid on Bristol had already begun; German bombers were flying just above the manor-house and the park which the Club had taken over. I went to bed but the monotonous droning of the planes' engines, followed by the energetic outbursts of the anti-aircraft guns, kept me awake. Then suddenly, a piano in the officers' mess became alive with music. Somebody was playing Bach with a rare assurance and a firm touch: the music grew in volume and in strength, drowning the deep bass of the German bombers in triumphant stanzas of magnificence. I listened to that music coming from below, battling with the monotonous drone descending from above: and I became fascinated by this conflict between the forces of creation and the forces of destruction. Bach's music was throbbing throughout the manor-house and there came to my mind the saying of one of the outstanding Polish literary critics, Stefan Kolaczkowski, a lover of music and the author of a book on Wagner's operas, that Bach was "the Godfather of Music." Kolaczkowski's kindly face came to my memory as he spoke those words in

his timid, shy voice; I knew that he was no longer among the living: he had come to Cracow, broken by his detention in a German concentration camp, like so many of his colleagues from the University of Cracow,—to die quietly and without complaint.

Bach's music took possession of the manor-house and I recognized in that firm grip and in that sure touch Egon Petri's clear-cut technique. The German bombers were retreating, leaving Bristol aglow with fires; but Bach's music remained with us till the small hours of the morning.

When we met for breakfast in the officers' mess I enquired about the midnight concert. One of the officers, smiling and clean-shaven, grinned from behind a cup of steaming coffee, "I thought you would prefer my kind of musical noises to those of the Germans....Yes, of course, I was a pupil of Petri's at Zakopane...."

Often during the darkest days of the war I recalled that cherished memory. When the sound of destruction was filling the air of London, when fires were raging and houses collapsing; later on, when visiting the ruins and desolation of post-war Europe, when trekking along the trail of death and of degradation all over the Continent, I often thought of that weird night near Bristol when the forces of creation embodied in Bach's immortal music had fought a long battle with the din of destruction.

Z. A. GRABOWSKI

THE BACH BICENTENARY

This month falls the bicentenary of the death of Johann Sebastian Bach. Born in Eisenach, Germany (1685) he died in Leipzig, July 28, 1750. His eminent biographers agree that biographical material is scanty and suffices merely to locate the successive phases of Bach's artistic development. His personal life appears simple, domestic and hard-working; his greatness being revealed in and through his music.

Bach's work manifested steady concentration of purpose. He gathered from everywhere artistic methods, making them useful for individual artistic creation. For himself it seemed necessary to gain command of every side of his art in order to express adequately the complex spiritual wealth of his genius. Critics say there is no decisive difference between his sacred and secular work, the loftiness of his style making all akin; and his idealism and sense of responsibility to his work show forth in the uniformly high standard of all his compositions.

Schumann wrote that, to Bach

> Music owes almost as great a debt as a religion owes to its founder.

He is held as both the "greatest of polyphonists" and a mathematician who brought counterpoint to great perfection. His music, practically forgotten for 50 years after his death, subsequently spread coincidently with the work of some of Germany's greatest thinkers, among them Goethe, who with Mendelssohn instigated the Bach revival of the 19th century. Musicians record that much of Bach's music still awaits the discovery of the right way to perform it.

OVER MEN

[As the dominance of totalitarianism over the minds and hearts of men and women in all countries grows, not the least important aspect of the legacy of Gandhiji may prove to be the key to the fortress, the value and use of which he demonstrated and which **Shrimati Lila Ray** describes. However dangerous that key in ignorant, self-seeking hands, it offers men of courage, conscience and discrimination, singly and in combination, an effective *passe-partout.*—ED.]

"A man is a summons and a challenge."—WALT WHITMAN

Freedom for man has meant freedom from the authority of those who abuse it. In seeking this freedom men have invariably invoked an authority higher than the one they set at naught, the King against the feudal lord, the parliament against the King, the people against the parliament and God against them all. Several hundred years ago there was no appeal against the authority of the feudal landlord. Abuses of power led to changes that gave absolute authority to the King; there was then no appeal against him. Abuses again led to changes which gave absolute authority to the electorate of the national state, put constitutions into writing and separated the legislative, executive and judicial powers through which authority at all times functions. It became possible to throw any controversial issue open to the verdict of the vote and the individual was assured a fair and open trial by jury with the right of appeal to a higher court. If injustice occurred public indignation could be roused to the point of affecting election results. But elections are expensive and cannot be held often. Parliaments are run on the party system and ruled by party caucuses. An unscrupulous party can so dominate them as to usurp the entire authority of the people. Such a thing has happened in recent times, most spectacularly in Germany and Italy. Theories of authority had little or no meaning for the wretch in Belsen. All these developments were as though they had not been. He was as helpless before the criminal whim of Hitler as were the slaves whom the elder Cato used to slay with his own hand.

What, then, is authority? In the *Oxford Dictionary* it is defined as the power or right to enforce obedience; Webster says it is the right to command or act, as legal and rightful power, power due to opinion or esteem, influence of character, station or mental or moral superiority. MacIver in *The Web of Government* writes:—

By authority we mean the established *right* within any social order, to determine policies, to pronounce judge-

ments on relevant issues, and to settle controversies or, more broadly, to act as leader or guide to other men.

The power to enforce obedience as distinct from the right to do so means the big stick, the assumption behind which is the fundamental badness of human nature, the idea of original sin, the cynicism that sees the atom bomb as the only security against chaos and crime. It regards fear as the primary emotion and fosters the belief that every man has his price, assessing men accordingly. Heraclitus and Machiavelli, Alexander and Hitler, Ku Klux Klanners and modern power philosophers like Fichte and Nietzsche are some of its exponents. It is a tradition of long standing and has its ramifications in the psychology of each of us. Its motto is: Might is right.

Webster and MacIver both mention only the *right* to command or act and enforce obedience. For them the big stick is a usurping and precarious power. MacIver takes pains to show that it alone has never been enough to establish authority or maintain it for long. The right to command or to act and enforce obedience is something quite different. Such a right may be derived from the law, from social status, from mental, moral or spiritual superiority and the esteem they bring, but the big stick does not confer it.

Laws are rules like the rules of football or cricket. Their object is to keep life pleasant and profitable. They exist in the way of life of a people, in its customs and traditions, long before they are codified. Laws are, in effect, crystallisations of public opinion. Social status is closely associated with them. Hobhouse imagined people living before the reign of law in incessant turbulence. Anthropological evidence is to the contrary. Life is bigger than law and law derives from life, not life from law. Some jurists limit the function of law to the definition of legality, not of right or wrong. Almost any government can give its acts a semblance of legality.

Laws may give expression to the highest moral principles—and they may not. Moral right is something quite distinct from legal right. What is morally right may even be illegal at times, as was the manufacture of salt at Dandi. On a number of notable historical occasions the divergence between moral and legal right has been glaring. Nor are laws always more effective when they do give expression to a moral principle for, as we all know, much good law is badly enforced and some doubtful law is enforced perfectly. Enforcement is not inherent in the law. Codes of law and constitutions are, at their best, barricades against relapses into barbarism, but they can be mere historical relics. Hanfeitse of China sought to devise a system of administration so mechanically perfect that the personnel could be a matter of indifference, but men can never be indifferent to their rulers without disastrous consequences. For, though the rule of

law is, as Aristotle said, the rule of reason, its agents are men and the human factor is always an incalculable one.

If the first source of authority is the subhuman brute force of the big stick, the second source is human, being the opinion of a people as expressed in its laws and customs. It is a delegated authority which is temporary and revocable.

This brings us to the authority attendant upon mental, moral and spiritual superiority. The mental superiority of an Einstein or a Galileo, the moral superiority of a Gandhi, the spiritual superiority of Christ and Buddha has given these men an authority that will last as long as men are men. There is likewise the authority of great books like the Upanishads, standing supreme in their own glory, and there are the great anonymous myths, the strange similarities of which can only be accounted for as evidence that men everywhere are much the same. Pride goes before a fall as surely in Japan as in Iceland; greed and envy are universally abhorred; courage is always courage; cowardice is cowardice; wisdom is wise and the sinner sinful.

MacIver, in his illuminating study of the part myths play in government, points out that a myth postulates a fact relative to a value and in this way ratifies values, attaching them to reality. A myth of authority, he says, is at the core of every myth structure and the manner in which these modify men's social nature makes it possible to rule them. These myths are the moulds for the psychological patterns of our race. When older bases of authority dissolve with changing circumstances, they have to be revised and adapted to new worlds. They are dateless either because they convey an undying truth or because they most aptly express the fundamental needs of human nature.

The myth of nationality is at the core of the myth structure of our own day. It is losing its force. Our old values are dissolving and we find our new ones still in an amorphous state. We know that they must come from an expanding sense of larger and more universal relationships but competitive nationalisms, competitive racialisms and competitive interests of various kinds still obscure our vision with the dust of combat. In the interlude, modern society has fallen back on the brute power of the big stick to silence and crush what it cannot reconcile with its outworn ideology. It is not that new ideologies are not ready for us; they are, but they are so radical that we are not yet ready for them. Discarded historical forms also tend to reappear in such twilight times, cropping out like geological strata laid bare by some cataclysm. Both the Nazi and Fascist creeds were cultural recrudescences. There is a parallel development in India. The ideology of Gandhi has not been accepted wholeheartedly; neither has the alternative creed of Marx. Neo-Hinduism and Neo-Islam are the

only substitutes and both are cultural throw-backs to a time when theocracy had not been discredited. So Gandhiji was assassinated by a fanatic Brahmin and Pakistan is a theocracy. So is Israel.

Lastly, we have to consider the authority of that handy-man of the human household, God. "Men of Athens, I honour and love you; but I shall obey God rather than you," said Socrates at his trial. To the King who condemns her to be buried alive Sophocles makes Antigone say:—

"I heard it not from Heaven, nor came it forth from Justice....They too have published to mankind a law. Nor thought I thy command of such might that one who is mortal thus could overbear the infallible, unwritten laws of Heaven....I would not, I, for any terror of a man's resolve, incur the God-inflicted penalty of doing them wrong."

Jesus answered with a counter question those who questioned his authority: "The baptism of John, whence was it? from heaven, or of men?" And Gandhiji wrote in his message to the Congress in 1909:—

The sons of Hindustan who are in the Transvaal...hold that loyalty to an earthly sovereign or an earthly constitution is subordinate to God and His Constitution. In interpreting God's Constitution through their conscience they admit that they may possibly be wrong...they accept with resignation the penalties provided and trust to the working of time and to the best in human nature to make good their position.

The authority of the Pope, in theory and in practice, rests on the assumption of delegated divinity. Manu is supposed to have been the son of Brahma and Hammurabi claimed that his code of laws came from the Sungod. The divine right of Christian and pagan kings and the aristocratic inheritors of their blue blood has reddened as many pages of history as it has ennobled. So we find that divine, or at least supernatural, sanction has been sought alike by ruler and ruled, oppressor and oppressed, conservative and rebel, ancient and modern, man and woman, Greek, Hindu, Christian, Shinto. The enormous number of gods the human race has fashioned reflects the variety and degree of the sanctions men have required.

The idea of God must be pursued to its source in the human mind if we are to arrive at the final source of authority. For this it is not necessary to become involved in theological controversy. If we accept Laski's definition of conscience we can safely substitute it for the word God and thus clear our minds of confusing associations. Laski writes, "It (conscience) is not a long-sighted selfishness, nor a desire to be consistent with oneself, but it is a messenger from Him who, in nature and in grace, speaks to us behind a veil...."

This should be acceptable to all, even to Marxists, for Lenin and his great teacher were conscientious men. So it is from our conscience

that we derive our intuitions of right and wrong and the criterion of good which is the ultimate arbiter of our conduct. In it lies that peculiar magnificence of the human spirit which Whitman has described as that

> Something a man is (last precious consolation of the drudging poor), standing apart from all else, divine in his own right, and a woman in hers, sole and untouchable by any canons of authority, or by any rule derived from precedent, state safety, the acts of legislatures, or even what is called religion, modesty or art...the simple idea that the last best dependence is to be on humanity itself, and its own inherent full-grown qualities without any superstitious support whatever. The idea of perfect individualism.

This is the idea of man as fundamentally good, an idea that has come down to us as the noblest human tradition through a long line of great thinkers of whom Rousseau and Locke, Ruskin and Tolstoy, Marx and Gandhi are only a few. It is the idea of love as the primary emotion and holds that responsibility breeds reliability and independence develops intelligence. It seeks to create, not to break, men.

The conscience has its own separate and rather mysterious guarantees, for it is the arcanum of the soul. It is unpredictable and unamenable to reason. It fumbles along inarticulately only to flash out in blazing revelation at an unexpected moment. At such times the conscience of a single man may illuminate the entire landscape of an epoch. This central fact makes human association an adventure of the spirit more thrilling and dangerous than any exploratory expedition into an unknown part of the earth.

People of a dogmatic turn of mind who like security and comfort have always found conscience, particularly the conscience of others, unsettling and exasperating. With remorseless logic they have sought to tame and control, oppress and eliminate it. No priest, no patriarch, no king, no law, no tyrant, no mob has ever succeeded wholly. From the beginning of the 17th century the national state has demanded the whole of men's allegiance, exalting itself into a sort of godhead. When the Pope attempted to make the boundaries of his authority commensurate with the bounds of men's minds he did the same thing. As a consequence the Church ceased to be human and ceased also to be humane. Then came Luther. If the state, as Laski contends, has become what it is as the result of the slowly accumulating experience of mankind, surely the men of our generation have had enough experience of the abuse of authority by national states to convince them that absolute authority can no longer safely be left in their hands!

This has indeed received recognition in the recent adoption of the Charter of Human Rights for the people of Europe by the European Assembly of the U.N.O. In it, provision is made for the setting up of a European Commission of Human

Rights to which private citizens or corporate bodies of member states can bring allegations of violation of the Charter. Thus private persons, for the first time in history, are to have, theoretically at least, the right to arraign their states before an international court. This, limited as it is, is no doubt the thin edge of the wedge of progress.

Some men have always found it possible to trust a limited number of other men. History records a long series of compromises, involving the reluctant extension of this trust to a larger and larger number of men as new categories have forced themselves upon the attention of the privileged and made their way into their charmed circles. For the present this right of appeal against one's state is confined to Europe and perhaps to paper, for national states are still powerful enough to harass and frustrate in a thousand ways any of their members desirous of making such an appeal. The international court itself may fail, as other supreme authorities have failed, to guarantee justice. Democratic machinery is always clumsy and slow. If immunity for appellants is not secured the right may have no practical value. Yet a point from which expansion is possible has been indicated and a step forward taken.

For the common man the problem of authority is the problem of its abuse. It is not that men have never found the conditions conducive to the flowering of their latent greatness under any of the various kinds of rule. If they had not we should have no common human heritage. It is only when abuse of authority sets in that a form of government becomes intolerable. Unfortunately, no system of government, domestic or foreign, has yet been devised which maleficent men have not been able to pervert. For upwards of 2,000 years men have dutifully sat in solemn assemblies, devising ever more elaborate and ingenious safeguards; yet we are nowhere near a solution.

Plato said that the state should be so ordered that men who understood that neither an individual nor a society could be made happy by making them richer or more powerful than their neighbours, should be in effective control. Laski speaks of the duty so to organise the character and processes of authority as to make it, in the widest aspect, the servant of right and freedom. Carlyle felt that it was a matter of personalities. If the right man was put in authority, he said in effect, all good things would follow as a matter of course. Without him no institution, however well organised, could do effective good. Acton pointed out that even the initially good and disinterested are corrupted by power. Bertrand Russell states the problem in modern terms when he asks how, in a planned economy, adequate democratic control over experts and planners can be provided. How can present concentrations of economic power be broken up and new concentrations of a similar

character prevented ?

Socialists would solve the problem by giving more and more power to the state but, unless the state itself is brought under control, that is no solution. In granting greater and greater powers to higher and higher institutional bodies, do we not expose ourselves to an even greater peril, the peril that an ambitious abuser of authority may seize them ? May not these powers themselves get out of control ? Few things have been easier than for an efficient and energetic government, willing to pay the price, to bribe and bully a whole people into slavery. A time when it will be possible to bribe and bully a whole world into slavery is not inconceivable, for, as we have seen, enforcement is not inherent in the state and its machinery or the U.N.O. and its machinery. It is impossible to make constitutional provision for all eventualities. Today once more we are confronted with the failure of the traditional checks and counter-checks. They were of no avail to the man in Belsen.

Mill concluded that eternal vigilance was the only safeguard. Where public vigilance flags liberty is soon lost. Who is to be vigilant ? The public. Men and women. The individual and the group. So we are driven, as Gandhi was driven, back to the last and best dependence, dependence on humanity itself. It will be a dark age indeed in which some men and some women will not follow the demands of their conscience in the last resort and, like Socrates and Antigone before them, prefer death to submission from fear of some man's resolve.

Vigilance must be followed by protest if it is to fulfil its function. Confronted with flagrant abuse of authority the individual has two alternative courses of action. He may submit or refuse to submit. Submission is obedience, refusal to submit is disobedience. Obedience, wrote Edmund Burke, is what makes a government and not the name by which it is called. Thoreau added the corollary that disobedience unmakes it. Numbers, even to the point of unanimity, make no difference. They may justify political action but they provide no guarantee of its rightness. Those convicted in the Nuremberg trials were guilty of crimes against humanity, not against the state. Humanity alone can lay claim to the whole of our allegiance.

It remained for Gandhi to realise the originality of this approach to the problem of authority through obedience and disobedience. In his life he worked out a technique of disobedience which he used as an effective alternative to revolution. No consideration of authority can be complete, therefore, without a study of obedience for, although authority is not the handmaid of obedience, its immediate presence or absence is indicated by the presence or absence of obedience. Disobedience dissolves the sovereignty of the authority disobeyed. Authority is the first thing to be lost by a government in decline. It is then forced to abdicate its

functions, for its orders are no longer carried out. The last thing to be relinquished is power.

Disobedience is an effective remedy against all forms of government. It restores to men their sense of human dignity where oppression has debased them. It checks the subtle undermining of the human mind brought on by a helpless sense of succumbing to an uncontrollable power, which may or may not be baleful. It shows people how to do something about the present and future state of things and thus restores their interest in life, freshens their sense of right and wrong and revives their faith in the inherent goodness of man—a faith that Gandhi had in full measure—whether the man be lettered or ignorant, wealthy or poor, of high station or low, black or white.

Obedience and disobedience make government possible or impossible. Neither is a simple act. Even in its crudest form a large measure of muscular co-ordination is implied. Certain responses must be chosen while others are forgone. The responses must also be in some sort of order. Orderliness implies discipline. The setting in order of the personality and the disciplining of the mind is the act of education. Its art lies in the judicious combination of authoritative guidance and freedom. Not until full maturity is a person able to discover and obey the authority of his own conscience. That is why the right to vote is given at the age of twenty-one and not at the age of ten.

The human being matures slowly and throughout his period of growth he needs the protective shelter of an external authority which provides and organises for him his means of growth. Without it he feels lonely and exposed; the strain of having to choose for himself his faith, his vocation, his opinions and his acts before he is ready to do so results in moral confusion and may eventuate in nervous collapse. On the other hand, an excess of external authority during the period of growth stunts and deforms, permanently arresting, instead of fostering, development. The relief and pleasure felt by so many people when war or some similar emergency makes authoritarianism more than usually general is a measure of how widespread arrested development actually is.

People who have more freedom than they are capable of handling feel bewildered and "lost." They suffer from anxiety states and, because of their inability to distinguish right from wrong, become the prey of any masterful charlatan who happens along. On the other hand, people for whom too much is done, whose lives are arranged for them from the cradle to the grave, become incapable of taking any initiative or of making an independent decision. They follow custom, law, tradition and opinion blindly. Where accident or wisdom provides authority and freedom in due proportions a perfect individual results. Such men show us what we are meant to be,

what we can be, what we should be. It is from such men that we learn what sort of world we need to build and for whom.

Herbert Spencer well describes the process of education in his definition of civilisation. "Civilisation," he writes, "is a progress from an indefinite, incoherent homogeneity toward a definite, coherent heterogeneity." It is a progress from masshood to manhood. A person truly educated takes on definiteness, clarity, outline, emerging like a sculptured figure from a shapeless lump of clay. The association of a number of such persons is a federation of free individuals. They can successfully engage in the search for right that is the only true sovereign power, a search that the members of a state must undertake separately, *via* their consciences.

The traditional constitutional safeguards failed the man in Belsen. Brute force failed Hitler. Violent revolution brings in its wake counter-revolution. There remain only the methods of Gandhi. In the opinion of some these have not won a conclusive and spectacular victory. At least they have not failed. The only certain check on authority is, in the last analysis, revolt or the threat of revolt, individual or general, non-violent or violent. Only free individuals acting singly and in groups can set a limit to authority.

In *Poorna Swaraj* Gandhiji sums up the subject thus:—

> Real Swaraj will not come by the acquisition of authority by a few but by the acquisition of the capacity by all to resist authority when it is abused. In other words, Swaraj is to be obtained by educating the masses to a sense of their capacity to regulate and control authority.

LILA RAY

Ask not lowly of thy heart, tho' lowly
For holy is it, and there dwells the Holy.
God's presence chamber is the human breast,
Ah! happy spirit with such Inmate blest.

—JALALUDDIN RUMI

THE FUNCTION OF POETRY

[**Shri N. Madhava Rao,** Commissioner for Income Tax of Mysore State, lectured on this interesting subject on January 13th, 1949, at the Indian Institute of Culture, Basavangudi, Bangalore. We publish here a report of his lecture, condensed to meet our space limitations.—ED.]

Is it legitimate in 1949 to think about rhyme and metre and things like that when the world is going short of food and clothing and all the necessaries of life, and is torn by conflicts? "Fiddling when Rome burns," we may be told. But, if I may quote Aldous Huxley, Rome would not be burning today—by Rome I mean the world—if the Romans had taken an intelligent interest in their fiddlers. That is the case for poetry.

I am not here to discourse on the theory of poetry or to give a historical retrospect or a literary criticism. The subject is too vast and I am not an authority on it. Therefore I shall confine myself to the present parlous condition in which poetry finds herself, the reason for it, and a suggestion that poetry be rehabilitated in this unpoetic world. I consider it a very important subject, though far removed from our immediate interests.

We moderns are a bit shy about poetry. Writing or listening to poetry is looked upon as a waste of time. The attitude that poetry is not only useless but is even vicious, is as old as Plato. Plato was of the firm conviction that poetry was not an activity worthy of men of intelligence and that its effects were definitely pernicious, rousing emotions of all kinds and therefore disturbing the clarity of thought. As an imitation of nature at second-hand, it was worthless; the poet writing about the lives of men and women was writing something twice removed from reality. That attitude has been expressed from time to time since Plato. No less a literary genius than Carlyle, I think, wrote poetry in his early days, but said that nobody should write poetry if he could avoid it.

What is the function of poetry? A function is an activity which has some relation to an organism. The biological view of poetry was presented by Aristotle and the whole trend of Western poetry has been on the lines on which the "Master of those that know" fixed it in his *Poetics*. He said there was such an activity as poetry, whether one liked it or not. Praised or condemned, people were compelled to recognize it. It was a fairly universal view. Aristotle started with the premise that poetry was an imaginary reconstruction of Nature which was continuously at work to produce æsthetic forms and shapes. Now, why should we have poetry or, for that

matter, any art ? Can we not get on without it ? We can do many things to be happy—drive cars, or go to the cinema, but why write poetry ? What makes people do so foolish a thing ? We have heard it said that what we make of our art is what we make of our life. If our expression of art is bad, then our life is bound to reflect that badness. That may or may not be true, but all good art has its effect on life. Bacon said, " It raises and directs the mind. " Art leads to wishful thinking ; much of which is portrayed in writing and in art.

But there is a very broad class of writing, in which reason is " bowed and buckled to the mind. " That is the view put forward and emphasized by Horace in his *Ars Poetica* which, for its influence on literature, is equal to Aristotle's *Poetics*. Horace says that Nature is orderly or reasonable, and that therefore poetry, which seeks to reflect or imitate Nature, ought to follow reasonable standards. That leads in course of time to the Classical school of literary thinking. That was the line which poetry took until Sir Philip Sydney came along and said that poetry should be free of convention or set reasoning. This idea of spontaneity led to the Romantic school. Ben Jonson reversed this when he said, " Yes, but reason ought to prevail. " You ought to give a meaning to each word and write something that has structure, is understandable, readable and capable of being enjoyed.

In spite of these differences in points of view, in each age people have been moved by the words strung together by the craftsman called the poet. We are all, of course, in our ordinary moments living on a plane of existence where things appear in a certain way. When I think of the chair, the room, the tree, I forget that I am thinking only of the *idea* of each. Words are used as symbols all over the world. If we look at Nature as it is, we see not the ideal tree but a strange form different from the tree which we always think of. Therefore, it has been held that these word-patterns do not reveal the reality behind them. Things as they look serve some purpose, but the reality, substance or consciousness behind them is something very different. This supernatural world is the most profound Reality. It comes home to us startlingly at moments when we are taken off our guard, but not while going to the office or doing the ordinary things. Just for the moment we are translated to another sphere. Then suddenly to our everyday sense things look impossibly queer.

These pictures spring from imagination, which opens the door of reality to the poet. The poet is a man like us and his life is similar to ours. But experience is not what happens to us but what we make of what happens to us. The poet makes quite a different thing of his experience from what I make of mine. An old man is coming down the steps of the library. The prac-

tical economist and the social reformer might think of an old-age pension, or of finding a house where the poor old man can be made comfortable, but the poet begins to wonder about old age. Is that not dangerous and unsocial? This is a view put forward by Marx in *Das Kapital*. It is slowly coming round to this, that writing poetry is looked upon as a waste of time, and unsocial.

Not many years ago, even in our own country, business men, politicians, read poetry. In England you would find Gladstone quoting freely from Homer and Lord Beaconsfield answering him with something from the Greek or Latin classics. What is the change due to? I think, to the fact that we identify our interest mainly with necessary exchangeable commodities. The struggle for existence has become keen and we have no time to think of these impractical things.

In spite of this people do still write poetry. They may not be able to produce works like the old masters; nevertheless the minor poets of today are writing. Why? The explanation goes to the very root of the nature of poetry. Somehow or other there is in all people, the feeling of poetry; we are all poets to the extent that we sense life's experience as a whole. We place these experiences and emotions above material possessions. There is an urge in us, making us every day look for something beyond the tree that we see, though it may satisfy us for the moment.

I cannot distinguish a true scientific discoverer from a true poet. Both are engaged in finding out the nature of reality. The scientist takes one route. The poet wants to know what a thing is and what it has to tell him. He puts his feelings down in words. Some people are under the tyranny of having to express, not their own ideas or their social reactions, but highly unreal things which strike them as more real than the things they see.

Language has been developed to express ordinary ideas. A poet has to use the same ordinary words to say extraordinary things. Therefore he puts them in rhythm and in rhyme and somehow manages to rouse emotion. The words he uses take on a different meaning and gain a certain cadence. They spring to life, as it were, giving a kind of revelation which we receive but cannot explain how. A judicious dropping of irrelevances causes the significant to reveal itself from the medley of experience. Unwilling as we may be, we are moved. If we were not, no poetry would be written or read. Shall we allow it or put a ban on poetry?

Art is more natural than Nature and the poet's words do bring out things which were not there before. But if these things are real, in what sense are they real? By some miracle we do make something out of this medley. We are not all windowless monads, closed in by flesh for, by some strange lot, we do experience and are able to communicate our ex-

perience to each other. The poet's only care is to see that what he expresses is strictly in accordance with what he has seen. To the extent to which he is sincere, he is great. Wordsworth's hills of England, for example, had no meaning till he wrote some lines about them, and they became real to us. The poet can see majesty, glamour and loveliness in things because he really puts these into things which did not have them: Is it not all imaginary? There is a difference between an imaginary picture and one based on imagination.

The extraordinary thing is the great sense of unity with the whole of the universe which the poet gives us. It is that feeling, flowing through the poet, which infects us. If there is one thing real to me it is this feeling. The poet always writes about this reality. It is because he writes about it that, though we all exist as apparently separate individuals, we all feel in a sense united, like sister islands linking their coral arms under the sea. That is why I may be able to make you feel my feelings and think my thoughts.

Poetry is not something unreal or fantastic. The poet talks about as hard a reality as science itself does. This poetical emotion is not one of the ordinary emotions. The poet has to choose, refine and cleanse them and use them with the greatest care. Life is a stern reality with which we have to grapple, and therefore it is of all experiences the most substantial and true. We are unable to express our feelings, and so we suffer; we feel a great sense of relief when somebody has told us what he felt. We say that it is exactly how we also felt. The poet can write about high moments of significance and make them real. He makes us see our life as it is, and that is why the things he has to say make us all kin.

When all political glories are forgotten, the poet will be remembered. We talk of Shakespeare, Milton, Dante, because of the infinitely significant things they talked about. Poets do not write about things which will not open out a vista into the beyond. It may be a small thing that a poet takes up, something insignificant in itself which we are apt to miss, but suddenly it blooms in the poet's mind, and he tells us in his own burning words. We also are on fire and see for once as he saw. How does he manage it? He takes the burden of the emotional life of the world upon himself. The poets take up our emotional problems, and are able to solve them. The whole of our life is one long effort to escape from something which we cannot really flee. We cannot escape from Self except into Non-Self, although our shell may be broken through love or through another emotion, and then we see ourselves connected with a great many things. The poet seems to put his finger on the particular spot where a number of things are seen to be related. We all have the same feelings but the poet, talking about our own feeling that should

make us sad, somehow makes us feel exalted. "The sweetest songs are those that tell of saddest thought." By a curious contradiction, those things which are suffered by us, become sweet and give us access to something outside of ourselves. That is where the poet helps us, but for whom we should have no access to those wonderful regions. The poet gives us release and satisfaction and that is the secret of the enjoyment of poetry.

I want to say one thing more. The poet is the true internationalist. If only the poets, the "fiddlers" are given the chance, I think that they and not the politicians or the statesmen will make us see that we are all one, and that will probably solve most of our difficulties.

N. MADHAVA RAO

LEADERS AND FOLLOWERS

"Are Our People Corrupt?" demands Acharya J. B. Kripalani in *Vigil* (New Delhi) for May 6th, and in answering the often-heard charge he denies that any people or nation is fundamentally defective in character. There are in all peoples both good and bad instincts and qualities. This is in line with recent anthropological findings, but Acharya Kripalani goes further, to trace the rise and fall of peoples and to seek an explanation of these in the presence or absence of appropriate leadership.

The long-term explanation of a slow decline in the capacity of a race through the centuries, as from the mighty men of ancient Egypt to their Coptic descendants, from ancient Greece's men of power to the inhabitants of modern Greece, is doubtless to be sought in a decline in the average development of the Egos reincarnating in the race concerned. But Acharya Kripalani is right in seeking nearer home the explanation of its having been "the same people considered today corrupt and characterless, who under Gandhiji's leadership challenged pretty successfully the might of the British Empire."

He takes numerous other examples of peoples galvanized into the expression of unsuspected possibilities by leadership which has brought out new traits and powers. The people of Russia had been transformed under Lenin and Stalin, as had the Turks under Kamal Pasha, while under Gandhiji's inspiration people not always considered brave had become heroes and martyrs.

"Where there is no vision the people perish." It is the dynamic power of an ideal exemplified that can fire the popular imagination and burn away the dross.

It is up to the leaders of the people to inspire them by new dreams, hopes and aspirations....If the leaders fail the people, it is wrong of them to add insult to injury by accusing the people of a congenital defect of character.

A JEFFERIES CENTENARY MEMORY

[That Nature herself speaks to him who comes to her for instruction is known by those who have approached the Great Mother with quiet eye and understanding heart. Of these was the English naturalist-mystic Richard Jefferies (born in 1848, died in 1887). Of these too is the author of this word-sketch, **E. J. Rogers**, who has found in Nature, in the deep silence of the woods and in the spirit of the countryside, he writes us, the "base to man's life which enables him to see if he stands upright" and that which prompts him to seek self-identification with the Whole. He is a lover of ancient Indian thought and an ardent admirer of the man of whose centennial observance he writes here: "After much reading I have come to the conclusion that Richard Jefferies will one day be shown to be the greatest poet and the highest soul-light of our era, and one of the greatest propagators for a higher and fuller life for man since the Galileean tramp-poet; a man whose words were so sadly twisted and merged into an urban restatement of false State Religion." The quiet charm of the observance in 1948 of the Centenary of Jefferies' birth in his own boyhood environment, well described here by Mr. Rogers, seems singularly appropriate for the day of remembrance of a lover and interpreter of Nature of the quality of Jefferies.—ED.]

Twelve months ago a group of people met at Daye House Farm, near Coate Water, to celebrate the Centenary of Richard Jefferies. They gathered under the open Dutch barn on a wet, windy afternoon. They were mostly members of the Workers' Educational Association from neighbouring Swindon; others were residential country folk and sportsmen. Some literary people were present and I saw one man of genius. There was an interesting minority of young people who looked like students, but many were farmers who had walked across the fields. It was pleasing to see a gamekeeper there; Jefferies owed much to the keeper from Buredop. The white hair of one active old man of ninety-three, who had known Jefferies as a young man, stirred occasionally in the rather rough summer wind, but sitting unobtrusively amongst the people was one who had a much closer knowledge, Mrs. Hargrave, Jefferies' daughter. Young and old, all sat around on straw-bales, including the central figure of the Mayor of Swindon, but the open farmyard, the fields beyond, and the swift assaults of the summer showers, quietly placed all in the background of nature's equality.

When the earnest voice of Mr. Looker read to us of the beauty of the raindrops, it was a happy coincidence that a passing shower made the puddles dance. The milkers passing to their thatched byre looked at the assembly with detached interest, a welcome contrast to

the self-satisfied stare of the townsmen, and the lowing from the byre afterwards and the clink of the full pails going to the dairy, was all sincere music to those who could spare a thought for one who dreaded an over-industrialised civilization.

After Mr. Looker had given half of his talk, a blackbird came and perched on the top of a tall electric cable pole, and sang as only a blackbird can for the rest of the afternoon. "No sound of voice or flute can equal the blackbird," wrote Jefferies, and we listened to the same slow notes that he had heard from another black-bird in these same surrounding fields in his youth. The air was still between the occasional gusts of wind, as it is when we have summer rain; not another bird sang. We expected the thrush, the stormcock, from his elm-top, but we had only the blackbird of Jefferies to provide a musical background to this talk in his commemoration. Hardy would have loved this scene.

Mr. Looker told us of Jefferies' love of nature, of his worship of beauty, and it was perhaps fitting for this open-air occasion that this facet of his far-ranging mind was given to us, but one felt that the impression of the speaker was that Jefferies was a "nature-lover" only. Many people on the half-circle of straw-bales had read Jefferies' books and knew that this had been but a stage in his development. Like Shakespeare, like Goethe, like all great thinkers, he had passed from the school of nature to the school of life.

Jefferies always described himself as a student of Nature and Life. He knew that the mere sight of nature was only pleasing. It is the ability to merge oneself into nature, to know its spirit and to become part of its spirit, that gives that inner clarity of vision, that rare intuition which enables man to see nature and life with the eye of genius. Many people today see through the mind's eye and their vision is that of the complex mass mind, the "paper" mind. Jefferies called this the "museum-mind," the product of "house-life"; he pleaded for the fertile imagination, for organic thought rather than pedantic scholarship. His thoughts were nurtured in the green field, not in the dusty library. He chose for his symbol the green leaf and you will find this imprinted on the fly-leaf of his books. Jefferies knew that a wider vision must come to a future generation, and a wider development of the human mind through nature.

In his *Story of My Heart*, a unique and precious book that has in it the power of the unfolding bud, Jefferies developed this message, but left us —"to give the meaning to the words"—and it is our duty to attempt this.

Theocracy has labelled this mind-searching, "mysticism," and has always intimated that unless it is canonized it is unhealthy, but all great men and all great thinkers have known this inner consciousness and the development of the intuition from it, but none so intensely as

Jefferies; and he never let it lead him into phantasy. He was more akin to the old Vedanta thinkers whose pure thought enabled them to see with understanding. The Greeks knew this inner consciousness and it seems as if this rare knowledge has grown from its early Vedanta root and travelled through them to the Northern nations. Jefferies repeatedly referred to his country as "our northern nation."

The fusion of ideas always finds expression in one great poet. Jefferies has restated the thesis of this higher thought conception of future man, and its development through nature by a society that is forced to live in a metropolitan civilization. He tried desperately to interpret fully this spiritual resurgence. His ideas, however, were not recognized by his age; they are not recognized by ours, but one day they will be the Lyra prayer of a more enlightened era. Jefferies called this widening of the human mind "a fourth idea," and his conception of it and the mental directions he left for its manifestation constitute the significance of this prose-poet and his immortality.

These thoughts came to me as I sat in the half-circle of straw-bales and breathed the warm air that arose from the golden stalks, and I know that similar ideas came to others in the group who knew that Jefferies' stature was far greater than that of a mere "nature-lover." He was representative of the spirit of England, a white light shining in our darkness. As I looked from the farm-yard to the mist hiding the head of Liddington, I thought of the mist that will one day blow clear from the old dogmatic ideas, the dead branches of thought, and I saw in imagination the future generations climbing the hill to pay simple homage to the genius of the Wiltshire farmer's son, to view the wide landscape of the surrounding countryside and to glimpse a wider horizon of the human mind. I saw the young people not only of England but also of Europe, and, in a distant future, of the world.

Turning towards the gathering under the Dutch barn, I thought of Jefferies' generation and of the old England he knew, and particularly when we all sat down to tea in the straw amongst the farm implements, because a natural and friendly spirit seemed to sing of this. The bourgeois drawing-room became a hollow joke. When the farmer's wife, a sound woman, brought us out a cake of historic proportions, the strength of another age shone from the brown crust and we knew Jefferies was with us in spirit. Afterwards as we left the farmyard and walked along the lane by the sarsen stones, which Jefferies was the first to notice, and through the elm avenue to Coate, we knew that this would be an afternoon not easily forgotten.

E. J. ROGERS

PANDITHARAJA JAGANNATHA
COURT POET OF SHAH JAHAN

[**Sahityalankara Shri K. S. Nagarajan, B.Sc.,** delivered at the Indian Institute of Culture at Basavangudi, Bangalore, on February 16th, 1950, the lecture on the 17th-century Sanskrit poet and critic Panditharaja Jagannatha, which we publish here, condensed to meet our space limitations. The interest of the Mogul Emperors in Sanskrit literature not only had a stimulating effect upon the latter but also made its contribution to the synthesis of the traditional Indian and the Islamic cultures which modern Indian culture represents.—ED.]

The name of Panditharaja Jagannatha is very familiar to every student of Sanskrit literature. No student can say that his knowledge of Sanskrit is perfect without acquaintance with his compositions. He is not a great poet like Kalidasa, Bharavi or Bana; he did not leave to posterity a work as great as *Raghuvamsha* or *Kiratharjuniya* or *Kadambari*. What he has contributed to Sanskrit literature in the way of poetry is fragmentary.

But the fact that he was not a great poet does not mean that he did not write poetry that is mellifluous, spontaneous and full of beautiful descriptions. One is carried away, uplifted, when one is reading his poetry. What I want to make clear here, however, is his position as one of the greatest writers on poetics, the last luminary in the galaxy of writers in this field.

But before we enter on the subject of poetics, let me give you an idea of the times and circumstances in which Panditharaja Jagannatha was placed. It was the Emperor Shah Jahan, who was his patron. What led him to seek shelter at the Court of Shah Jahan? Jagannatha was a 100% South Indian, born in Andhradesha. He himself says that he belonged to Venginadu and to the Telugu community. His mother's name was Mahalakshmi; his father's, Perubhatta. On one occasion he refers to his father in these glowing terms:—

> To that great Preceptor I bow, by name Perubhatta, the husband of Mahalakshmi, who by his intellectual superiority could extract juice even from stone.

To be able to extract ambrosia from stone! Such was his father's greatness.

One other factor that we must not forget when we study Panditharaja's life and works is that the times in which he lived were culturally very prolific, noted for great luminaries in Sanskrit literature. There was the great Bhattoji Dixita, the expounder of Sanskrit grammar. He also was a very learned South Indian. Among his literary contemporaries, there was also Appayya Dixita, known as the author of 175 works in

Sanskrit, including some on poetics and on philosophy. There is another famous name, which deserves mention here, that of Madhusudhana Saraswathi, who, in an original exposition of the Adwaita philosophy, refuted many of the views expressed by the Dualists.

Jagannatha received his great learning from his father's tutor, and kept the traditions of the family at a high-water-mark. Unlike others, who are diffident of their own capacity, he knew that he was a great scholar. And so with confidence and hope he approached the King of Andhradesha and composed some poems in his honour. The King, who perhaps had no taste for the fine arts, or was influenced by other considerations, was not pleased and Panditharaja did not get a welcome. His poems were not well received. He sought for an interview with the King, which perhaps was not granted. So, in deep dejection, he tried elsewhere to eke out his living. In spite of his learning and his efforts, however, he could not gain a footing anywhere and so was driven to despair. At last he went to Rajputana and started his own school in "Jaipura" (I do not know whether it is the modern Jaipur). There came then a turn for the better in his career.

A Persian Kazi came to his school and was very much interested in Jagannatha's Sanskrit poems; he said that Sanskrit and Persian were related languages. (Only the other day the services of a Sanskrit Professor of Madras University were requisitioned by the University of Iran, with the Government of India's approval. That is what countries outside India are doing in their own interest, for the cause of Sanskrit. How much more should we in India devote our energy to the cultivation and study of this language! If it yields nothing else, it will be a source of pleasure in the evening of life; it will certainly repay in delight all the labour entailed in learning it.)

An argument arose between Jagannatha and this Kazi and to answer Jagannatha's argument the Kazi learnt Sanskrit. The Kazi was defeated in the argument, but he declared that he was successful in his defeat. He went to the Emperor Shah Jahan and announced the presence of a great luminary and intellectual giant as near as Jaipura, who, he said, must be honoured. Shah Jahan had a taste for the fine arts and poetry. The Taj Mahal is an ample proof of the love he had for the fine arts. Naturally, he must have been a great lover of poetry as well.

All honour to the Emperor who had a breadth of vision which we lack today! Immediately he sent for Jagannatha and, on the first occasion when he met him, was attracted by the young scholar's personality. He asked him to compose a poem. It appears that immediately he composed a poem meaning that next to the Almighty the Emperor of Delhi could fulfil the desires of man; whatever other Kings gave would not

suffice for either salt or vegetables—supposed to be the cheapest articles of food. That pleased the Emperor, who at once appointed Jagannatha his Chief Court Poet. From that time onwards commences a new epoch in the career of Panditharaja. He himself says that this title was conferred on him by the Emperor. It was not misplaced. He continued to retain it and deserved to do so.

At this Court he came across another important person, without whose help, perhaps, Panditharaja would not have occupied such a good place among the writers on Sanskrit poetics. That was Asaf Khan, brother of Nur Jehan and father-in-law of Shah Jahan. This Asaf wielded great power and influence over even the Emperor. He himself was also a lover of poetry and naturally this drew him and Jagannatha closer together. Jagannatha writes in glowing terms of this Asaf Khan and in memory of their mutual association he composed *Asaf Vilas* consisting of about 100 verses, describing the head and heart of his friend :—

His words were like nectar; his physical beauty was like that of the Earth; his physical form was decorated by a number of jewels. [Being at the Emperor's Court, he must naturally have worn many gems]; his fame was like that of the Moon; and his mind was as broad as the Ocean; these qualities existed in no other personality on the Earth.

Such was the admiration that Jagannatha had for Asaf Khan. Asaf Khan was born in 1590 and passed away in 1641. Even afterwards, Jagannatha remained at the Court of Shah Jahan for a decade and it was during this period, after the death of Asaf Khan, that his writings received a great impetus and he wrote almost all his works of greatest merit, *Rasagangadhara* and other criticisms on the works on Sanskrit grammar of Bhattoji Dixita, against whom he had a lasting hatred. Learned people are not always free from petty jealousy and even Panditharaja seems to have fallen prey to it. In every sentence he has condemned the statements of Bhattoji Dixita. But even in condemning, he is graceful. Some of his criticisms are extremely interesting and there are coherence and logic, discrimination and originality in the treatment of such subjects in his works.

During his stay at the Court of Shah Jahan, some people believe, Panditharaja formed an alliance with a Muslim lady. Perhaps there was a tragic undercurrent in his life. He does not speak in happy terms about his stay at the Court of Shah Jahan; though with no particular reference to the Emperor or his treatment. His personal life was not perhaps quite peaceful and happy. He met with many misfortunes. "My fresh youth was frittered away at the Court under the thumb of the Emperor of Delhi." What I think is that the Muslim lady with whom he fell in love seems to have passed away, after giving birth to her first child. Even that child passed away

after a few years; he refers to this in one of his *Laharis* :—

How is it that so soon, not taking into consideration the anxiety and care that were shown you by your relatives and the great love which your parents and those near and dear showed to you, so soon you have passed away to be a traveller in the other world?

He has also described the lady in terms very famous in Sanskrit literature, illustrating the style and spontaneity of his poetry. He says that her limbs were as soft as butter and that she was as rosy as the saffron flower; that in her company one would never long for Paradise.

There are people who do not believe in this incident of the Muslim lady. There is no reference to any Muslim lady in any of his longer works. *Bhamini Vilas* is a work describing the erotic sentiment and his domestic situation. And here he refers to his own wife. If you begin to read that book and understand it you will never want to leave it. Though simple, it bears a high touch of pathos. No reference to this Muslim lady appears in it or even in his *Rasagangadhara* or in his other works. So some critics have come to the conclusion that these poems must have been composed by some of his enemies. They also put forward historical evidence that Shah Jahan never encouraged inter-communal marriages. It appears that there was an ordinance prohibiting such inter-communal alliances, which goes definitely against the alleged romance. Whatever the facts, however, these poems even today are generally supposed to have been written by Jagannatha; though nobody has established the truth about them. We can say this much, that he must have had some such connection and that it must have been short-lived, because there was some agitation for putting him out of the community. Appayya Dixita was one of those who supported this agitation on the ground of Panditharaja's association with a Muslim lady. He was not allowed to bathe in the Ganges. He sat on its banks to compose *Ganga Lahari*, which contains very beautiful and lofty ideas and a breath of Advaita philosophy. The poem is composed in a way to draw tears. Ganges, the Mother, rises step by step until she reaches Jagannatha and takes him to her bosom. So his end comes about. That was the greatness of Jagannatha and of his devotion to Mother Ganges. He was a great devotee and well-known for his breadth of vision.

Of his minor works, I will make passing mention. He wrote 5 *Laharis: Sudha, Karuna, Lakshmi, Amritha* and *Ganga*, all lyrics breathing devotion. He wrote also 3 *Abharanas: Jagada, Asaf* and *Prana*. The first he wrote in admiration of Shah Jahan's eldest son; in it he describes his marriage and his domestic life. The second is in memory of his association with Prana Narayana, King of Assam, to which place he went after 1650, quitting Delhi 10 years after the death of Asaf Khan. And

there he was a Court Poet for 16 years until ultimately the Delhi Emperor conquered Assam and annexed it to Bengal. That is, in short, the life of Panditharaja.

Now, we have to consider Jagannatha as a literary critic. His poetry was no doubt of a very high order, but his theories on poetics were of a higher order still. His monumental work which placed him almost in the first rank of writers on poetics is *Rasagangadhara*. One special feature of this is—whereas other writers on poetics have drawn support for their criticisms from older theories and other works, Jagannatha has not cared to do so. For each of the theories that he expounds in *Rasagangadhara*, he has composed impromptu compositions of his own. This is a very great accomplishment in Sanskrit and his work is a rarity. Naturally he had the gift of composing, but to compose impromptu verses to illustrate *Rasa*, *Bhava*, *Guna* and *Dhwani* requires not only a gift but also deep learning.

One example I will give—his description of sunrise. The very lines indicate the flow of the swarm of bees falling into the petals and, therefore, sunrise is a source of joy to the entire swarm of bees; and it dispels the pangs of separation in the Chakravaka birds, so it is a source of pleasure to them; it banishes every kind of darkness, not merely physical but also figurative. And "from the invisible to the visible, the Sun is a friend of all people who have been gifted with vision. That lustre rises in the East."

He comments in his *Rasagangadhara* on the classification of *Kavyas*. Anandavardhana was the first to give an orientation to Sanskrit compositions. He was followed by his illustrious successor Abhinava Gupta. In the *Rasagangadhara* Panditharaja has improved on the old classification of Sanskrit compositions into three divisions—*Uttama*, *Madhyama* and *Adhama*.

The most important thing in his classification, is *Dhwani* or suggestion. This is supposed to be the soul of poetry. I am reminded of a story in *Aesop's Fables*. A gentleman's son had the habit of asking every person who visited their house, "Please give me a penny." His father was very much embarrassed and warned his son not to behave like that. The next day when a visitor came the son was heard asking "Do you know anybody who can give me a penny?" Now, you can see what a difference it makes. Not every sentence written can become a *Kavya*. The sentences must give satisfaction to the mind; that is *Kavya*. What is poetry? Not mere lines with rhyme and rhythm. Poetry is an interpretation of life. It must deal with the problems of life and give an interpretation of life; that is real poetry. It must help you to forget the mundane world and to rise into a sublime sphere; that is poetry. You should not be explicit even in asking and never be explicit in your statement; just suggest it. It may be *Bhava* or *Rasa Dhwani*.

Next he comes to the classification of *Gunas*, qualities or attributes of poetry. It must have *Madhurya* (Sweetness), *Deepthi* (Lustre) and *Prasada* (Clarity). You must have precision in your suggestions. What you mean you must say in such a manner as to produce a simple effect on the listener. For instance, he gives in *Rasagangadhara*:—

Alone with her husband she was there, there was nobody else to disturb; but still there was something which came in the way of her satisfying all her desire.

There is an implication; modesty is implied.

Now, contrast this: he takes a poem where there is alliteration or something of the kind, such as we meet in the poetry of Tennyson and some other poems, a jumble of words in which more prominence is given to sound than to sense. This I will never call poetry, though it contain an *alankara* or a figure of speech. Panditharaja classifies such poetry as *Adhama Kavya*. Sense is the essence of poetry. And therefore we must pay more attention to *Artha Alankara* and then strive for *Prasada* (Precision) and *Deepthi* (Lustre).

Further on in his *Rasagangadhara*, he has dealt with *Rasa*—the depiction of sentiment and the classification of *Kavyas* and further he goes on to the figures of speech. There Panditharaja remembers all the ill-treatment that he has received at the hands of his contemporaries, and subjects them to stringent criticism. Appayya Dixita is the first, though there are others also. Kashmir has contributed much to Sanskrit literature but Panditharaja has attacked the whole line of Kashmir poets. He proceeds to Mammata, an authority on Sanskrit poetics whose statements are even today quoted by commentators; even he has not been spared.

One is left, however, with a feeling that *Rasagangadhara* stands uncompleted; Panditharaja seems to have stopped abruptly. He must have composed or planned in time to compose more, or else circumstances did not allow him to finish this big work. Afterwards he began to write on the *Chitramimamsa Khandana* of Appayya Dixita, which he criticized.

Jagannatha has spoken of his own poetry in brilliant terms. He was not humble like other famous poets, Kalidasa or others, who never even mentioned their own names. He says:—

O Goddess of learning, you need not feel sorry because there is nothing; when they look at my compositions, they will feel like swarms of bees going for nectar; what sorrow is there?

There the suggestion once again is that he is a great and flawless writer, not like those whom he has criticized adversely. So he says, "You need not feel sad. A poet has been born to give succour to you, to bring you once again to your Golden Throne." Perhaps it was his self-confidence that made him write these lines. It is a bit of vanity which may after all be pardoned in a poet of his type. As Kalidasa has said, "One fault in the midst of a number

of virtues will disappear." So also we have to look at the poetry of Jagannatha with that breadth of vision which he himself asked us to cultivate.

One thing that is characteristic of Jagannatha is his methodical and systematic approach to the subject with which he deals. A modern research student will gain not only satisfaction but also enlightenment from his strictly scientific approach. It is remarkable. And he is a poet with critical acumen. To find the creative faculty and the appreciative faculty combined is rare, though there are several who have shown to a remarkable degree the harmonious blending of these qualities. But one who finds fault with Panditha must be a Panditharaja, a King of Pandits.

K. S. NAGARAJAN

THE INTERNATIONAL IDEAL

Prof. Hans Kohn of the New York City College, an authority on nationalism, writes on "The Growth of International Loyalty" in a paper received by the Indian Institute of Culture, Basavangudi, Bangalore, through the courtesy of Unesco, which was read and considered at its Discussion Meeting on May 18th. He combats the fallacy that national loyalty is any more "natural" than international, declaring that history does not bear it out. International loyalty can be fostered, which faith inspires the efforts of Unesco, a necessary complement, as he points out, to the effort at international organization which the United Nations Organization represents.

The international ideal is actually older than the national, being implicit, as he brings out, in the universal assumptions of all the great religions of the world; even the 18th-century Rationalists, whose views were somewhat similar to those of the Stoics, insisted on "the fundamental unity of mankind and the growth of a world community."

The 19th century saw the great growth of nationalism, but concurrently the cultural as well as the economic interdependence of peoples grew.

> ...the great literatures of China and India which have shaped the minds and morale of hundreds of millions for many centuries, became for the first time accessible and familiar to the Europeans who found there ancient sources of insight and inspiration.

A fraternity of the peoples of Europe, Dr. Kohn writes, had been the idea of liberals like Mazzini and Lamartine, and at the close of World War I the need for an earth-encompassing loyalty had been voiced by Woodrow Wilson and by Lenin, by Gandhiji and Sun Yat-Sen.

> The unassuming Indian with outwardly so infinitely less power than Lenin or Woodrow Wilson, united individuals in East and West in the common recognition of a moral law above nations and classes.

The peoples, Dr. Kohn declares, are in some cases ahead of their governments in insistence on supranational federations and in developing international loyalty. An ever more encompassing unity of mankind is the world's great hope.

NEW BOOKS AND OLD

NORTH INDIAN ART AND HISTORY *

This excellent study is a very welcome addition to the existing literature on the early history of India. The scope of the work is confined to narrow limits. Yet the thoroughness of the manner in which it has been accomplished renders it indispensable to all serious students of Indian history. It deals with a period about which our knowledge at present is as meagre as it is indefinite. And it bristles with knotty problems. In handling them, the author has shown herself to be an indefatigable and undaunted critic.

In the main, she has attempted to correct the prevailing notions as to the origin and development of sculptural art in North India. Whether one finally agrees with her conclusions or not, it must be admitted that she has done full justice to the subject. She has taken stock of all the available data and has critically examined the various conflicting theories based thereon. She has been equally critical in advancing her own views.

By way of clearing the ground, she has first dealt with the knottiest of all problems, namely that of the eras. It is the numerous short, dedicatory Prakrit inscriptions that constitute the principal data for fixing the chronology relating to the region and the period concerned. Although most of these inscriptions are dated, they seldom specify the era used. This has given rise to much speculation. Various scholars, both Indian and foreign, have tried to solve the riddle. As a result, quite a number of eras have been proposed, indigenous and extraneous, such as the Saptarshi, Maurya, Vikrama, Śaka, Parthian, Seleucidian, Cæsarean, Maues, and so forth. The concurrence of such a variety of year-reckonings within the limited area is indeed unthinkable. The writer has carefully scanned the reasoning behind the different eras proposed and has, on good grounds, upheld the view that we have to do with only two; the well-known Śaka era and an older Śaka era. The former, she agrees, was started by the Kushāṇa emperor Kanishka in A.D. 78, while the commencement of the latter she places, relying on the Chinese evidence, in 129 B.C. which, we are told, marks the conquest of Bactria by the Yüeh-chih—Tochari *together with* the Śakas. (p. 50)

What bearing this question of the eras has on the central theme of the dissertation is clear only from the chapters that follow. And that theme is the history of art in North India. Now it so happens that nearly all previous writers on the subject have shown a special predilection for the foreign—Roman and Greek—elements noticeable in the art of North-west India, better known as Gandhāra art, and that their standard for judging the

* *The Scythian Period: An Approach to the History, Art, Epigraphy and Palæography of North India from the 1st Century B.C. to the 3rd century A.D.* By DR. (MRS.) J. E. VAN LOHUIZEN—DE LEEUW. (E. J. Brill, Leiden, Holland. 447 pp. Illustrated. 1949.)

art of North and North-west India has been strongly influenced by that predilection.

The present author sounds a note of warning against this tendency and demands due recognition of the Indian elements in that art. She opines that

> it is beyond dispute that the ideas in this art very often originate from native Indian art as we know it from former stages at Bharhut and Sanchi. (p. 80)

She demonstrates this by giving a few illustrations wherein "not only the idea, but design and working-out as well of a certain religious scene were simply copied from ancient national art." (p. 80). She maintains "that the influence from India on Gandhāra has been considerably greater than was generally assumed up till now." (p. 82)

As to the course of Gandhāra art, Foucher and others hold that its origin is due to the direct importation of the Hellenistic art at a time when the latter was at its peak, that it flourished on Indian soil for a short period and that thereafter it gradually degenerated into Indian art. Against this, the present author maintains that the old native art of India passed through "a short period of strong Hellenistic influences, resulting in the origin of a thoroughly new art," that is, the Gandhāra art. This, according to her, showed "the normal stages of rise, florescence and decay, or a change into a new art," that is, later Indian art.

On p. 92 of her book, she has presented the difference in two graphs, indicating the course of Gandhāra art. As to the period of strong Hellenistic influence, she has shown that it "probably coincides with the domination by the Parthian monarchs." (p. 91). She adds by way of explanation :—

> Their objects of art are for the greater part imported wares or copies of these, and therefore in this short period we can indeed speak of a fragment of Hellenistic art, removed from the eastern part of the Mediterranean basin. (p. 91).

One may ask if we have really got examples of such "imported wares" amongst the antiquities so far discovered, in sufficient number and variety to substantiate the above statement.

In a subsequent chapter, Dr. Van Lohuizen—de-Leeuw comes to grips with another problem which has a perpetual fascination for those interested in the history of Indian art, namely, the origin of the image of the Buddha. As a result of what has been written on the subject by numerous scholars, it is generally believed that the Greek artists were the first to fashion an image of the Master, and that the first image rose in Gandhāra. Authors like Victor Goloubew, Havell and Coomaraswamy doubted this and were inclined to believe that it was an Indian product and originated in Mathurā. The present author has supported this view and strengthened it by adducing cogent reasons. She concludes

> that we find the Buddha image at least half a century, if not a whole century, earlier at Mathura, than in Gandhara. (p. 169)

Her study of the Kushāṇa art and the post-Kushāṇa art of Mathurā as also of the history of North India, relating to the period concerned, presents equally interesting reading. It is mainly based on epigraphical data. In this connection she has re-examined many inscriptions and, as pointed out in her prefatory note, her "reading and translation of these" is for the most part "an improvement on the ones

already published." There are, however, a few points where doubt persists. For instance, on p. 183, she has proposed a different interpretation of the Maholi inscription, which is open to the following objections: (*a*) the erection of a stūpa *for* the monk Grāhadāsika is unintelligible; (*b*) the original has *prashṭhāpāyati* (a mistake for *pratishṭhāpayati*), singular and present tense, but it has been rendered by "erected," plural and past tense; (*c*) the term *vasthavya* (a mistake for *vāstavya*) has been taken to be a substantive, whereas ordinarily it is used as an adjective. It may, however, be said that the composition of the inscription is extremely faulty. It may therefore be construed in any way. The term *dharmapatnī*, wherever it has occurred, has been rendered by "first wife." (p. 242 and elsewhere). The prefixing of the adjunct "first" in such cases is not only unwarranted, but also misleading. On p. 272, we have "the wife of Sarttavāhini (or: a caravan-leader?)." This is rather confusing. *Sarttavāhini* obviously cannot be a proper name of a *man*.

These are but minor points. The illustrations and various lists appended enhance the value of the thesis. The addition of a sketch map, indicating the relative positions of the foreign regions like Bactria, Seistan, Parthia, Scythia and others that are frequently mentioned, would have been particularly helpful to Indian readers.

B. CH. CHHABRA

The Perennial Scope of Philosophy. By KARL JASPERS; translated by RALPH MANHEIM. (Philosophical Library, New York. 1949. 188 pp. $3.00)

This is a book with something to say to the layman, the non-specialist with no pretensions to philosophical training; the comments which follow are written from the layman's point of view. This is not to say that the book is elementary or over-simplified—far from it. It is, on the contrary, stiff reading; the author's argument requires close attention, and in places his vocabulary is abstract in the extreme. Nevertheless, what he has to say is for the ordinary thoughtful man and woman, and they will find that the effort to follow him is well rewarded.

The main subject of the book is the definition of what the author calls philosophical faith, which he discusses in relation to scientific knowledge, to religious belief and to the various types of thought which he terms "anti-philosophy." At times, especially when discussing the importance of the essential philosophic spirit to the maintenance of human freedom, he writes with an eloquence of deep feeling which is evident even in translation.

Dr. Jaspers makes with great clarity and force the distinction between truth which is absolute, and truth which is universally valid. Giordano Bruno died for the first, Galileo refused to die for the second, and both men acted rightly. For a truth by which men live stands only if they identify themselves with it, whereas a truth which is universal and capable of proof is existentially indifferent and stands without them. *Faith* is the conviction of absolute truth: *science* in all its forms is the statement of universally cogent propositions capable of being communicated unchanged.

Philosophy must include in its scope both the absolute and the universal truths; Dr. Jaspers protests vigorously against the common expectation that philosophy should exhibit compelling rational insight into all Reality. "Cognition is in the world and does not comprehend the world.... universal knowledge, such as mathematics gives, encompasses *something* universal, but never Reality as a whole." Philosophy is concerned with objects of faith at least as much as with objects of cognitive knowledge.

The faith of philosophy—lacking which it has nothing distinctive of its own to give to man—is summed up in three brief, "absolute," non-provable propositions. (1) God exists—and "God" means a transcendent Reality, before and beyond the world; (2) there is in me an absolute imperative, which I experience as the command of my authentic self to my empirical existence; (3) the world is ephemeral, phenomenal, neither self-contained nor self-explanatory.

This brings us straight to what is in some ways the most interesting part of the book—the relationship between philosophy and religious faith. One or the other is necessary to man, for "only metaphysical meanings can provide a sense of contentment with being, of repose in being." Both philosophy and religion conceive of themselves as vehicles of eternal truth, which their historical garb at once conceals and transmits. The author distinguishes between them by the means they use. Religion has a cult, a myth, held by a distinct community; it "embodies man's relation to the transcendent in the shape of something holy in the world"—in a tangible symbol. Philosophy has no cult, no priesthood, no localization of the sacred.

> Men take it from a free tradition and transform it as they make it their own... the tangible symbols of religion seem [to philosophy] deceptive veils.

This is to conceive of religion as almost entirely socially determined. Personal religion, from this point of view, stands at the frontiers of philosophy, and personal prayer *becomes* philosophy as soon as it is divested of all pragmatic relation to the Godhead and passes into contemplation. Unquestionably many people, for whom such contemplative personal prayer is the very heart of *religion*, will disagree with the author's interpretation. They might ask what place, for example, the *Religious* Society of Friends, devoid of separate priesthood, cult or liturgy, but Christ-centred in its faith, would hold in his scheme of things.

There will, however, be wide-spread agreement with his plea that the claim made by some religious systems to an exclusive possession of truth is catastrophic for mankind; it is an example of the failure to distinguish between what is absolute and what is universally valid.

> That which is historically, existentially true is indeed absolute, but this does not mean that the expression or manifestation of it is a truth for all.

If tolerance and charity can be realized, Dr. Jaspers would be well content that the great majority of men should continue to travel by the various roads of religions to the One Truth, for most of mankind need the tangible symbols which the religions provide and philosophy as he has defined it will remain the road of the few.

MARJORIE SYKES

The Concept of Deity. By E. O. JAMES, D.LITT., PH.D., DD., F.S.A. (Hutchinson's University Library, London. 200 pp. 1950. 18*s.*)

This study of "the idea of Deity as a beneficent, providential order of transcendental reality," as it has found expression in primitive society, in the ancient civilizations of the East and in the long course of contemporary living religions, is the work of a master. Skilled as an anthropologist of wide experience, Dr. James has brought to his work not only the discipline and insight of his own particular science but also that of the historian and the philosopher. With one exception, one notes with admiration the sureness of touch with which he handles his philosophical material and the generosity with which he interprets it.

This book is more than a study in comparative religion, for, as well as the information which such a study might be expected to give, there is here, as its co-ordinating factor, a living faith. The manifold forms in which this has found expression is evidence, not of an interior weakness and disharmony, but of the strength of its life and of its witness to the Unity which is the eternal truth of all that is. This book lives as an effective challenge to the disruptive scepticism which at present threatens to destroy the world.

The exception which I have mentioned is the account given of Upanishadic thought. Here, so it seems to me, the anthropologist stands in front of and obscures the insight of the philosopher. It has long been the custom of the West to label the thought of the Upanishads as pantheistic. This is an error. To the Upanishad thinkers, the world and the Divine are not one and the same thing. The world depends upon the Divine as the source of its being, but the Divine is not limited by the world. If the Divine were limited by the world and, in this sense, identical with it, then would a special, sundered state be substituted for the Unity and the Unity would be lost. There would be neither immanence nor transcendence, but a void. We ride too easily over the mystery of identity and are betrayed by the simplicity of our logical forms.

But while I am venturing this criticism, I am reminded of an important matter which Dr. James brings forward more than once. There is always a danger that a "bourgeoisie" and an "intelligentsia" in the realm of the spirit may arise. The common, the uninitiated, in their yearnings, needs and questionings are important, not less in this field than in the field of contemporary economics and social relationships. All life must be sanctified and nourished by the spirit until the Many, in its diversity, is seen to be the manifestation of the One, the bearer of the image of God's eternity.

E. F. F. HILL

Landscape into Art. By KENNETH CLARK. (John Murray, London. 148 pp. 1949. 25*s.*)

This book is based on a series of lectures given by Sir Kenneth Clark during his first year as Slade Professor at Oxford University. The object of this professorship is not to give students a detailed survey of the history of art or to make them proficient in some branch of the subject, but, as John Ruskin, one of its two founders,

defined it, to make the students "care somewhat for the arts." *Landscape into Art* cannot, therefore, be expected to be "a treatise on the history of landscape painting," which fact makes it all the more attractive to the reader.

Landscape painting marks the stages in our conception of nature. Its rise and development since the middle ages is part of a cycle in which the human spirit attempted once more to create a harmony with its environment.

Various aspects of man's nature have at different times dominated the process by which "facts become art through love." Several of these—the major ones—are analyzed and illustrated by the author, dozens of reproductions of pictures mentioned adding greatly to the pleasure of the reader. The seven chapters are full of thought-provoking material, but for the purposes of this brief notice we will call attention only to the epilogue. Here are set forth the effects of modern scientific advance, modern beliefs and modern modes of expression on landscape painting. "To any one but a higher mathematician, nature no longer seems to act consistently in all her operations," the writer claims. "In the last few years we have even lost faith in the stability of what we used hopefully to call 'the natural order.'" What result will our consciousness of the terrible new universe which recent research has revealed have upon landscape painting? We cannot say, but the author affirms his belief that in spite of atom bombs and concentration camps the human soul will survive. We may add that, from the stand-point of the students of the Ancient Wisdom, this loss of faith in the harmony of nature cannot be more than a passing phase—the result of the "little knowledge," which present-day science will later prove to represent—and "a little knowledge is a dangerous thing."

A. DE L.

Round the Year with the World's Religions. By ROYSTON PIKE. (C. A. Watts and Co., Ltd., London, E. C. 4. 208 pp. Illustrated. 1949. 10s. 6*d*.)

In this vividly objective and illustrated book, avowedly intended for the young, the author has related the "romance" of the months in the year, which the world's various religions have packed through the centuries with myth and magic, festival and fun; such as the Devil-Dance in Tibet; the Eleusinian Mysteries in the Temple of Demeter at Eleusis, near Athens; the Festival of the Dolls in Udaipur; the well-dressing ceremony at Tissington, near Ashbourne in England, the pilgrimage to Mecca and the Feast of the Ass in memory of the flight of Joseph and Mary with the infant Jesus into Egypt when in the church service the congregation, instead of making the usual responses, brayed irreverently like an ass! Therefore Mr. Pike has written a kind of religious "'History' without tears" in which there is an amalgam of light and laughter. He has, however, placed, incidentally, an undue emphasis on the difference between the respective attitudes of the Hindus and the Moslems towards the cow as one of the major causes of the partition of India into two Dominions.

G. M.

New Frontiers of Psychology. By NICHOLAS DEVORE (Philosophical Library, New York. 143 pp. 1949. $3.00)

It is an index of the growing subjectivism of modern man that psychology is claiming increasing attention, though, it must be confessed, we have made precious little advance towards an integration of the subject. We have been accumulating data on particular lines of inquiry,—Behaviouristic, Psycho-analytical and Gestalt.

This book gets away from the mechanistic limitations of 19th-century psychology, accepts a purposivist basis, and advances the theory of "cosmic conditioning" based on recent astronomical findings. The *Spiritual* self thinks with a spiritual mind, the individual qualities of which are or have been conditioned by or through a relationship to gravitation and its product momentum. The *physical* self thinks with a physical mind, the individual qualities of which are or have been conditioned by or through a relationship to radiation. Character is measurable by the extent to which the physical mind is brought under subjection and direction by the spiritual mind.

While partially endorsing the findings of the physical scientists, the author suggests that it is as a result of cosmic conditioning that the varied glandular development in different individuals gives to each a different reaction pattern. Citing Dr. Peterson's "prophecy" for 1948 (p. 19) he says: "Since planetary cycles cause Sunspots, and Sunspots cause the weather, and the weather affects human beings, therefore, q.e.d., planetary cycles affect human beings." These and other details of the thesis, with interesting notes on the basic urges, inhibitions, frustrations, complexes, neuroses, and psychoses are treated with a tantalizing brevity. The science as herein outlined is admittedly incomplete but is presented with singular verve and trenchancy. The Pursuit of Happiness is the dynamic conception which inspires the author.

If psychology cannot enable man in the aggregate to develop the power potentials that repose in his undeveloped capacity to think, and broaden the horizons within which his thinking is confined until it embraces the whole of the Earth upon which man now faces the final test of adaptability or non-survival, then indeed is civilization doomed.

If the author could draw upon the psycho-physical repertory of Indian Yoga with its command of the superconscious, the occult range and not merely the subconscious of Western psycho-analysts, he would have made the frontiers of psychology conterminous with the whole domain of consciousness instead of simply achieving an objective extension in space which is all that research on Western lines can yield. Altogether a constructive, synthetic study which makes one eager for the detailed exposition to follow.

A. VENKAPPA SASTRI

Moons, Myths and Man: A Reinterpretation. By H. S. BELLAMY. (Faber and Faber Ltd., London. 1949. 312 pp. 16s.)

The Moon, originally independent, is claimed to have been captured by the Earth's gravitational pull, whereupon it became a satellite. In due course, the satellite will be destroyed by the Earth's pull and the Earth itself will also

be destroyed or will become a wilderness, the majority of living beings having been destroyed. Such is the none-too-cheering eventual prospect which mankind, intoxicated with success in handling atom and hydrogen bombs, has to face. All this and more, the author has thrillingly described in this revised and augmented edition of a work published in 1936, basing his conclusions and interpretations on Hoerbiger's revolutionary "Cosmic Ice Theory."

According to Hindu Mythology (*Purushusukta*), the Moon took birth from the mind of the Supreme itself. It is also described as having sprung from the Ocean of Milk when it was churned by the gods and the demons in quest of nectar (*Amrita*) the bestower of immortality, and, again, it is considered the offspring of Atririshi. It is an error to describe Purusha as the "primeval chaos monster." On the contrary, *Purusha* is the Supreme Lord, the Creator envisaged in cosmic form, *e.g.*, the *visvaroopa* of Chapter XI of the *Gita*.

The picture painted by the author in lurid colours will surely recall to readers the Hindu doctrine of *Pralaya*, or of periodical destruction, and of *Srishti*, creation or re-creation of human life and of the environment necessary for its origin and development. The present period of Kali-Yuga is computed to be 432,000 years. Of these, just 5,050 years have today elapsed. Cosmic destruction of the pattern painted by Hoerbiger's theory is luckily hundreds of thousands of years away. If myths could be scientifically elucidated and the sciences leavened by light from myths, such a balanced reciprocity would contribute to clearer understanding. Mr. Bellamy's work is as challenging as it is original, but neither positively compelling nor philosophically and logically conclusive.

R. NAGA RAJA SARMA

In My Mind's Eye. By FREDERICK MARION. (Rider and Company, London. 272 pp. Illustrated. 1949. 18*s*.)

Two British psychologists, Drs. R. H. Thouless of Cambridge University and B. P. Wiesner, say in their Foreword that they are "satisfied that Marion shows paranormal capacity of an unusually high order under strictly controlled experimental conditions." The Czech author has been giving his services for prolonged scientific experiments but has behind him a long career as public entertainer with feats of "cryptæsthesia," which seems to be "psychometry" under a new name, of telepathy, Mesmerism and hypnotism, as well as of private sittings.

He rightly insists on the naturalness of paranormal powers in a Universe of law, and on the importance of gaining understanding of man's mind and personality, but he is on dangerous ground in pooh-poohing "childish anxiety" about "playing about with things we don't understand" and in suggesting how to develop such powers. His theories are not wholly consistent, but the anecdotes he relates are fascinating and as he tells us the book is intended primarily to entertain and stimulate, the reader should perhaps not look for more.

E. M. H.

Man and This Mysterious Universe. By BRYNJOLF BJORSET. (Philosophical Library, New York. 174 pp. 1949. $3.75)

It is certainly worth while listening to a man who has been travelling all over our globe for many years, gathering first-hand knowledge of Western and Eastern civilizations. Brynjolf Bjorset is an engineer by profession. In this book he is summing up his experiences and insights, out of which evolves a comprehensive picture of our world. According to his view, we live in a universe of vibrations in vibrations. Everything is in rhythmic movement. There is no pause or standstill in the continual cosmic evolution and there are no "dead" things or "dead matter." Also the food which we assimilate brings into our body "vibrations which sustain and quicken the vibrations of tissue, blood, brain matter and nervous system." Modern science, and especially the latest atomic research, reveal to us a new insight into the world we live in. Old explanations of the universe are discarded and a new view of the world is taking shape in our mind, the universe of vibrations. Many expositions in this book remind us of the "*élan vital*" of Bergson's philosophy, which Shaw has translated "Life force." Bjorset is not offering some kind of "desk-philosophy for desk-philosophers," of which the non-professionalist usually takes no notice. His is a scientifically based and at the same time prophetic view of this, our universe, an appeal to everybody who wants to live awake in the rhythmic flow of pulsating life.

Bjorset's ideas are directly related with the practical side of our life, whose most important manifestations are focussed under the peculiar viewpoint of vibrations. The largest space is devoted to the chapter on "Science." Bjorset is convinced that his picture of our universe can bridge the wide gulf which has threatened to separate irreconcilably the world of religion from that of modern scientific facts, and that the day may dawn when "science will have become religion and religion will have embraced science as it was in the olden days." The chapters discussing "Art," "Education," "Every Day Life," and "The Family of Nations," are bristling with practical suggestions which can immediately be applied to our everyday life.

"Man...is no longer a child in a ready-made universe governed by an all-powerful father." We are participating "in the creation of the universe, which is not yet perfect."

W. GRAEFE.

The White Light. By CHARLES J. SEYMOUR. (Andrew Dakers, Ltd., London. 149 pp. 1950. 7*s.* 6*d.*); *Reincarnation for Everyman.* By SHAW DESMOND. (Rider and Co., London. 244 pp. 1950. 8*s.* 6*d.*)

Both books aim to give simple presentations of the theme of man's nature, development and goal. *The White Light,* unpretentious in style, ethical in conception and thoughtful in idea, will benefit any one who studies it. It deals with the disintegration of the Ego, "the false nucleus of the consolidated *sanskaras* (deeply engraved impressions, tendences, desires)," built up through lives of ignorant action. Man is driven to find the true centre of experience—realization of the one eternal, unchanging Oversoul or

God—without losing touch with humanity in its struggle and suffering. The book consists largely of quotations from Mr. Seymour's own teacher, but personal details are omitted lest they distract from the teachings themselves. He writes:—

The teachings are not new. They have their roots in, form part of, the Ancient Wisdom. This teacher who has opened my eyes has the power of expressing the Ancient Wisdom in such terms that one is able to see that it is, and always has been the wisdom, social and political, for contemporary times, that is all.

"The idea of rebirth flavours life with romance." So writes Shaw Desmond, whose book is like a cocktail, with mixed ingredients from many sources, well shaken up. Exciting titbits that afford the personal imagination the widest field for expansion mingle with incontrovertible truths about selflessness, freedom as service, self-control, karma, etc. Spiritualistic descriptions of Over There are tinctured with the original Theosophical doctrines, blended with later ideas. Fundamental definitions, like "spirit, soul and body" are emulsified for the popular palate. The theme is supported by delectable details from Mr. Desmond's own past lives, to which only quotations could do full justice.

W. E. W.

Thou Art Peter: A History of Roman Catholic Doctrine and Practice. By A. D. HOWELL SMITH. (C. A. Watts and Co., London. 829 pp. 1950. 21s.)

It would be hard, I suppose, even for the most aphoristically-inclined among us, to demolish so proud and persistent an institution as the Catholic Church in anything less than the third of a million words which Mr. Howell Smith has found it necessary to use in this massive tome which weighs 36 ounces. Mr. Howell Smith is scholarly, restrained and just: he admits that the Church, with its "enormous adaptability and vitality," is still "a cultural and political force our modern world can only ignore at its peril"; and if he exposes Catholic exoteric doctrine as a hotchpotch of primitive folklore and ritual, totem and taboo, he does not go to the extreme of denying the validity of religious experience as such. Theism may break down on a critical examination; atheism may be "quite a justifiable attitude for a philosopher to adopt"; but the mystic "may claim to have the last word."

The world is many and the world is one. The world is ever changing and the world eternally abides. These two fundamental intuitions cannot be harmonized; but we can escape neither of them.

The Catholic Church has produced a noble line of mystics but they have been relatively few, and have often, like Eckhardt, been charged with heresy. Even so, it is generally realized that the Church today has its esoteric doctrines for the few and its exoteric doctrines for the many: which means that it owes its worldly power and the allegiance of millions of simple souls to the deplorable fact that its leaders will never come clean about what they really believe. But what few of us ever realize, and what we must be grateful to Mr. Howell Smith for bringing out so clearly, is the slyness with which the Church adjusts its dogmas and yet keeps up the illusion of unbroken continuity.

As the ransom theory has passed into oblivion, the same fate will overtake the theory of Anselm and its variants. By subtle reinterpretations, not by point-blank repudiation, will the revolution be effected, so that after the lapse of centuries the faithful will have forgotten what their fathers taught and continue fervently to boast that they believe only what has been believed everywhere, always, and by all.

Nevertheless, when the worst has been said, something remains. In his concluding pages Mr. Howell Smith pays guarded tribute to this "venerable ghost." Catholicism, with its sacraments and symbols and ritual, ministers to undeniable human needs; and it has enriched poetry and art throughout the centuries. "The failure of dogma need not nullify her gifts of beauty." Nor, let us add, her gifts of wisdom in the shape of the writings of men such as Eckhardt and Tauler, Thomas à Kempis and Pascal, Gill and Maritain.

Indeed, this "venerable ghost" is apt to prove something of a boomerang.

J. P. HOGAN

The Fox Sisters: A Novel By MAGDALEN KING-HALL. (Peter Davies, Ltd., London. 269 pp. 1950. 9*s.* 6*d.*)

This novel—whose author has already several works of historical fiction to her credit—is based closely on the history of the two younger Fox sisters associated with the rise of Spiritualism in the 1840's. Like fragile leaves in the fierce current of their unnatural life as mediums, they are whirled to their tragic end, helpless slaves to the drink and drugs taken primarily to "sustain" them in satisfying the greedy public's demands. The drama of the successive swings of destiny, presenting and withdrawing the chances of escape, centres mainly round Margaretta's ill-fated love affair with the Arctic explorer, Kane.

The author omits any mention of phenomena other than raps and makes her mediums frauds whose original childish pranks were cleverly organized by the dominating elder sister Leah. She has produced a pathetic, if somewhat slight, psychological picture of these poor victims of notoriety, but has missed the greater possibilities of the other view-point that mediums are genuine, having a disorganization of the nervous system, which is the connecting link with other planes of existence, not necessarily spiritual; and that the consequent abnormal tension, due to the preponderance of the inner "astral" matter in the physical system, coupled with passivity of temperament, leaves them tragically at the mercy of unknown forces. From this view-point a more profound and pitiful portrait could have been achieved, but it would naturally have demanded far more research and skill.

E. W.

THE INDIAN INSTITUTE OF CULTURE

[Among the many interesting public meetings recently held at the Indian Institute of Culture, Basavangudi, Bangalore, have been two Special Unesco Meetings in March, one a Symposium on "Food and People" and the other a lecture on "International Understanding," by Prof. M. Ruthnaswami, Vice-Chancellor of the Annamalai University, under the chairmanship of Sir Samuel Runganadhan. Also Dr. L. Dumont of Paris lectured on "What Anthropology Brings to the Modern Idea of Culture"; Mr. Lorenzo Bautista on "The Culture of the Philippines"; and Rajadharmaprasakta Shri A. S. R. Chari, Retired Judge of the Mysore High Court, on "The Life and Teachings of Buddha," on Buddha Jayanti. Dr. Felix Valyi also recently lectured twice, on "The Buddha and the Occident" and "Japanese Buddhism at the Crossroads." The Discussion Group lately considered Miss Katherine Merrill's paper on "Mysticism in the U.S.A.," and a practical discussion of "Sanitation and Conveniences" was led on May 11th by Shri P. Kodanda Rao of the Servants of India Society.

We publish here the lecture which a visiting Chinese scholar, **Dr. Carsun Chang,** gave on December 6th, the other of his two lectures at the Institute having been on "Lao-tse the Metaphysician." Dr. Chang remarked that only the Indian Institute of Culture had chosen the two philosophical subjects in his list of lecture themes.—ED.]

WHY CONFUCIANISM BECAME DOMINANT IN CHINA

Since I arrived here I have found something quite unexpected. From your Report I find that you are trying to make the idea of Confucius a living thing. It is said there, quoting from your Inaugural address :—

> We aspire to bring within the reach of those who are intent on acquiring it the Way of Life that makes for what the Chinese called Chun Tzu, the Superior Man.

Today, Confucius is being criticized and attacked in China. For whatever does not fit in with the modern times, the blame is put on Confucius. Why is China backward in science? Why is China lacking in philosophy? Confucius is to blame. But here you people want to make the Confucian ideal a living thing. That has given me a great surprise.

China in the past learnt much from India. One Indian friend asked me: "What have you in your history?"

I said, "The best is Buddhism."

"What else?" he asked.

"Through Buddhism, many ways of Chinese life. We got from Buddhism not only the scriptures but also our architecture and the Criminal Code. It has even influenced our language. In the Chinese language, you can pick up thousands of phrases which derive from your way of saying things. We do not feel any difference between this vocabulary and the Confucian vocabulary."

And then this Indian friend asked: "What have you given in return?"

"I think it is hard to find anything we have given you in return."

"Why?"

I said, "You cannot say we have nothing to give; I do not know why we have not given you something in return. Perhaps because this something cannot be imposed from our side. If you find something that you want

you can take it. If you do not want it we cannot impose it upon you."

Now I find that you have made a very good selection from China, because you have taken this idea of Chun Tzu. I do not know how Mr. Wadia understood Chun Tzu. According to us, Chun Tzu means 4 things. (1) One should not have foregone conclusions, be arbitrary or dictatorial; (2) One should not be too certain; (3) One should not be obstinate in one's way of thinking; no obstinacy; and (4) No egotism. That is the meaning.

I think there is another reason why we have not given anything in return to you. This is my own interpretation; I do not know whether I am right or wrong. I think that India's passion is for Religions and you may have found the Chinese idea too realistic or too much on the human level. That is why, according to my interpretation, Chinese ideas never came to India.

But now you have taken this idea with its 4 sides and I think further approach will now come very soon. In China, we are too much on the human level. We lack the religious spirit. And you, more interested in Religion, do not show as great an interest as the Chinese have done in moral codes. Now, I think that both sides are coming nearer to each other every day. And I think that if I speak on Confucius, you will not find that the subject is too far-fetched.

I have not time enough to go into the philosophy of Confucius itself. More or less, Confucius is the moulder of the Chinese pattern of life. He is the man who moulded China by setting the pattern of culture for China. The chief characteristics of this pattern can be recognized when you compare Chinese culture with that of India and Europe. The essential difference can be explained for the present in one basic respect, that is, with regard to the concept of religion, by which we generally mean belief in God and the concomitant theories which we call theology. The religion of the Churches has given rise to friction, as in the religious wars. In China there is no religion in the vital sense. The existence of the central aspect in Chinese culture can only be attributed to the influence of Confucius.

When Westerners came to China, they tried to find out whether or not there was any religion in China. What they found was Confucianism, which they considered to be the religion of China. But when one comes to the deep study of Confucianism and even of Taoism, one finds a great difference between these two schools on the one hand and the religious concept on the other. First, there is hardly anything in either of these two schools that could be interpreted to mean a Personal God. Secondly, a theory of sin cannot be found in the doctrine of Confucius. Thirdly, according to the Chinese people, there is no gap between man and Heaven. This means that when a man is "redeemed" he has redeemed himself through his own force or by the correction of his own mistakes; there is no other course.

I mention this point at the outset to explain the pattern of Chinese culture as different from that of Europe. Confucianism from its birth down to the present day has undergone a number of changes. As in Europe, there were many schools of thought which tried to wield an influence, in China at first the school of Confucius was not more

outstanding than other schools. But from the Han dynasty, that is from the 3rd century B.C., down to the present day, Confucianism became the only authoritative school of thought. Confucius' books were considered canonical and those of others were considered heretical and were banned.

When Buddhism penetrated into China from India, Confucianism began to decline. One may say that it was for some time eclipsed by the teachings of Buddha. Chinese thinkers learnt much from Buddhism. When they discovered Buddhism they thought to found a speculative system on the basis of some assumptions which were lacking in China, such as logic, consciousness of soul. Such assumptions we do not find in our philosophy. They began to build a new system on the basis of these assumptions. That was the origin of neo-Confucianism, as we call the later Confucianism. That is, from the Han dynasty, Confucianism was very much changed, owing to the influence of Buddhism. To the end of the Manchu dynasty, it was usual for scholars to enter competitive examinations to write essays, the subjects for which were taken from the books of Confucius. Although many of the scholars were of the Confucian school, the knowledge they had of Confucianism was merely from the memorizing of ethics. They were not applied as spiritual forces for developing the philosophy learnt in the school.

This atmosphere prevailed down to the 19th century when China was introduced to the European sciences and technique. With this began the popular call for science and, with this, the gradual decline of Confucianism. But there was no denunciation of Confucius; instead the leaders said that Confucius was a reformer and not merely an authority of the conservative school. They took him to be a man who had not only preserved the old tradition but also advocated change according to the requirements of the time. This was at the end of the 19th century. But at the end of the First World War, a movement began with the slogan "Down with Confucianism!" The promoters of this movement held that Confucius, as the man who had founded a system of absolute manners, was responsible for the political tragedies. He was also blamed for China's failure to develop the sciences and to make scientific progress. So now the teachings of Confucianism have receded from their highest popularity. But all attacks upon Confucius have come from lack of understanding of his philosophy. Let us see what Confucius actually contributed to China's history and thought.

Confucius was born in Lu, in the province of Ch'angping in 551 B.C. He lived until 478 B.C., and thus was a contemporary of Socrates. His family was descended from a ruling family of the Kings of Sung. But Confucius was born at the time when the feudal system was in the process of dissolution. Therefore, his family did not enjoy the privileges of the aristocracy. Confucius had to depend on his own efforts and to earn his own living. He wrote: "I am a man of humble origin and I am a specialist in many practical things." He gave himself to learning at the age of 15 and he passed with distinction. Under his appointment as guardian of public fields and lands, it was said that cattle and sheep multiplied rapidly. When Confucius was

only 22 years old he resigned from Government service and devoted his time to improving knowledge. He has described how with a small band of students he journeyed to Tsi, teaching and learning at the same time. During these journeys it is said that he met Lao-tse and asked him many questions and wanted to know everything.

We do not know for certain whether these two men really ever met. But Lao-tse is said to have advised Confucius not to be interested in ceremonies and rites. The activities of Confucius were upsetting to Lao-tse because the latter opposed following any of the old customs. Confucius said that Lao-tse hovered in the air, which could not be of any use in human life.

His travels grew more and more extensive after he reached the age of 30. The main purpose of his travels was to speak to several of the aristocrats as a means of putting his own ideas of Government into practice. It seems that all philosophers have the same urge to lead their people in right ways; but it is not an easy thing and Confucius' attempt to get his principles accepted was disappointing.

Looking back at the political situation in Confucius' time in the light of the subsequent development of the Chinese feudal system, the country was in a state of dissolution. Confucius came to the conclusion that the Chinese Empire had lost its authority. Kings and dukes had usurped power over their neighbours and even some of the lesser aristocracy had grown stronger and abused their newly won power. Confucius maintained that normally in an Empire the initiative and the final decision on matters of education and war formed the prerogative of the Empire. The prerogative had passed into the hands of feudal Kings and at last had passed to the lesser aristocracy. It had happened in four or five generations. This state of political turmoil that prevailed when Confucius lived was like English life during the Wars of the Roses. Confucius called on many kings and dukes for reform. Some students of Chinese history have looked upon the travels of Confucius as having been undertaken in the hope of becoming a great official, a civil servant, and have blamed Confucius. I do not agree with this view. I do not think Confucius was anxious to become a great official. What he wanted to do was to put a stop to the confusion and to bring about legal order.

His visits to the feudal Kings were of the nature of Aristotle's conversation with Alexander. Like Aristotle, Confucius wanted to see his philosophy applied to actual life. The fundamental Confucian principle is that the performance of each should agree with his designation. A Duke with whom he was talking asked: "What is the true nature of Government?"

Confucius said: "Let the princes be princes; public servants be public servants; fathers be fathers; and sons be sons."

This no doubt appears to be obvious; but I can assure you it is not the case. Confucius held that everybody in the country had his particular duty and should observe it, particularly a public servant or one bearing a special name. In other words, each must conform to the duties proper to his designation or status. This consideration of duty is the main canon of the Confucian concept of Government.

After this, Confucius devoted his time

to important literary research and writing. He only handed down the past records to the future generations. This is characteristic of him in comparison to the founders of other schools. He did not give his own ideas as they claimed to do. Those who take the historical approach to a question will be able to agree, because they study the historical documents. Confucius, in contrast to other teachers, lays the greatest stress on this.

Now let us see Confucius as a man, the philosopher whose great dignity is the pride of his country.

Confucius was a man of subtlety; receptive to what was beautiful. On his way to the Kingdom of Ch'i, he heard some melodious music and remarked that he had never thought music could be brought to such perfection. He himself studied music for three months, disregarding his meals. He was emotional and fond of the world. His whole life was learning, and his development has been summed up by himself in the following statement:

> At 15 I decided to give myself up to serious study; at 30, I became placid, full of the spirit of independence; and at 40, I had no doubts; at 50 I knew the decrees of Heaven; at 60 I could understand without exertion; at 70 I could follow my heart's desire without transgressing.

His knowledge was based on his study of the records. But he had also knowledge from the contemplation of the primary problems of the universe. He said that study without thinking was labour lost and thinking without study was dangerous. He never thought of supernatural or miraculous subjects. His life was the life of a teacher and a scholar. He was human and plain; he was simple and the most human of human beings. Once a Duke asked his disciple: "Can you tell me what Confucius is?"

The disciple did not know how to answer. He went to Confucius and said that a certain Duke had asked about his character and that he, the disciple, had had no answer to give.

Confucius said, "Why didn't you reply in this way? 'He is a man who in the effort to acquire knowledge has forgotten his meals and in joy forgets his worries and he is a man so absorbed that he does not know when old age is upon him.'"

He is quite modest and never says he has wisdom or philosophy.

Naturally, from Confucius' day down to ours his words have been subject to many interpretations and innovations have been made in his name. For example, when in the Han dynasty they talked of Buddhism, they dealt with it in the name of Confucius. You may ask the reason for it. The answer is that the authority of Confucianism made it an official school of philosophy. Confucianism went through such a series of changes that it is difficult to present a true picture of Confucius and say with certainty, this is the real Confucius. But the difficulty of presenting a true picture of any philosopher exists not only in China. We know that research as to the real Socrates and the real Plato has been going on for decades.

The question I should now discuss is about the philosophy of Confucius and his attitude towards religion. He admonished his disciples against talking of spirits. This is surprising if we consider that Confucius had no belief in spiritual things. I am not saying that Confucius never believed in Heaven. He used the word Heaven often;

but just as often with different implications. Sometimes, he would use Heaven to mean God as the creator. Sometimes Heaven meant to him destiny, *e.g.*, high position depends on Heaven. At other times he meant the cosmic order when he talked of Heaven. That means the law of reason. Though he may give many meanings to this word, it is clear that he believed in the Universal Order and this was his general idea of Heaven.

It is significant that Confucius never discussed the existence of a Personal God. His concept excludes the idea. With reference to death he said, "When you do not know about life how can you know of death?" Another time he says, "When you know it, you say you know; when you do not know it, you say you do not know." Correspondingly, "When you are not able to serve man how can you serve spirits?" Confucius tells us where knowledge is possible and where not possible. This distinction precludes the possibility of establishing a religious doctrine.

As a consequence of this, China for long had nothing to satisfy the natural desire for an ideal world. "Providence" is not born of ethical or philosophical speculation; it is a religious belief. This satisfaction finally came when Buddhism came to China. Yet when Buddhism came to China it had to be explained in the Chinese way. Particularly in order to make the terminology understandable to the Chinese, a time came when Chinese pilgrims came to India to study in the original the Buddhist texts which had been unsatisfactorily translated into Chinese. Modern research reveals these pilgrims who came to India or who tried to come to have numbered several hundred. They all came walking.

At this point we can make an observation; although Confucianism could not satisfy the religious feeling of the people, it allowed them to search for fulfilment to the extent of permitting the existence of a foreign religion. A certain attitude to religion is nurtured by the proposition that all kinds of things can grow on earth without injury to each other. That is the attitude of Chinese thought towards philosophy and towards religion.

Although the Chinese have not, like the Indians, founded any religion, we do not feel that we have suffered any serious consequences. On the contrary, when we know with what fanaticism Christians and Muslims have fought; when we learn how, even within the Christian Church, Catholics and Protestents became rivals; and how religion attacked science, we have been satisfied that such troubles have never reached China. Confucianism has never been so dogmatic towards progress in science and has always showed a liberal attitude.

The Christian missionaries brought the Bible with them, learnt the Chinese language and made it their policy to convert Chinese scholars. At first the scholars did not suspect the missionaries' purpose and thought them to be men of peace, The similarity between the doctrines of Christianity and the concepts of Tao began to attract the Chinese scholars. The missionaries would have succeeded in converting many Chinese scholars had they been wiser in dealing with the question of ancestor worship. Subsequently, however, the Chinese Emperor discouraged the missionaries, though at a later stage it was stipulated by a treaty that the missionaries could carry on their work. Such a liberal attitude on the part of the Chinese people is the fruit of the attitude of mind encouraged by the Confucian philosophy.

CARSUN CHANG

ENDS AND SAYINGS

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

A ringing call to stop the headlong rush to war was sounded by Dr. S. Radhakrishnan at Unesco's Fifth General Session in Florence on May 24th. He painted the present in dark colours—the encroachments upon freedom of thought by indoctrination as well as State compulsions; the preoccupation with our own virtues and others' defects; the reliance upon superior force and the imminent threat of a war of unprecedented devastation.

Faith in humanity, he declared, was needed, and tolerance, as the first condition of peace.

Tolerance is not indifference but it is that most precious and difficult quality of impartiality that combines loyalty to one's own convictions with respect and fairness to the convictions of those who passionately adhere to other views.

But something more than ideological adjustment is needed for the survival of democratic values. "Faith must be followed by works." He called specifically for the correction of the anomaly of more than half the world's population, in Asia and Africa, living below the normal subsistence level, while the other part is pouring out its wealth and energy on "armies, navies and air forces which will avert nothing, which will solve nothing." His suggestion of a world development corporation or a Capital Investment Fund, to work on the principle "from each according to its productive capacity and to each according to its urgent needs" is a practical proposal, but who will dare divert from armaments the necessary funds to maintain peace? Will the nations waken in time from their collective madness of hatred, suspicion, fear? Otherwise what hope is there of the new world of which men dream —"a new world of peace, of plenty, of good-will among men"?

It is not surprising that the speech of Dr. Tara Chand in the debate on the Duties of the State at the Fourth General Conference of Unesco should have "created a great impression on delegates and members of the public." Distributed as an appendix to the just-released Report on that Conference held at Paris in September-October 1949, it pleads powerfully for "a new philosophy of man, a philosophy of man's all comprehensive activity, of all embracing human fellowship."

The national state, he conceded, had given men "a vision of human fulfilment," a sense of atonement and of mutual obligation within its borders, but its "inherent propensity to promote human strife" beyond those borders needed to be tamed.

We must bring into human affairs the conception that above and behind the positive law of the State, there is the law of man, the law of nature and perhaps the law eternal. The ancient Indian Lawgiver declares: "Law is that which sustains, by law are the peoples held together."

Human conscience was stirred by war, but too soon the glow of idealism began to dim and "practicality" became the watchword. States generally decided all important policies—political, social, economic, even cultural—from the stand-point of their own interests. How to convert them into States responsible to humanity was the problem. The solution demanded of the States "self-examination and correction."

They have to restrain their will to live for themselves so that the will to live in co-operation with others, the will to live in fellowship may emerge and ultimately become their habit of life.

The States desiring peace had to lend their help to the States struggling with the problems of hunger and of ignorance. The traditions of the East included "a lively sense of the great values of human existence" and "the discipline of the spirit and all that it implies in the realm of conduct." These were perhaps present in greater degree among the illiterate in the East than among the educated elsewhere but the weakness of the less prosperous States menaced world peace by encouraging conflict of ambitions.

The great moral purpose which must inspire the States and the efforts of Unesco to "keep the ideal undimmed before their eyes" was, Dr. Tara Chand reiterated, the realization of human unity.

Mira Ben, in a strong article on June 5th, points to three dangers facing India and Pakistan—deforestation, soil erosion and water-logging. The Sahara Desert and the wilderness of Babylon bear their mute witness to the folly of abuse of the soil—a warning modern countries would do well to heed. Deforestation and soil erosion go hand in hand and it is well that the Governments of both India and Pakistan are alert to the need for increasing their forest areas. The National Tree Planting Festival proposed by the Central Agriculture Ministry of India for the first week of July each year is at least a gesture in the right direction.

All the other points that can be urged in favour of more trees are incontestable—the need of the people for the protective element of fruit in their diet, the æsthetic and practical value of shade trees, etc.—but their prime importance is due to the protection which they offer against erosion and against the further deterioration of climatic conditions due to deforestation. The estimate, moreover, that 60 million tons of farmyard manure—calculated to be enough for the manure requirements of over 60% of undivided India's cultivated area—were being burnt each year, underlines the urgency of providing an alternative fuel.

Nature is bountiful, so long as man plays the game according to the rules: returns the organic waste to the soil and does not attempt to exploit the Mighty Mother or over-stimulate her natural tempo, by forcing upon her artificial fertilizers, over-irrigation, etc. Mr. George Godwin dealt powerfully with this subject in an article on "The Soil as Source of Life" in our September 1948 issue. Mira Ben puts it tersely:—

...when the soil is destroyed, then there is no more sowing and reaping; it is the end.

THE ARYAN PATH

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

VOL. XXI AUGUST 1950 No. 8

"THUS HAVE I HEARD"—

The mistakes and the sufferings of human life make me think sometimes that those ancient seers, or interpreters of the secrets of heaven and the counsels of the Divine Mind, had some glimpses of the truth, when they said that men are born in order to suffer the penalty for some sins committed in a former life.—*Cicero.*

Successive lives on earth in human bodies for the unfolding Mind-Soul of man is a reasonable and satisfying doctrine. It solves problems and answers questions which no other doctrine does. It is logical and our minds are satisfied if we examine its basis and principles. It not only engenders hope in the heart but brings it the contentment born of understanding and the dauntless energy to press forward on the road to self-improvement leading to Self-realization.

Cicero speaks of "ancient seers"; in the modern world they are not revered because their ideas are not studied. But no era has been without its own seers, however few or however exotic. Mystics and Occultists down the ages have uniformly asserted the truth of Reincarnation, Transmigration, Metempsychosis and other terms are also used. But the main and central idea is that the human soul is immortal and unfolding. Its growth takes place in the soil of the body and its sensorium. The nature, as the genesis of the Soul, need not remain matters of conjecture and speculation. There is knowledge. It is not sought earnestly and sincerely because modern knowledge has pronounced the soul as mortal and the minds of large numbers are lazy, unquestioning and charged with blind belief. There are other minds not influenced by materialistic science but by illogical theologies.

Schopenhauer wrote:—

Were an Asiatic to ask me for a definition of Europe, I should be forced to answer him: It is that part of the world which is haunted by the incredible delusion that man was created out of nothing, and that his present birth is his first entrance into life.

Since the days of this German, Asiatics have also become "civilized" and reject the immortality of the Soul. But the tide has been

turning and there have been not only mystics and poets but scientists and men of affairs who hold fast to their own intimations of Reincarnation. The Law of Cycles, by which the processes of Nature take place, compels a logical mind to arrive at the conclusion that Reincarnation represents the cycle of human evolution. Man is born and dies as the universe is making the vast cycles of the days and nights of Brahma. Voltaire saw this when he said that "It is not more surprising to be born twice than once; everything in Nature is resurrection."

One whole issue of this magazine would not suffice to present the intuitive expressions of poets, ancient or modern. They are in a class by themselves and are not bothered by the strictures of science or the syllogisms of logic. Relying on their own intuitions they have sung in China, India, Persia, and in Europe —from Virgil and Ovid to Masefield, the Poet-laureate of Britain.

One argument against a serious consideration of Reincarnation is its supposed impracticability. It is taken to be a teaching that stresses other-worldliness. This, once again, is a hasty deduction. It has been recommended that Reincarnation may be taken as a working hypothesis not only for the purposes of solving our personal problems, but also national and social ones. If Reincarnation be true what a vast change, a revolution, must take place in educating the young. If children's bodies enshrine immortal souls, who have been here before and who are here once again to pick up the thread of learning and experience, then the system of education and the methods of teaching would have to be transformed. Is there an idea more significant than this which favours and ought to compel a sincere and unprejudiced enquiry into the principles and details of Reincarnation? Or take Penal Reform. Are not delinquent boys or habitual criminals evolving intelligences? Is it right to deprive them of individual responsibility by saying society makes criminals? We do not deny the truth implicit in the statement that all of us are in a measure responsible for the crimes and sins committed by our brothers. But they are young souls, or sick souls, who need schools and clinics run on the principles of a spiritual philosophy. But is there such a philosophy, which can sustain its consistency, without the teaching of Reincarnation?

Numerous aspects of Reincarnation are accepted by men of modern knowledge. Recurrence and resurrection create the spiral of progress everywhere. Death and Regeneration are to be seen everywhere. Why should it be otherwise with man's body which dies but which must refashion itself with the Will to Live which every human soul possesses and holds to with a superb tenacity? No, the great American, Benjamin Franklin was right in penning his own Epitaph when he was only 23 years old :—

The Body of Benjamin Franklin, Printer, Like the cover of an old book, Its contents worn out,

And stripped of its lettering and gilding, Lies here, food for worms.

But the work shall not be lost,

For it will, as he believed, appear once more, In a new and more elegant edition,

Revised and corrected by The Author.

SHRAVAKA

THE "PROBLEM" OF "AHIMSA"

[**Sramanera Sangharakshita,** the English Buddhist monk who wrote so illuminatingly in our May issue on "The Path of the Inner Life" develops here the revolutionary Buddhist concept that the egotistic consciousness is fundamentally violent and its corollary, that the consistent practice of *ahimsa* is impossible to the ego-dominated intellect. Is the world which yearns for non-violence prepared to pay its price ?—ED.]

The theoretical consideration of spiritual truths, without the actual practice of them in daily life, generally results in intellectual confusion. What was crystal-clear to the heart of the devotee becomes an insoluble problem in the eyes of the mere philosopher. Such has been the case with the great principle of *ahimsa*. It is torn out of the living context of actual practice and, after being applied to all sorts of imaginary situations and impossible exigencies of conduct, it is treated as a problem which calls for merely intellectual solution. One is asked whether he would use violence to protect the chastity of his mother or his sister, or whether he would feel himself justified in taking the life of one man in order to preserve the lives of a hundred men. It is furthermore pointed out that, since life is able to exist at all only by crowding the weaker forms of life out of existence, a completely non-violent life is a contradiction in terms, and the doctrine of *ahimsa* consequently an impossible ideal, a mere counsel of perfection, which cannot be realized at all in this violent world, and the logical consequence of which is, or would be if life followed logic, simply suicide. Having thus thoroughly confused his own mind and the minds of those who were foolish enough to listen to him, the arm-chair-philosopher triumphantly concludes that it is quite useless even to try to practise *ahimsa* and that one had better let the world go on in the same bad old way that it did before one was born and will go on, presumably, after one is dead.

The first thing that we shall have to do before we can clean up this intellectual mess is to decide in what *himsa* and *ahimsa* really consist. The Buddha has made it clear that the criterion by which the ethical status of an action is to be determined is the purity or impurity of the state of mind by which it was inspired. The mind is said to be pure when it is free from desire (*lobha*), hatred (*dosa*) and ignorance (*moha*) and impure when it is not free from these three defiling tendencies. An action is ethical or unethical not because it conforms to or does not conform to a predetermined scheme of do's and dont's but because it is rooted in states of mind which make for liberation or which make for bondage. *Himsa* and *ahimsa* are therefore primarily states of con-

sciousness in which love (*adosa*) and hatred (*dosa*) respectively predominate. We shall see later on, however, that although they are essentially attitudes of mind rather than specific actions they nevertheless tend to express themselves outwardly in the field of life and action in a determinate manner.

Since *ahimsa* is fundamentally a condition of heart or a state of consciousness, the practice of *ahimsa* must consist primarily in the cultivation of that condition or state. It does not consist in the observance of any number however large, of rules, nor in the observance of any system of precautions, however elaborate, against even the accidental taking of life. What we may designate as the legalistic view of *ahimsa* is an attempt to solve the "problem" of non-violent action purely on the intellectual plane; it does not succeed in rising to the level of spiritual perception. It tends to make the practice of *ahimsa* a mechanical observance rather than a flaming passion. *In the sphere of ethics to try to determine what one should do before one has found out what to think and how to feel is a case of "putting the cart before the horse."*

The particular defiling tendency of mind to which violence (*himsa*) is affiliated is, as we have already seen, hatred (*dosa*). The practice of *ahimsa* therefore consists in the eradication of hatred (*dosa*) and the cultivation of love (*adosa*). But since hatred (*dosa*) is, like desire (*lobha*), in turn affiliated to ignorance (*moha*), the practice of *ahimsa* consists, in the last analysis, in the eradication of ignorance (*moha*) and the cultivation of wisdom (*prajna, bodhi*). *Ahimsa* resolves itself into love, and love in turn resolves itself into knowledge, for action depends upon feeling, and feeling in turn depends upon understanding. *Ahimsa* is "the outward and visible sign of an inward and spiritual grace," the external expression of an internal realization. We should try to find out what that understanding, grace or realization is, for without it the practice of *ahimsa* is impossible.

To begin with, it is necessary to understand correctly in what ignorance essentially consists, for knowledge is in its negative aspect nothing but the absence or privation of ignorance. The Buddha has repeatedly affirmed that the one root-illusion which proliferates into all the miseries and misconceptions to which our mortal flesh is heir, which lies at the back of every greedy, cruel or deluded thought or word or deed, is the tightly-clung-to belief that we are individual selves or separate ego-entities which are divided by an impassable gulf of difference from all other similarly constituted selves or ego-entities whatsoever. To this view, in its most refined no less than in its grossest formulations, the Buddha gave the name of Atmavada or philosophical Egotism. He made it perfectly plain that wheresoever lurked even the subtlest sense of separative selfhood there lurked also incipient the germs of greed,

cruelty and delusion, and therefore of birth, disease, old age, death and every other form of suffering too. Because men think and feel themselves to be little hard cores of separative selfhood, with interests and ambitions which differ from, or at times even directly clash with, the interests and ambitions of all the other millions of similarly constituted "selves," they naturally behave and act as such, and their behaviour and actions are naturally either centrifugal movements of attraction to the "pleasant" which we call desire (*lobha*) or centripetal movements of repulsion from the "painful" which we call hatred (*dosa*). It is not difficult for a child, even, to understand that *Atmavada*, egotism, or, in plain Anglo-Saxon, selfishness, in one or another of its innumerable forms, is the root cause of all the wickedness, and therefore of all the misery, which has ever been or which ever will be in this or in any other world. When selfish interests and ambitions are thwarted they turn into hatreds which are violent in proportion to the strength of the frustrated desire; and violence is but another name for *himsa*. Only by thoroughly uprooting the minutest fibres no less than the thickest and toughest stems of the ego-sense shall we be able to check the wild growth of hatred and arrest the exuberance of the swelling buds from which runs down the world-intoxicating wine of violence. It is for this reason that the Buddha stressed the indispensable necessity of the eradication of the ego-sense in the spiritual life and laid down the doctrine of *Anatta* or *Sunyata* as the ultimate philosophical foundation of His religion.

Since ignorance (*moha*) consists primarily in the belief that one is, has, or contains some kind of permanent and peculiar element called "soul" or "self," wisdom (*prajna, bodhi*) on the contrary consists in the knowledge that one's own and all other "personalities" or "things" whatsoever are altogether empty of any such entity, and that one's mind is a stream of psychic events even as one's body is a stream of physical events. For the foolishness of the conception of a static being is thus substituted the wisdom of the realization of a dynamic Becoming. Into the genesis of the illusion of permanence it is not our intention now to enquire, but irrefragably true and certain it is that until this most pernicious of all illusions is destroyed root and branch the full and perfect practice of *ahimsa* is impossible. To try to practise non-violence while clinging desperately to the conception of a permanent individual soul or self is like trying to row a boat which is still fastened by its hawser to the shore. The cultivation of what we may term the sense of universal emptiness is the one fundamental spiritual practice which all others must subserve. Any practice which heightens one's ego-sense, howsoever holy in popular estimation it may be, is unspiritual, and any practice which attenuates

it, howsoever mean and despicable outwardly it may seem, is spiritual in the truest and best sense of the term. Growth in holiness is essentially growth in emptiness. But it should not be supposed that emptiness is equivalent to the absolute death of a blank annihilation or nothingness. Certain ignorant and malicious critics of Buddhism have indeed persistently tried to misrepresent it as such, despite the unanimous emphatic declaration to the contrary of all schools of Buddhist thought. Emptiness or egolessness is equivalent to blank annihilation only to those for whom the conception of a life of egolessness is consequently unthinkable. But those who do not thus fondly cling to the illusion of selfhood, who have learned, in the terse words of *The Voice of the Silence*, to see "the voidness of the seeming full," to understand the egolessness of all this ego-seeming existence, are able to see also "the fulness of the seeming void," to realize that emptiness instead of being a mere negation pulsates with spiritual life—with that pure and perfect life which, although appearing to our dualistic consciousness as the Life of Compassion, thinks not "I am compassionate."

It would be a mistake, however, to think of emptiness and egoless compassionate activity as two distinct principles, or even as two merely accidentally related states. They are to each other as the obverse and reverse sides of a single coin, or indeed even more intimately related than that—so intimately in fact that in the end it becomes impossible to speak of a relation at all, since to do so implies that they are in a sense external to each other, like the distinguishable although inseparable sides or angles of a triangle, whereas in truth emptiness *is* active and activity *is* empty. The realization of one is therefore necessarily the realization of the other also. If one wishes to achieve the condition of compassionate activity, which is the positive expression of the rather negative and contentless term *ahimsa*, one must first of all attain to the state of emptiness or egolessness. The "problem" of *ahimsa*, or in fact any other difficulty experienced in applying ethical principles to concrete situations in daily life and exigencies of personal conduct, arises only when it is sought to attach non-violent actions in a purely external manner to an egotistic and therefore fundamentally violent consciousness. The ego can act only egotistically. It is impossible for it to act egolessly. Only emptiness can act egolessly and compassionately and therefore non-violently also. The ego-dominated intellect is totally unable to penetrate the mystery of egoless activity. Its artificial attempts to create patterns of non-violent behaviour without first of all removing the root-cause of violence are foredoomed to failure from the very beginning. The realization of emptiness is the only way to achieve egoless, compassionate and non-violent activity

for the benefit of all sentient beings.

When the ego-sense is removed compassionate activities, or in negative terminology non-violent behaviour, will stream forth spontaneously from the purified inner consciousness, just as, when the boulders which blocked its passage are removed, the mighty mountain torrent rushes downward to the plain below. Problems of conduct will no more arise. "His mind becomes peaceful, so also his speech and deeds," sings the *Dhammapada.* Conduct will automatically be non-violent when the consciousness behind it is non-egotistic. Situations which seemed to present insoluble theoretical difficulties will be entered into and solved spontaneously by enlightened practice in a manner baffling the comprehension of the ego-ridden intellect. But, although these subtler activities of emptiness in its more refined phases and more delicate shades of manifestation may elude the clumsy grasp of the dualistic understanding, the general pattern of its activity is nevertheless distinctly recognizable.

The Buddha has stated clearly and categorically that one who has realized the perfection of emptiness, and therefore also the plenitude of compassionate activity, is incapable of transgressing the fundamental rules of ethical behaviour, although for such a one obedience to the moral law indeed consists not so much in the acceptance of a code imposed from without as, on the contrary, in expression of a realization flowering spontaneously from within. Although the Arahant is "beyond good and evil" he nevertheless manifests in the field of life and action in a determinate manner as an ethical, not as an unethical, being. Buddhism thus bangs the door in the face of antinomianism and sternly rejects the pseudo-liberation which claims that one who has transcended all such relative terms as good and evil is capable of acting indifferently in a manner which is moral or in a manner which is immoral according to the canons of conventional ethics. The purely transcendental activity of ineffable emptiness manifests in the world of relativity as compassion, or rather is apprehended by it as such, and *ahimsa* or non-violence is simply the negative expression of a particular phase of that manifestation. As we have already said, *ahimsa* resolves itself into compassion, and compassion in turn resolves itself into egolessness, for action depends upon feeling, and feeling in turn depends upon understanding. Only the empty and egoless, the loving and compassionate, can practise *ahimsa.* For them only the "problem" of *ahimsa* does not arise. They alone are blest. They alone are the true Bodhisattvas, the true Shravaks.

SRAMANERA SANGHARAKSHITA

THE VEIL OF THE TEMPLE

[**Mr. M. Oldfield Howey** is the author of *The Horse in Magic and Myth, The Encircled Serpent,* and *The Cat in the Mysteries of Religion and Magic.* Himself a staunch advocate of vegetarianism, he shows in this article the predilection of some of the Christian apostles for a non-flesh diet. Symbols have, it is true, as he brings out here, been many times misinterpreted and perverted in their sense, by those who look to their orthodox, dead-letter meaning. But it is no less certain that symbols have played a most important rôle in preserving in human memory truths that would otherwise have faded out from human remembrance, as also that they many times enshrine ideas and concepts beyond the grasp of the brain-mind and scientific reasoning.—ED.]

Symbolism can be "all things to all men," and one of the most salient characteristics of sacred scriptures in all periods and places is that they are so deeply permeated with symbolic imagery of uncertain derivation and shifting, elusive diversities of meaning that almost every passage is susceptible of diverse interpretations, and to postulate a single, fixed, intrinsic significance for any specific emblem may be misleading, or even dangerous.

To illustrate, let us consider the figure of a lamb. In the devout Christian it may awaken thoughts of Christ, the Lamb of God. To the poet or the lover of Nature it will express Springtime, youth and joy, whilst the gourmet will see in it the suggestion of what he regards as a good dinner. For, as remarked by Sir Thomas Browne,

> The hieroglyphical symbols of Scripture...are ofttimes racked beyond their symbolizations and enlarged into constructions disparaging their true intentions. (*Vulgar Errors,* 1646)

This peculiarity is at once the strength and the weakness of religious literature, for, whilst it bestows that elasticity and adaptability necessary for the promulgation of a world faith, it flings wide the doors to heresy and schism, and so divides the faithful into innumerable jarring sects and has thus been the cause of the most bitter intolerance, bloodshed and torture that the mind of man could conceive and accomplish.

This terrible consequence, coeval with the formation of religious dogma, could never have arisen had it been permitted to the uninitiated to realise more fully the allegorical nature of the sacred writings. But religious leaders and teachers, as if moved by a common impulse, everywhere and at all times veiled, with elaborate care, the inner and higher significance of their doctrines from the multitude of their hearers, so that "secret" and "sacred" became almost interchangeable terms.

Yet the elasticity conferred by symbolism on religious dogma has

not always proved to be a factor of disintegration and disaster. A notable exception is provided by Hinduism, which, instead of combating, absorbed the diversities of the symbolic creeds that had preceded it. This was rendered possible by the doctrine of Reincarnation. The ancient gods, whom the aboriginal tribes of Hindustan had so closely identified with their animal or other representations as to be unable to think of them immaterially, were explained as just so many incarnations of Vishnu. Thus an irenicon was proffered to the contestants in the troubled region of religious controversy, and the Preserver proved true to his title. For, beneath this sheltering doctrine, all creeds can unite in the knowledge that when the veil of symbolism is lifted from the Divine face of Truth they are all of one origin and their ultimate goal is identical.

This essential unity in the midst of seeming diversity makes it impossible to comprehend fully any isolated religion without some knowledge of its forerunners and its contemporaries. Students of Christian theology, for instance, who desire to grasp the inner significance of its symbols must review them in the light of its evolution from crude primevalism.

Said Dr. Anna Kingsford :—

In India first, at the beginning of the cycle rose the earliest glory of the coming day; thence it broke on Syria and on Egypt, where it gave birth to the Kabalistic and Hermetic gnosis. Passing thence to Grecian shores, the mysteries of the Gods arose among the myrtle and olive groves of Thebes and Athens; and these mysteries, imported into Rome in their turn, became merged in the symbols and doctrines of the Christian Church.

Thus it is that in the frescoes, monuments and manuscripts of the first century we find so many pictured and written allusions to Jesus in the character of Apollo, Bacchus, Orpheus and other divinities. And in all these representations he is discovered as a youthful deity who is surrounded by lambs, doves, vines, fishes and genii. He never appears as "The Man of Sorrows"—a conception which arose in a later period. In fact, it is difficult to escape the conclusion that the primary idea of Christianity was the restoration of the Mysteries.

Those who search the Christian scriptures may find clear evidence that in them, as in those of India, reincarnation is taught, though the doctrine is less prominent than in the country of its birth and has been to a great extent overlooked and obscured. The sacred and secret nature of Christian symbolism was a point more emphasized by the Founder of the Christian Church. This may be regarded as strange, since it was destined from its very inception to disrupt and destroy the fraternal unity of Christians and to fulfil the Master's prophecy :—

I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the

daughter against her mother, and the daughter-in-law against her mother-in-law. (Matt. X, 34-5).

But that Christianity, like its predecessors, was originally an esoteric religion is strongly emphasized in the account given by St. Mark of how Jesus, after propounding the Parable of the Sower to "a great multitude," was afterwards, "when he was alone," approached by his disciples and asked for an explanation of his meaning.

> And he said unto them, unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: that seeing they may see and not perceive; and hearing they may hear, and not understand. (Mark IV, 11-12).

Another illustration from the New Testament demonstrates how a literal acceptation of the narrative may lead to a conclusion completely at variance with its real significance. I refer to the vision of St. Peter (Acts, X. 11ff.) The symbolical nature of dream images has been universally recognized in all ages, not only by students of the mysteries but also by the uninstructed "man in the street," who even today may often be heard to remark that "dreams go by opposites." Yet it is a remarkable fact that, by some strange anomaly, we find ourselves in this solitary instance almost invariably confronted by a literal acceptation of the metaphorical images that composed the famous vision. And this, though the allegorical character of the dream is clearly expounded by the dreamer, and confirmed by the ensuing events he records. As a possible explanation I can only suggest that the narrator's vivid and dramatic presentation of the story has obscured its visionary character and its symbolic basis. Certain it is that one may still meet sincere and earnest followers of the "strait and narrow" path of Christianity who are pained and puzzled by the impossibility of reconciling the voice of the vision's cruel and merciless command to the hungry apostle:—"Rise Peter; kill and eat," with the idealism of esoteric Christianity. But this verse, so often quoted by "Christian" flesh-eaters in justification of their horrid practice, when read in connexion with its context makes it unmistakably clear that, far from supporting the slaying of animals for food, the vision supplies the strongest condemnation of it. For the narrative relates how Peter, having retired to the house-top to pray, became "very hungry, and would have eaten," but whilst food was being prepared

> he fell into a trance, and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat.
>
> But Peter said: Not so, Lord; for I have never eaten anything that is common or unclean.

Three times the drama was re-en-

acted, but Peter, even in response to what he believed to be a command from Heaven, urgent and persistent, uncompromisingly refused to commit a deed against which his whole nature revolted. "The vessel was received up again into heaven," and Peter, unable to accept its *primâ facie* interpretation, "doubted in himself what this vision which he had seen should mean," since he never faltered in his conviction that blood-stained food torn from the dead bodies of animals was unclean and impure. He evidently was convinced that the words "What God hath cleansed that call thou not common," could not be literally applied to the corpse of an animal. And whilst he pondered, the solution of his problem came and the metaphorical nature of his vision was made clear.

I need not retell the familiar story, but must point out how, when Peter recounted the tale of his vision to the Jews, so as to explain how it had taught him that their narrow exclusiveness was not harmonious with the Divine ideal, he again emphasized that he had answered the Voice which had bidden him "slay and eat:"—"Not so Lord, for nothing common or unclean hath at any time entered into my mouth" (XI. 4, ff.) Thus we have his own positive testimony that he was a lifelong vegetarian of immovable conviction. Nor was he isolated from his Master and fellow-disciples thereby, for Jesus was an Essene, and as such must have abstained from flesh food, and the early Christian historians—Hegesippus, Clemens and Augustine testified that Matthew, James (the brother of Jesus) and James the apostle never ate animal flesh.

Moreover, it is probable that if we had more information about the other immediate disciples of Jesus we should find that they held the same views as Peter on the subject of flesh-eating. This is confirmed by the fact that even the Gentile converts were strictly enjoined by the first Apostolic Council, held at Jerusalem in A.D. 52, to "abstain...from blood and from things strangled" as a "necessary" burden that it had "seemed good to the Holy Ghost" and the Council to lay upon them. (Acts XV, 28-29).

St. Paul, who had not had personal teaching from Jesus, appears to have been troubled by somewhat wavering scruples as to the legitimacy of flesh-eating, but apparently perceiving that, in connection with the propriety of eating meat that had been offered to idols, his uncertainty was a stumbling-block to other Christian converts, he declared in his first epistle to the Corinthians (c. A.D. 59):

...if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend. (I. Cor. VIII. 13).

Such passages, together with many others, make it abundantly clear that the early Christian Church increasingly recognized, and taught to an ever-widening circle that the literal interpretation:—"The letter" of

the word, "killeth, but the spirit giveth life." (II. Cor. III. 6). Today this esoteric teaching is broadcast and the prophetic words of ancient mystics and seers are in process of fulfilment. The Veil of the Temple which once obscured the Light of Truth from the multitude has been rent and torn. The tyranny of symbololatry no longer dominates our minds. The mysteries of the Kingdom of Heaven are no more reserved for the favoured few, but "whosoever will" may enter the *sanctum sanctorum* and "take the water of life freely. (Rev. XXII. 17).

But whilst we glory in the privilege that is ours, may we ever remember that "Unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him will they ask the more." (Luke XII. 48).

M. OLDFIELD HOWEY

TEACHERS AND PUPILS

Recently the teachers in the Lucknow-Faizabad area were officially ordered to learn to darn and mend so as to be able to repair the clothes of their 4,37,000 primary and junior high school pupils....Nothing is said in the newspaper report about teaching the children to attend to their own sartorial defects and eventually perhaps to those of the members of their families. A pity. Such a suggestion might possibly fan a little spark of the desire to serve here and there. Especially valuable would be the wish to be useful to the teacher. For in all lands the relation between pupil and teacher urgently needs reform based on some such filial and co-operative attitude on the part of the children. As it is at present instructors and the instructed are in two opposing camps with only now and then a bright exception. Even the young child is soon spoiled and learns from his older brothers and sisters, his already infected class-mates, even his parents, to regard his teacher as perhaps an object of ridicule or a person to be watched with suspicion. Yet the "clouds of glory" which, according to Wordsworth, a child trails with him as he descends from heaven include an instinctive respect for his teacher. A young friend of ours illustrates this point: His teacher tried dilligently to instil into her pupils kindness to animals. The children responded well. One morning a small group of eager, happy little boys stood awaiting her arrival. One of them drew from his pocket lovingly a little snake and laid it as a gift before her. She screamed, seized the creature by the tail, ran to the window and dashed it with great force on to the stone pavement below. Poor lady! We must not blame her, though obviously the much fondled snake was harmless. The most instructive thing was her pupil's reaction. Very thoughtfully, that afternoon he explained to his mother: "I used to think teachers great persons; now I think they are only just ordinary persons who teach."

PHILOSOPHY, RELIGION AND MYSTICISM

[The veteran South Indian thinker and writer, **Dewan Bahadur K. S. Ramaswami Sastri,** Retired District and Sessions Judge, attempts here the demonstration that Philosophy, Religion and Mysticism are only different approaches to the same Reality, to which, we might add, physical science itself, rightly apprehended, is but another avenue.—ED.]

Some Hindu scriptural utterances say that the Truth is beyond words and mind. But others say that it can be realized by a calm and sharp, introspective, meditative and contemplative mind. If the Supreme cannot be known at any time, *i.e.*, It is unknowable, why prescribe *Sravana* (hearing) and *Manana* (thought) and *Nididhyasana* (meditation)? We must begin with Faith; Faith must ascend into Knowledge; Knowledge must ripen into Intuition; and Intuition must fulfil itself in Realization.

Mysticism is not mysterious or mystifying. There is nothing misty or dark about it. It is the search for the Self in the body and for the Real Self in the apparent self. It does not challenge or negate Revelation or Reason but seeks to test the one by Realization and to include and transcend the other by Intuition; it seeks to visualize, with the aid of the inner vision, the Eternal Unseen which sustains and vivifies and animates and transcends the seen temporal and spatial order. Spiritual Intuition is that introverted inner vision, as the *Katha Upanishad* says. As Bradley says well: "There is nothing more real than what comes in religion." We have seen under the stress of modern concepts in physics, this "too, too solid flesh" and earth "thaw and resolve itself into a dew." The quest for the eternal and absolute values is the urge and the privilege of the Real Self within our sense-bound and world-enjoying self. Only in that way can the self see the Self and become one with it. Russell says:—

> The mystic insight begins with the sense of a mystery unveiled, of a hidden wisdom now suddenly become certain beyond the possibility of a doubt. The sense of certainty and revelation comes earlier than any definite belief. The definite beliefs at which mystics arrive are the result of reflection upon the articulate experience gained in the moment of insight.

We may call this Self within the self God or Brahman or by any other name or merely say *Neti Neti* (Not this, not that). But it is Real and Eternal and Infinite and Supreme Bliss. We first apprehend it; then comprehend, then realize it; and we finally become one with it (this being the real At-one-ment). It is not erotomania but Communion flowering in Union. It is not auto-intoxication but auto-sublimation

(Yoga). It may appear at first as supernatural but it is our real nature. Clairvoyance, clairaudience, etc., are but the inlets through which, into our ordinary lower self, "comes silent, flooding in, the main" of the Higher Self.

It is no doubt true that such yoga (mysticism) is for the elect few. It can never be like adult suffrage "in widest commonality spread." It is a qualitative, not a quantitative factor. Yet it glimmers in all, and is an integral portion of all. "We feel and know that we are eternal," says Spinoza. The whole shines in each part. It is in bud in all but it flowers with divine fragrance in but a few. Prayer, which is its basic pedestal, is a platform open to all. But only a few can climb to the supreme apex of intuitive realization and spiritual union. The sense-bound self must ascend into the psychical self and then into the spiritual Self (the noumenon which is immanent and transcendent). Though everyone has a dim apprehension of it, it can become known and felt, be realized and enjoyed, only by inner striving. The Impersonal and Supra-personal Consciousness includes and transcends all personal minds.

Let us not get lost in the bewildering labyrinth of discussions about Godhead and God, about the God beyond and without attributes and God endowed with infinite, auspicious attributes and so on. There is no inconsistency, nothing unreconcilable between the Absolute of Philosophy and the God of Religion, any more than there is between vapour, water and ice. Plato says that Time is but the moving image of Eternity. Time and Space go together but the Spiritual Plane is above and within the temporal and spatial planes. In reality Time is subtler than Space. Time is the Mind of Space. As Tennyson put it in "Akbar's Dream," God is "the Timeless in the flame which measures Time." Space and Time are the warp and woof of the Universe and both are but manifestations of the Divine Mind which itself is a manifestation of the Absolute. As Wordsworth says: "The Infinite Being accommodates Himself to a finite capacity."

Thus, though religions are many, Religion is but one. "The mortals speak many tongues; the immortals speak but one." "The names—Brahman, Vishnu, Siva, Brahma, Allah, Jahveh, God—are diverse; but the Infinite Being is but one." Goethe says well:—

> Of true religions there are only two: one of them recognizes and worships the Holy that without form or shape dwells in and around us; the other recognizes and worships it in its fairest form. Everything that lies between these is idolatry.

It is often said that Beauty and Love and Truth are the ultimate and absolute values. But it was given to the Indian mystical mind to unify them and to include and transcend them in the concept of Sachchidānanda. Goethe once again:—

Of the Absolute in the theoretical

sense I do not venture to speak, but this I maintain, that if a man recognizes it in its manifestations, and always keeps his eye fixed upon it, he will reap a great reward.

The search for the Eternal and Absolute Supreme Being has been through many gates. There have been Nature-Mystics, Beauty-Mystics, Love-Mystics, Wisdom-Mystics Service-Mystics, Meditation-Mystics, and others. *Karma Yoga, Dhyana Yoga, Bhakti Yoga, Prapathi Yoga, Jnana Yoga,* etc., have all been propounded and synthesized in the *Bhagavad Gita.* The Hindu, Buddhist, Greek, Christian and Muslim Mystics have sought and gained entrance into the Central Shrine of the Eternal Infinite Supreme Being through diverse doors. They all declare the ecstasy of communion and union with It. They express it sometimes in the language of human love and at other times in more abstract ways. But they all testify to an experience of ineffable and supreme Bliss. Krishna, Vasishta, Yajnavalkya, Sandilya, Narada, Badarayana, Suka, Sankara, Ramanuja, Madhva, Ramakrishna, Socrates, Plato, St. Paul, Augustine, Meister Eckhart, St. Teresa, Thomas á Kempis, Sadi, Jâmi, Rumi and others speak with a united and joyful voice about "the flight of the alone to the Alone."

Theories about the universe may vary and the din of logical controversy about them may wax high. But the real essence of the matter is not the establishment of the reality of the world or its phenomenal reality, the theory of evolution, or of apparent evolution. If we seek the Greatest Common Measure of realization and experience of all the mystics of the world, we see that the quintessence of Truth lies elsewhere.

The Infinite and Eternal One can and has become many without losing its Integrity or its Perfection, its Glory or its Infiniteness. The whole has not been split up into parts.

Just as Ether has become all things and interpenetrates all things and yet is one, so God has become the universe and is yet the Full Being. The Infinite Splendour, the *Viswarupa* (The Cosmic Form), and the *Vibhutis* (manifestations) coexist. We can enjoy the Source alone or the Source and its manifestations together, or the manifestations alone. The dichotomy of subject and object, the trinity of God and Soul and World, were one, and are one, and become one in experience. The One is Itself in Full despite the diversity of Things, whether it appears as the many or becomes the many. We can love God and we can be one with the Absolute. "Blessed are the pure in heart, for they shall see God." These two types of Super-sensuous Spiritual Communion and union are two supremely blissful types (not grades) of Beatitude, but the Realization is of one Being in two ways as taught by Sri Krishna in Chapter XII of the *Bhagavad Gita.* Keyserling says :—

> Those who take the trouble to train themselves in the arduous technique of mysticism always end, if they go far enough in their work of recollection and meditation, by losing their intuitions of a personal God, and having direct experience of a Reality that is impersonal.

K. S. RAMASWAMI SASTRI

AARON DAVID GORDON

THE PHILOSOPHER OF LABOUR PALESTINE

[No preaching is so potent as example and **Dr. Hugo Bergman** of Jerusalem gives here the inspiring account of a philosopher who demonstrated in his life the principles he stood for. Aaron David Gordon's unostentatious and self-sacrificing life bore witness to the sincerity of his faith in his ideals.—ED.]

The list of prominent Jewish philosophers during the nineteenth century is fairly long, beginning with Solomon Maimon and ending with Henry Bergson. Among them Aaron David Gordon has a special place. His name has become a symbol for Jewish Palestine, because he has made his life an expression of his philosophy, and his philosophy a message of a new way of life. He was not a preacher; he incarnated his teaching in his everyday life.

Gordon's family came from Vilna in Czarist Russia. His grandfather was a very learned and religious man, and the community offered him the post of a rabbi. He declined: he did not want to make the lore a means of livelihood. His son Uri, the father of Aaron David, was a leaseholder in Podolia and there, in an obscure village, Aaron David Gordon was born in 1856. As the only son of rich parents, he received—to a large extent privately—the traditional Jewish education which consisted of a thorough training in the Talmud. His delicate health, contrasting strangely with his vigorous will and his unquenchable thirst for knowledge, did not prevent him from studying Russian, German and French without any aid. When he grew up, he had, as a relative of the famous and rich Jewish family of the Ginzburgs, no difficulty in obtaining a post on one of their estates. For twenty-three years he discharged his duties as an official patiently but reluctantly. An abiding interest in education grew out of his pedagogical zeal for his own children. Slowly he became the intellectual centre of the village where he lived and its neighhouring town; he founded a library; he arranged readings, lectures, debates; he spoke on Saturdays in the synagogue and preached the love of Zion. The estate on which he worked was sold in 1903. Though he could have obtained another position without great exertion, he determined to settle in Palestine and to become a simple agricultural worker. This was the most momentous decision of his life. His parents, whose only son he was and whom he did not want to abandon in Russia, died at this time; it was easier now to make up his mind and to give a new turn to his life. His daughter, who was teaching, could help her mother. A small sum inherited from his parents was placed at the disposal of the family till

they could follow him. In 1903, he embarked on the venturesome voyage to Palestine which was at that time no more than a myth.

It was the time when a handful of young men, mostly from Russia, left their homes and their academic studies in order to become labourers in Palestine. Gordon, who had never before performed any physical labour, plunged into the life of unremitting and devoted toil which characterized this "second ascent." His comrades were all much younger than he, more robust and adaptable, but until death he persisted in sharing their labour, shouldering the burdens of pioneering with the youngest and most virile. He did his writing in the night, when the day's toil was done, During the last years of his life, spent in the agricultural communal settlement of Dagania, Gordon became an almost legendary figure. But he continued to live as a worker among workers in the settlement, sharing a room with three other men, tilling the soil, and participating in communal life. His younger comrades had left their parents in Russia; he walked among them as their father. His dancing, his singing, his consoling words had for them the charm of the lost home. His simple grave at the Dagania settlement near the Sea of Galilee has become one of the holy places of the new Palestine.

Gordon's *Weltanschauung* is a rare example of a philosophy which has very deep religious and metaphysical roots, but comprises at the same time all fields of human life, both communal and personal. *One* attitude pervades all the answers he gave to the different problems of life, whether he dealt with political questions, with the position of women in society, with the relation between Jews and Arabs or with religious questions in general. One word recurs again and again in Gordon's articles and letters: "cosmic." He says that a people living in its own land is nourished by "cosmic" sources, that the Jewish labour movement in Palestine is "cosmic," but the international labour movement is not, and in all these different uses the word has a very definite connotation. The feeling of the unity of the cosmos pervades all Gordon's remarks about questions of human life. Gordon can write an article about the problems of a consumers' association and begin or finish it with "cosmic" reflexions without breaking the continuity of his thought.

What is man's position in the cosmos, in nature? Take the motion of the earth: man does not feel it; it is only within recent times that he has even come to know of it; yet does not this motion exercise its influence on every atom of his body? It is, says Gordon, reasonable to assume that infinite nature pours itself into the soul of man from *two sides*: from the one in which man senses and knows nature intellectually, and from the other by which he does not know or sense nature but *lives* it. One may say this: that

through sensation and cognition flows *light* in which a flame arises, but from unknown and unsensed life comes the *oil* for feeding the flame in accordance with its needs. Now the real "I" of man lies in the field of the unknown and unsensed, and not in the realm of cognition. Man sees and knows his own will only after he actually has willed; while that "something" in his soul that "wills" and "recognizes" is neither seen nor known by man. But this something holds for man the point of cohesion where his individual soul merges with the soul of all creation. All that we call loftiness of the spirit, the spirit of holiness, issues from this infinite sea. We here come face to face with something above intellectual knowledge, something that is of the very essence of existence, something that does not enter into the realm of the knowable, but strikes its roots deep into the soul itself.

Gordon was a great master at comparisons and similes. In one of his articles he compares the relation of the conscious intellect to the unknown depths of his being with the relation of a mirror to its opaque back. Man is like a child who sees wonderful reflections in a mirror and wants to get behind the mirror to look at the objects reflected. There he thinks the riddle of the mirror will be solved. He turns over the mirror. To his surprise all is utterly blank. But it is that very blankness, the opaqueness of the mirror, that makes it a mirror reflecting objects. What we seek when we want to understand life, is this union of the opaque and the transparent, of man's subconscious or superconscious and his conscious intellect, in order to bring the intellect to perfection.

It is the tragedy of our culture that, instead of feeding the flame of the intellect through the "oil" of our connexion with nature, we have built a barrier between us and the fountain of our life. We observe nature, we examine, we analyze, we probe, we want to know the details of all things, we spend the forces of our intellect lavishly, but the more man takes from nature, the farther he moves away from it.

Here is the big difference between man and other living creatures. I shall quote again one of Gordon's striking similes. When a person is over his head in water, he cannot see his image until he lifts his head above the water. Only when man "lifted his head," when the first ray of light of human thought shone forth was the division made between the soul of man and the soul of universal creation. The electric spark, says another of Gordon's similes, flashes forth at the point where a high-tensioned wire is *broken*. Man began to feel that he *differed* from all other beings. He began feeling in himself a tremendous power on the one hand and impotence on the other, a sense of his superiority and again a sense of his inferiority. He was cowed and intimidated by fear, by weakness,

by loneliness. After he had eaten of the tree of knowledge, he was cast out of God's world, of Nature.

This loneliness of man in the midst of nature prepared the ground for the growth of religion. Through religion man succeeded in freeing himself from the feeling of separation and loneliness; the channel which connects the soul of man with the soul of the world was opened again and the cosmic "overflow" filled again his lonely heart. To be sure: religion does not give us theoretical answers to philosophical questions. We do not understand God's ways. But the central problem of life is this: Is the world conducted by *knowledge* and wisdom (though a wisdom which is for us a hidden light) or have we to posit a *blind* principle at the foundation of the world? Of course, we shall always continue to ask: Why is there to our understanding so much darkness, blindness, confusion in the world; why so much cruel sorrow, stupid wickedness, hatred, servility; why do animals, beasts, birds, suffer; why does man suffer from all things, and all things suffer from man? Why should man come to be the worst destroyer, the ugliest parasite? There is no *intellectual* answer to these questions, but once we have decided that we accept the way of life which religion teaches as a way of life, not as theoretical metaphysics, we *trust* even when we do not understand with our intellect.

Gordon acquired his religious *Weltanschauung* not in the easy way of passive acceptance of a tradition. It was for him the result of a prolonged struggle. His younger comrades in Labour Palestine hardly understood him on this point, which was for him the focal point of his life. They had learned from Marx and Nietzsche that God was dead, that religion was dead. Gordon took pains to explain to them that the death of certain forms of religious expression does not mean the death of religion.

This conclusion was reached by substituting the form for religion itself, the insignificant for the significant. It is not unreasonable to assume that, more than religion...the *concept* of religion has stagnated. When we are faced by the concept of religion, we think of something fixed, static, that took shape thousands of years ago. All of it is tinged with something of opinions and of acts which the mind cannot accept, which cannot develop, renew itself, give rise to new thoughts and to a new spirit. Modern thinking relegates religion to a lullaby harking from the childhood of the race and still able to put older children to sleep even today. In truth, these moderns consider that religion has become so antiquated that it would be a good idea to cast it out of the world as something intoxicating and corrupting. This petrified concept of religion and of God influences the whole trend of thought and of emotion very deeply. One may be permitted to say that this debased concept has greater influence than vital thought or living emotion for persuading a thinking man that God is dead, without realizing that it is only the outmoded, passive concept of

God that is dead, not God, the Unseen, whom he meets in everything he thinks and feels, with whom he deals in all he senses, thinks, speaks, yet does not know what He is. The unseen God will never die though all the scientists calculate that all is revealed, is known, is clear, that the foundation of the world is set in blindness, darkness. Religion will not die while there is a human soul in the world, a sense of human responsibility.*

People say: Religion is dead. Gordon replies: The time for religion has not yet come. But how can the stagnant religion of today be renewed and become the living force in man's life which Gordon has in view? Gordon does not believe that such a revival can come through discussions and societies. We have to go back to the core of the matter: the channels between man and the universe have been obstructed. Man has abandoned nature, has gone from village to town, and nature became to him either a sort of merchandise—so and so many bushels of corn—or an object for scientific enquiry, when we cram nature into the laboratories and research institutions.

When we turn to a consideration of the inner feelings of men, we find an even more alarming process of petrifaction. Love for living creatures, family love, love of friends, mercy, all these keep diminishing in proportion with the "progress" of man. Sentiment is gradually withering and drying up. Even the simplest, the most natural sentiment, the love between man and woman, is waning, and its place is being taken by gross sensuality. The loss in the sphere of ideals, in creativeness, is the heaviest toll exacted by severing the connection with Nature. The trouble lies here: that the very essence of life gradually diminishes, that "oil in the lamp" runs low and is used up. The ideals that still mark civilized society today are but a remnant of the heritage bequeathed us by the thousands of preceding generations. But we of today are far, and are continually moving farther, from the source of life, from Nature. Little wonder that out of such poverty of spirit contemporary man changes his ideals with the speed of the electron and that the loss of faith brings him to skepticism, to a terrible emptiness. Generally speaking, it is not skepticism, doubt as such, that is the danger. Great and original skepticism, born out of the depths of anguish, of intense searching thought, is fruitful and creative, even as are faith and religion, which are born of deep searching thought. Such a sublime skepticism in ancient days brought the powerful religion of Buddha into the world. What is dangerous is that easy, miserable skepticism that has no deep roots in the soul or mind of the skeptic; this skepticism of today is the product of exhaustion; it lacks vitality and power. Gordon exhorts Man:—

* The quotations are taken from A. D. GORDON: *Selected Essays*. Translated by FRANCES BURNEE. (The League for Labor Palestine, New York. 1938)

A rich world lies before us, wide vistas, great depths, infinite, boundless, unquenchable light. Plunge, O Man, into the depths of this vast ocean! Open the chambers of your heart to these currents of light and of life. Live! live in every atom of your being! Live and you will see that there is still room for love, for faith, for idealism, for creation! and perhaps, who knows, there may be yet worlds still undreamed of!...

The way to rejuvenation of humanity is *labour*, manual labour and especially labour in the fields. Our chief ideal must be labour. Work will heal us. In the centre of all our hopes we must place work; our entire structure must be founded on labour. If only we set up work itself as the ideal, rather if only we bring into the open the ideal of labour, shall we be cured of the disease of modern civilization. We could use the old formula "*Laborare est orare*" (Labour is prayer) to sum up Aaron David Gordon's teaching. For him labour means prayer, meditation, connexion with the soul of the world. He writes:—

We aim to move from the city to the village. Even the village of today is no longer satisfactory to us. Its trends are toward the city; whereas we hope to create a life not only strong enough to overcome city influences but to draw the city under the influence of the village. The spirit of the new life, of new creativeness, must penetrate labour. The builder, the carpenter, the tailor, the factory worker must realize that he is a living being whose spiritual needs are as vital to him as his physical demands. He must strive toward the goal wherein the important thing for him must be not the wages he receives for his work, but the work itself, the product of his labour. For this work is created to fill a vital need, physically *and spiritually*.

Gordon's organic, cosmic understanding of labour brought him into conflict with Marxian socialism. Socialism was born out of the development of science and technique on the one hand, and out of capitalism on the other. It rests entirely upon foundations which Gordon sees as mechanical, and it is this mechanical, purely technical element in socialism to which he objects. The crowding of the working proletariat in the factories cannot serve as a basis for new social creativeness. In contradistinction to this socialism, nationalism is for Gordon the bearer of a cosmic moment, where the spirit of the physical nature of a people's home-land becomes fused with the spirit of the people. This is the source of the greatest riches of a nation; herein lies the difference between the nation which is an organic, creative unit and a society that is a mechanical conglomeration like the "proletariat" or the "state."

The state as such is in Gordon's view also a mechanical, not a cosmic unity. Humanity must become a league of united nations, of peoples, not of states. Against a cosmopolitanism which wanted men to become directly citizens of a world state leaping over the membership of a specific nation, Gordon puts the ideal

of a cosmo-nationalism, a nationalism where every single nation feels its responsibility towards humanity as a whole. Gordon formulates an ideal of great importance which he calls a "*Man-Nation*" a human nation that has a brotherly, human relationship toward other nations. The Bible says that God has created man in His image. Gordon adds that now *nations* have to be created anew in God's image. The society which is to embody the ideal of social justice and of a new form of life will not be an economic group, a collective group of men gathered together through technical circumstances, but the cosmic creation of the "Man-Nation."

As for the Jews in Palestine Gordon saw the proof for the sincerity of their will to become a human nation in Palestine in their relation to the Arabs. He writes:—

We are bound to take the utmost care in our relations toward the Arabs. In buying land, for example, there must be no infringement upon the human rights of the Arabs nor any dispossession of those who actually are working on the land. Rather than wrong them in any way we must be ready to pay two, three, or, indeed many times the value of the land in order to compensate the owners fully, the *real* owners, those who live and work upon the land. And even if we have to make other provisions for such holders, even if we have to satisfy them with returns of all sorts which may involve great difficulties and irritations, as for instance, to give them land in another section, all this we must do rather than infringe in the slightest degree upon their rights.

Gordon hoped that the renewed contact of the Jewish people with the Palestinian soil would renew the Jewish religion. Religion is being formed by the cosmic moment embodied in the soil, the earth and the heaven of a country, and by tradition, the historic moment. In the Jewish diaspora only the historic moment operated. Unable to draw sustenance directly from its life-source, religion had to feed upon its own past and continued to shrink more and more, or to feed upon the life-source of others and so gradually waste away and die. In Palestine the cosmic element will be restored to its rights. Whilst the historic moment in religion works for conservation and restriction, the cosmic moment works for renewal and rejuvenation. This was Gordon's vision of the return of the Jews to Palestine:—

We seek life, no more and no less, our own life, from our own life-source, from the nature of our land, for the sustenance of the body and of the spirit. We come to our land to be imbedded in our natural soil from which we were uprooted, through our roots to draw sustenance from the earth, through our leaves to breathe in nourishment from the winds and from the creative power that lies in the rays of light. We must create a new nation, a human nation.

It has been said many times that Gordon has been influenced by Tolstoy, whom he resembled also in

outward appearance. No doubt there was such an influence. But Gordon made his own life an embodiment of his doctrine. He lived and died as a worker among workers on the soil of Palestine, and through his life and death has added holiness to the Holy Land.

HUGO BERGMAN

A WARNING OF 1879

During the current monsoon season hundreds of thousands of tree seedlings have been planted throughout India in the hope of re-foresting the country. Wars inevitably cause trees to be sacrificed and the land becomes bare, sub-soil moisture and drainage cease, and ruin to crops and population results. This is a patent proof of the inter-relationship and inter-dependence of Nature and Man; the latter in his wilfulness, more often than not, upsetting the balance between them.

As far back as November 1879 H. P. Blavatsky in *The Theosophist* tried to awaken Indians to the dangers of the wanton destruction of forests. Under the caption "*The Ruin of India*" appeared:—

While every patriotic Hindu bewails the decadence of his country, few realize the real cause. It is neither in foreign rule, excessive taxation, nor crude and exhaustive husbandry, so much as in the destruction of the forests. The stripping of the hills and drainage-slopes of their vegetation is a positive crime against the nation.... We need only glance at the pages of history to see that ruin and ultimate extinction of national power follow the extirpation of forests as surely as night follows day. Nature has provided the means for human development; and her laws can never be violated without disaster....Our love for our adopted country moves us to give this subject of forest-conservancy much consideration in these columns from time to time.

It is indeed a hopeful sign that Indian leaders have at long last understood something of this pressing need; and through self-induced and self-devised efforts are striving to avert a calamity. Exertion is truly greater than destiny. However, the unchecked wanderings of unattended cattle may make short work of both the seedlings and the good intentions that caused them to be planted, unless due precautions are taken to see the plan through to a successful finish.

In this connection we would like to refer to Mr. George Godwin's article on erosion entitled *The Soil As Source of Life* which appeared in the September issue, 1948, of this magazine; and the same subject was commented on under *Ends and Sayings* in the issue for May, 1949.

THE VALUE AND IMPORTANCE OF THE ATHARVA VEDA

[Convinced as we are of the importance of old Asiatic literature, which enshrines the Brahmanical, Buddhist and Zoroastrian philosophies, we welcome such an article as this by the Indian scholar, **Shri U. K. Oza,** whose long residence in East Africa did not dim his interest in his ancestral wisdom. Readers will recall the interesting translation of a hymn from the *Atharva Veda* which he contributed to our December 1948 issue.—ED.]

When I tell my non-Brāhman and non-Indian friends that my family Veḍa is the *Aṭharva Veḍa*, according to Shaunaka's recension and that my Goṭram is Pāṇinīyas, there is considerable surprise, for the general belief is that there are almost no followers of this Veḍa left in India and it is not generally known that the grammarian Pāṇini is the head of an Āṭharvana Brāhman clan. Still the tradition has been handed down in our family for centuries and we trace the genealogical tree of our clan uninterruptedly back to the 15th century Vikrama Samvat.

The difficulty in at once accepting my statement arises mainly from two reasons. There has been considerable controversy in Hindu India on regarding the *Aṭharva Veḍa* as a Veḍa. The ritualistic period of Hinduism was concerned only with the *Veḍaṭrayī* or the collection of three Veḍas, the *Rik*, the *Sāma* and the *Yajus*. The popular belief is that the *Aṭharva Veḍa* was admitted to the status of a distinct Veḍa at a very late period. It is not employed in the great sacrificial rituals common to Hinduism like the *Ashvameḍha* or the *Rajasooya*. Scholars point out that the *Aṭharva Veḍa* is, in some parts, only a miscellaneous collection of hymns and that in others it consists of hymns of very archaic and primitive types, relating to magic, hate, primeval passions and brutal orgies. Besides, Paṇini does not mention the *Aṭharva Veḍa* in his grammar *sūtras*.

In spite of all this, the fact remains that we have two well-known recensions of the *Aṭharva Veḍa*, the Shaunaka and the Paippalāḍa, besides others mentioned in Vaiḍik literature. The first two are already available in print. And groups of the Paṇinīyas goṭra or tribe are found scattered all over India; I know several of them personally amongst various Brāhman castes. These two hard facts have to be faced and the guess-work of earlier Oriental scholars, who did not know their India intimately, has to be discarded.

The social order of Vaiḍik India was based on the conception of *Yajna* (sacrifice). The *Yajna* of ritualistic times required 4 Chief Priests, called Brahmā, Hoṭā, Uḍgāṭā

and Adhvaryu. The last-named employed *Yajus* (for rituals falling to his share); the *Sāma Veḍa* fell to Uḍgāṭā, while the *Rik* was chanted by Hoṭā. The *Aiṭṭareya Brāhmaṇa* divides all sacrificial ritual into two parts: Vocal or expressed, and Silent or spiritually contemplated. Brahmā, the presiding *riṭvij* or priest, chants hymns of the *Aṭharva Veḍa* mentally. According to the *Aiṭṭareya Brāhmaṇa* half of the sacrificial ritual consists of vocally chanted *manṭras* and the remaining half consists of the mental recitation by the *Riṭvij* Brahmā, of the *Aṭharvana* hymns.

The *Aṭharva Veḍa* is known as *Brahma Veḍa, Aṭharvāngirasa, Chhandas* and *Aṭharva*. The *Purusha Sūkṭa* of the *Rigveḍa* and of the *Yajurveḍa* are identical and in their 7th *manṭra* of the *Sūkṭa* state:—

From the primeval self-sacrifice of the Purusha, Logos, were born the *Riks*, the *Sāmas*, the *Chhandānsi* and the *Yajus*.

The plural number used in the case of the first 3 should be noted. The 13th *manṭra* of the *Aṭharva Veḍa Purusha Sūkṭa* which differs materially in the number and order of the *manṭras*, uses the plural for the first two, the *Sāmas* and the *Riks*, but uses *Chhando ha* (also the *Chhanda*) and the *Yajus*. This *Sūkṭa* is considered by Vaiḍik scholars to be very ancient. And *Chhandas* or *Chhandānsi* is the *Aṭharva Veḍa*. The epithet *Brahma* finds distinct mention in many *manṭras*. *Aṭharva Veḍa*, *Kāṇḍa* XI, *Sūkṭa* 3, *Manṭras* 14 and 15, are conclusive. They say:—

The *Rigveḍa* is called the *Rik*, *Yajus* is called *Ārṭvijya*, *Sāma* is called *Sāman* and the fourth Veḍa is called *Brahma*.

The epithet *Āṭharvāngirasa* is given, along with many other *manṭras*, in the *Aṭharva Veḍa* (*Kāṇḍa* X, *Sūkṭa* 7, *Manṭra* 20) where the *Rigveḍa* is described as having been born of the Purusha or Skambha; *Yajus* also as similarly born; *Sāman* as the horripilation of Purusha and *Āṭharvāngirasa* as the mouth.

In later times there was no dispute and the *Aṭharva Veḍa* was accepted as one of the 4 Veḍas. Still it was not properly studied and much misapprehension existed about its contents, its place in the Hindu literary and religious order, and its value. The *Gopath Brāhmaṇa* seems to have first made it expressly clear that the *Riṭvij* Brahmā's functions were discharged by the mental recitation of the *Aṭharva* hymns.

It says "*Āṭharvāngirobhir Brahmaṭvam*" in clarification of the *Aiṭṭareya Brāhmaṇa's* query:—

Hoṭā's functions are discharged with the *Rik*, Aḍhvaryu's with *Yajus* and Uḍgātā's with *Sāma*; then how are Brahmā's functions discharged?

The *Aiṭṭareya Brāhmaṇa* gives only a plausible answer: "*Trayyā Vidyayā iti brooyāt.*" One may put it: "With the collective use of all three Veḍas." As Brahmā's silent recitation consisted of the full half of the ritual, the collective unvocalized portion of the three systematiz-

ed Veḍas, in the words of the *Aiṭṭareyā Brāhmaṇa*, or *Ātharvāngirasa* in the words of the *Gopath Brāhmaṇa*, discharged the spiritual or intellectual half, the esoteric function of sacrificial rituals. The value of the *Aṭharva Veḍa*, therefore, taken by itself is equal to the combined value of all 3 other Veḍas taken together.

By the way, there is nothing to show whether Pāṇini, the Goṭraguru of the Paṇinīyas clan, was or was not identical with Paṇini the grammarian. The grammarian has not mentioned the *Aṭharva Veḍa*, but has the *sūtra* "*Shaunakāḍ vai Chhandānsi*" (Pa. 4th, 3, 5), *viz.*, "The *Chhandas* is to be deduced from the recension of Shaunaka."

What is the importance of the *Aṭharva Veḍa* in the Hindu social and religious order? The question may be asked both in relation to history and to present times. It is difficult to discuss this in a short article, but an attempt may be made to determine it in outline. Two *manṭras* already quoted may be referred to here. The *Gopath Brāhmaṇa* says that *Brahmaṭvam*, Brahmanhood, the functions of the presiding *Riṭvij* Brahmā, the unvocalized half of the sacrifice, is discharged with the aid of the *Aṭharva Veḍa*. The *Aṭharva Veḍa* (*Kāṇḍa* XI, *Sūkṭa* 3, *Maṇṭra* 15) states that "The sacrificial pitcher is taken across to its destination, *Pāragṛihitā*," by the *Brahma Veḍa*. Much of the importance of the *Aṭharva Veḍa* thus rests on the interpretation and the implications of the word "*Brahman.*" If the Purusha, or the Supreme Logos is meant by this word, the *Aṭharva Veḍa* (7, 20) says: "*Ātharvāngiraso Mukham*"; the *Aṭharva Veḍa* is the mouth of the Skambha or the Purusha (or the capital of the sacrificial pillar). Brāhman, the Supreme Logos, is thus described in *Yajus* (XIII, 3), *Sāma* (I, 621) and *Aṭharva* (V, 6, 1):—

Brahman was born first before everything else. This Great Effulgent Light filled all space right up to the borders.

From connoting the Supreme Being, the word *Brahman* came in course of time to mean all that led to the knowledge of the Infinite, the Supreme Logos. Historically the whole Vaiḍik lore not yet edited and arranged into different Veḍas was *Brahman*, meaning the source of knowledge, all that was known, the Veḍa. This may or may not have been the lore inherited by the Aryans from Lemuria, from Atlantis or from Ṭrivishṭapa before they entered the Land of the Seven Rivers of India. The only thing that can be said today is that the lore was of misty antiquity and was religious, philosophical, secular, scientific and professional. It may be concluded that on entering India and systematizing the ritual of various sacrifices, the holy editors of the literary treasures of the Aryan race sifted out such portions of the national lore as they required for their various sacrificial functions and set them apart, adding to their selections also such extracts from the portion omitted as suited

them and incorporating them as integral parts of their collection or *samhita* within the body of their *sūkṭas* or keeping them intact. This explains why *Aṭharva Veḍa sūkṭas* are found in other Veḍas in expanded form and mutilated portions of the *Aṭharva Veḍa* are found embedded in entirely different *sūkṭas*.

If this be correct, it would seem that the *Aṭharva Veḍa* is the most ancient of the Veḍas. It is the name given to all the unsystematized, unarranged, residuary lore of the Aryans after the sifting apart of what now are the *Rik*, the *Sāma* and the *Yajus*. As sacrificial ritual gained ascendancy amongst the ordinary people, the *Aṭharva Veḍa* came to be generally neglected. But all those eminent persons who performed the silent functions of the *Riṭvij* Brahmā of the ritualist priesthood, and mentally recited the residuary lore to which now the term *Brahman* has come to be confined, continued to cherish it. In the first canto of his *Raghuvamsa* Kālidāsa calls Vasishtha "*Aṭharva niḍhāna,*" the repository of *Aṭharva*. These thinkers developed the most philosophic Upanishads on which, later on, Śankarāchārya based his Veḍānta school of philosophy.

There were also based on and built up around the *Aṭharva Veḍa* 5 subsidiary Veḍas, *Upaveḍas*, namely, the *Sarpa Veḍa* (toxicology), the *Pishācha Veḍa*, a treatise on evil elementals tormenting a new community, the *Asur Veḍa*, a treatise on hostile nations, the *Itihasa Veḍa*, a treatise on the historic and biographic lore from which emanated the great epics, and, lastly, the *Purāna Veḍa*, treatises on the education of backward people or conquered races and the imparting of culture to them. Some consider the *Ayur Veḍa* (Medicology) and the *Ḍhanur Veḍa* as being also subsidiary Veḍas of the *Aṭharva*.

It is certain that in neglecting the full, public study of the *Aṭharva Veḍa*, ancient India neglected her ancient literature on the most important phases of national life, activities and thought. This is not the place where one can go into details. But nearly all the *Kāṇḍas* of the *Aṭharva Veḍa*, succeeding the 7th, treat of hostile nations, of the three divisions of fire and of natural forces, of various magical charms or missiles for vanquishing the enemy, of Rohita or the One Supreme Deity, of marriage and social relations, of grand, mystic, poetic allegories attached to the various *odanas* (rice-puddings) prepared during rituals, of those who, even though they discarded the *sanskaras*, held a high status in society, of the Skambha or Brahman, of the various medicinal herbs, of the various *manis* (talisman jewels), of the primal sex-passion that moved Yami to propose union to Yama, the Dharma-fearing brother, of the pupil and the Preceptor, of social and national peace, of Aiṭasha who proclaimed that he had found the secret of the Life of Agni or the potential of Nature's forces and of the unabashed Byron-

ism of the *Āhansyā Mantras*. Great controversy rages around the interpretation of all this, but it is quite possible for reason to build up from all these *Kāṇḍas* a fairly consistent picture of the civilization and achievements of the Aryan people before they entered India, probably even before they separated from the Ahuras and the Parsees. The importance of such literature cannot be exaggerated and one regrets that the study of it has been permitted to fall into desuetude.

Such is the importance of the *Atharva Veda* in modern India. It is necessary that the study of this Veda should be undertaken with an open mind, unbiassed either by the scholars of the West or by the *Bhāshya-karas* of mediæval India. Also, it should be undertaken in the light of the latest discoveries in the physical and chemical sciences. I have not been able to do anything in this direction, for, unfortunately, it has been denied to me to be a scientist or a fully erudite scholar.

U. K. OZA

THE EXAMPLE OF BRAZIL

Unesco Press Release 312 of 9th June 1950 brought the interesting news that Unesco will undertake next year in Brazil a "Pilot Project," "to study the problems of different racial and ethnic groups living in a common social environment." Where such a fraternity of races has been achieved, as Brazil by common consent has done, there may be difficulty in finding distinctive "problems" of ethnic groups whose members are more conscious of their unity with others than of their differences. Brazil offers a most valuable object-lesson in the feasibility of ignoring racial lines. It presents a pattern for emulation by countries where the folly of race prejudice is strong. It will be a thousand pities if the project is conducted in a manner to arouse race feeling in those who have been free from it.

Mr. Miller Watson, long resident in Brazil, wrote of the "living proof of the possibility of the brotherhood of men" which that country presents in an article in our March 1936 issue entitled "The Emergence of Harmony: Where Races Meet—and Mingle." "He who denies this brotherhood," he wrote, "has not seen Brazil," adding that if the leading men of every country could but spend a few years in Brazil, we might look for a better and more peaceable world.

THE WISDOM OF TAO

[The restless moderns need to be reminded, as **Mr. Merton S. Yewdale** reminds us here, of the restfulness of the Tao, in its universality, its rhythm, its accord; the tranquil and the fathomless. Taoism, as presented by Lao Tze, was an ancient formulation of the same Wisdom which all the world's great Teachers have expounded, in terms differing with the times.—ED.]

Taoism is a very ancient metaphysical system of life and thought. The name of its founder is unknown. Lao Tze, the Chinese philosopher of the sixth century B.C., embodied its principles in his great work, the *Tao Teh King* (Book of the Tao and Its Virtue). The Taoism of today, with its temples, its priests, its monasteries, and its practice of magic, bears no resemblance to Lao Tze's system of pure thought. The *Tao Teh King* continues its existence in the minds of those people throughout the world who have been influenced by its wisdom. Taoism is a cosmic state of the mind.

The understanding of Tao is one of great difficulty. A man might meditate upon it for a thousand years and never come to its farthest depths. Lao Tze referred to it as a Thing, "tranquil and fathomless, self-existent and changeless, all-pervading and inexhaustible,"* the source from which the universe emanates periodically and to which it returns. It has no name. "Tao, the Infinite, is unnamable." Lao Tze alludes to it as Tao (Way), before the manifestation of the universe, and as Teh (Virtue), after its manifestation. "When Tao manifests Itself as Teh, It becomes comprehensible."

Now there is an Eternal Rhythm which expresses itself in a never-ending cycle of alternating periods of manifestation (evolution) and non-manifestation (involution), both cosmic and earthly. By this Rhythm, all things in the universe, as well as the universe itself, periodically come into existence, live out their appointed time, and then return to the place whence they came, there to remain until the time for their rebirth in new form. This unceasing movement constitutes Eternity. "The progression of ever-recurring life is called Eternity." The mysterious power and intelligence behind the Eternal Rhythm, together with its way of functioning, was beyond naming, and the Ancients called it Tao, or Way in English translation, in the sense of the Cosmic Way, the Universal Way or the Way of the Eternal Rhythm.

The *Tao Teh King* opens with an exposition of the Tao. Lao Tze writes:—

* The quotations used in this paper are taken from Lao Tze's *Tao Teh King: The Bible of Taoism*. English Version (1938), by SUM NUNG AU-YOUNG, PH.D.

The Tao that can be defined
is not the Ultimate Tao....
The name that can be spoken
is not the Ultimate Name....
The source of Heaven and Earth
is nameless.
That which has name is the Mother
of all created things.

The Wise who are free
from all earthly desires
Seek to penetrate the mystery
of the Unmanifest.
The others who are earth-bound
Seek to understand its emanation,
The Manifest.

These two attributes
are from the same source,
But divergent in nature.
Yet in their profoundest depths
They are One in Essence.

Clearly, the picture is that of an Infinite Power, wholly impersonal—a pure conception of Divinity which, unmanifested, is beyond the understanding of the human mind. Explaining Tao further, Lao Tze says:—

Tao is Infinite....
It supplies us endlessly.
It is profound—
the source of all.

It softens harshness.
It unravels all complexities.
It harmonizes each discord.
It brings unity to all beings.

With the establishment of Tao, Lao Tze undertakes to explain the metaphysical process by which the universe comes into being. In a few lines, he presents the complete picture of its evolution and formation:—

From Tao Unity proceeds;
Unity manifests Duality;
Trinity issues from Duality;
Trinity brings forth all things.
All things manifest through the negative—
Yin, and the positive—Yang, principles.
These are brought into harmonious union
by the Divine Breath of Tao.

That is, from Tao comes Unity or One, signifying the universe as yet unified and unmanifested. From Unity comes Duality, signifying the two primordial principles, the Yin and the Yang (contraction and expansion, rest and motion, disintegration and integration, passivity and activity), and their action and interaction under the direction of Tao, with the consequent birth of the phenomenal universe, which is formed on the basis of pairs of opposites (light and darkness, heaven and earth, male and female, etc.). From Duality comes Trinity or Three, which signifies the addition of a third element, resulting from the union of the male and female elements in the process of generation. From Three all things proceed. Such is the Taoist metaphysical conception of cosmic evolution.

The universe reflects the grand unity of Tao, and it is Tao that maintains its cosmic balance. Everything in the universe is in perpetual motion. The pattern of life constantly changes, and one equilibrium succeeds another. But the cosmic balance remains forever. This is the equilibrium of balance.

Thus in the Taoist system of thought the idea of One World has no place. A world which is formed on the basis of opposing elements can never be transformed permanently into One World, either by force

or by human designing. For the pattern of One World is contrary to that of the world of opposites. Against the cosmic principle of equilibrium One World could not long endure. "Anything that is not of Tao will soon perish."

The life of the Taoist consists in being identified with Tao, upon which he depends for his illumination and his guidance. As he beholds the great universal order, he sees Tao operating eternally and without effort—the heavenly bodies appearing and disappearing according to the law of their being, the seasons coming and going in unchanging succession, the things in Nature coming to their full growth at the proper time, and the animals propagating rhythmically, in accordance with the natural law of generation.

The Tao produces and sustains all things, it carries on its work imperceptibly, it assumes no ownership of that which it brings into being, and it seeks neither recognition nor reward. It is ever ready to aid him who becomes one with it, but there is no compulsion. Neither is there reward nor punishment: he who is united with Tao, gains; he who is disunited, loses. Tao exacts no obedience and requires no worship. The Taoist offers no prayers, he burns no candles or incense, he kneels before no altars and bows before no images, he implores the intercession of no saints, he surrenders his mind to no hierarchy. His mind is his temple and he can give to it complete expression. Yet he has no unfriendly feelings toward those who differ from him. "The Tao of Heaven is impartial, ever abiding in all good men." The Taoist lives ever in the Light of Tao, and his attitude toward it is one of deep veneration.

> Thus all beings in the Universe revere
> Tao and honor Teh.
> The esteem accorded to Tao and Teh
> is not brought about by any decree;
> It is a spontaneous outflowing
> from the heart.

A cardinal principle of Taoist thought is that of the equilibrium of human relations, individual, national and international. The inner equilibrium of the Taoist is established by his relationship to Tao. As human reason has its limitations, the Taoist turns to Tao—opening his intuitive mind to receive its illumination and guidance.

> Accept and use this Divine Power
> And your strength shall be boundless.

In establishing his equilibrium with the outer world, the Taoist is passive, yet with a desire for harmony. He recognizes the merits of others, he seeks no triumphs over them and his aim is to aid the natural development of all things. Still, like Tao, he looks for no reward. He is moderate and natural in speech, he avoids excessive claims, self-approbation, the display of virtue, cleverness, excessive propriety, pompous benevolence and pretentious righteousness. He is reserved, respectful, calm and poised. Likewise, he is simple and sincere. He neither argues nor disputes.

The Taoist detests war, but he is

no pacifist, feeling deeply that a man must defend human values. He returns goodness with goodness, and goodness for evil. He abhors capital punishment, knowing that such punishment is properly the work of Heaven, not of man. He believes in the cosmic equality of man and woman in the world of opposites. He shuns harshness and rigidity "as attendants of death," and clings to softness and tenderness "as companions of life." The purpose of his life is to adapt himself to his surroundings and to live in perfect accord with the laws of harmony. "This awareness of harmonization with the Infinite is the Essence of the Eternal." Such is Lao Tze's portrait of a Taoist.

In national life, the equilibrium is established not only by the nation's relation to the particular area of the world in which it lives, but also by its habits, customs and beliefs, political, social, economic, educational and religious. Among the peoples of great age, where life is interrupted but little, the equilibrium changes but little. But among younger peoples, who are restless and venturesome, the equilibrium changes constantly. The only difference is that the older peoples adjust their physical life to their spiritual life, and the younger peoples adjust their spiritual life to their physical life. The Taoist is of the older peoples, who seek the spiritual in the things of life.

> Thus the Truly Wise concern themselves
> only with the inner qualities of things
> rather than with sensuous pleasures.
> They ignore the material aspect of things
> And seek their Spiritual counterparts.

In international life, the equilibrium is established through the world web-work of peoples. It is not in the spirit of Taoism to approve of one people's imposing itself upon another, exploiting its lands, interfering with the government and the economic system, urging new modes of education and endeavouring to change the religious beliefs. To the Taoist, the world's most serious difficulties have resulted from the invasion of other peoples' lands, with consequent shattering of equilibriums long established and often with danger to the whole world. In the Taoist philosophy of life, a just world will come into being only when the Universal Spirit of Tao pervades the minds of men. Taoism is pure religion, not theology, and its universality makes it all-encompassing. It radiates the spirit of Unity —not a unity of identity, but a unity of many individual parts.

> The Tao of Heaven benefits all
> and harms no one....
> It revolutionizes all things
> Yet moulds them again in greater
> harmony.

MERTON S. YEWDALE

NEW BOOKS AND OLD

A VITAL BOOK ON A VITAL CONTROVERSY *

Prof. Julian Huxley is probably the greatest living biologist and geneticist of our times. Any work bearing his name must receive serious consideration.

The Lysenko controversy has received much publicity, both in scientific and popular journals, but the ordinary reader, although given to understand that Soviet science is at loggerheads with the rest of the scientific world, has really very little knowledge of what it is about and why the U.S.S.R. should be so violently involved.

Professor Huxley's book is of the greatest interest in that it is a cold, calm summing up of the issues at stake. Is man to retain the right to know and to speak with perfect freedom on any and every subject, or is scientific research to be subservient to political ideologies and to matters of national defence ?

As in all his writings, Huxley's criticisms are kindly and constructive, although no doubt they will not be so received by the Soviet rulers.

The important point is that this book not only *teaches* genetics, but at the same time exposes the astounding fact that science in the U.S.S.R. is not merely restricted but is no longer science. It is now an ideological issue. It has, in Russia, become the mouthpiece of the State. The scientist must state what people ignorant of the subject want him to state for their own purposes.

Whether Lysenko is right or wrong is not the real point. What matters so vitally, is that men are not allowed to seek for themselves what is truth. This is not merely Huxley's *opinion*—it is found in Soviet documents.

As Huxley mentions ; Lysenko's alleged results are suspect because of his faulty methods. It may be that he *has* made some new discoveries, but that we cannot know until his experiments have been repeated with proper scientific precautions.

The political leaders of the U.S.S.R. have no use for the neo-Mendelian theory. It is against their policy to *allow* the belief that human beings are not born equal and that there are, as neo-Mendelism clearly indicates, "large innate differences necessarily existing between individuals."

They wanted to prove, at whatever the cost, even of the denial of fact, a theory which demonstrated that the chief rôle in evolution might be assigned to environment.

Michurin was a Russian plant breeder who lived from 1855-1935 and Lysenko has used his theories and experiments on which to base his own. Huxley explains how the Communist Party in Russia has officially declared Michurinism scientifically true and neo-Mendelism scientifically untrue. Science has been overridden by ideology. Toeing the party line, the Soviet Academy of Science has deposed many of its highest ranking scientists, an

* *Soviet Genetics and World Science : Lysenko and the Meaning of Heredity.* By JULIAN HUXLEY, M.A., D.SC., F.R.S. (Chatto and Windus, London. 245 pp. 1949. 8*s.* 6*d.*)

abject surrender to the ukase of the Party.

Already, as Huxley shows, Soviet science has begun to suffer.

His chapter on genetics and the basis of the whole controversy is extraordinarily interesting. When he states that "Russia says that there is no place for chance in Science," I would admit that Russia is right. It just depends on how much of the "unknown" we can discover in the equation of life. We must also not be too unmindful of the effects of *time*. Selection is sexual, but if environment brings together parties, *i.e.*, all those who eat fish, or play cricket, it renders selection *à la* Mendel more easy and this does in *time* have *some* effect.

In his final summing up of the Welfare State and the position of science in it, Huxley leaves the reader with the uncomfortable feeling that sooner or later we have to face the question: whether the State is to be the final arbiter of Truth or not. Are we to fall back into the mental condition of those who sentenced Galileo for daring to believe the proof of his own experiments?

This book is one of the most vital works that has appeared for a long time.

A. M. Low

ZEN BUDDHISM*

If we take an etymological holiday, "Zen" may be translated simply as Enlightenment. Understood in this sense its meaning coincides with that of the word "Buddhism." The expression "Zen Buddhism" would therefore appear at first sight to savour of tautology. But this is not in fact the case, since Zen is not only Enlightenment but a Way thereto as well; and this Zen-Way is so startlingly unique, so shockingly indifferent to the most firmly established philosophical and religious decencies, that it is sharply differentiated not only from all other forms of Buddhism, whether Hinayana or Mahayana, but from all other known varieties of religious experience as well.

Zen *qua* Enlightenment was transmitted esoterically (that is to say, from heart to heart, not from mouth to ear; for it was an experience, not a doctrine) through a series of Indian Patriarchs until it reached one Bodhidharma, a native of South India, who went to China at the beginning of the 6th century C.E. and there became the first Chinese Patriarch. As his Dharma or Realization passed down the line of native Chinese Patriarchs it gradually exchanged its Indian habiliments for ones of indigenous origin until, with Hui Neng (or Wei Lang) the sixth and last Patriarch, little remained of its original garb.

When it passed to Japan in the 12th century it had already assumed the features which are so familiar, but so baffling, to many of its students today. From Japan, which is still the earthly locus of the Zen-Way and Zen-Enlightenment, knowledge *about*, as distinct from experience *of*, Zen, began to

* *Zen Buddhism.* By CHRISTMAS HUMPHREYS. (William Heinemann Ltd., London. 241 pp. 1949. 10*s.* 6*d.*) *Thus Have I Heard.* By CHRISTMAS HUMPHREYS. (Buddhist Society, London, W. C. 1, 73 pp. 1948. 3*s.* 6*d.*)

trickle into Europe and America through the writings of Soyen Shaku and Kaiten Nukariya. But it was not until the publication of the first, second and third series of Dr. Daisetz Teitaro Suzuki's *Essays in Zen Buddhism* in 1927, 1933 and 1934, respectively, that the trickle swelled to a mighty torrent that is now deluging some of the best hearts and minds of the West.

"But what *is* Zen?" as the heading of Mr. Humphreys' Chapter Six questions with a note of despair in its voice. The only proper reply is either the humble silence of ignorance or the "thunderous silence" of Knowledge. For the Zen-Way scorns all conceptual mediation and endeavours to transmit Zen-Enlightenment from heart to heart *directly*, using in the process shouts, blows and apparently nonsensical remarks as some of its principal means. Though, as the author is careful to point out, Zen is not to be identified with any of these things. Despite all this, Mr. Humphreys has undeniably written the first full dress (or should it be "undress"?) book on Zen Buddhism from the Western point of view. Nor is he unconscious of the "contradiction" which might appear to be involved in his so doing. Far from it. For he says in his Preface :—

> In a book which is not merely about Zen, but which attempts to transfer the life of Zen to the receptive reader, a style must be devised to the occasion. To this end I have fashioned a mixture of the flippant and the deadly serious, the rational and the irrational, or, as Zen would put it, super-rational It leads the reader's mind to the precipice which lies between the highest thought and the humblest truth and then, by a jerk or joke, tries to push it over.

The reviewer felt himself falling more than once.

In this book the fringes of Zen-Enlightenment have crossed the (entirely imaginary) line which "divides" East and West. If it has not yet exchanged its kimono for a lounge suit it at least sports a natty bowler. Mr. Humphreys offers us a vast amount of information illumined by understanding. It is wonderful to see how smoothly the mutual relations of Hinayana and Mahayana, Arhat ideal and Bodhisattva ideal, and a dozen other supposedly antithetical terms, are adjusted as soon as one begins to live Buddhism instead of merely talking about it. But the reviewer has already exceeded the number of words allotted him and so, instead of wasting any more in remarks on a book which may well mark a turning-point of incalculable significance in the spiritual evolution of the West, will do what he should have done long ago and, like a good Zen-follower indicating the Moon with his finger, simply point out the book to the reader with a chuckle of huge delight.

Mr. Humphreys is a connoisseur of Far-Eastern art, and the photographs which illustrate this by no means "austerity" volume are therefore all that we would expect them to be.

Thus Have I Heard contains "The Teaching, Application and Some Scriptures of the Southern or Thera Vada School of Buddhism". The eight short essays on Buddhism Applied are particularly good.

SRAMANERA SANGHARAKSHITA

Keats. A Bibliography and Reference Guide with an Essay on Keats's Reputation. By J. R. MACGILLIVRAY. (University Press, Toronto; Geoffrey Cumberlege, London. 210 pp. 1949, 37*s.* 6*d.*)

This very valuable bibliography

must obviously be on every reference shelf: its masterly prefacing article "On the Development of Keats's Reputation" is hardly less valuable. It contains the very best and fullest analysis of the attacks on the "Cockney School" and the implication of Keats in those attacks. My only fear is that such an interesting and useful contribution to Keats scholarship will be overlooked by general students and lovers of Keats, linked as it is to an expensive bibliography. Would it not be possible to issue it separately as a small book at a price well within the income of an average student?

In the bibliography itself there is only one incidental fact I would personally challenge: for reasons too long to go into here I do not now accept that R. H. Horne was at school with Tom Keats.

The fame of Keats grows with the years, gathering, like a snowball, layers of association interest. The literature surrounding Keats—exercising as he has some of the finest minds of his own and following generations—is in itself a rewarding study. Serious students and critics are to be found as far from the land of his birth as Japan where Mr. Takeshi Saito makes critical studies amid a large and comprehensive collection on Keatsiana. India, as known to me by *The Aryan Path* and its contributors, maintains a constant interest in this poet and thinker who is so characteristically, so profoundly, English.

At home his fame is constantly maintained. As practical manifestations, the Hampstead house where his finest work was written is to be thoroughly restored and made beautiful; the Keats-Shelley Memorial Association, which is responsible for the Rome house where Keats died, is forming a body of "Friends," and at long last Westminster Abbey memorials are to be erected by the Association in the Poets' Corner to him and to that other young Romantic poet, Percy Bysshe Shelley.

DOROTHY HEWLETT

Song of the Spirit (*Selected Verses of S'ami—A Mystic of Sind*). Translated by SHANTI L. SHAHANI. (Nalanda Publications, Post Box 1353, Bombay 1. 123 pp. 1947. Rs. 3/-)

S'ami was the outstanding poet of Vedantism in Sind, blending it with the Sufism of Shah and Sachal. *S'ami's Slokas* were written down by Bhai Chainrai of Shikarpur (19th century) and dedicated to his Guru, Swami Menghraj of Bahawalpur, whence they derive their title. Out of the 2,000 and odd unclassified *slokas*, Shri Shanti Shahani has published, under suitable headings, a selection in an English garb for the benefit of non-Sindhi readers.

The most moving section of these devotional poems is that under the heading "Suhagin" (The Blessed Bride), in which Divine love is expressed in human terms, in the manner of Shah and Tagore:—

She is *suhagin* who holds Him close to her bosom,
And dispels all attachment of "mine" and "thine,"
O S'ami! ever contented is that blessed one,
Attuned to the will of the Divine!

The only weakness of these free-verse rhymed translations is their rhymes, often defective as the translator confesses. I wish they were not only in free-verse but also unrhymed, which would give the smoothness of freedom, as well as the dignity of blank-verse. As for the title, I would rather call the book "Songs of the Spirit" in view of its diverse subjects.

M. U. MALKANI

Stotraratna or the Hymn-Jewel of Śrī Yāmunācārya. English Translation and Notes by SVAMI ADIDEVANANDA. (Sri Ramakrishna Math, Mylapore, Madras. 75 pp. 1950. As. 12); *Some Topics from Ancient Indian History.* By PROF. RAMAKRISHNA CHOUDHARY, M.A. (Author; available from "Readers' Friend," P. O. Bankipur, Patna. 43 pp. 1949. As. 12); *The Upaniṣads in Story and Dialogue.* By R. R. DIWAKAR. (Hind Kitabs Ltd., Bombay. 130 pp. Illustrated. 1950. Rs. 2/8 or 3/12).

Stotraratna is a typical mediæval Indian expression of mystic yearning, emanating from a famous 10th-century South Indian teacher.

Professor Choudhary has produced a valuable brochure, deserving better treatment from the printer. He traces the ancient democratic tradition, describes the teacher-pupil relationship in ancient India, compares the Dravidian and Aryan cultures and shows the glories of the Gupta Epoch.

Shri Diwakar's book will doubtless help many in the journey "from darkness to light." Its content is inspiring and its appearance most attractive.

E.M.H.

Phases of English Poetry. By HERBERT READ. (Faber and Faber, London. 148 pp. 1950. 10s. 6*d.*)

This is a new edition—enlarged and brought up-to-date—of a volume which appeared 22 years ago. It is meant for the general reader. In the preface to the original edition the author states that his point of view is that of a modern poet rather than of a historical student. He is interested chiefly in and has dealt chiefly with, poets whose poetry has for him the air of present reality. "My particular design," he explains, "was initiative rather than critical." His aim is mainly to inquire into "the Why of things": "*why* poetry has assumed all these different shapes and sizes, and *why* one particular shape and size is characteristic of one particular age...why at one time poets have been interested in one particular aspect of life and not in others...."

As he surveys the development of English poetry as a living and developing organism, the author elaborates the thesis that "poetry has developed from the widest possible appeal—an appeal commensurate with the community itself—to the narrowest possible appeal—the poet appealing to himself alone." "A circle, "he declares," has been completed only within the last generation or two."

The great question is now whether no further development is possible. The author believes the typical modern poet to be aware of the completion of this circle, and therefore in a state of despair in regard to his function or seeking desperately for a way out of the condition to which he has been brought.

> The world is a sad place for a poet at any time. He is by nature abnormally sensitive. He is a point of intensest feeling thrown out like an antenna by the social body to test the amorphous limits of existence....His reward is that the social body reacts to his sensitive register and adapts itself accordingly....But today (I refer particularly to English conditions) the poet makes his signals to a numb and indifferent body. He is ignored.

A. DE L.

Folk-Dances of South India. By HILDEGARD L. SPREEN, Second edition. (Geoffrey Cumberlege, Oxford University Press, 134 pp. 1949. 11s. 6*d.*)

Miss Spreen does not attempt to discuss the origin of the Indian folk-dance or its ethnological interpretation. After a preface which does not fill even one page, and a contents page, she begins straightway with the explanation of the technical terms which made it possible to write down the patterns of the dances. The astonishing variety of claps, steps and stick-beats is further illustrated by four plates. The following 131 pages bring patterns of *kummis* and *kôlâṭṭams*. The *kummis* are usually carried out by girls, beating the time with various claps. *Kôlâṭṭams* are danced by boys as well as by girls, the time being marked with stick-beats.

For all the dances in the collection the melody of the accompanying song is given in the South Indian as well as the Western musical notation. Most of the songs are in Tamil, but Malayalam and Hindustani are also represented, and there is one song each in Bengali, Telugu and Sanskrit. All the songs, except the Malayalam ones, are first printed in the Tamil script, whereupon follows a transliteration in Roman letters and a translation into English. Finally, notes describe every step and movement of each dance-figure in detail. The book renders invaluable service to all who want to study and teach folk-dances. Even one who has not studied Indian music in particular will be in a position to visualize the dance-patterns and appreciate and enjoy their charming songs. It is yeoman's service which the author has rendered; it must have taken her years to collect all the material now made easily accessible in book-form. We must not forget to congratulate the printers on this masterpiece.

Like the dance-patterns, the accompanying songs show great variety. Some are naïve expressions of joy, seeking outlet in song and dance:—

> We shall come, we shall come
> A-dancing and a-playing
> And a-singing every day.
> A-dancing we shall come... (p. 73)

An action-song shows girls preparing rice (p. 5). The Malayalam song on (p. 15) has a ballad-like character. The element of worship is well represented by the Saraswati Kummi (p. 49), the folk-song "Behold! The Lord" (p. 100), the Weaving Dance (p. 111), and others. Several songs remind the reader of Mânikkavâcagar's hymns, many of which are imagined being sung by girls while dancing. The verses accompanying the stick-dance on (p. 91) betray a peculiar charm:

> O silver Moon,
> I prithee teach the secret way
> To attain the way of self-knowledge,
> O silver Moon....
>
> O silver Moon,
> Yonder, where is neither night nor day,
> I too yearn to be, and droop and pine,
> O silver Moon....
>
> O silver Moon
> Will He unseen come to me,
> He, my gracious Lord? I prithee tell,
> O silver Moon.

The national element is not missing (pp. 41, 115). The book closes with a glossary, mostly of proper names occurring in the songs, and a bibliography.

W. GRAEFE

Shakespeare's Problem Plays. By E. M. W. TILLYARD, LITT.D. (Chatto and Windus, London. 156 words. 1950. 8*s.* 6*d.*)

Dr. Tillyard is one of the distinguished leaders of the Cantabrigian school. "Are not critics of this school using the façade of the Cavendish (Laboratory) to hide a conventicle of impressionist anarchists?" asks Professor Charlton; and one inevitably repeats the question after reading Dr. Tillyard's Alexander Lectures on Shakespeare's Problem Plays. The major surprise is that *Hamlet* should head the Problem Plays. Dr. Tillyard readily concedes a "shape" to *Hamlet*, and even admits that the play contains "tragedy of sorts"; but he concludes with the assertion that *Hamlet* is "a tragedy only in a limited sense." You might as well argue that the elephant is a quadruped "only in a limited sense"! Again, while contemptuous of "Bradleian character-stuff," Dr. Tillyard's own adventures in the underground of Shakespeare's sources for *Troilus and Cressida* yield no striking dividends, while his guarded debunking of Hector carries little conviction. The linking up of *Hamlet* and *Troilus* as Problem Plays, Class I, and of *All's Well* and *Measure for Measure* as Problem Plays, Class II, is a laboured, if unprofitable, distinction, whereas it would be more interesting to read them, as Professor Charlton does, in this order: *Troilus, Measure for Measure, All's Well.* Dr. Tillyard's well-reasoned defence of Isabella and Helena is, however, most welcome.

As revaluations of the Problem Plays, Dr. Tillyard's essays are no doubt both scholarly and ingenious, but their principal merit is that they sting the reader to disagree with him and go to the plays themselves for final appeal. It would then appear that Isabella and Helena are no unlovely females but rather the rough sketches of the Violas, Rosalinds and Beatrices to come. Woman at her best is Shakti, she is the bringer of grace, she is the redeemer of mankind. It is her destiny to humanize and spiritualize the world of man. If life is not only to be lived but to be lived well, values must not be derided —as Falstaff and Parolles deride them— and God must not be mocked; but neither must the demands of everyday life be ignored or belittled. Head and heart need to work in harmony. Justice and charity must exercise their dual sovereignty over man and beat human crudities and perversities into fair and worthy shapes. Shakespeare was obscurely working towards some such rounded philosophy of life and conduct, and the Problem Plays were a crucial stage in his mental and spiritual development. On the other hand, *Hamlet* definitely goes with the Tragedies, for, like all great Tragedies, it too deals, not with man in relation to men and time, but with man in relation to God and Eternity.

K. R. SRINIVASA IYENGAR

Forgotten Religions (Including Some Living Primitive Religions). Edited by VERGILIUS FERM, PH.D. (Philosophical Library, New York. 392 pp. 1950. $7.50)

With modern mankind confronted on the one hand with irreligion, and on the other with blind faith and superstition, it is instructive to learn about religious beliefs and usages now relegat-

ed to oblivion. This symposium contains an account of many forgotten religions like the ancient Egyptian, the Sumerian, the Assyro-Babylonian, the Hittite, the Mystery Religionss of Greece, etc. The surviving religions of Tibet, the Australian aborigines, the Eskimos, the Navaho and Hopi and South American Indians and others are included.

Modernity, as judged by mere lapse of time, is seen not necessarily to guarantee spiritual perfection or soul-satisfying quality. The Editor's Preface emphasizes the fact that hearts similar to our own beat in the ancient and prehistoric world and that their approach to the Supreme and the Infinite had its own grace and splendour, beauty and grandeur.

The Editor has carefully sketched the background against which the different forgotten religions appear in enhanced hues. His claim, however, that some of the forgotten religions may in some respects "even surpass some of the twisted aberrations of our own cultural history" may be questioned. If religions and human civilization evolve, as the unicellular amœba has evolved into the complicated cerebro-spinal mechanism of man, it is difficult to maintain that these forgotten religions could actually have surpassed the modern systems of religion and theology.

"The men of yesterday belong to the same family of humanity as we," no doubt, but the correct attitude to religion must be to try to introduce order in contemporary conditions. There is no need to regret the dead past if today be rendered sweet. Contemporary religious endeavour must flow in that direction.

Dr. Ferm's volume will be universally welcomed by students and teachers of religion, philosophy and culture.

R. NAGA RAJA SARMA

The Spiritual Physick of Rhazes. Translated from the Arabic by A. J. ARBERRY. (The Wisdom of the East Series, John Murray, London. 110 pp. 1950. 4s.)

Rhazes (which is the Latinized form of his name, Abū Bakr Muhammad ibn Zakerīyā-al-Razi) was, says M. Meyerhof in the *Legacy of Islam*, "undoubtedly the greatest physician of the Islamic world and one of the great physicians of all time." He lived in or near Teheran from 864 to 925 A.D. He took to the study of medicine somewhat late in life, his earlier years having been spent in the study of alchemy, mathematics, philosophy, literature and music. In philosophic thought he was greatly influenced by Plato, whom he calls "the chief and greatest of the philosophers." He realized the imperative necessity of keeping Reason ever unclouded by Passion.

The Spiritual Physick, here translated for the first time in any language, to serve as a companion volume to the *Liber Almansoris*, which deals with "Bodily Physick," deals with "the various evil dispositions of the soul, and the gentle means of reforming them." Rhazes makes his prescription palatable by including in it the twin ingredients of analogy and anecdote, those handmaidens of argument. Rhazes proved himself a worthy physician, both of body and of soul.

G.M.

The Power and Limits of Science: A Philosophical Study. By E. F. CALDIN, M.A. (Chapman and Hall Ltd., London. 196 pp. 1949. 12*s.* 6*d.*)

In any serious study of the scope of science and its influence upon our everyday life we must remember that we are only at the very beginning of the age of discovery. Every day we may read in the press of some fresh wonder, for there is no boundary to man's adventures in the realms of any science. Even life itself has been lengthened.

The developments in atomic power recorded day by day seem a somewhat caustic commentary when viewed in conjunction with the appalling cruelties displayed by so-called civilized man towards his fellows. To many of us it is like watching a child playing with a stick of dynamite and a box of matches. What is abundantly clear is that true scientific progress must be accompanied by equal progress of moral and ethical ideas or eventually the powers unleashed by science may be used to destroy part of our civilization.

In his philosophical study of the "Power and Limits of Science" E. F. Caldin has given us a painstaking review of the scientific method, showing its relationship to other forms of knowledge and outlining its place in our lives. He believes, rightly perhaps, that a great deal of confused thinking about science has arisen because its protagonists take the attitude that "Science is all in all, right or wrong," and its opponents altogether refuse to allow that science has any answer to provide to the chaos of the world today.

Briefly, the work is divided under two main sections, one dealing with the methods of science, the other, with its place in our lives, corresponding to the estimate of its place in our thinking. The style is lucid. The book may be enjoyed by scientists as well as by non-scientific readers and will provide food for much serious thought.

For those who have weighed science in the balance and found it wanting in so far as its ability to solve human day-to-day problems is concerned, this author will be found helpful. This work would appear to be the result of his own heart-searchings in this respect.

He believes that science cannot afford us the "conceptions we need in dealing with the fundamentals of life—the conceptions of personality, justice, love...science gives us only part of the mental training for using them." Caldin contends that our troubles are ethical, metaphysical and, ultimately, theological. These science cannot solve, but in using the scientific method man may be helped to solve "that basic, underlying problem whether the gap between man and God can be bridged, as Christians hold it can."

A serious work, raising vital questions for all thinking people.

A. M. Low

The Religions of India. Vol. 1. *The Vrātya or Dravidian Systems.* By A. P. KARMARKAR, M.A., LL.B., PH.D. (Mira Publishing House, Lonavla. 327 pp. 1950. Rs. 16/-)

Is the culture developed by the Vedic Aryans chronologically the earliest? Or had they predecessors who had built up their own characteristic civilization? Questions like these, of vital historical, religious and anthropological interest, are discussed by Dr.

Karmarkar in this first of two projected volumes. After a critical analysis of the evidence from Mohenjo-Daro and Harappa, Dr. Karmarkar has arrived at the conclusion that the Vrātyas (Dravidians) were the predecessors of the Vedic Aryans and had to their credit a highly evolved civilization, an advanced religion and an amazingly many-sided progress. For one thing, the proto-Indian Vrātyas, it is claimed, were adepts in the science of Yoga. How the remarkably accommodating Aryans gradually assimilated the elements of their culture and patterned a synthetic whole is elaborated in Dr. Karmarkar's 19 chapters. The Vrātya pantheon, rituals, religion and philosophy are expounded in fairly full and illuminating detail, with emphasis on zoolatry, dendrolatry and other forms of worship.

Dr. Karmarkar would have us believe that Dravidian Man has radiated all culture and civilization to the four corners of the world from the Deccan. The Deccan Plateau cannot, however, be allowed to monopolize the honour of having been the first home of *homo sapiens*. According to the *Kumbhaghoṇa-mahatmya*, the honour must go to the Tanjore District and its geographical environs.

In his concluding section, Dr. Karmarkar rejects the theory of an Indo-European home of the Aryans and maintains that their original home was a tract embracing Egypt, Iran, the borderland of India, etc. Tilak's view of the "Arctic Home of the Vedas" is here challenged.

Dr. Karmarkar ascribes all the theistic elements in the later synthesis to the Vrātyas, all the pantheistic contribution to the Aryans. If we assume the correctness of this hypothesis, was Aryan pantheism a philosophical reaction against Vrātya theism, or was the Vrātya doctrine itself a corrective to a still earlier pantheism? These and allied problems are matters for future research.

Dr. Karmarkar has written a first-rate research thesis and his treatment of the Vrātyas *vis-à-vis* the Aryans and the Indus Valley civilization is a masterly contribution to ancient Indian history and philosophy, sociology and anthropology.

R. NAGA RAJA SARMA

The Child at School. By JOHN NEWSOM. (Pelican Books A 218, Penguin Books, Harmondsworth, Middlesex. 176 pp. 1950. 1s. 6*d*.)

This informative book for parents is critical of remaining defects in English educational staff and plant but appreciative of the present approach to Milton's 300-year-old educational ideal:—

> I call therefore a complete and generous education that which fits a man to perform justly, skilfully, and magnanimously, all the offices both private and public of peace and war.

Mr. Newsom clothes with flesh and blood the dry bones of the curriculum from infant school to secondary school by showing the younger children in the class room, the older ones' reactions and development in specimens of their compositions. Perhaps the most practical points are the importance of home background among educational influences and the proposals for "better schools for all." Development of the moral sense receives attention, but what of education for the international outlook and religious tolerance?

E. M. H.

The French Revolution. By ARCHIBALD ROBERTSON. (Thinker's Library, No. 135; Watts and Co., London, E. C. 4. 182 pp. 1949. 3*s*. 6*d*.)

What is the truth about the French Revolution of 1789? Was it secular, religious, economic or political? Was it due to atheism and unbelief in Christianity? These and concomitant questions are here disinterestedly discussed. Carlyle being "out of fashion" and the voluminous research works being beyond busy moderns, Mr. Robertson has told the story of the French Revolution in his own arresting and attractive manner, fully documenting it wherever necessary. The chapters entitled "Through Terror to Triumph" and "The Debate Continues" are thrilling.

The French Revolution's legacy of theoretical concepts, political methodology and practical applications is still debated though most countries have adopted some form of democratic constitution. In most modern dispensations, power has been transferred from the king and privileged orders to the middle class. Certain Rights of Man have been declared, though how far these can be enforced is problematical. Rights can be safeguarded only by good and effective laws. It is a truism that Sovereignty is vested in the people, but representatives have to be elected. When these get into power, clashes result between the electors and the elected. Whatever the form of Government, unless the rulers and the ruled are both imbued with the spirit of real religion, which means love, sympathy, tolerance and a deep conviction that all are children of God, the relation between the rulers and the ruled is not likely to be ideal or always contributory to happiness.

The problems shade off ultimately into philosophy. Reading Mr. Robertson's account, I ask, was it due to Karma that so many lives should have been lost in the Revolution? Was it, again, due to Karma that Louis XVI should have lost his head? Whatever the answer, Mr. Robertson's book is excellent.

M. A. RUCKMINI

Goethe: Truth and Fantasy from my Life. Edited by J. M. COHEN. (George Weidenfeld and Nicolson, 12*s*. 6*d*.)

The bicentenary of Goethe's birth, which fell in August 1949, focussed the attention of the civilized world on the life and work of the great German to whom Matthew Arnold paid this just tribute:—

> Physician of the iron age...
> He took the suffering human race,
> He read each wound, each weakness clear;
> And struck his fingers on the place,
> And said: *Thou ailest here, and here!*

The iron age persists, and but gathers further accretions of rust; and the lesson of Goethe's life and the burning-brazier that is his poetry can still help us in some measure to destroy the smuts and rusts, and alchemize our "too, too sullied earth." It is *Faust*, no doubt, that holds the key to the Goethe universe,—it is through *Faust* alone that we could hope to pluck the heart out of the Goethe mystery,—for *Faust* is indeed myth and romance, poetry and autobiography, passion and prophecy in one. *Werther* and *Wilhelm Meister* are useful, too, and the *Conversations with Eckermann;* finally there is Goethe's own formal autobiography, *Dichtung und Wahrheit,* which Mr. Cohen has Englished in a handy

form with the title. *Truth and Fantasy from My Life.* It covers the story of Goethe's life till his shift to Weimar in 1775,—a period of about 25 years, including the first fever-paroxysms of awakening youth and early manhood. But a sexagenarian's recollections of the storms of youth, however interesting and valuable, cannot achieve utter veracity in the recapitulation of detail or evocation of atmosphere. Passion grows anæmic, romance acquires poise, and cyclonic weather plays a zephyr tune. Nevertheless, *Truth and Fantasy* is instructive as the "backward glance of an old man"—and of such a man as Goethe. The story is told with splendid competence and complacency, and it is not impossible to infer from these pages something of the *Sturm und Drang* of the Germany of Goethe's pre-Weimar years.

K. R. SRINIVASA IYENGAR

Russian Imperialism: How to Stop It? By R. SWARUP. (Prachi Prakashan, Calcutta. 56 pp. 1950. Rs. 2/-)

The publishers' difficulty in finding a press willing to print this cogently argued treatise, endorsed by Sri Aurobindo and Bertrand Russell and wished success by Arthur Koestler, seems ominous for the very necessary enlightenment of the public as to the other side of the Communist medal. It is of course politically controversial, but seems to represent an honest effort to separate "communist idealism from communist passions, the communist facts from communist make-believes."

If half of what is alleged is true of Russian exploitation of the subjugated peoples of Lithuania, Latvia and Estonia, *e.g.*, their transfer in numbers to labour camps in European Russia and Siberia and of the trade exploitation of the "New Democracies," enthusiasts for "Communism-fascism" in other countries should be warned.

The author pleads for trying to improve things instead of smashing them, for meeting the internal threat by bettering economic and social conditions, for exposing Soviet economic fallacies, for resisting the attempts to spread division and suspicion and undermine morale. Bearing in mind, as he suggests, that "there is preponderantly more co-operation than conflict," may help.

E. M. H.

Hali: A Play. By G. V. DESANI. (The Saturn Press, London. 55 pp. 1950. 7*s.* 6*d.*)

This unusual little volume has great charm and the reviewer feels it must be approached very seriously even by those readers—and there will be not a few of these, as T. S. Eliot suggests in his short foreword—to whose taste the book does not appeal. For it deals with serious matters, being, in the words of the author himself, the story of Hali's passion and of his vision of good and evil and something beyond them both. It is poetry, though not perhaps what most people understand by this term. Some idea of what the reader may expect may be gained from the two last sentences of E. M. Forster's foreword: "It depends upon a private mythology—a dangerous device. Yet it succeeds in being emotionally intelligible and in creating overtones."

A. DE. L.

Birthmark. By CLAUDE HOUGHTON. (Collins, London. 287 pp. 1950. 9s. 6*d.*)

While the novelist of quality may be inclined to concentrate his power on atmosphere, perception, shape and language, it would be idle to pretend that the reader of quality does not enjoy a good plot. But all too often when the plot comes the embellishments go, especially if that sadly debased term "mystery" plays a part in it. Mr. Houghton in *Birthmark* has aimed at the unusual, and achieved it with remarkable success. He propounds a mystery that can in the end be solved on the "oo dun it?" lines, and that yet carries with it all the features of a sensitive imaginative novel—which in truth it is. In place of material clues he has played cunningly with motives, personalities, momentary reactions and conflicting outlooks. Yet there is no tangle of gnarled psychology here. On the contrary the reader, urged breathlessly on, has the illusion of constant action where this really takes the form of a few journeys between town and country and the minor oscillations from a house to a rural pub.

Crime there is, or has been, for the hero, Bruce Winter, is told by his guardian Cardew that, when he was 4, his father had shot his mother and then himself. The case had been notorious but is forgotten except by a handful; Bruce's investigations are undertaken to satisfy himself. They bring him into contact with a number of unusual, relevant characters, all alike influenced by the past event and the dead couple, and presenting new angles of approach to them. The hermit Searle confessing his life to be a failure, the elderly ex-artist Jan Fauchon whose room is permanently littered with the materials for his unwritten biography, old Tremlet shaking to the close of his cracked remainder of life—all have a backward link and converge in the past. In contrast is the girl Gale, without tragic memories, but strangely, fragrantly entwined in no logical way with Bruce by an ardent sympanthy, as they search for the truth about those spiritual lovers Marston and Auriol.

Now a mystery story written on this high level of perception brings with it one consequence that may or may not be seen as a defect. The characters cannot be presented freely but must reveal themselves only in their connection with the evolving problem. This means that, besides the necessary obscurity, a slight over-emphasis and loss of naturalism are felt. But there is no serious overstretching of the ghostly tapestry even when it weaves at last the portrait of a man whose sustained wickedness might be incredible but that it is civilized into artistry. At this point the reviewer too is shackled, through fear of betraying Mr. Houghton's final secret, which is a crashing one. And yet, so faultlessly woven is his theme, so melodious are his overtones, that it is probable a second reading, with the outcome known already, actually yields more richness than the first. Only then do those cryptic, almost irritating hints and reticences stand clear in their later implications; only then can we appreciate the delicate balance between sympathy and sternness that is struck in the opening scene.

Admirers of this and Mr. Houghton's earlier novels will be glad to know that *I am Jonathan Scrivener* is in print again.

SYLVA NORMAN

And Sombre the Valleys. By HANNAH CLOSS. (Andrew Dakers, Ltd., London. 313 pp. 1949. 10s. 6*d.*)

This, the second novel in Mrs. Closs's projected triology on the Albigensian heresy, reveals all the qualities that made its predecessor, *High Are the Mountains*, so powerful and so arresting, both as a slice of history and as a vividly realized human story. Religious persecution and unbridled power-politics, woolly idealism and naked materialism, pseudo-science and perverted patriotism—the usual concomitants of a star-crossed and disturbed age—fuse here into demonic potency, and Hell is enacted and re-enacted over and over again. The "orthodox" Catholics and the defiant Cathar "heretics" blindly seesaw to their mutual destruction.

Crime and punishment, humiliation and revenge, injury and reprisal, make an endless chain of advancing misery; and it is left to the maiden Honoria, brave in her fiery purity and steely in her resolution, to point the only way out of this miserable circuit of multiplying violence, this almosed closed world "fit for extinction." "Evil cannot be wiped out by further wrong," she tells Wolf of Foix, her future husbnd; and, seeing the blood-lust still strong in him, she says later, "Peace is better than War.... There is no Hell except on earth."

Mrs. Closs has successfully woven into the fabric of her expansive historical narrative the personal history of Wolf, a bastard and a warrior, and above all a self-divided soul groping and zigzagging towards a ground of security. "All my life, I suppose, I have been trying to escape," he confesses to the Elder towards the close of the novel; but salvation comes not through escape, but through acceptance, not through *jugupsa* but through *titiksha*. Wolf admires Honoria's faith, but turns away from her; disillusioned by victory as he had been poisoned by defeat, he seeks security in the Cathar faith; and the chance meeting with the child Esclarmonde is a further stage in his spiritual recovery. If *High Are the Mountains* was the *Inferno*, the present novel is the *Purgatorio;* and the promised *Paradiso* of this impressive trilogy will be awaited with impatience, but also with confidence. A tale of long ago? Yet, on closer scrutiny, we realize that the novel is about our own age as well, and we see with a shudder of recognition that Wolf, like Meredith's Willoughby, is indeed the very image of ourselves.

K. R. SRINIVASA IYENGAR

High Valley. By CHARMIAN CLIFT and GEORGE JOHNSTON. (Faber and Faber, Ltd., London. 350 pp. 12*s.* 6*d.*)

Tibetan scenes and life; the forces of good warring against those of evil; love triumphing over religious superstition and bigotry; wisdom surrounded by ignorance;—a well-told tale which, it is not surprising, won a prize of £2,000 in Australia. Some admirable characters, well drawn; some good descriptions of nature in action; some very entertaining dialogue; these keep the reader attracted to the end. As a study in human psychology the story is more than interesting.

O.

ENDS AND SAYINGS

"_____ends of verse
And sayings of philosophers."
HUDIBRAS

A little heralded Conference, but one which may prove to have been a truly important one was held at Unesco House in Paris from June 8th to 11th. It was for the formation of a "World Organization for Brotherhood." We have already UNO and UNESCO and there are more. "For what good?", the bewildered citizen of every country might well ask.

And yet there is something vital in the plan of this new organization. The outline of its purpose, policy and programme refers to the necessity of "an educational organization in inter-group relations through which people of all cultures may unite to advance the cause of human brotherhood." It is to be "a voluntary association of individuals who believe in a spiritual interpretation of the universe and who derive their inspiration therefrom." It is non-political and "envisages the ideal of One World, with liberty and justice for all." Then how is it that the promoters of this Conference did not seek co-operation among followers of religions other than Judaism and Christianity? Not a single Asiatic name is to be found on the programme. And yet PTI-Reuter reports that 150 delegates from 12 countries discussed various subjects for 4 days.

Next:—

It does not compromise religious doctrines, does not seek any common denominator of faith, does not engage in common worship, does not infer that one religion is as good as another. It strives for co-operation among all who recognize the moral law.

What does this mean? What is implicit in this clause? Ineffectual work, if not failure, unless clear light is thrown upon it. For example, if one religion is not to be inferred to be as good as another, are the organizers not putting a premium on the competitive aspect of all creeds? When the Christian proclaims that Jesus is the only begotten Son of God; or, when the Muslim asserts his creed's supramacy and so on, how can there be unity between them?

Again, what is "The moral law?" "God is not mocked. Whatsoever a man soweth that shall he also reap," teaches the Apostle Paul, repeating the instruction of Jesus. But Buddha and the Hindu sages taught the Law of Moral Compensation centuries before the Christian era with a profounder philosophical background. We all know that the understanding and evaluation of this Moral Law differs in different groups. Between the Hindu Karma and the Muslim Kismat there is a wide gulf—bridgeable but not bridged.

Inspite of these shortcomings the plan has its merit. The promoters should put away any prejudice which may have influenced them, unconsciously to themselves. One World without Asia is unthinkable. Brotherhood without a common unsectarian faith energizing the thought, will and feeling of men and women of all creeds

and of none is inconceivable. Truth is above every creed and is not the monoply of any. The guiding principle for this World Organization of Brotherhood is in the recognition of the moral law to which its programme refers. But what in its opinion is Moral Law? Universal Unity is the supreme fact in Nature. And that basic truth is inherent in the right conception of Moral Law.

The primary task of this World Organization should be to popularize the great fundamental truth implicit in the fact that a cut in a single finger makes the whole body suffer by reacting on the entire nervous system. Even modern science teaches that any injury, however slight, to a plant will affect the whole course of its future growth and development. Expand this idea and we are soon able to see that, in every true philosophy, every physical action has its moral and everlasting effect.

Unless men and women are brought to understand and accept as an axiomatic truth that by wronging one man we wrong not only ourselves but the whole of humanity in the long run, no brotherly feelings such as have been preached by all great Reformers like Buddha and Jesus are possible on earth. The reform this World Organization for Brotherhood has to begin with is a real understanding of the principle of Universal Unity and Causation. The Moral Law works incessantly, restoring the broken harmony. Therefore the interdependence of Humanity is a profound fact. This is not taken into account by many international bodies labouring for peace and order. Will this newly formed organization do so? The great Theosophist, H. P. Blavatsky, explained:—

> The effects of a cause are never limited to the boundaries of the cause, nor can the results of crime be confined to the offender and his victim. Every good as well as evil action has its effects, as palpably as the stone flung into calm water. Once grasp the idea that universal causation is not merely present, but past, present and future, and every action on our present plane falls naturally and easily into its true place, and is seen in its true relation to ourselves and to others. Every mean and selfish action sends us backward and not forward, while every noble thought and every unselfish deed are stepping stones to the higher and more glorious planes of being. If this life were all, then in many respects it would indeed be poor and mean; but regarded as a preparation for the next sphere of existence, it may be used as the golden gate through which we may pass, not selfishly and alone, but in company with our fellows, to the palaces which lie beyond.

BOSTITCH (ETC.) DISTRIBUTORS

1st Floor, 9 Ash Lane
BOMBAY

Sole Distributors in India

BOSTITCH STAPLING MACHINES

BOSTITCH STAPLES

HENRY DAVIS CO.

18, ELPHINSTONE CIRCLE

BOMBAY

IMPORTERS

OF

DOBBINS AGRICULTURAL SPRAYERS

SCRIPTO PENCILS AND PENS

STRATFORD PENS

WEBSTER CARBON PAPER

ETC.

ENQUIRIES INVITED

HENRY DAVIS CO.

18, ELPHINSTONE CIRCLE

BOMBAY

THE ARYAN PATH

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

VOL. XXI SEPTEMBER 1950 No. 9

"THUS HAVE I HEARD"—

The expressions of the physical and moral devastation caused by the fury and hatred of war are so very many that we are apt often to overlook the deeds of love and sacrifice which are its real glory and victory. Military victories and defeats are mostly an illusion. The hatred which infects large masses on either side is the real defeat of the war. When fighters return to their native lands coloured by vice and harshness and pride, they proclaim the defeat which their country has suffered. The real victory of war is gained by those few who withstood the fury of enmity and hatred, who fought without malice and with some charity and who return whole of soul, however maimed in body.

On the moral plane, defeat and victory of the last ghastly war still remain to be assessed. Economic and political defeats and victories are ephemeral and illusory, and that is once again becoming clear in the current events, especially at Lake Success. The greater the necessity, then, to be on the lookout for any record of moral strength, intellectual generosity, spiritual sacrifice, on the part of individuals, or groups of them, on either side. Victory is centred in beneficence, which brotherliness radiates; defeat in the ugliness which hate spreads. Thus one of the mysteries of war is that neither party gains victory or suffers defeat. Each has gains and losses on the moral plane, and the balance of moral power must weigh more with the truly victorious. This invisible process, in which the individual plays a very important part, goes on unobserved by economists, politicians and militarists. These leaders are blind to the unrealities of war and suspect not the nature of real victory.

The ghastly effects of the atom bomb on Hiroshima are described in a thousand publications. Acts of mighty valour shown by some among the sufferers are not sung; nor is the deep resentment felt by many United States citizens towards their own Government for perpetrating this act properly assayed. The atom bomb

did not win the war for the Allies, nor has it brought defeat and disgrace to Japan. We are once again reminded of this by the noble effort started last September by *The Saturday Review of Literature*. Its Editor, Norman Cousins, visited the city and wrote from there an account of the resurrection of Hiroshima. How the hospital, under Karma, became the target of the fatal bomb; how "the heart of a city was laid open with a hot knife"; how "if you lived through that second, you found that your clothes were on fire, and your arms and legs and face were on fire";—it was a moving account in *The Saturday Review of Literature* for 17th September 1949. But we wish to note the movement of love which it and its humane Editor started: the high-spot of his visit was the Yamashita Orphanage. His moving account should be read—the heroism of the Yamashitas; their vision and resourcefulness rooted in what the Buddhist called *Metta*—love, tenderness and mercy; how they created their home where orphans found parents; "there was not enough of it." It moved the American editor and gentle man to his own vision and action. He wrote:—

Before coming to Japan, several people had told me that they would like to adopt Japanese children orphaned by the bombing. Under the Oriental Exclusion Act, however, these adoptions are not possible. I should like to suggest the next best thing—moral adoptions. By moral adoptions I am thinking of Hiroshima children who would be adopted by American families and who would carry the names of the people adopting them. The children would continue to live in Japan—perhaps in some place such as Mrs. Yamashita's—but the American families would be responsible for their care and upbringing. Then, later, if Congress passes a law permitting Japanese children to come to America, these morally adopted children could become legally adopted as well.

This was a year ago. In its issue of 3rd June 1950 a report-note appears with several letters, one from the world-famous Helen Keller, the blind lady whose vision is as deep as it is correct. The report says that all 71 children have been adopted by *SRL* readers. In addition, other children are receiving beneficence. Mrs. Teiko Yamashita writes:—

Concerning the moral parents no adequate words of thanks can be found in my dictionary. I thank you very much, that is all I can say. From many moral parents in your country come kind and gentle letters in large numbers, and the children are rearing much more pleasantly. When a child hears about his moral parent he writes the name on a card. One boy says smiling, "Mine is in California," while a girl says, "My mother is a music teacher." They are all very proud, with filial heartiness. They put the pictures from America near their beds every night. I feel as relieved as if the proposal of marriage for all my sons and daughters were decided.

The spirit shown by U.S.A. citizens, however limited their number, is a sure expression of the victory of the Allies. Signs of defeat strike our mind's eye more often. It is heartening to see signs of victory; this is one.

SHRAVAKA

4th August 1950.

THE SECULAR STATE OF INDIA

[Below we print two points of view on a topic important not only to India alone but also to the world at large. The first is by one who requires no introduction to our readers, **Shri G. R. Malkani**, Head of the Indian Institute of Philosophy at Amalner for many years. His article came to us unsolicited. While its view-point is not ours, THE ARYAN PATH has always welcomed and presented opinions different from those which its conductors hold. We have, however, thought it necessary to secure an article which presents the opposite point of view. **Sir Raghunath P. Paranjpye** writes vigorously as a good free-thinker and rationalist. His view-point deserves to be better known. A Secular State need not be an irreligious State, but the religious State, if it be truly religious, cannot be sectarian. True religion teaches a way of the good life, an intelligent life, a beautiful life of sacrifice and service for all humanity.—ED.]

I.—THE CONCEPT OF THE SECULAR STATE

It is a truism that the state exists for the good of its citizens. This good is not merely physical. Physical values are a means to an end. The end is the cultural development of man, and particularly his spiritual evolution. No man can attain the highest that he is capable of without a modicum of physical comfort and freedom from care. But most often we lose sight of the real goal and destiny of man, and confuse the real good of man with physical values. The means becomes the end itself. Socialism and Communism are mainly responsible for this confusion. They over-emphasize the materialistic aspect of life, and the function of the state in advancing it.

The conception of the secular state often means no more than this socialistic bias. The function of the state is supposed to be the provision of a decent standard of living for its citizens, the elimination of class exploitation, and the ensuring of complete freedom of cultural growth for its racial and religious groups. We shall consider here the last two points of this programme of a secular state.

Class exploitation is natural, and almost normal, in a modern state with its complicated economic structure. We cannot altogether nullify it. Some class or other is bound to dominate other classes and to have, so to say, the whip-hand. We may put down the tyranny of the capitalist; the tyranny of labour will rise in its place, and upset the political balance. Capital, and the enterprise that goes with it, plays an important part in production. If we depress or depreciate this factor, we depress production itself. There is nothing to take its place.

Can the state do so? Even if it could, it is an impersonal entity. The state has no competition and lacks the profit-motive. It therefore lacks the whole-hearted energy required to make state-undertakings economically successful. This difficulty can only be obviated when all the world becomes socialistic, and there is no competition from other countries with a capitalistic economy. Inefficiency and bad management then merely become universal, and constitute a permanent flaw in the productive machinery of human society as such. If we want to eliminate these drawbacks, we replace the profit motive by the fear motive. We make every one work hard through compulsion and through the application of punitive measures, in order to reach certain targets of production. We have a *managed* economy, which is through-and-through exploitative. This managed economy itself is possible only so long as there are capitalistic nations which have not fallen in line with the socialistic ideal. When the world has been conquered by Communism, even the fear motive will not operate. We shall then have to fall back upon the profit motive once again.

Besides, in a socialistic state, power is concentrated in a few at the top. A new class grows up, the ruling class, which exploits all the rest. We have added political dictatorship to the economic dictatorship. We are not, therefore, very much enamoured of the ideal of removing class exploitation. We can never be completely successful at that. All that the state should do is to see to it that injustice is not done by a privileged few, and that honest work is honestly rewarded. Nationalization or state-ownership is no substitute for moderated and controlled capitalism.

The problem of cultural freedom is peculiar to India among the larger states. The original culture of India was Hindu. But we cannot altogether ignore the exiguous strains of foreign culture due to Muslim and Christian invasions of India. The culture of the rulers has always the backing of political and economic power, and therefore a certain prestige and currency. Is it not time, with our political freedom, that we threw away the alien elements, and reverted to the purity of our own culture? A mixed culture is the negation of culture. And a synthesis of cultures, if it is to be natural and lasting, does not require to be forced upon an unwilling people through legislative coercion.

A secular state that is completely indifferent to cultural values is not possible. We cannot altogether separate a people's economic problems from their cultural ones. The laws and other institutions of a state are bound to reflect the culture of the people of that state. A purely materialistic interpretation of the function of the state has been attempted by Communism but it has not succeeded, and can never succeed, in keeping the state entirely "neutral" in respect of the culture

and religious ideals of the people. It has only succeeded in substituting another form of culture for one based upon traditional religions and contemptuously called "bourgeois culture."

We cannot, then, altogether separate the cultural bias of a state from its economic and political objectives. A Christian State will have its laws in conformity with the Christian way of life. Similarly a Muslim State or a Hindu State will have its laws in conformity with the Muslim or the Hindu way of life. If we have the so-called purely secular state, we merely give a communistic or materialistic turn to all the policies of the state. If India is not going to be a Hindu State, inspired by the best Hindu tradition and the Hindu way of life, it is going to be a socialistic state whose indifference to culture and to religion is really a veiled form of materialism. The real question is: Should our economics determine our highest ideals, or our highest ideals determine our economics?

The problem is acute in present-day India. Mr. Jinnah well understood the connection between political power and the culture of the people. In a democratic India, with a decided majority of Hindus, Muslim culture, whatever it is, could not be altogether safeguarded. The policies of the state, backed by the majority, were bound to favour Hindu ideas and Hindu ways of life. The British only partially succeeded in remaining neutral. They grafted their own cultural ideas upon the culture of the indigenous people. It was not possible, after they had gone, that the Hindu and the Muslim, with their self-consciousness aroused, would live in amity and would compose all their differences in a spirit of good-will for an indefinite period. There is no room in a state for different cultures which are equally virile and free and which do not intrude upon each other. The culture of the majority, which has effective political power, is bound to succeed in the end, unless it is transformed from within by the superior culture of a political minority. The Islamic way of life could perhaps only be safeguarded in an Islamic State.

But, if that is so, we cannot escape the logic of partitioned India. Has our India a cultural bias or not? If it is not a Hindu bias, it is some other. Those who talk vehemently, and almost religiously, about a secular India are persons who want a socialistic state in preference to a Hindu state, which means that all the values that they really care for are materialistic values. They confuse the means with the end, instrumental and extraneous values with intrinsic values. The latter belong to the development of the higher side of man or his spiritual evolution. We have to choose between materialism and the values of the Spirit. We cannot remain neutral.

Some people argue that there is such a thing as human culture or universal culture. Humanism these

days has become a respectable philosophical theory. It is, however, only a new version of materialism. There is no room in such a view for God, immortality and the higher values of the Spirit, based on a belief in the hereafter. It cannot be the basis of the highest form of culture. Our highest values are religious values. Religion alone sets the goal and the ideals of life. It pervades and colours all the cultural activities of man. Different religious groups can indeed live side by side in a state. But where they equally seek to impress themselves upon public life and manners, enter into a sort of competition for adherents, or organize themselves politically for sectional interests, harmony cannot be maintained. In any case, it means some amount of weakness in the body politic.

A state with no uniform culture, with different groups pulling in different directions and distrusting each other, cannot be a strong state. It will be a house divided against itself. If the inception of Pakistan has any relieving feature, it lies in the new opportunity for achieving uniformity of cultural values in the separated halves. Is it wise or prudent to allow the same old tug-of-war between the two important religious groups in our India? What is our gain through partition? Are we, the Hindus, doomed always to remain weak and disunited, by giving common citizenship to persons who considered themselves a separate nation not very long ago, and who still bask in the sunshine of Pakistan's favours and protection? Shall we not call a halt to this stupid and suicidal policy?

Hinduism and Islam can never mix well together. The only way different religious groups can come near to each other is through the breaking of social barriers, and particularly through "the mixing of blood" or intermarrying. This is ruled out by the very nature of the Hindu religion, which sets great store by purity of blood and purity of caste. Hinduism, in this respect, is a religion in a class by itself. There is no great barrier between the Jew, the Christian and the Muslim. They have a common religious background, and a more or less common outlook on life. This cannot be said of Hinduism and those religions. Hinduism is not dogmatic or fanatical like them. It is not a religion with a single creed. It tolerates all kinds of differences in creed. It is as wide as the ocean in this respect. Every man can have his own formula and his own creed. But Hinduism does not tolerate freedom in respect of its social structure and its rigidity of caste. This was its strength, which the present rulers consider to be its weakness. However that be, there was no possibility of the Hindu and the Muslim uniting to make one strong nation.

It is not to be wondered at that these two religions, the one militant and the other conscious of its hoary past and its inner strength, could not find points of agreement and of

mutual accommodation. At best they tolerated each other under the pressure of circumstances and external necessity. When the time came, partition became inevitable. But the inevitable consequence of a Hindu state is yet to be realized. Till then, our independence is a make-believe. It does not touch us in our inmost being. We have parted with valuable territory, suffered incalculable losses both material and spiritual, and we still remain weak and divided in our home-land as before. Our sacrifices are in vain. The Hindu India of our aspirations is still a distant goal. The Government is, if anything, even partial to the Muslims and the erstwhile enemies of undivided India.

We have parted company. Why not part in good faith? The Muslims have divided themselves from the rest of India, considering themselves a separate nation. What is left belongs to the Hindus and those who are prepared to live in trust and in friendship with the majority community. Muslims cannot claim this privilege, for if they had this trust, they should not have gone all out for Pakistan. They have lost the good-will of the majority community. The broken glass can never be reunited. Their present declarations of loyalty to India can only be regarded as politic. Other religious groups have nothing to fear from Hinduism, which has never been known to be aggressive and intolerant. We need not, therefore, be chary of calling India a "Hindu State," nor need we, to please certain minorities, call it a secular state. If the minorities do not trust the majority, they have no right to be here. A secular state, carried to its logical conclusion, ought to mean a communistic state.

Hindu India can guarantee all the highest human values. It alone can give that sense of cultural independence and that self-consciousness which is more important than a purely political freedom, which is in any case exercised only by a few at the top. The average man feels no glow of independence. His economic woes are greater than ever before. There is no sphere where he can feel his own importance. The acceptance of the Hindu ideology is bound to inject a new vigour direct into the blood-stream of the nation. It is a glamorous idea that a great Hindu State has at last emerged. It is the only way we can forget for a time our economic woes and feel something of the radiance of independence. Some of our leaders are in the habit of talking and sermonizing about the cultural mission of India. Do they suppose that that mission can be adequately discharged without going to the fountain-head of Hindu philosophy and Hindu religion? They are strangely inept if they think so. Why, then, do they shy at the name "Hindu"?

G. R. MALKANI

II.—SECULAR OR THEOCRATIC ?

I have read Mr. Malkani's article several times and have tried to resist the feeling that all his arguments are coloured by the subconscious impressions naturally created in the mind of a Hindu from Sind by the terrible happenings that attended the partition of India and the sufferings that he and his people had to undergo. It is impossible to explain his specious pleading for the creation of a Hindu State in any other way. In addition to the anti-Muslim background there is another stream of ideas running through his article, that is, his consistent opposition to the socialistic tendencies of modern days. Even this opposition may perhaps be only an indirect manifestation of his anti-Muslim bias, as a large number of prominent Sindhis, who had to leave their homes and abandon their property, belong to the class of capitalists and exploiters whose cause he appears to champion under the guise of advancing spiritual evolution and cultural development.

I do not wish to be unfair to Mr. Malkani, but how can we otherwise account for remarks of his like the following ?—

(1) Class exploitation is natural, and almost normal, in a modern state with its complicated economic structure.

(2) The state has no competition and lacks the profit motive.

(3) We are, therefore, not very much enamoured of the ideal of removing class exploition.

(4) If India is not going to be a Hindu State, inspired by the best Hindu tradition and the Hindu way of life, it is going to be a socialistic state whose indifference to culture and to religion is really a veiled form of materialism.

I am not a Socialist in the esoteric sense of the term but, like most educated men in India, I can see no great future for our country unless we base our economic, social and political policies on broadly socialistic lines. You can abuse these policies by calling them materialistic; you can sneer at them as a new version of Humanism; but the world in general will not rest content with talk about " God, immortality and higher values of the Spirit, based on a belief in the hereafter " if they are necessarily to be accompanied by man-made inequalities, exploitation, grinding poverty and subhuman standards of material existence. In the old days, Christian missionaries in backward lands used to be charged with asking the people to look to Heaven while they and their countrymen filched their lands from them. I am sure that our common people are now sufficiently awake to see that our capitalists, with the assistance of philosophers like Mr. Malkani, do not get away with it by means of a similar trick.

Mr. Malkani insists that Hinduism " does not tolerate freedom in respect of its social structure and its rigidity of caste, " and that therefore it cannot have any common ground with

Islam or perhaps also with Christianity, Zoroastrianism or Judaism. This may perhaps have been true in the days of Indian decadence; but in the palmy days of Hindu India other races with their different cultures and outlooks on life were easily absorbed into Hindu society. On account of this we cannot even now exactly define Hindu religion or culture.

What is it that Mr. Malkani means by the Hinduism which he wants to be the foundation of the Hindu State of his imagination instead of the fundamental rights laid down in our Constitution? The first essential in an argument is the proper definition of your terms. I do not think that Mr. Malkani can define his Hinduism in a way which will satisfy everybody in the country, even leaving out the Muslims. Does he expect Sikhs and Jains and Lingayats, Shaivas and Vaishnavas, Brahmins and non-Brahmins of various classes, sects and sub-sects, the Arya Samajists and the Brahmos, the followers of various philosophical systems ranging from downright atheism to the narrowest mysticism, the animists and worshippers of stones, plants, beasts and snakes, all who are broadly called Hindus in the census returns, to agree on a definition of Hinduism? A fresh Constituent Assembly convened to draft the new Constitution of a Hindu India will take so long to agree even on the first article that before they do so we all, including Mr. Malkani, shall have passed away from this world.

Let Hinduism remain in the indefinite, undefined state it is in at present and let us not try to introduce it into our Constitution. Let us, as citizens of a free India, only require our governmental machinery to take care of the mundane and material aspects of our existence —though these also are capable of giving rise to enormous differences of opinion—without expecting it to regulate matters on which there can be no unanimity. The state can at the utmost aspire to ensure for each citizen a reasonable standard of living. The state is a human agency for regulating the relations of its citizens with one another in ordinary social life.

On the so-called spiritual plane the state will necessarily have to remain neutral. If it aspires to regulate matters on this spiritual plane its leaders will have to be church dignitaries, its parliament—if it ever has one—will be concerned not with economic and social questions but with matters of religious doctrine, and its resources will be spent on building temples in the midst of filthy hovels where the citizens will live. This is a prospect which the ordinary citizen will not welcome.

If there is one definite direction in which the political evolution of states is taking place, it is away from the theocratic state. Such states, like Egypt of old, have always remained static and unprogressive. Even temporary exceptions to this

tendency, like Pakistan, will, I am sure, have ere long to reverse their path, just as Turkey did 30 years ago, to the lasting benefit of her citizens.

Mr. Malkani wants us to unlearn the unhappy lessons of our history over the last thousand years and asks, "Is it not time, with our political freedom, that we threw away the alien elements and reverted to the purity of our own culture?" Leaving aside for the moment the question of the existence of a pure Hindu culture, we can ask him, as Ranade asked over 50 years ago, which exactly is the culture he wishes to revive:—

What particular period of our history is to be taken as the old? Whether the period of the Vedas, of the Smritis, of the Puranas, or of the Mohammedan or of the modern Hindu times? Our usages have been changed from time to time by a slow process of growth, and in some cases of decay and corruption, and we cannot stop at a particular time without breaking the continuity of the whole.... Shall we revive the 12 forms of sons, or 8 forms of marriage, which included capture, and recognized mixed and illegitimate intercourse? Shall we revive the Niyoga system of procreating sons on our brothers' wives when widowed? Shall we revive the Shakti worship of the left hand with its indecencies and practical debaucheries? Shall we revive the Sati and infanticide customs, or the flinging of living men into the rivers or over the rocks, or hook-swinging, or the crushing beneath Jagannath chariot? Shall we revive the internecine wars of the Brahmins and Kshatriyas, or the cruel persecution and degradation of the aboriginal population? Shall we revive the custom of many husbands to one wife or of many wives to one husband? Shall we require our Brahmins to cease to be landlords and gentlemen and turn into beggars and dependents upon the King as in olden times?

Mr. Malkani wants us to surround ourselves with a new Chinese Wall to keep off any attacks on our culture. But, however much he and others may try, they will not succeed in these days of aeroplanes and radio and atom bombs and the result will be that we shall once more lose our freedom. Other more realistic people will force their ways upon us, and, while we shall be busy with the controversies on doctrinal points inevitable in a theocratic state, they will establish themselves more firmly in our country than the British ever did.

Whatever Mr. Malkani and those who share his views may desire, the political evolution of India will have to be on broadly humanistic and rationalistic lines if she is to remain a great and independent nation. With the innumerable differences already existing in our country on major or minor points of religious practices and doctrines—and it must be remembered that where religion is concerned the most trifling differences generally assume a major importance—any other policy will not be practicable even if desirable. In spite of a certain nostalgic hankering on the part of the ordinary

individual after a more or less imaginary past, it is necessary for every country to look to the present and the future if it is to exist at all. The Prime Minister gave very sound advice in his recent address at Benares when he deprecated too much harping on our past.

Some of us have our own differences of opinion with the present Congress leaders on various questions of political policy and do not praise every action of theirs in season and out of season. But their decision not to follow Mr. Jinnah and the Muslims and make India a theocratic state is one of the wisest things they have done and one which should command the hearty assent of all patriotic Indians. If, in our opinion, Pakistan has made a mistake in basing its polity on the Islamic religion, is it proper for us to follow it in its error? I only hope that our leaders will not be tempted to cajole the unthinking public and to snatch a momentary political advantage by taking part officially in any religious ceremonies, by spending the national resources in building or subsidizing new places of worship for any section of the people, or by introducing religious education in our schools and colleges. The state should consistently regard religion as the private business of the individual and should not mix itself with it except when law and order are involved.

It is possible to agree with those who think that there may be some risk in granting full rights of citizenship to those who in a national emergency may conceivably prove 5th columnists. Mr. Malkani warns us against "giving common citizenship to persons who considered themselves a separate nation not very long ago and who still bask in the sunshine of Pakistan's favours and protection." But the proper way to guard against this danger is not to deny them full rights of citizenship and thus give them a reasonable excuse for their discontent and consequent treasonable activities; that is only the way to confirm them in their anti-national feelings. But if we convince them that they have, in a free and secular India, the fullest opportunities to improve themselves and work out their own future, they will think twice before harbouring any unpatriotic sentiments. The recent return in considerable numbers of Indian Muslims who had migrated to Pakistan in the first flush of partition fervour, or owing to the dread of retaliation, at the hands of Hindus, for Muslim atrocities against Hindus in Pakistan, shows that they realize that they may be better off in a secular India than in a Pakistan under Shariat rule.

The only theoretical way to guard completely against any 5th-column activity on the part of Indian Muslims is to transfer them all to Pakistan. This solution is not at all practicable and might have been thinkable only when partition was brought about; with an Indian Muslim population of something like

40,000,000 it is quite out of the question. All that we can reasonably do to guard against any anti-national activities on their part—and in fact on the part of any religious minority—is to forbid any communal political organizations, to take severe measures against any individual whose loyalty is obviously justly suspect, and to remove all legitimate grievances. If we want India to be a strong and united nation, that strength and unity will have to be based on considerations of this world and not of the world to come.

Anybody who owes loyalty not to India but to any outside government or organization can have only a temporary place in our country; his permanant place is outside India. There may be spiritual sympathy with moral or intellectual movements in other nations, but if that sympathy is so powerful as to override loyalty as an Indian citizen and to endanger the existence of the state, the state is entitled, in my opinion, to take any measures necessary to protect itself.

These remarks have application not only to any Indian Muslims whose love for Islam or for Pakistan may transcend their duty as citizens of this country, but also to any other groups which may harbour similar sentiments. I have in mind some Roman Catholics who may conceivably regard Papal edicts as superior to our national laws, or some Communists who take pride in regarding themselves as Russians rather than as Indians.

In India opinion has always been free and I do not wish this honourable feature of our country to be tarnished by any indulgence in persecution for opinion. But the fundamental principle of national existence holds, for India as for other countries—*Salus populi suprema lex.*

RAGHUNATH P. PARANJPYE

SHAKESPEAREANA

The Shakespeare Association of America, Inc., at Lehigh University in Bethlehem, Pennsylvania, has started publishing a very interesting Quarterly, the first two numbers of which have been received at the Indian Institute of Culture in Bangalore. Both these issues are full of information of value to all students and lovers of the great Dramatist. In the second number appears "Shakespeare: An Annotated Bibliography for 1949," edited by Sidney Thomas, which will prove of great help. Here in India too we have so many ardent lovers of Shakespeare that we should like to draw their pertinent attention to this excellent new American Quarterly.

THE NEGRO AND WORLD PROGRESS

[**Mr. William A. Rutherford** was born in Chicago, educated at the University of California, began his career as a reporter and is now working on a novel of the life of the Negro artist in America. He has served as a special consultant to UNESCO, Press Section, and is interested in colonial territories.—ED.]

It is often said, and agreed to by most, that the foundations of peace rest in the minds of men. It seems to me to be as undeniably true that the progress of the world can be measured by the physical and moral condition of man. The title of this article might be, as I suspect my editor thought it was, The Negro *in* World Progress. As we shall see, however, the slight difference in terms covers the rather large realms of two quite different subjects.

On the one hand it is a question of world progress in a number of spheres such as science, economics, literature, philosophy, religion, etc. from one state to another. The record of the different problems which have faced and face mankind, and the solutions with which it has answered them. In this respect the subject of The Negro *in* World Progress would naturally embrace members of this group, such as the famous scientist, George Washington Carver, and perhaps the more obscure 18th-century Negro slave and almanac maker, Benjamin Banneker, and a host of others, including contemporary American Negroes such as Ralph Bunche and W. E. B. Du Bois, and their contributions to humanity in all the many spheres of human endeavour.

On the other hand, however, that of The Negro *and* World Progress, no such record of glorious achievement and contribution exists. If the postulate can be accepted that the condition and plight of men is an index of world or human progress, then from the point of view of the Negro—and the world—little or no progress can be recorded. In the disordered world of today, such progress must be made and recorded while there is the possibility of making it and a chronicler still alive to note it.

This generation might look with pride and satisfaction upon the strides that man—black, white, yellow, brown—has made during the past decade: the achievement of freedom and national independence by millions of people; the mechanical and technological developments and innovations which theoretically enrich all mankind; the organized campaigns against illiteracy and ignorance; the discoveries in medicine and chemistry which can overcome heretofore invincible maladies; the tiny steps that have been taken in some countries towards a more social—equal—distribution of common goods; the increasing international movement of national cultures, evinced by the interest, in almost

all countries, in the literature and art of other countries. These things, and many more, might be looked upon with pride and satisfaction. But if the scrutiny of man's progress was thorough enough—or made by a Negro—the look of pride and satisfaction would become one of shame and disgust—and perhaps of anger.

Of the millions of people in the world today who still live under the brutality and assorted horrors of racial or national subjugation, the majority are Negro. In a world where there is supposedly a growing literacy rate, stands Africa—99% illiterate. Under the eyes of the 20th-century gods, Freedom and Justice, black men are lynched and murdered legally—without trial,—starved and forced to work without pay, and are hated for being weak. Technological advancement can mean little to them when their first thought is bread. Medical discoveries are of no interest, even in the most diseased parts of the world, when they have no doctors and schools refuse to train them because their faces are black.

It is not good to think of these things when contemplating world progress, yet they are a part of it. For how long have these things been true?—How much progress has been made towards changing them?—Then how fast are we progressing? It is difficult for a Negro to think of "world progress" and not be bitter. For if there has been progress in the world in the complete sense, *ergo*, he is not a part of that world, for he has known little or none.

It goes beyond the limits of our credulity to argue here the basic equality of men. And it would seem to be as obvious that, men being equal, it is impossible to have world progress without it being progress for the *whole* world. Consider the impossibility of a unit with one part of it going forward and another part standing still or going backward. Recalling our topic: The Negro and World Progress (as opposed to The Negro in World Progress), some might think that our treatment had slighted the subject. After all we are only a few thousand years old, and we—including the Negro—have made *some* progress. But we would do well to remember that progress can only be real when it is universal and equal. And that, until it becomes so, we are faced, sooner or later, with an explosion which will leave our "progress" in ashes. *There are hundreds of millions of people whose situation has been getting worse instead of better for the last four hundred years. They have known no progress.*

The key to the desires and needs of our times, peace, security, freedom from fear and want, lie in that often used but seldom understood expression: Equality. And until we achieve this, progress, in terms of the world, will be a highly academic and nebulous question, and one likely to blow up in our faces at any moment.

WILLIAM A. RUTHERFORD

THE MAORIS OF NEW ZEALAND

HOW THE COLOUR-BAR WAS ABOLISHED

[**John J. Alderson's** article brings a hope to a despairing world. It shows how a very difficult problem was solved in New Zealand, as it has been solved in Brazil.—ED.]

In a world torn by race and colour discriminations, New Zealand can draw herself up proudly, and say, "We have none." For it is in this country that the white man and the brown man have complete equality —except in a few respects where the Maori possesses a few privileges the *paheha*, as he is called, does not. But this is, or was, due to the unhappy curse of party politics, and the very fact that the Maoris became a privileged class is more or less complete proof that they are one with the white man. For the working man, and farmers, and even store-keepers are not immune from this sectional interest by politicians.

Where did the Maoris come from ? They have a history, probably as authentic as our own, and it well deserves notice. For they are an enlightened part of an awakening world.

We can start about the time the Angles were invading Britain. But we are not too sure that they did—such is the trustworthiness of our own history! Yet the Maori can trace his genealogy back, in some cases almost to the Flood. They were poetical; all great peoples are; and when we brush aside the poetry, we find the solid backbone of history giving tradition and myth the rigidity and permanence that have made them capable of remaining so long.

Probably the first man to see New Zealand, as far as the Maoris were concerned, was Maui, who incidentally relates that it was inhabited. Maui lived in Indonesia about 125 A.D. and many a Maori can trace his genealogy back to him. Many of them claim they should not be called Maoris, but after Maui.

But this explorer, in his great wooden canoe sailed eastward to either the New Hebrides or New Caledonia, then turned southward until he at last encountered the warm current from the Great Australian Bight, then turned east. One day the watch cried that land was ahead, but Maui, weary with travelling, replied sceptically, "*He tiritiri-o-te-moana*" which is, "A mirage of the ocean." But it was land, the Southern Alps of New Zealand, and it was thus that this part of the country became known as "Tiritiri-o-te-moana."

Maui and his crew sailed around the island, landing and exploring in various places, until at length they landed near the Kaikouris, and upon climbing these beheld the North Island across the strait. Here is a

good example of the poetry of the Maori. The legends say he fished up New Zealand, while what he did was to see it from the peak of a mountain. And I suggest that many another fish story has less truth in it.

Finally, in the northern extremity of the North Island, he left some of his party, but it is unknown how they fared. A grandson of one of the crew returned there two generations later. Nuku-tawhiti settled in this same district 500 or 600 years later.

Meanwhile the Polynesian race was spreading over the islands of the Pacific Ocean. The Maori branch settled in the Society Islands, where they married and multiplied to disastrous proportions.

But Kupe, still a wanderer, set out in his wooden canoe for the "land of the sunset," following the flight of the long-tailed cuckoo, or *kockoea* as the Maoris called it. The wife of Kupe, for these explorers took the wise precaution of taking their wives with them, seeing the white cliffs of New Zealand, cried, "He ao!" or "A cloud." But soon they saw that it was land, so they called it "Aotearoa" or "Land of the Long White Cloud."

This country they discovered was very fertile, and abounding in food. So upon returning home they left careful directions as to how to reach it.

Meanwhile another branch of the Polynesian race was seeking a new home, having been forced, it is believed, out of Asia. These were the Morioris, and they took over New Zealand, and were there until the arrival of the Maoris made short work of them.

The next visit was by Toi. A huge regatta had taken place at Tahiti, and, to end the day, Whatonga his grandson, who had been very successful at the sports, invited the chief, Te Rahui, to a race to the open sea. But a fog came down, and the canoes did not return. Toi set out after many days, to search for Whatonga. He found Te Rahui but of his grandson there were no tidings. After much sailing, he reached New Zealand near Auckland, but, receiving no news of Whatonga, he sailed down to Whakatane and, wearied with searching, set led down amongst the inhabitants. Whatonga was safe and was soon in search of Toi. In a great canoe, with a crew of 60, and accompanied by their wives, he landed in New Zealand, and learning of Toi on the other side of the island, paddled around. He too, settled among the natives.

But the Maoris in the Society Islands had fallen on evil days Many were the men, but little was the food to support them. They had reached the stage where many a country in the world is now. War, robbery and plunder were rampant, for the islands could not support the population. The wise old elders met, and decided upon emigration as the solution to their problem. The great double canoes were built, and provisioned, and the emigrants were about to set out for the almost

legendary land of Kupe—the land of milk and honey.

The great day dawned, and the huge canoes were loaded in the tropical harbour. They were about to leave when the voice of the old priest whom they all loved, fell upon their ears with his last and solemn warning "Follow not after the god of war in your new country of the south; hold to the deeds of Rango the Peaceful."

It was about Christmas time in the year 1350 that these immigrants landed in New Zealand, for the brief-flowering scarlet pohutukawa was in blossom. New Zealand was divided between them, and never again need they fear famine, and never again need they fear war.

But clan feeling was strong, very strong, as among the Celts of the Scottish Highlands; the similarity between the two races was amazing. The Maori lived for war, and his fortified village was built on a hill, which was terraced for a stockade. Today, almost every hill in northern New Zealand is terraced, mute evidence of the many battles between the different tribes.

But war was a thing of honour, and to take advantage of an opponent, unless it was strictly a military matter, would not be countenanced. For instance, they never prevented each other from obtaining food or water, for how, they would demand, could a man fight without these?

But a sadder story opened. One of the Chiefs realized the value of muskets. He came to Britain, was loaded with presents, and went to Sydney selling his presents and buying muskets. Armed with these the Nagaputi tribe swept southward, and in a few bloody years one quarter of the population had been wiped out. Vast areas were laid waste, villages burnt and cultivated patches ruined. They were cannibals, and ate the slain. The Chief responsible finally died with a bullet through his lung.

The Rauparaha of Cook Strait began a similar bloody career. This was a little over a century ago. The north part of the South Island, and the south part of the North Island were prostrate before him. Entire tribes were exterminated. He also was a cannibal, but this man became a Christian, and took Christianity to the tribes he once had fought.

Christianity took root, and the Maori was taught agriculture and useful arts. He became happy and prosperous, and lived on the best of terms with his white friends.

But a depression set in and the Maoris of the north declared it was because the Government had placed a flagpole at the head of the harbour of Russel, and this kept ships out. The result was that one of these Chiefs, Hone Heke, cut this flagstaff down, and the Government foolishly sent troops to deal with him. This began a story of sad carnage, in which the British lost many soldiers, while the loyal natives were debauched by the licentiousness of

the soldiers. Hone was eventually pardoned.

This was merely the first flicker of the revolt that was to sweep the country. Tribe after tribe rose, for now they were patriots—they were fighting for their country. They were to fight until they had driven the white man into the sea. Imperial troops, Australian troops, and a local militia were used to save the settlers from death and exile. But now there was no cannibalism. The Maori buried the dead with full military honours, for the missionaries had shown them something greater.

It was an unequal battle, and the Maori was finally broken, and dispossessed of much of his land. His ancient laws, his tribal lands, were destroyed, and his national spirit was broken.

Together with this the loyal natives suffered from contact with the evil-living troops. Gum-digging and gold-mining were "get rich quick" occupations that took the Maoris from their agriculture. When these were finished they sat down, a broken race, under the rule of another, and with no wish to live, they began to die. In a few short and terrible years, the population fell by 50 per cent.

The *paheha* respected the Maori too much to let this go on, and wanted to know what was wrong. Inquiries were held. The Government announced that the Maori was a British subject, with full equality with the whites, and entitled to the full benefits of their civilization. Sir Donald Maclean marched into their midst and told them this. He told them that their confiscated lands were returned, that loans were available for those who wanted to build up their farms, and that they could enter professions beside the white man. The Maori could not understand it—he could hardly believe it, but he rallied. He proved to the *paheha* that he was correct in believing that the Maori was his equal. Fifty years before the women of Britain had a vote, the Maoris were returning their own members to the New Zealand Parliament. One of them, Sir James Carrol became Prime Minister. The pride and respect of the old Maori is returning,—already their population has returned to the pre-white level, and is still increasing. It is the new Maori, the white Man's equal, that has arisen, a man who loves his fellow-man.

There are problems that remain, but they can and will be solved. Nor should the solving of them be difficult, for the Maori is not a problem to New Zealand, but part, an essential part, of the community.

Surely here is a message to a despairing and strife-torn world. If two peoples have thrown in their lot together for all time, then surely it is possible for other peoples to follow in their footsteps.

JOHN J. ALDERSON

RIDDLE-POETRY IN SANSKRIT LITERATURE

[**Shri H. G. Narahari, M.A., M. Litt.,** writes here on an interesting theme interestingly. Reading the riddle is a lively sport and often valuable.—ED.]

Nowadays there is hardly a single standard newspaper or popular periodical that has not a section in it devoted to riddles or some sort of "brain-testers." The value of the conundrum which is at once an entertainer and an educator is never exaggerated. As it attracts the tired brain of the adult, so does it absorb the attention of the inquisitive mind of the youngster. Both find it a pleasant diversion, but both benefit immensely thereby, however unconscious they may be of the benefit at the time. The youngster is introduced to the idioms and intricacies of the language in the most congenial way; and he may well prefer this method, which is certainly exacting, to any other. As an old Sanskrit adage goes: Of two drugs, equally efficient but one sweet and the other bitter, the patient knows which to choose. And the adult may acquire in the course of his diversion, albeit unconsciously, much knowledge which he might not be able to pursue in his normal moments. The riddle is really one of the most charming methods of instruction ever invented by man: it gives relaxation to the tired mind and keys up the one which is untrained.

Yet this literary pastime is no new invention of our own times. Abundant also in old German literature, this appears to be one among our many precious legacies from the Indo-European period. In India it goes back to Vedic times when it was a very popular diversion. Sacrifices were then the rule of the day, and riddle-games and questions were the favourite recourse of priests who officiated at elaborate sacrifices like that of the horse (*aśvamedha*), as an efficient means to derive relief from the tedium of sitting for long hours or for several days together as occasion demanded. These are known as *brahmodyas* and the three Vedas, the *Rig*, the *Yajus* and the *Atharva*, are full of them. Some of the riddles strike us as simple, nay, even juvenile. The following dialogue from the *Vājaṣaneyi Saṁhitā* (XXIII. 45) which gives both the query and the reply may be cited as an instance :—

> "Who wanders lonely on his way ?
> Who is constantly born anew ?
> What is the remedy for cold ?
> What is the great corn-vessel called ? "

> "The sun wanders lonely on his way,
> The moon is constantly born anew,
> Fire is the remedy for cold,
> The earth is the great corn-vessel."

Often brief descriptions of the characteristics of individual gods are given, and we are to guess the names. In the following verses from the *Rigveda* (VIII. 29), for instance,

it is the Vedic gods Soma, Indra, Puṣan and the Aśvins that are meant :—

One is a youth brown, active, manifold: he decks the golden one with ornament.
Another holds the thunderbolt, wherewith he slays the Vritras resting in his hand.
Another, thief-like, watches well the ways, and knows the places where the treasures lie.
Two with one Dame ride on with winged steeds, and journey forth like travellers on their way.

The really difficult riddles are those that are symbolic and mystic in character and are intended to drill the mind in the many and involved details concerning the cult of sacrifice. One hymn of the *Rigveda* (I. 164) is so full of these, some almost unintelligible, that it is famous as the " Riddle Hymn. " The following verse from this hymn yields to more than one interpretation :—

Seven to one-wheeled chariot yoke the courser; bearing seven names the single courser draws it.
Three-naved the wheel is, sound and undecaying, whereon are resting all these worlds of being.

More terse are some of the *Kuntāpa* hymns of the *Atharvaveda*, of which the following (XX.133.1) is a sample :—

Two rays of light are lengthened out, and the man gently touches them with the two beatings on the drum.
Maiden, it truly is not so as thou, O maiden, fanciest.
Two are thy mother's rays of light : the skin is guarded from the man.

What exactly is meant by this verse or the remaining five which constitute the hymn is by no means clear. It is in recognition of this that the entire hymn is traditionally called an enigma (*pravalhikā*). Its very value appears to lie in its obscurity. The gods, we are told, recited the hymn to bewilder their natural enemies, the demons, who could make nothing out of it; and sacrificers who would similarly confuse their adversaries are advised to adopt the formula.

In the *Mahābhārata* the prospect of Yudhisthira's brothers' rallying back to consciousness depends essentially upon how satisfactorily the eldest of the Pāṇḍavas can solve the conundrums set to him by the Yakṣa. The dialogue between the two covers practically the entire range of Indian Ethics; but some of the questions are undeniably " brain-testers " and call for pluck rather than profundity, mental alertness rather than depth of learning, on the part of him who has to meet them. The Yakṣa asks :—

" What is that which doth not close its eyes while asleep? What is that which doth not move after birth? What is that which is without heart? And what is that which swells with its own impetus?

Who is truly happy? What is most wonderful? What is the path? What is the news? Answer these four questions of mine and let thy dead brothers revive! "

Yudhiṣṭhira replies :—

" A fish doth not close its eyes while asleep; an egg doth not move after birth; a stone is without heart; and a river swelleth with its own impetus "

" He who cooks his mess of vegetables at the eighth watch of the day, and he who is not in debt, and is not a

sojourner, he, O Water-Goblin, is happy.

"That, while every day created things are hastening to the hall of death, others should say, 'I wish to remain,' —what is more wonderful than this?

"The Scriptures are at variance and Holy Writ is at variance; many are the Seers (*Ṛṣi*), but their advice is at variance; the essence of virtue is placed in the inner recesses (of the heart), and that along which the great and good have gone before—that is the path.

"In this cauldron (of the world) full of illusion, time cooks created things, with the sun for fire, night and day for fuel, and months and seasons for the stirring ladle,—this is the news."

In the Classical Period the riddle, now known as the *prahelikā*, was a recognized species of poetic composition. It was quite a popular mode of figurative expression and was the subject of specialized treatises like the *Vidagdhamukhamaṇḍana* and the *Durghaṭakāvya*. The famous prose-writer Bāṇa would have it that the riddle is a useful amusement worthy even of kings. As many as 30 varieties of riddles are recorded, 16 of them dignified and useful and the remaining ones vulgar and undesirable (*duṣṭa*). Both the question and the answer are contained in the following half-verse:—

kani nikṛttani katham kadalivanavasina svayam tena

(By him who lived in the plantain-grove what were cut and how?)

By another method of splitting the compounds the same line gives the following answer:—

Like a plantain tree nine of his heads were cut by himself with a sword.

Normally read, the following verse gives an absurd meaning:—

Asitaih kundakusumais sitais campaka-puspakaih
Vasudevalayam gatva candrasekharam arcaya

(With jasmine blossoms that are not white and *campaka* flowers that are white, go to the temple of Vāsudeva and worship Candraśekhara.)

There is no jasmine blossom that is not white and no *campaka* that is. And it is impossible to go to a temple consecrated to Viṣṇu and worship Śiva there.

In the first half of the verse the pun is on the word *sita* which means both "white" and "woven into a garland"; and in the second half the compound *vāsudevālayam* must be split into *vāsu* and *devālayam*, *vāsu* taken to be in the vocative singular, being an address to the man of that name. The verse can thereafter be intelligibly rendered thus:—

With jasmine blossoms that are not woven into a garland and with *campaka* flowers that are so woven, O Vāsu, go to the temple and offer worship to Candraśekhara.

Early writers on Poetics like Bhāmaha and Daṇḍin would accord quite a high place to this type of poetry. The *prahelikā* is to them a serious kind of composition full of varied root-meanings and verbal tricks like paronomasia. But in the view of later writers like Ānandavardhana, to whom poetry is impossible without *Rasa*, this and other kinds of artistic (*citra*) composition lose their importance. Concerning the exact status that can be accorded to this class of poetry rhetoricians may sharply disagree; but there appears to be complete unanimity of opinion among them in looking upon it as a lively and highly educative literary sport.

H. G. NARAHARI

INDIA WILL TEACH THE WEST

[**Dr. John E. Owen,** born in England but long resident in the U.S.A. and now Assistant Professor of Sociology at the University of Ohio, develops here a hope which many in the West entertain. Whether it be attributed to the gems of ancient Indian thought now available to the West in translation, to the influence of the Theosophical Movement in our century, to the life and teachings of Gandhiji, or to whatever else, the hope is there in not a few that India may lead the nations out of the wilderness of materialism and mutual antagonism into the Promised Land of peace and unity and aspiration towards the higher things of life. The opportunity for a constructive contribution is unparalleled, but is India ready to make it? Unless she *leads* the way, not only points to it, the world will not be slow to cry, "Physician, heal thyself!" The mentality of educated India differs little from that of the West; the unlettered village millions are inarticulate; there are a handful in India who have both vision and opportunities for the great enterprise.—ED.]

Western civilization may be compared with a hypochondriac who is forever taking his own temperature. No type of literature is more popular today than that which would tell us where we stand and where we are going. Hegel reminded us that when any civilization began to speculate about itself it was on the decline, and in more recent decades several responsible thinkers have called in question the continued existence of Western culture itself. Certain it is that contemporary Western thought shows more confusion and inconsistency than at any time in the past half-century. And that the present condition of Europe is not a mere war aftermath, but the symptom of a far-reaching crisis in human culture, is not doubted by any reputable social scientist or religious philosopher. To all but the extremely superficial it is apparent that two world wars in one generation are indicative of a deep-seated malady.

No less renowned a thinker than Professor Pitirim Sorokin of Harvard University makes the claim that the "sensate culture" of the West is doomed and that only a return to a more spiritual or "ideational" culture can save man from an impending and inevitable holocaust.[1] Spengler was not the only prophet of doom, it would appear. The years since the publication of *The Decline of the West* have witnessed the expression of similar forebodings. The materialism of Western culture has in particular been the frequent topic for social analysis and dire prediction from pulpit, press and lecture platform.

Western thought has reflected the sensate and materialistic trend *far*

[1] *The Crisis of Our Age: The Social and Cultural Outlook.* By PITIRIM A. SOROKIN. E. P. Dutton and Co., Inc., New York. 1942.)

excellence. The influence of the natural sciences upon philosophy has been profound, and much modern philosophy is little more than the philosophy of science. Behaviourism, materialism, naturalism, mechanism and, finally, logical positivism are the intellectual consequences of the trend of scientific development that began with the discoveries of the 16th and 17th centuries. Under the later onslaught of ethical relativism and scientific materialism, long-held positions in philosophy and religion have been abandoned and the void of belief has not been satisfactorily filled.

A mechanistic materialism is the implicit philosophy of thousands in Western countries today. It could not be claimed for its adherents that they have all penetrated very deeply into the philosophical assumptions underlying this outlook on life. Few minds, even among the professional scientists, have paid much attention to the naturalistic presuppositions and implications of the sciences. But the materialistic world-view of the natural sciences, their raw empiricism and thoroughgoing naturalism have " taken the field " in vast areas of thought. The very word " scientific " has become almost a fetish with many. Science, it is maintained, holds the key to truth, and the scientist is regarded with practically the same veneration and superstitious awe that the primitive showed to the witch-doctor or the medicine-man.

The more philosophically sophisticated of the scientists have recognized the limitations of science as a philosophy, and they have pointed out the inadequacy of the mathematical-physical interpretation of life and mind. A. N. Whitehead's *Science and the Modern World*, Sir James Jeans's *Physics and Philosophy*, Lecomte du Noüy's *Human Destiny*, and the profound but humble utterances of Professor Albert Einstein all point to this trend. But these names are rare in the roster of Western science and for every philosopher who examines mechanistic materialism there are ten scientists who fail to question its presuppositions, while there are hundreds of lay minds who uncritically accept this creed.

In religion there may be observed a similar tendency, namely, a widespread failure to think through to the ultimate ethical implications of religious beliefs, and the failure to relate these beliefs to problems of personal and group relations. A general decay of religious faith, ably described by Walter Lippmann[1] and others, is so well-known as to need no comment. The neglect of the humanitarian and ethical aspects of religion has been very far-reaching in its social and political consequences. Western Christianity has made little critical examination of moral experience. The results of moral illiteracy in human history

[1] *A Preface to Morals*. By WALTER LIPPMANN. (The Macmillan Company, New York. 1929.)

make dismal reading. "Man's inhumanity to man" has shown itself with tragic clearness in recent years. The "dignity of man" has a hollow sound when one recalls world events since September 3, 1939. And it could hardly be claimed that organized religion in the West has been an effective force either on behalf of world peace or humanitarian endeavour.

In similar vein, recent Western thought shows a jumbled conglomeration of conflicting philosophies, from the ethically arid wastes of logical positivism to the maze of existentialism, from Protestant Fundamentalism to "New Thought." And in human relations, as in ideas, conflict appears to be the dominant key-note. Jew and Arab, Gentile and Jew, Catholic and Protestant, Negro and white, capital and labour, are but a few of the more obvious areas of strife that come readily to mind in any cursory glance at Europe and America today. And over all hangs the struggle between the political absolutism of Russia and the democratic concepts of Western lands.

Many in the West have come to believe that perhaps India will ultimately offer a way out of the present morass. Certain it is that India will become ever more important in future decades and will play a larger rôle in world affairs. Professor F.S.C. Northrop of Yale University in a book[1] that has been described as "perhaps the greatest intellectual event of the twentieth century," writes of the coming together of cultures and of India's possibilities for leading men out of the dark night that surrounds them. The title of this work, *The Meeting of East and West*, is significant.

From England comes a similar thought. Dean W. R. Inge, the erstwhile "gloomy Dean" of St. Paul's, London, sees a ray of hope in India. History, he says, shows that progress usually follows from the fusion of two cultures. History also shows that religions, and revivals of religions, are born in the East, and some exotic influence may have to be felt before new life flows into our institutions. Some have believed that Russia may be our missionary. But, he asks, is Russia the most easterly section of Europe or the most westerly of Asia? "*Perhaps a more likely source of inspiration is India.*" (Italics mine) Christianity in its original and purest expression was an Eastern religion; it contained elements which have been largely neglected in Northern Europe and America. Dean Inge concludes that the "influence of a new marriage of East and West would probably be good for both."[2]

Such a cultural blending may seem remote to many. But three British thinkers, now in America, also point

[1] *The Meeting of East and West: An Inquiry Concerning World Understanding.* By F. S. C. NORTHROP. (The Macmillan Company, New York. 1946.)

[2] *What Kind of a Future?* By W. R. INGE. (*The Fortnightly*, Vol. CLVIII, p. 291, November, 1945)

to what may be a significant trend in future decades. A dissatisfaction with organized Christianity is typical of many intellectuals, and Aldous Huxley, Christopher Isherwood, and Gerald Heard represent a growing phenomenon in the West. All three are now devoted adherents of the Vedanta Temple in Hollywood, California. It is ironic, but noteworthy, that Hollywood, symbol of the crass materialism of "sensate culture," should be the scene for such a wistful turning to the East. There are signs that many, not content with mere secularism yet repelled from orthodox Christianity, are finding in the religions of India the fulfilment of their needs.

The trend of cultural fusion and religious evolution, like all great creative processes, will take a long time. In recent decades the religion of the West has done little more than sanctify, rather than redeem, the social and economic injustices of an order of life based upon conflict between nations, races and classes, a conflict which has dragged Europe down to inhuman depths. The Western world stands desperately in need of an ethical religion of humanity. And to us in the West, India is the land of religion, the "god-infested land," as America is the dollar-infested land.

American capital and technology are raising India's standard of living. It may well be that India's philosophy and religion will raise America's standard of life. Indeed, is it premature to hope, as many thinkers and scholars here are hoping, that in the religion of India the West may find itself in devotion to higher and more enduring values than those of individualism, scientific materialism and political absolutism? Is it too much to hope that the day will come when the international and cultural conflicts of the West will be creatively resolved in the humanitarian-ethical inclusiveness of the East?

Western civilization has replaced the ethics of the tribe with the ethics of the nation, class, and race. Future historians may record that India taught the West to replace such group distinctions with the ethics of humanity. Some of us in the West, and our number is increasing, believe that India has much to teach us in religion and in life. But can we learn in time?

JOHN E. OWEN

THE IDEAL WOMAN OF FUTURE INDIA

[Believing with Abraham Lincoln that "the home is the corner stone of our civilization, the source of our strength and glory," we welcome this contribution by **Shri M. S. Ananthapadmanabha Rao** to the basic problem of woman's functions, rights and status. The family is not only, as he brings out, the unit of the nation; it offers also the pattern for the building of the state. It is on mutual respect and affection and mutual recognition of the interdependence of man and woman that ideal homes can be built. Such homes are centres of spiritual influence, giving dignity and grace to life, the natural flowering of which is marital fidelity, parental protection and filial piety. Happy the man and woman who, following the Path of Duties rather than of Rights, succeed in building such a spiritual home! Happy the children who grow up in its pure atmosphere of temperate and ordered living and of sacrificial love!—ED.]

Now that India has become a full-fledged Republic, we are in a position to determine what place women should occupy in future India. In so doing, we are studying, with much care, her past and present status, so that the ideal may not be merely utopian. Varied and divergent are the opinions expressed, of course not systematically, as to her position. One dominant view is that man has sufficiently dominated over woman and that it is high time that she should set herself on a par with him, if not rule him. Diametrically opposed to this theory we have also the view that for women the home is everything and that she is properly dependent on her husband. A careful examination of these views will enable us to put the Indian woman of future India in her true place.

We may start with a consideration of the position of women in ancient India from the points of view of family, marriage, divorce, etc. We may safely say that in those times the Indian woman occupied a proper place. In the family life, she enjoyed honour and affection. She was considered the centre of household activity. Husband and wife were like the two wheels of a cart. She was the keystone of the arch of happiness. A home without a wife was considered a wilderness. The management of her household and the educating of her children formed her primary duties.

Matrimony in ancient India was more a sacred ceremony than a business contract. An unmarried person was considered unholy, and marriage was made obligatory. *Grahastya* was a necessary and important stage or *Asrama* in a man's life. Monogamy was the ideal. Infant marriages were generally unknown. The age of marriage for brides was between 16 and 18, by which time they should have reached maturity. The present rigid dowry system was unknown; the dowry was a voluntary gift of

pure affection, the need for making which was no impediment in the way of marriage. The idea of divorce rarely occurred to the ancient Indians, their conception of marriage being such, and if there was divorce at all it served only as the last resort. The custom of levirate existed and the remarriage of young widows was otherwise allowed.

The religious status of women was identical with that of men and no sacrifice conducted by a man without his wife was considered valid. Women were permitted to study the sacred texts. We know that Atreyi was studying under Valmiki with Lava and Kusa. It can therefore be said that in ancient India the community as a whole was showing proper concern and respect for womankind.

In the middle ages we observe a gradual deterioration in the position of woman. Child marriage appeared. Concubinage spread considerably in society. Society refused to admit captured women. Purdah came into vogue. Woman was looked upon as a domestic drudge and an instrument for the satisfaction of sexual appetite. Politically, legally and socially woman had no existence. The orthodox treatment of widows was one of horror.

Thus we see in the course of history a departure from the normal position which woman had enjoyed in the Vedic times. The pendulum of history swung to one extreme when woman was made a domestic drudge. It is but natural that it should now be swinging to the other, as we observe happening in Western countries.

The industrial revolution created a revolution in the relationship of man and woman, by effecting her economic emancipation. There is coming into being a more liberal view of sexual morality, which has disturbed rather violently the equilibrium of the family. Today, life is no longer centred in and around the home; it has moved to the factory, the club and the office. Matrimony is getting to mean a mere matter of convenience and, as in commerce, a contract is entered into. The slogan of "right to divorce" is being raised. Woman is claiming equal rights in all walks of life.

Through a critical examination of these extreme views—one asserting that the right place of woman is the home and that her proper status is dependence and the other claiming for her unrestrained and unchecked liberty—then, we shall find our solution to the problem.

As we can see at the very outset, the orthodox view of the status of Hindu women is highly conservative and narrow. It would be nothing but sheer social injustice to advocate it. It represents a grim picture of life, making woman a handmaid of man's passions. Child marriage was only necessitated by the disturbed conditions once prevailing, and now it is out of date. The severe restraint placed on the remarriage of young widows has resulted in prostitution. Woman secluded in

purdah became the victim of many diseases. But while we are exposing these defects of the orthodox view, we are not blind to its value in insisting on woman's not neglecting her domestic duties.

The modern view rightly emphasizes the point that woman is an individual, and not a domestic animal. But the modern view early landed in peril when it neglected the idea of the home. Woman, absorbed in the claiming of rights, has become negligent of her duties. Today social and civic agencies, in taking over most of the parental responsibility, have deprived the parents of an important bond of mutual understanding. In every sphere of participation between husband and wife, life is becoming so mechanical that it is intellectually and spiritually barren; and sympathies which might have been deep and fruitful are rendered void.

We see the existence of the family at stake. The family is the unit of a nation; only by perfecting this unit and restoring true, strong family life, can we hope to stabilize the nation and put it on the road to progress; not by making the State take over the functions of the family. This is an unnatural encroachment, for the State can neither take the place of the family nor do without it.

The modern system of education leaves woman unfitted for family life. Home training is conspicuous by its absence. She runs to doctors for ordinary ailments. She knows little or nothing of child care, of nutritious food, kitchen or garden. The education of woman can be useful only when it is related to home life and due attention is paid to the cultivation and development of woman's physical and moral as well as intellectual aspects. No undue importance should be attached to university degrees.

Women in industry and public work create a fresh problem. The sex impulse is a predominant propensity in human beings. Where men and women mingle freely there is quite possibly a weakening of moral integrity. The right to divorce accentuates the desire to seek fresh mates. Promiscuity spreads venereal disease, which has been reported on the increase in several Western countries, *e.g.*, America, England, Ireland, Denmark and Switzerland. If there are evils in the system of marriage, sanity lies in reforming the institution of marriage and not in creating further evils to remedy evil, which will end only in a chain of evils.

Woman's claim to equal rights with man in all walks of life is due to her ignorance of her biological status. The differences between man and woman are more fundamental than is generally recognized. Dr. Alexis Carrel was of the opinion that these differences extend to the very structure of the tissues. By the impregnation of the entire organism with specific chemical substances, every cell of the woman's body bears the "mark" of her sex. Ignorance of these facts has led the promoters of

feminism to believe that both sexes should have the same education, the same powers and the same responsibilities.

It strikes us that the ideal woman of future India must be a fine reconciliation and a happy blend of the two extreme views:—the conservative and the liberal. Education is the most important factor by which we can rightly shape the ideal woman. Motherhood has long been the cherished ideal of woman. The ideal home, of which the ideal woman is the centre, is an earthly paradise, where there is perfect mutual understanding between the two partners without any feeling in either of superiority or inferiority. She takes care of the family and the children. She is well informed on all her country's affairs and is entitled to give her expert advice, for receiving which the country should provide the necessary channels. Her right to property must be recognized. Monogamy should be the ideal and divorce the last resort. The marriage of young widows should be encouraged and women bereft of homes should serve as teachers and nurses. The State should take care of the women who are unfit to do any work.

The promotion of this ideal would require as much change in Indian economic, political and social spheres, as in the present-day status of women itself. Once the ideal was achieved, India would stand out among the nations. She would take pride in achieving a juster status for women and proclaim to the world the level of civilization she had attained, the spiritual advancement she had made. Assimilating the historic glory of her past, mindful of the revolutionary changes of the present, she would move on with dignity, adjusting her attitude as the changes wrought by time make necessary, thus attaining a position culturally unique and offering a model for the world at large.

M. S. ANANTHAPADMANABHA RAO

A woman's rank
Lies in the fullness of her womanhood;
Therein alone she is royal.

—GEORGE ELIOT

NEW BOOKS AND OLD

OUSPENSKY AND GURDJIEFF

I*

In the early 1920's we heard rumours of a mysterious "Russian" named Gurdjieff who had founded a philosophical school near Fontainebleau. We understood that A. R. Orage, a brilliant editor, had given up everything to join it and that Katherine Mansfield, the writer of subtle short stories, had died there. We did not know that P. D. Ouspensky was also a disciple of this guru, although the former's metaphysical books had already brought him a considerable reputation.

The title of his last book is misleading. Many persons might assume that it was a treatise on table-tipping and similar elementary psychic phenomena. It is, in fact, an elaborate account of Gurdjieff's complicated teaching: an abstruse book, and in parts baffling to a reader who is unfamiliar with chemistry and the higher mathematics. Ouspensky tells us that Gurdjieff, to whom throughout he refers as G., was really a Caucasian Greek who spoke Russian with an accent.

It is a book which may well interest many readers of THE ARYAN PATH, for Ouspensky was at great pains to expound G.'s complex system and seems, indeed, to have made exhaustive notes of his conversations with the master. Now, since G. set out to explain the whole nature of Man and was founding a kind of neo-theosophical School, it is significant that the index does not contain the word "love." After this, we are not surprised to hear G. saying "People are very fond of talking about morality. But morality is merely suggestion. *What is necessary is conscience.* We do not teach morality. We teach how to find conscience. People are not pleased when we say this. They say that we have no *love.* Simply because we do not encourage weakness and hypocrisy but, on the contrary, take off all masks. He who desires the truth will not speak of love or of Christianity because he knows how far he is from these." (The italics, here and elsewhere, are Ouspensky's.) If we regard love as a spontaneous concern for the welfare of other beings, it is difficult to see how it can be disregarded in a religio-philosophical system.

When we read of the "Sevenfold Man," of the multiplicity of little "I's" within any one who assumes that he is really an "I," or of the fire of kundalini, we may feel that G. did not adequately acknowledge his debt to India, Buddhism and modern Theosophy. His statements about kundalini might not have met with the approval of Madame Blavatsky. It is, he told his disciples, "a force put into men in order to keep them in their present state. If men could really see their true position and could understand all the horror of it, they would be unable to remain where they are even for one second. They would begin

* *In Search of the Miraculous.* By P. D. OUSPENSKY. (Routledge and Kegan Paul, Ltd., London. 399 pp. 1950. 30*s.*)

to seek a way out and they would quickly find it, *because there is a way out;* but men fail to see it simply because they are hypnotized. Kundalini is the force that keeps them in a hypnotic state."

With reference to the Last Supper, G. said "Every ceremony or rite has a value if it is performed without alteration. A ceremony is a book in which a great deal is written. Any one who understands can read it. One rite often contains more than a hundred books." On another occasion he declared that "Christ knew he must die. It had been decided thus beforehand. He knew it and his disciples knew it. And each one knew what part he had to play. But at the same time they wanted to establish a permanent link with Christ. And for this purpose he gave them his blood to drink and his flesh to eat. It was not bread and wine at all, but real flesh and real blood. The Last Supper was a *magical ceremony* similar to 'blood-brotherhood' for establishing a connection between 'astral bodies.'" Ouspensky comments "Many were repelled by what G. said about Christ and the Last Supper; others, on the contrary, felt in this a *truth* which they never could have reached by themselves."

G. had certainly a number of novel notions. For example, he taught that nothing can be achieved without sacrifice, and he did not mean a sacrifice of outward goods but, chiefly, a sacrifice of the sense of freedom because, in his view, it is an illusion. Again, "I want to explain to you that the activity of the human machine, that is, of the physical body, is controlled not by one, but by several *minds*, entirely independent of each other, having separate functions and separate spheres in which they manifest themselves. This must be understood first of all, because unless this is understood nothing else can be understood." His most startling notion was expressed in the words, "The evolution of humanity beyond a certain point or, to speak more correctly, above a certain percentage, would be fatal for the *moon*. The moon at present *feeds* on organic life, on humanity. Humanity is part of organic life; this means that humanity is *food* for the moon. If all men were to become too intelligent they would not want to be eaten by the moon." Ouspensky throws no light upon this peculiar doctrine. Of course, "Moon" may stand symbolically for the "astral plane." Who can say?

In the West we understand that a chela can make little progress if he does not absolutely obey his guru, and certainly G. demanded complete acquiescence. Anyone who reads this book will probably get an impression that he was a likeable man: but his teaching is even more complicated than that of Rudolf Steiner.

CLIFFORD BAX

II *

This first of 3 series by the late George Ivanovitch Gurdjieff is entitled "An Objectively Impartial Criticism of the Life of Man," or "Beelzebub's Tales to His Grandson." It is a *pot-pourri* of cosmogonical speculations;

* *All and Everything.* First Series. By G. GURDJIEFF. (Routledge and Kegan Paul, Ltd., London. 1238 pp. 1950. 30*s.*)

comparative religion; and observations, sometimes acute, sometimes satirical, sometimes trite, sometimes fantastically overstated, on national customs and on human frailty. It is seasoned with anecdotes and with conversations which, though doubtless reformatory in aim, cannot always be recommended to the squeamish or to those demanding some reticences from the printed page.

The first chapter, "The Arousing of Thought," recommended by the author for reading thrice, arouses serious doubt of the author's sanity, later allayed. There is much misinformation in the volume, such as tracing Lamaism (now "destroyed"!) to "Saint Lama" (*sic.*); omitting Hinduism from the great existing religions; and calling modern India a leading Buddhist country. There are, however, good points. Men's "periodic reciprocal destruction" is condemned; so are animal sacrifice, human insincerity and egoism, haughtiness and servility.

The publishers' claims seem, nevertheless, as exaggerated as the author's threat

> to destroy, mercilessly, without any compromises whatsoever, in the mentation and feelings of the reader, the beliefs and views, by centuries rooted in him, about everything existing in the world.

The polysyllabism is a handicap to understanding. Despite, moreover, the author's flings at "theosophy," his debt to it, though even more to pseudo-theosophy, for several of his themes, seems obvious.

E. M. H.

Atoms of Thought: Anthology of Thoughts from George Santayana. Edited by IRA D. CARDIFF. (Philosophical Library, New York. 284 pp. 1950. $5.00).

This is an anthology from the 27 works and miscellaneous writings of "the monarch among modern materialistic or naturalistic philosophers." These selections embody his views on whatever vitally concerns man's existence, for his *credo* is:—

> The only belief that I myself entertain, because I find it irresistible, is the belief in the realm of matter, the expectation of persistence and order in a natural world.... I believe profoundly in the animality of the mind.

Consequently, non-material or spiritual values of life do not find much favour with the great rationalist. To him mysticism is a disease, mythology, a perversion of the intellect, etc.:—

> I think that pure reason in the naturalist may attain, without subterfuge, all the spiritual insights which supernaturalism goes so far out of the way to inspire.

Within the purview of his own particular *credo*, however, whatever he has to say on any subject is animated by honest, healthy and helpful scepticism and is marked by literary beauty and logic:—

> The idea of Christ is much older than Christianity.
>
> A child educated only at school is an uneducated child.
>
> It is not worldly ecclesiastics that kindle the fires of persecution, but mystics who think they hear the voice of God.

The arrangement of the extracts under an alphabetical scheme is rather confusing, as one and the same idea has been included in several sections, albeit expressed with some degree of difference. The resulting confusion has, however, fortunately been offset by a detailed index.

G. M.

Pedagogues Are Human: An Anthology of Pupils and Teachers. Edited with an Introduction and Notes by R. L. MEGROZ. (Rockliff, London. 337 pp. 1950. 9*s.* 6*d.*)

It is a happy inspiration that has enabled Mr. Mégroz to give form and significance to this rather unique anthology embracing every aspect of the pupil-teacher relationship. The verse and prose selections cover nearly five centuries of English literature, and are judiciously supplemented by Mr. Mégroz's interviews with a few prominent educationists and others. Education—whimsically described as the art of "making citizens out of little devils"—is a prime nation-building enterprise, and it is necessary that we should generously recognize the teacher's importance in evolving the great values of life. "A teacher affects eternity," says Henry Adams. "He can never tell where his influence stops." A very special burden is thrown upon the teacher of young pupils who are bored by "pen and ink and slate and ushers"—yet it is the primary teacher who is notoriously ill-paid and badly treated. On the other hand, it is wrong to assume that the teacher's job is all pain and no profit. If the child is father of the man, no less is the pupil preceptor of the teacher: "...the children will teach you far more than you will ever teach them; be an assiduous and grateful learner at their hands."

Poring over the pages of Mr. Mégroz's anthology, we renew our association with many old favourites like Goldsmith's Village Schoolmaster, Dickens's superb creation, Mr. Squeers, Dr. Birch who "keeps the flogging department in his own hands" and his assistant, Miss Raby, "who works as much as three maid servants for the wages of one." And we close the book with the feeling that pedagogues are not only human but are architects in their own right, engaged in the great task of building up a noble race of humanity

> With flame of freedom in their souls,
> And light of knowledge in their eyes.

R. BANGARUSWAMI

The Grand Peregrination: being the life and adventures of Ferñao Mendes Pinto. By MAURICE COLLIS. (Faber and Faber, Ltd., London. 313 pp. Illustrated. 1949. 25*s.*)

This is essentially the story of a story, the description of the Portuguese masterpiece *Peregrination* and of its 16th-century writer's adventures, real and sometimes apparently imaginary, in the East. The modern novelist presents this unique book of travel and its author in their historical setting, with critical evaluation of both the credibility and the artistic merit of the account.

It is a fascinating story and the Peregrinator is engagingly human—a soldier of fortune more from economic pressure than from inclination; a pirate with a conscience; an observer of rare keenness; a devout Catholic and even a Jesuit novice for a while, but tolerant for his times; a critic by indirection of imperialism, exploitation, cruelty; an admirer of nobility wherever manifested; perhaps on occasion a romancer extraordinary, availing himself of the licence of literary genius, but shedding a flood of light upon life, customs and conditions between 1537 and 1557 in several Asian countries which he

visited.

The hideous brutalities and treachery admitted of the Portuguese pillagers as well as those ascribed to such an Asian tyrant as Tabin Shwéti of Burma would make the book too painful reading even for the generation of Buchenwald and Hiroshima, but for the delightful glimpses which the author gives of upper-class life in China, of the model Hindu-Buddhist King of Pasuruan in Java, "as good as a Christian could ever hope to be," as Pinto quaintly admits, and of the humble kindness of simple Chinese villagers.

It is chastening to learn that 400 years ago China had Prisoners' Welfare Societies, Java had women diplomats and—topsyturvy touch—the Portuguese custom of eating with the hands shocked the Japanese!

E. M. H.

A History of Maithili Literature, Vol. I.—*Early and Middle Periods*. By JAYAKANTA MISHRA, M. A., D. PHIL. (Tirabhukti Publications, Allahabad. 463 pp. 1949. Rs. 15/-)

This is a pioneer attempt at a critical and comprehensive survey of Mithilā's language and literature. The cordial endorsement given to the book by Dr. Suniti Kumar Chatterji, doyen of linguists and philologists, is sufficient testimony to the success of Dr. Jayakanta Mishra's work. It not only records everything published in Maithili, but also considers the MSS. in Mithilā and Nepal, so presenting a complete picture of the literary output in Mithilā.

The author's primary object has been to investigate and establish the truth of Grierson's statement that Maithili is a language and not a dialect of Hindi or Bengali as some scholars maintain; and it seems that he has successfully achieved his aim. It is indeed curious that, though Maithili is the mother-tongue of over 20 million persons and claims recognition as a major literary language, it does not find a place in the Schedule of our Constitution.

The author divides the subject into three periods, *viz.*, the Early Period (1300-1600 A.D.), the Middle Period (1600-1860), and the New Period (1860 to the present day), the last being reserved for the next volume. The preliminary chapters on "Mithilā and Her People," "The Maithili Language and Its Script" and "Introducing Maithili Literature," clearly present the background. The author's chronological survey, which gives the sequence of authors and poets through the centuries, and his complete picture of the Maithili drama in its ramifications in Assam and Nepal are the most valuable parts of the book.

The reviewer thinks the index should preferably have been included in the present volume, instead of postponed for the next, which we eagerly await. We heartily congratulate Dr. Jayakanta Mishra on this excellent performance.

A. D. PUSALKER

Treatise on Values. By SAMUEL L. HART, PH. D. (Philosophical Library, New York. 165 pp. 1949. $3.75)

Written from the stand-point of Pragmatism, grounded on the "relativism of values," and warning that expectations of "norms of behaviour valid under all circumstances" would not be fulfilled in this treatise, this volume contains a systematic analysis of values in their multilateral ramifications. The author endorses Dewey's Instrumentalism and holds that *truth is value.* In all departments anything that would "sustain and enhance our life" has value. The author advocates discarding all metaphysical obsessions, clings to the concept of "immanent fate," and gives his readers Dewey's God, described as an "active relation between ideal and actual."

That value is a subject-object relation or reaction needs no elaborate demonstration. But the central argument has shirked the problem of values and its solution. If truth is that which is verified in actual life and experience, and if value-judgments are controlled by the physical and social worlds, the fundamental problem of evil and imperfection is either shirked or offered an inadequate solution. Today, Nagasaki and Hiroshima are assigned a particular value by the Japanese and quite a different one by the Americans. I am afraid the imposing and elusive concept of relativity of values gives no rational explanation of such startling phenomena in life.

Valuation, devaluation, transvaluation of values are still largely in the realm of conjecture and, in the contemporary world of changing values dominated by the atom-bomb civilization, it is natural to cling to the doctrine that value attaches to anything that would bring about better conditions of life. There is the rub; in what sense *better ?*

In the light of the *Vedanta* and higher Hindu thought I find it difficult to agree with the author that "we no longer seek a perennial truth." The *Gita* dictum that when the world is enveloped in darkness, the saint is wide-awake, and that the saint enjoys his blissful night, when the world is wide-awake in its mad pursuit of enriched life, contains the convincing answer to the position taken by Mr. Hart. Hugo Münsterberg was not the only one who spoke of "eternal values." The Vedanta believes in the absolute value of Atma Realization and in the practice of yoga to that end. A mere relativity of values may not be valued as spiritually satisfying. None-theless, I am sure that Mr. Hart's volume will be welcomed by the lay and philosophical-minded public.

R. NAGA RAJA SARMA

Hair Under a Hat. By J. P. HOGAN. (Chaterson Ltd., London, E. C. 4. 160 pp. 1949. *7s. 6d.*)

This little volume is perhaps not a "serious contribution to what may be classified as Londoniana." Its author says expressly that it is not. Nevertheless it is probable that of its many readers the most appreciative will be Londoners or those who know "fabulous, faerie" London well. For the "bits and pieces" of life which the writer asks us to regard as "one man's attempt to celebrate his joy in being alive" are for the most part enacted in that great city. But the prospective

reader should not only be intimately acquainted with this setting; he must also have a sense of humour, enjoy being brought up short to see the usual and commonplace in a new light, find pleasure in references to the words of great writers whether previously known to himself or unknown, and share Mr. Hogan's love for children and other small but significant elements in the scheme of things.

A. DE L.

Challenge of Conscience. By DENIS HAYES; Foreword by Fenner Brockway. (George Allen and Unwin, Ltd., London. 406 pp. 1949. 15s.)

Cell doors were kept locked while a raid was on, and a prisoner might be caught like a rat in a trap.

This quotation is not from a page in a notebook of Nazi Germany, but *Challenge of Conscience* in Britain of 1941. It is salutary to recall, as Mr. Hayes does, that at this period some English pacifists heard the siren's wail from the top floor of a jail without being let out to take shelter—a privilege which was accorded to the thieves and murderers below. Nothing is more effective than a factual record to remind us that cruelty and sadism are relative.

Mr. Hayes marshals over 400 pages of irrefutable facts which should be carefully studied by all the politicians who so earnestly exhorted citizens to die for the right to live as free and civilized men. He understands conscience from the inside. To him, facts are not so many words to be formulated into propaganda to exploit the gullibility of men—they are accessories to truths which rise above exploitation. Obviously war and the hate which it fosters are most potent weapons in the hands of those who have failed to rule their nations in peace.

The case of Roy Walker illustrates the extent to which the hypnosis of patriotism can impose itself over foresight and intelligence in time of war. Mr. Walker, having produced a workable plan for the feeding of Europe, was ordered by the Ministry of Labour to give it up and grow potatoes. Although the integrity of his conscientious objection was upheld by the Bishops of Birmingham and Chichester he was three times sentenced to imprisonment in Wormwood Scrubs, emerging from the ordeal with his hair turned grey. The highest scientific authorities supported the food relief work of this young man. The muddle of food supply to Europe after the war makes one feel that we paid a very high price for suppressing the social service which this conscientious objector desired to perform.

Challenge of Conscience, with its many instances of stands against conscription, makes it abundantly clear that the popular view of C.O.'s as "sissies" or cowards is incorrect. It shows them to be normal young men and women having perhaps rather more virtue, courage and intelligence than the average. They are pioneers who suggest a new way to clear the mental gutters of greed and power-seeking from which all wars arise. They demonstrate, like the martyrs of the Middle Ages who went to the stake for believing that the Plagues of Europe were caused by inadequate drains, that peace can come only by a psychological revolution within each human being, which frees the mind from the bacilli of hate.

We recommend Mr. Hayes's book to all who wish to understand rather than condemn the makers of peace.

DENNIS GRAY STOLL

Language and Philosophy: Studies in Method. By MAX BLACK. (Cornell University Press, Ithaca, N. Y., and Geoffrey Cumberlege, Oxford University Press, London. 264 pp. 1949. 28*s.*)

Immanuel Kant discussed knowledge "in the light of the conditions." In consequence, he found a new path in philosophy; for metaphysics, queen of the sciences, had outraged these conditions and so was henceforth impossible. Strangely enough, it has become fashionable in philosophy, once again, to decry metaphysics; it being forbidden this time, however, not by the conditions of knowledge but by the conditions of language. And in these 10 occasional papers Mr. Max Black has succeeded, largely through an unusual gift for lucid exposition, though perhaps more by indirection than of set purpose, in making this strange turn in philosophical affairs intelligible to us.

A feature of the new "linguistic approach," one which the dullest could notice, is the prevalence in its discussions of what has been rather brilliantly described (I think by Mr. Duncan-Jones of Birmingham University) as "exorcistic argument." Always we are led to see that after all, *there is no problem!* An illuminating case in point (the theme of what is perhaps Mr. Black's central chapter) is that perennial skeleton in the logician's cupboard, the problem of "justifying" inductive inference. The sun has risen upon many mornings; but can we properly infer from that, that he will rise tomorrow? Do we really know?

We are tempted to say that the question cannot be answered—so many famous answers have been unsatisfactory. And it is irritating to the layman to learn that this hoary problem (like many another, according to the latest voices in philosophy) "is all a matter of words." What the author succeeds in making us see, however, is that the word "know," in this dispute, so shifts its meaning during our discourse, that we are not really asking anything in putting our question. The "question" the ages have failed to answer, they could not expect to answer; for it isn't a question. We want to be sure about the sun tomorrow? Yes. But we want to be sure in the way we are sure he is shining today; or else in the way we are sure that 2 and 2 make 4; but to be sure in either of *these* ways about *tomorrow's* sun is to forbid it to be tomorrow's. We are not asking anything. We are talking nonsense. And this, sometimes, can be very good news.

Only sometimes, however. There is a risk here. There is a retort for which we must be prepared (such must be our comment on the linguistic approach) when the anxious inquirer is informed that he is not asking anything. "*Ach so?*" he will say, "Then I am not in any trouble?" And we may gather from his tone that we have said something profoundly false. And here we are perhaps on the track of an explanation for another phenomenon, of which we may hope Mr. Black will one day treat—the new interest in philosophical therapy, the almost unbelievable return of philosophy to its ancient and long-neglected function of ministering *logically* to the sicknesses of the soul.

J. W. SCOTT

Outlines of a Metaphysics: The Absolute-Relative Theory. By FRANKLIN J. MATCHETTE. (Philosophical Library, New York. 108 pp. 1949. $3.75).

The relation of the Absolute and the relative is a difficult subject, lying at the core of metaphysics. Mr. Matchette, a successful business man turned philosopher, has over-simplified it. The relative is given. The Absolute and its nature are inferred—through the principle of *duality*. This is not very convincing.

Again, through the principle of duality, it is proved that the Absolute is the First and Final Cause of the universe. This is not good philosophy. How can the permanent, timeless and eternal begin to be active and create a world, without contradicting its own nature? And how can the Absolute create something opposed to its own nature, and not contained within It?

For the author, the Absolute is the only Ultimate Reality, and empirical existence has value according to its nearness to the Absolute. Matter has the greatest divergence from the Absolute; Life is the next higher; Mind is higher still. Here, with Matchette, the process of evolution stops. In this, we come nearest to the Absolute. Man belongs to a dual realm,—matter and spirit. But all his actions in the physical world still *tend* towards the Absolute.

The author posits a Zero-Atom Unit, the ultimate building-block of the universe, which mediates between the Absolute and empirical entities. In it, mind as well as life is potential. All finite entities, including man, are only "combinatorial complexes" of it. But if man is only a combinatorial complex created by God, is not his freedom a puppet freedom? There is no room here for the law of ethical justice called Karma.

The book does credit to a non-professional thinker, but his theory in its philosophic content may be said to be an expression of the Christian outlook.

G. R. MALKANI

The Triumph of the Tree. By JOHN STEWART COLLIS. (Jonathan Cape, Ltd., London. 254 pp. 1950. 10*s.* 6*d.*)

Normally one does not go to books to learn. Experience teaches; books merely echo, document, or rationalize our experience. But I have learned a great deal from Mr. Collis's book. He has made me feel, in a way I had never done before, the silence and sadness of the Carboniferous Age before the air was breathable; he has made me see how the first conifers rising from the primeval fern forests embodied a New Idea, "the idea of not falling down." Since I read his book I have seen with new eyes, even in our little urban woods, the noble Uprightness of trees and their majestic stillness on windless days. I have seen, not men as trees walking, but trees as men standing still.

Mr. Collis, in short, has written a remarkable history, not merely of the Tree Triumphant, but of men's wisdom in spite of superstition, and their folly in spite of emancipation.

> Forests are so much more than meets the eye. They are fountains. They are oceans. They are pipes. They are dams. Their work ramifies through the whole economy of nature.

Men have brought calamity upon themselves. In their folly and greed they have disrupted the economy of nature. They have discovered the

primeval forest in the earth's bowels. They have discovered coal. They have invented industrialism and brought a Nemesis upon themselves in the shape of our lamentable urban culture.

England today has a population of fifty millions, "90 per cent. of whom work at non-agricultural activities caused by the carboniferous forests. ...When food fails presently to come in from other countries how will the fifty millions get on?" Mr. Collis pins his faith on the fact that "there are in England today agriculturalists with astonishing practical genius combined with comprehensive ecological insight," and he looks to their sanity to guide us through "the greatest compromise England has ever been called upon to make, the compromise between industry and agriculture." His formulation of the choice before us defies repudiation.

J. P. HOGAN

A Confucian Notebook. By EDWARD HERBERT. (Wisdom of the East Series, John Murray, London. 89 pp. 1950. 4s.)

This attractive little book is primarily concerned, as the title suggests, with the greatest of all Chinese Sages—some would say, the greatest Sage that the world has yet seen—and with the substance of his teaching, which we call Confucianism. It is no systematic exposition, but consists of a series of short essays on certain selected points which, taken together, will convey to the uninstructed reader enough of the general sense and setting of Confucianism to make him wish to pursue his studies further. As Dr. Waley says in his foreword, it may be ranked as an "*oeuvre de vulgarisation*," yet is far from being unscholarly. Indeed, it makes one wish that something similar had been compiled about philosophers of other countries besides China. Why should not Socrates, Plato and Aristotle undergo the same treatment that has been accorded by Mr. Herbert to Confucius, Mencius and Mo Ti? Perhaps the answer is that material is lacking for the sort of "divine chit-chat" that we find in these pages. Chinese philosophy follows no logical method of presentation, but is for the most part conveyed to the student in small separate doses, propositions being simply stated and left at that without much attempt at elucidation or proof. On the other hand, touches of human interest are far more frequent than with us, whether it be Confucius passing a frank opinion on some of his disciples, or being held up to ridicule by teachers of a rival school; or Mencius attacking Yang Chu, the exponent of enlightened egoism, with the same venom as Mo Ti, who preached universal love.

As many as a dozen of the 33 "notes" in this book deal with Taoism in its various aspects; and this is not surprising, for the understanding of Confucianism can only gain by contrast with a doctrine that clashes with it at so many points. Chuang Tzu's work has been largely drawn upon in this connection, but more frequent reference might have been made to Lieh Tzu, whose anecdotes about Confucius show the Master in a much more favourable light. It must be added, however, that Mr. Herbert's treatment of his different subjects is generally remarkable for acuteness of insight as well as ability to impart a large amount of information in a very small space.

LIONEL GILES

The Philosophy of Plato. By G. C. FIELD. (Home University Library, Oxford University Press, London. 219 pp. 1949. 5*s.*)

The Home University Library is meant for the general rather than the specialist reader, and so it is tempting to open Professor Field's compendium of Plato's doctrine at the chapter entitled "Plato To-Day." For we feel that Plato has close relevance to our day. He lived in a war-torn world, the citizen of an empire that had lost its supremacy. He knew such things as the class-war, the incoherences of democracy, the rise of dictatorships out of the confusion of popular government, the infiltrations of "fifth columns"—the agents of Persian despotism and of the ideological fanatics of the Spartan system—the decay of morals under the critique of nihilistic scepticism and the "rationalization" of the Will-to-Power as a philosophy of tyranny. On all these, extremely topical, subjects, Plato's dialogues remain a mine of wisdom and warning.

And yet Professor Field is quite right in cautioning his readers not to treat Plato altogether as if he were a combatant in our modern controversies. His was a world of tiny city communities, without industrialism or scientific invention, the slave of small distances, with no ideal of a world unity to temper its jealous little nationalisms, with no far-reaching plans of economic reconstruction, with no idea of evolution, except as the decay of an original Golden Age.

The more prudently we recognize this, the more we shall be inclined to fall back upon the parts of Plato's philosophy which he himself undoubtedly thought the most important, his vindication of the reality of the spiritual realm, the world of the eternal Ideas (which Professor Field prefers to call Forms, to avoid confusing them with the subjective "ideas" of this or that person) and of the Divine Life infusing matter and shaping it into harmony with the perfect Forms. Whatever he may or may not have drawn from the Eleusinian mysteries of Greece or the "hidden wisdom" of the Egyptian temples, or Pythagoras' mysticism of numbers, Plato remains in the great line of those who have believed that behind the veil of material appearances there is a world of spiritual splendour in which the human soul can participate. Professor Field's little treatise, a masterpiece of concision, lucidity and detailed knowledge of his subject, is an introduction to the Platonic philosophy that could hardly be improved.

D. L. MURRAY

The Twentieth Century. By HANS KOHN. (Victor Gollancz, Ltd., London. 242 pp. 1949. 12*s.* 6*d.*)

Early in 1848, a landmark in the history of Europe, France became once again a republic; Marx and Engels published their *Communist Manifesto* and opened a new line of approach to the masses; and the first international peace congress met in Brussels. The European world, to all appearances, was being made safe for liberty, progress and peace. But soon the hope engendered in the minds of the people by these events vanished, and the germs of a malignant growth were discernible in the blood-and-iron policy of Bismarck, brought to maturity in

our day by Hitler. Side by side with the birth of modern militarist Germany, Russia was also emerging into power, though in a different way. At the same time that Wagner and Marx and Nietszche were inspiring the outlook of their countrymen, Chaadayev, Khomyakov, Belinsky, Herzen and Bakunin were rousing Russian thought.

Standing midway in the twentieth century, at a period which looks as "decisive a turning-point as the corresponding epoch of a hundred years before," the author takes stock of the present situation:—

> Fifty years after the turn of the century, men and peoples live full of apprehension, doubt and distrust. Some find refuge in a fanatical faith and in reliance upon infallible leaders of the peoples; others seek evasion of responsibility in simplifying and comforting panaceas; many are simply weary and have given up the attempt to understand and to act.

How to remedy this state of affairs? By vigilance and "intelligent and couragous action." The only silver lining to the cloud, according to the author, lies in the collaboration of Western Europe with North America.

One great merit of this book is that it shows us the different facets of ideologies like imperialism, racialism, Fascism and National Socialism.

R. BANGARUSWAMI

Criticism and Creation. By HERBERT J. C. GRIERSON. (Chatto and Windus, London. 127 pp. 1949. 8*s.* 6*d.*)

This new volume from Sir Herbert Grierson consists of a collection of essays and addresses dealing with criticism itself, with verse translation, with the metaphysics of Donne and of Milton, and with Milton in relation to political liberty. The author is a scholar with a fine sense of poetry, and anything he writes is not only weighty but alive.

Perhaps the modern reader will find his essay on Milton and Liberty the most interesting. Sir Herbert points out that Milton's justification of divorce no less than his justification of the execution of Charles on the ground that it was for the good of the people, suggests that he was a precursor of later liberalism in thought and politics. But he adds that this was not really so for two reasons—namely, that Milton remained an orthodox Christian, and that he began increasingly to distrust the wisdom of the majority.

"Who denies," asked Milton, "that there may be times in which the vicious may constitute the majority of the citizens?" Sir Herbert, having quoted a passage in which the above question is put, then adds:—

> Milton found the solution of the problem of liberty in the Christian doctrine of the Fall, which for him, as for Johnson, as for Newman, as for the late Lord Salisbury, as for the Christian revival of today, was the solution of the insoluble problem of evil. See Mr. C. S. Lewis on the problem of pain.

Those are weighty words, and we should ponder them. But personally I do not feel that they offer us the only view. Is the problem of pain so insoluble as all that? Would we not do better to drop these Christian gentlemen and to turn back to Heraclitus, for example?

JOHN STEWART COLLIS

This Human Nature: A Commentary, and an Exposition. By CHARLES DUFF. (Thinker's Library, C. A. Watts and Co., Ltd., London. 298 pp. 1950. 3*s.* 6*d.*)

On Mr. Duff's admission, italicized for emphasis on p. 285, "*human nature does change*: often for the worse." For further proof of this one need look no further than Mr. Duff's own outlook. For after ranging over the whole of human history from the bludgeon to the atom bomb, he finds that "the most significant possibilities for the future of human nature are to be found in Soviet Russia." Four books of the five are deliberate denigration of our own cultural heritage: an essay in intellectual deracination which leads naturally up to an account of neuroses of the West: hysterics, katatonics, sadists, epileptics, depressives, paranoiacs, maniacs, and homosexuals.

Such deliberate writing down can only be accomplished by drastic foreshortening of the perspective. Society originated in sex, developed through real estate and juju, attained morality by "the superb influence of hell," and is now (p. 284) doomed. We all know the remedy: indeed, since Mr. Duff originally wrote this book in 1930, we should have known it 20 years ago. The searing nature of his condemnation of the Church as a "monopoly of mysticism" cannot be explained by being written in the heat of the moment. This, we are told, is the "definitive edition." It is Mr. Duff's last word.

There is nothing whatever of the scientific spirit: nothing but the projection of arbitrarily selected details of the past to fill in the yawning gaps in Mr. Duff's argument. This is Toynbee with a twist. But, thanks to Mr. Duff's explosive style, the reader never yawns. On every page one looks about for the author to remonstrate with him: but since he is well camouflaged behind his print, one has to be content with the observation that it is a stimulating book. Many of his remarks would serve as bones of contention for discussion groups—"A European Socialist is now often a hypocritical capitalist"; just as many of the obscure historical details which he has resurrected will be new to those who have not read his earlier books. Who, for instance, would have known that Mr. Marwood had a place in the new hagiography? Certainly few Englishmen. Yet he was "a master of the hangman's great art." (He introduced "the long drop.") Or Hecatæa of Thasos who receives more notice than Thomas Aquinas? These, and other interesting details are embedded in the 298-page synopsis of Mr. Duff's researches into human nature.

W. H. G. ARMYTAGE

Primal Healing. By A. GEORGE HALL, PH.D., LL.D., D.D. (Pearson Foundation, London. 82 pp. 1950. 8*s.* 6*d.*)

Primal Healing, as taught in the Pearson Foundation College, London, is said to be "a new system of healing the ills of mankind by the scientific application of SPIRITUAL POWER." This "Power" is the "first cause of the universe" and is said to be contacted by the practitioner through rigorous discipline, complete silence, contemplation and meditation, and then passed into the body of the patient. The patient must be in complete sym-

pathy and co-operative, and will feel the "Power" pouring into and throughout his body, bringing about adjustment of body and mind, with the resultant, perfect health.

Much in this book is true, but without a deeper understanding of life than the average man possesses today, much will be misunderstood and may lead to dangerous results. Do we know enough of this "Power" even on that plane of Nature where it can be contacted, to use it? Do we know what happens during its passage through the practitioner's body? Do we know the complete effect of this transmission to the patient? Is there anywhere today where one can truly be taught how to contact the "reservoir" of Force, and how to use it without harm? Granted that complete adjustment to the harmony of the universe will bring perfect health, many will demur to the practice of allowing another to pour "Power" into him for the healing of mental or physical disease.

ETHEL BESWICK

This World and That: An Analytical Study of Psychic Communications. By PHOEBE D. PAYNE and LAURENCE J. BENDIT. (Faber and Faber, Ltd., London. 194 pp. 1950. 10*s.* 6*d.*)

Dry technicalities and emotional subjectivity are both avoided in this lucid analysis. The authors—a medical psychologist and his wife, a natural-born psychic—give also the results of their personal experience and convictions (the last as suggestions only), the whole being linked up with wider philosophical concepts in an idiom neither too erudite nor "catch-penny" in style.

They draw a picture of threefold man—mind-ego as the conscious centre of identity, balanced between timeless Spirit and a body motivated by instinct patterns and subject to earth time. After death, through this contact, the ego may well retain the earthy characteristics for a period, and integrate the spiritualized qualities of the earth-personality with the permanent self. Man's consciousness evolves from mass instinct (direct, unconscious, psychic perception), found most often in primitive tribes. Rational individualism develops in the mind-ego at the expense of instinctive psychism. The limitation, however, establishes self-identity, which must then expand to the inner world again, consciously and positively. The negative, passive psychism of the medium is an unnatural regression.

Interesting examples support the suggestion to investigate the powers of the living before attributing all phenomena to the "dead." Ghosts, obsessions, superstitions, healing, etc., are touched upon equally rationally. One could have wished that the survey had included earlier interpretations, such as those collected by Mme. Blavatsky in *Isis Unveiled* and elsewhere. No mention is made, for example, of the wide-spread concept of the astral light, with its power of retaining all images, and the only references to the real consciousness of the "dead" are ambiguous. Nevertheless, the book is a good one for an intelligent inquirer.

E. W.

CORRESPONDENCE

THE INDIAN DARSANAS

[Below we print a criticism and a rejoinder on the article of Prof. M. Hiriyanna which appeared in our June number.—ED.]

I.—By R. Naga Raja Sarma

Apropos of the "Six Points of View" sketched by Prof. M. Hiriyanna, in THE ARYAN PATH for June 1950, I request you to permit me to point out some inaccuracies in the contribution.

(1) Prof. M. Hiriyanna began with *six* points of view, and ended by observing that there are "only *four* world-views advocated in the six systems." It is indeed a strange piece of information that "Nyāya and Yoga have no such views." If Prof. Hiriyanna maintains a merger between Sānkhya and Yoga, Nyāya and Vaiśesika, he will have to admit a like merger between the *two* Mīmāmsās, and then the world-views would stand reduced to 3 and not 4.

(2) I regret that Prof. Hiriyanna has not given the readers of THE ARYAN PATH the traditional Indian view. A point of view indicates a *rapprochement* between subject and object. The knower is the subject. The object is the known. But most important is the *means* of knowing. There are thus 2 points of view: (1) that of *Pramana, i.e.*, means of knowledge, and (2) that of *Prameya*—the subject-matter of knowledge. Nyāya and Vaiśesika deal with an analysis of *Pramanas*. Sānkhya, the Pūrva and the Uttara Mīmāmsās deal with *Prameya*. The means of escape from evil, sin and suffering is the special subject-matter of Yoga. The distinctions are real, vital and material.

(3) I disagree with Prof. Hiriyanna's contention that Vaiśesika stresses the ontological side, and Nyāya the epistemological. Both are concerned deeply with both. The difference pointed out between the two on the basis of categories is illusory. While Nyāya counts as many as 16 basic categories, Vaiśesika is satisfied with 7.

(4) According to Prof. Hiriyanna, the individual soul is "pervasive" and theoretically "present everywhere." Omnipresent in the English language is not the same as pervasive. I am afraid Prof. Hiriyanna has not correctly rendered the term *vibhu* as applied to *Jiva*. If, according to Vaiśesika, self is "present everywhere," Vaiśesika would be identical with Advaita.

(5) Prof. Hiriyanna writes that with Vedānta "actual *monism* appears." Many European, Indian and American authors have been responsible for spreading the claim that Vedānta is monism. It is *not*. Ramanuja and Madhava fought monism tooth and nail. If certain writers fail to mention Ramanuja and Madhava, their systems do not thereby cease to exist.

(6) That is, however, a small matter. Madhava can take care of himself. But what is the "conjectural

insight" into the "essence" of Brahman—which Prof. Hiriyanna writes our knowledge of our own self can give us? Conjectural insight is a contradiction in terms. The Realization of Brahman is not conjectural insight. Daily, momentary knowledge of oneself is absolutely unable to give any insight into the nature of Brahman—let alone Its essence. Prof. Hiriyanna discovered a better *cogito* than the Father of Modern Philosophy. Descartes said, "I think—therefore, I am." Prof. Hiriyanna says, in effect, "I know myself, therefore, I am Brahman."

(7) Lastly, I see no gain in denying distinctions and emphasizing artificial unity or identity. All world-teachers, Christ, Buddha, Krishna, Muhammad, and others, have emphasized the fact that all are children of God. All breathe the same oxygen. All live for a span and die. These familiar phenomena do not take mankind anywhere near the *dvaitic* or the *advaitic* realization.

Six points of view? They are like the six blind men of Hindusthan, each of whom described the elephant in terms of the part he touched. If Vedānta is restricted to monism, it is as good as a blind man. The correct view is that *Pramana* point of view is an indispensable prolegomenon to the *Prameya* view-point. The goal can be reached only when the *Sadhana* (Yoga) point of view is understood in correct theory and translated into proper practice.

R. NAGA RAJA SARMA

II.—By M. Hiriyanna

I have carefully considered the above remarks of Dr. Nagaraja Sarma on my article. The following is my reply to the various points raised:

Item (1). The two Mīmāmsās may be dealt with together. Many Vedāntins have done so. But some, like Śaṁkara, demur to it, and make a rather sharp distinction between the two. Further, the Mīmāmsakās, as a class, differ from the Vedāntins, as a class, in the emphasis they lay on the *karma-kāṇḍa* as distinguished from the *jñāna-kāṇḍa*. The agreement among Indian thinkers about the combined treatment of the Nyāya and the Vaiśesika is much more general. This, as well as the practice of writers of popular text-books on the doctrines, like Viśvanātha and Annam Bhaṭṭa, is my justification for considering them as together forming a single system. As regards the Sāṅkhya and the Yoga, I admit an important difference, though their postulates are mostly the same. The latter is theistic, while the former is not.

Item (2). Dr. Sarma means to say that there are several ways of exhibiting the relation among the six systems. I agree. I indicated one of them, but did not say that it was the *only one.* Vijñāna Bhikṣu, for example, explains the same in a different way in the Introduction to his commentary on the *Sāṅkhya Sūtra.* Some of these other explanations may be better or worse than mine. But that question was not before me when I wrote the article.

Item (3). Dr. Sarma says that the difference I point out between the Nyāya and the Vaiśesika is 'illusory.'

But by referring immediately thereafter to the 7 categories of the Vaiśesika and 16 of the Nyāya, he is saying, in substance, what I have stated. For the former are primarily of ontological significance; and 15 of the latter are primarily of logical or epistemological significance, they being concerned with the discovery and defence of truth.

Item (4). Dr. Sarma says that my rendering of *vibhu*, as applied to the *Jīva* in the Vaiśesika, is not correct. Possibly. But the *Kārikāvalī* uses not only *vibhu* (st. 51) in this connection, which Dr. Randle, for instance, renders as "all-pervading" (see his *Indian Logic in the Early Schools*, p. 143) but also *sarva-gata* (st. 26) which means "present everywhere." The late Prof. Kuppuswami Sastry, whose knowledge of the Indian systems is known to have been quite profound, uses "all-pervasive" and "present everywhere" in this connection, the very expressions I happened to use (see his *Primer of Logic* p. 100). To say that the Vaiśesika self is "present everywhere" need not make it the same as the Advaitic self, for while the Advaita ultimately believes in a single self, the Vaiśesika does in a plurality of selves.

Item (5). I speak of Vedānta as monistic. But I do not deny that the Upanishads may admit of a pluralistic interpretation. My statement is supported by the fact that at least half-a-dozen forms of Vedānta are monistic —those of Bhartṛprapañca, Bhartṛhari, Śaṁkara, Bhāskara, etc. Having decided to count Vedānta as *one* of the six systems and chosen the monistic form of it, I could not include any other type of Vedānta without dropping some other doctrine. Haribhadra Sūri (8th century A.D.), to whom I referred in the article, omits Vedānta altogether from his account of the six systems. Surely, he did not mean that there was no Vedānta at all or that it was not a system of philosophy.

Item (6). Dr. Sarma asks me what "conjectural insight" means. It means insight which is not complete; but, so far as it goes, it carries certitude with it and is therefore not a mere guess. It gives us a passing glimpse of the final nature of the self which, according to Advaita, is fundamentally the same as Brahman. I do not see any contradiction in the term. I may add that I take the expression from William James.

Item (7). Dr. Sarma says that he sees "no gain in denying distinctions and emphasizing artificial unity or identity." I do not agree. Comparison and contrast make for clarity of view. In this connection, I might invite Dr. Sarma's attention to what is known as *sādharmya-vaidharmya—nirūpaṇam* in the *Kārikāvalī*, (st. 13-34), and the *Kaṇāda Sūtra*, (I. i. 8 ff.).

M. HIRIYANNA

Mysore City,
29th June, 1950.

Lord, from self conceit deliver me.
Sever from self, and occupy with thee.
This self is captive to earth's good and ill.
Make me beside myself, and set me free.

OMAR KHAYYAM

ENDS AND SAYINGS

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

The Buddha's declaration that " from ignorance spring all the evils. From knowledge comes the cessation of this mass of misery, " while made in a more general context, might have served as text for the editorial, " The Real Enemy, " in the British Council's organ, *Britain To-day*, for July.

The Editor defends such organized efforts as those of that body, the Arts Council, the Travel Association, etc., to promote cultural acquaintanceship, maintaining the fostering of mutual understanding to be highly important to peace and as deserving of support as the armed forces. Such efforts are poles apart from propaganda with an axe to grind. Propaganda, with its coloured and misleading statements, seeks to make partisans, whereas cultural dissemination tries to make friends upon the basis of understanding sympathy, which can be built for permanence only upon truth.

The political and legal institutions of a nation and the expressions of its social conscience give an objective picture, but the Editor maintains that

> history as reflected in past literature is more authentic even than the record of the historian....Contemporary literature and art are a reliable reflection of the present phase of a nation's mind....If we can induce foreigners to read our literature, past and present, we may or may not show them what they will like, but we cannot fail to show what we are. And that is precisely what is wanted.

Each nation's individuality has something to contribute to the rest.

The hope that by such efforts on behalf of cultural dissemination it may be possible to stave off barbarism altogether and to avert return to the Dark Ages may seem to some belated, but " the superior spiritual force which resides in truth, and is the only basis of real culture " can surely help to put to flight the hosts of darkness.

This is the underlying aim of many cultural as well as unsectarian social organizations. Among such is the Indian Institute of Culture in Bangalore, of which THE ARYAN PATH is the organ. The Institute celebrated its fifth Birthday on the 12th of August, under the presidency of Rajadharmaprasakta Shri T. Singaravelu Mudaliar, the chairman of its advisory committee.

A somewhat unique feature of this organization is that its members pledge themselves

" to endeavour to cultivate the attitude of brotherliness in my daily living. "

By its programme of activities the Institute attempts " to fit its members and friends to become true citizens of a Republic of Brotherhood in this land, and brothers to all men and nations throughout the world. " It tries to hold aloft the banner of true patriotism, above distinctions of provinces and languages, which in serving

India considers the good of the entire world and favours World Citizenship as a strengthener of national loyalty. While appreciating the creative and constructive labours of modern scientists, who know how to know more, the Institute stresses the value of reverence for Nature, the moral values which endow all knowledge with the spirit of philanthropy. It emphasizes the value of Religion as a Way of Life, deprecating the mummeries of dividing creeds founded on blind belief.

The Institute is endeavouring to form a Nucleus of those who will serve their fellow-men with faith born of wisdom. The thinking principle widens the horizons of knowledge but it is the discerning principle alone which deepens insight and creates Wisdom which soothes as well as enlightens, which ennobles the character of the individual while energizing him to acts of sacrifice and service.

The Report of the Institute for 1949 is just published and is available at No. 6, North Public Square Road, Basavangudi, Bangalore 4.

In this issue we publish two articles on our Secular State. The question is vitally important and needs clear exposition on the fallacies and truths of secularism. Commenting on the views of *Harijan*, the Editor of *The Indian Social Reformer* offers some very valuable comments and we reproduce them here :—

According to the *Harijan*, a secular State means nothing more than that one religion will not be favoured over all others. This is good as far as it goes but it is not good enough. Secularism means that religion will not be allowed to meddle in public affairs ; or, if one be permitted to draw on the scriptures for the phrase, it will be told to render unto Caesar the things that are Caesar's. In India, the context which concerns us most, no man will be permitted to plead the excuse of religion for any public act of his ; nor will it be permissible for him to invest with ritual and ceremony any function of the State. Mr. Mashruwala naïvely asks whether it is intended that the President of the Republic will be required to forsake his faith during his tenure of the presidentship. Nothing of the kind. But he will be required to confine his worship to private occasions and to stand out before the nation as the first citizen of India, plain and simple. If that is not good enough for a man, surely there is no need for him to be our President. To follow the policy recommended by Mr. Mashruwala of allowing Hindu, Muslim, Parsi and Christian Governors and Presidents to establish in their time any worship they like and associate it with the governorship and presidency, is to introduce religious chaos and anarchy. We warn the nation that this is the thin edge of the wedge and, once tolerated, the sequel will be insistence by the majority on imposing its own forms and rituals. How quaint an attitude Mr. Mashruwala's solution can lead one into is shown by his suggestion that, where between organizers of a function and the chief performer at it there exists a difference of religion, some common form may be evolved. Why indulge in all these tortures of the soul ? We believe that the two faces of Secularism must be equally respected ; Freedom of worship to every one in the country ; and scrupulous confining of all religious matters to private life.

THE ARYAN PATH

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

VOL. XXI OCTOBER 1950 No. 10

"THUS HAVE I HEARD"—

The sum-total of the experience of the sages of the world is available to us and would be for all time to come.

(*Young India*, 21st April 1921)

I have no desire to found a sect. I am really too ambitious to be satisfied with a sect for a following, for I represent no new Truths. I endeavour to follow and represent Truth, as I know it. I do claim to throw a new light on many an old Truth.

(*Young India*, 25th August 1921)

These are Gandhiji's words. During this month, tomorrow to be exact, India will celebrate his Birthday. Not only in the political sense is he the Father of the Nation. Gandhiji made himself a superb incarnation of the Spiritual Energy—Atma-Shakti—of Ancient India. He laboured not merely for the political freedom of the Country; much more did he work to make India once again the Land of Good Works.

His spiritual programme of Satyagraha has been inspiring men and women in other continents, and today there are many thousands who look to this country and to Gandhiji's immediate followers to lead them on the way to Peace through Non-Violence—the Peace which a war-torn world yearns for, and the Non-Violence which men and women, young and old, ardently wish to hold in their own hearts and express in their own lives. Such have mentally perceived that hatred ceaseth not by hatred and that Love is the fulfilling of the Law.

It is the Religion of Gandhiji, not his political creed or even his social service programme, which attracts the thoughtful all over the world. The world is watching: how is Gandhiji's India shaping her home and foreign policy, for the redemption not only of India but of all mankind? There is disappointment, at home and abroad, that the political organization which he guided for over a quarter of a century has

failed to rise to its opportunities; that the once unsectarian and truly national organization is fast becoming sectarian; that the Congress Governments have so far not succeeded in following the immortal ideas of Gandhiji. Our great Prime Minister, Nehru, has set an example, however feeble it might appear to be, to adapt those ideas to the Foreign Policy which he is shaping. Satyagraha seems to inspire the Prime Minister, on whom the mantle of Gandhiji has fallen. There *are* sundry good omens in other Departments of Government, but they are obscured not only by nepotism and corruption but also by religious bigotry and political violence prevailing in the country. Communalism is the friend, however unconscious, of Communism, and these two are the enemies of Peace and Non-Violence, of Internationalism and Universal Brotherhood.

The most pressing need of India is a careful study of the Gandhian psycho-philosophy. How can Gandhiji's principles be applied in national life if they are not studied and expounded? As for understanding his philosophy, at least a few should *practise* his ideas for purifying and elevating their minds.

Those who talk of a theocratic Hindu State do so on the basis of a very orthodox and untrue interpretation of the Vaidika Dharma, the religion based upon the Vedas. Gandhiji, following the great example of the Buddha, tried to extricate that once pure creed from ritualism, meaningless mummery, false interpretations leading to abject superstitions and even to immorality. This is a fit occasion to remember and also remind our fellow-men that the Hinduism of Gandhiji is not that of the temples and priests, of rituals practised by the orthodox Hindus for the living and the dead, of absurd caste-rules in the matter of dining, marriage and untouchability. Gandhiji once wrote :—

> Hinduism is in danger of losing its substance, if it resolves itself into a matter of elaborate rules as to what and with whom to eat. Abstemiousness from intoxicating drinks and drugs and from all kinds of foods, especially meat, is undoubtedly a great aid to the evolution of the spirit, but it is by no means an end in itself. Many a man eating meat and with everybody, but living in the fear of God, is nearer his freedom than a man religiously abstaining from meat and many other things, but blaspheming God in *every* one of his acts.
>
> (*Young India*, 6th October 1921)

> It [Dharma] includes Hinduism, Islam, Christianity, etc., but is superior to them all. You may recognize it by the name of Truth, not the honesty of expedience but the living Truth that pervades everything and will survive all destruction and all transformation.
>
> (*Harijan*, 2nd January 1937)

Our Secular State need not and should not be an irreligious state. To it the teachings of Gandhiji should be nourishment. It is the Religion of Life founded on Knowledge, good works and deep devotion to the Cause of Human Brotherhood.

SHRAVAKA

WHY CIVILIZATION CANNOT COLLAPSE

[It is a reassuring conviction which the well-known author and journalist, **Mr. Hamilton Fyfe,** voices here. If humanity must pass through the waters of tribulation, it is good to feel sure that, whatever sufferings may be in store for many, all will not be lost. The fundamental values of human life do, of course, survive the crash of civilizations, because men and women have built them into their character, but inevitably another world-wide conflagration would destroy much that is of worth, along with superficialities without which men would undeniably be better off. Why must we learn the hard way what the real values are, when wide-spread recognition of the implications of being " civil " might yet avert disaster?—ED.]

People talk glibly about civilization, its origin, its triumphs, the danger that a Third World War may destroy it. How many of them have any clear notion of what they mean by civilization? Very few, I fancy.

May I offer a short statement of what it means to me and from that go on to explain why I am sure it cannot be destroyed?

First, though, I had perhaps better say what it does not mean to me. I have noticed that most men and almost all women are inclined to take an entirely material view of what they call civilized society. They think they are civilized because they wear complicated clothes (as a rule more than are necessary); because they live in houses with water laid on and elaborate plumbing, because they switch on electric light or power, travel in cars on the road at 50 miles an hour and in the air at 500, watch cinema films, listen to radio programmes, sit in darkened rooms with eyes fixed on television screens.

They pride themselves on being more civilized than folk who dress very simply or not at all, who light candles or lamps, who habitually walk and, if they ride, ride in bullock carts or horse-drawn vehicles; to whom the marvels of electricity are unknown. Each age boasts, and always has boasted, that it has scaled a higher peak of civilization than was reached by any age before. All ages have measured, as ours does, with a material yardstick. If there are more food, more furniture, finer dwellings, more amusement and more fashions that all can follow, there is more civilization! Was not Disraeli right when he told the Victorians that they mistook comfort for civilization? Was he not justified in asking, when he heard " progress " talked about, " Progress towards what? "

That is a query Mankind has never been able to answer—so far as any goal on earth is concerned. The preachers of religion locate that goal in heaven, though none of them have ever described a heaven which

could be contemplated without a shudder. Plans for an earthly paradise have been drawn by social philosophers from Plato to John Ball, from Jesus to Gandhi, from Sir Thomas More to Bentham, Morris and Wells; but all their plans have been disregarded as amusing or annoying fantasies, treatment which so exasperated H. G. in his old age that he said, "Carve on my tombstone the words 'You damn fools, I told you so!'"

The downfall of what are called civilizations during the past 6,000 years (which are all we know anything about), has always been due to this refusal of humanity to look ahead, to plan for the future, to decide on the direction in which progress should lead. If Western civilization follows the rest now, the cause will have been the same. As G. M. Trevelyan says in his *English Social History*:—

> Man was provided by the Industrial Revolution with formidable tools for refashioning his life, but Man has not given the least thought to the question of what sort of life it would be well for him to fashion

with the result, in Lewis Mumford's opinion, that

> never before have machines been so perfect and never before have men sunk so low.

These and numberless other pronouncements have to many minds carried conviction that Spengler was right (though not perhaps for the right reasons) in recognizing the decline of the West and the inevitability of its fate, like to that of the cultures which preceded it, some two-score of them in Arnold Toynbee's reckoning. Graham Wallas, a penetrating thinker, spoke of it early in this century as "falling into ruins." About the same time G. W. E. Russell, a shrewd social observer, who as grandson of an English duke had every chance to study trends of behaviour, came to the conclusion as the result of much study that "we belong to one of the most corrupt generations of the human race. To find its equal we must go back to the worst times of the Roman Empire."

In most of the other countries which make up the area of Western culture—in France, Italy and Spain, in Germany, the United States and South America—can be discovered the same symptoms of disintegration and decay. The Scandinavian nations seem so far to have escaped infection in an acute form. All the others were indicted by President Franklin Roosevelt for failing to "cultivate the science of human relationships and the ability to live together and work together in the same world at peace." The fault, according to Lord Moran, head of the medical profession in Britain, lies largely in the "disconcerting innocence" of physicians, who know "so little about the working of the human mind and its many aberrations." As a result of such ignorance, Lord Moran says, people have not acquired "the art of living together either at home, where there is a

threat of civil discord, or abroad, where there is the menace of war."

Whatever the causes of the fear which Einstein says truly is felt throughout the world, there can be no doubt of its heavy weight upon all "civilized" peoples. Very few bring intellect to bear upon this phenomenon, dig down to its roots, analyze its deeper significance. The mass of humanity plod on, dimly aware of uncertainty about the future, vaguely afraid of threats to life and happiness, snatching at small pleasures and indulgences to give them an instant's forgetfulness. They listen dully to forebodings about the collapse of civilization without the power or the mental background to imagine what is meant.

What do those who mouth the phrase mean by it? For the most part they mean no more than that they stand to lose the rhythm and regularity of their existence, the positions and privileges, the security and comforts to which they are accustomed and which they regard as their right. You do not hear that phrase on the lips of those

> ...who tread life's stage
> With weary feet and scantest wage,

doing the hard and necessary work without which community life would come to a standstill. Philosophers may dread with Bertrand Russell an era of "mental slavery." Scientists may raise voices of alarm at the possibility of restricted research. Poets and painters shrink from a political ban on freedom of expression. But in general it is from the privileged and soft-living that the forebodings come, from people who render no service to society or whose services could without loss or inconvenience be dispensed with. And they interpret civilization, as I have said, in a material sense. They think its stability depends on the maintenance of certain systems, social, economic, political, and of all the contrivances and gadgets which, following the use of steam power, have been lumped together as "progress" during the past 150 years.

Let me present another view of civilization. To me it means simply and literally "Being civil." Its derivation from *civilis*, the Latin word for one who possessed the qualities of a citizen, supports that view. What are the qualities of a good citizen? To be helpful, kindly, tolerant, law-abiding, peaceable, orderly. That to my mind is the essence of genuine civilization. If those qualities are absent in men and women, to call them civilized is a misuse of the word.

Apply this test and you will discover how often the word is misused. Is it civil to surround oneself with luxuries and write off vast numbers of fellow-creatures as deserving no more than a bare livelihood? To deny to others, as Walt Whitman put it, "the same rights and chances as myself—as if it were not indispensable to my own rights that others possess the same?" To "put oneself to bed" (I quote Tolstoy's searing epigram) "and not care

whether others have beds to sleep on ? "

Was the treatment of " untouchables " in India civil ? No more than was British behaviour to Indians, whether in public or in private relations. Have any nations, as represented by their governing men, been civil to other nations ? Haven't they almost always acted solely in what they believed to be their own interests (they were often wrong !), heedless of the rights or claims of other nations ? Have the white-skinned races been helpful, kindly, tolerant in their attitude towards people with coloured skins ?

Winston Churchill with the support of American, British and European opinion calls the Russians " uncivilized." They have shown themselves in many ways to be so. But were the efforts made by the United States and Britain to destroy the revolution against Tsardom at its birth—efforts instigated by him and approved by Europe—were they civilized in my sense of the term ? If those Governments had been helpful, kindly, tolerant, as their Peoples were prepared to be, the Soviet system might today be very different ; the world would not live in apprehension of a Third World War.

In matters of great moment Peoples are more inclined than their rulers, whether despotic or elected, to practise civility, and this brings me to my reason for being certain that, whatever may happen, civilization cannot collapse into universal barbarism. What we call civilizations may crumble, as they always have done ; but others have always risen to take their place ; and will do so again. The degree of culture which Goethe defined as " feeling the weal or woe of neighbours as if it were one's own " has never entirely disappeared. In dark ages there have always been among the unknown, undistinguished workaday masses enough men and women—not many, but enough—to keep alive the fundamental decencies, the habits of conduct and thought which alone form the groundwork of any true civilization.

These dark ages have in every case followed the downfall of systems claiming to be civilized because they had organized material aids to easy living and piled up a pyramid of artificiality so vast that it had to topple over and crash. During the periods after these crashes human existence reverted largely to that of animals. Culture of any kind must have been confined to a very few, but among the many contentment was probably greater than it had been before. Life at its simplest left little room for the exploitation of their labour, for the tyranny of rulers, for the miseries and enforced inhumanity of large-scale war.

Nor under these conditions was there less real civilization than in societies claiming to be civilized ; there may have been more if we can judge from reports on such primitive communities as have been studied in our own time. Henry Drummond, the 19th-century explorer, biologist

and theologian, told how in the forests of Nyasaland he found Africans without clothes, learning or religion, apparently quite happy. Havelock Ellis wrote about Polynesians in Pacific islands who observed willingly the rule "Share and share alike." None went hungry if neighbours had food. They were clean in their habits (not like slum-dwellers in ancient Rome or cities of today); they respected old age; they had no fear of death. If two tribes quarrelled and came to blows, fighting stopped after a few casualties and the victor paid the vanquished an indemnity so that there should be no bad blood.

That came pretty close, it seems to me, to real civilization—being civil; and it was in the hearts of the people, their way of life, not a far-off ideal urged on them by preachers and politicians who made no attempt to practise it themselves. So during the dark ages it was among the people that here and there nameless apostles cherished and spread that plain, practical morality, summed up in *Do unto others...*, the Golden Rule which is the core of civilized behaviour.

Lonely scholars helped by preserving the literature of the past; poets and painters, too, in later stages; but the work was done by unlearned, humble, unassuming diffusers of the only light which pierces the obscurity of ignorance as to its origin and destiny in which humanity has always moved—and moves still.

If we have to contemplate the break-up of Western civilization, which is in so many directions the negation of "being civil," of bearing one another's burdens, of doing as we would be done by, there is no need to fear that with the sham the true will disappear. If the human race can claim any superiority over other species, it must lie in the concept that to pursue the advantage of self is less conducive to happiness, both individual and general, than aiming at and working for the advantage of all. Many animals act unselfishly by instinct. Man can do so consciously and that concept has never yet failed in what we know of human history to keep true civilization alive. False civilizations may and must collapse; it is better that they should. But the real thing is not collapsible so long as in some human hearts there remains any sense of the unchanging values which alone lend purpose and dignity to life.

HAMILTON FYFE

THE PSYCHIC VEIL OF THE SELF

[This short essay by **Shri C. T. K. Chari** is so suggestive and so full of valuable thought that we have felt that our readers would be interested in a note following and supplementing Shri Chari's article, bringing out some of the points which Theosophy presents in connection with those which he has made.—ED.]

We are witnessing today a revival of interest in the psychic and the psychical to which the experiments in "Extra-Sensory Perception" admirably planned and carried out by Professor J. B. Rhine of the Duke University, U.S.A., and by Dr. S. G. Soal of the London University, have contributed in no small measure. Interest, of course, covers a wide range of attitudes and motivation; but few will deny that there is a steadily increasing volume of responsible literature dealing with the subject. The recent appearance of a periodical: *Enquiry*, designed to make expert knowledge of Psychic Science available to the layman, and sponsored by men like Prof. C. D. Broad of Trinity College, Cambridge; Prof. H. H. Price of New College, Oxford; Dr. C. E. M. Joad; Dr. William Brown and Dr. C. G. Jung, is a straw showing which way the wind is blowing.

Whether or no one cares to admit it, there has been, during the past few decades, a world-wide preparation for the new attitude. Theosophy and Spiritualism, whatever errors, follies, exaggerations and self-deceptions they might have been charged with, met on a common ground of rediscovery and faith. Neither, as it turned out, was wholly mistaken in its claim that there is an "occult" fringe of human experience which negates the categories of the materialist. The intellectuals and highbrows who tilted at popular psychism and insisted on the need for extreme caution and sobriety in dealing with the supernormal are in a more subdued mood today; for Psychical Research—or "Para-psychology" as it has been rechristened—has invaded those sanctuaries of science, the university laboratories.

The active presence in man of a principle superior not only to sense but even to ordinary consciousness is suggested by the most rigorous and controlled experiments. The wildest credulity has beeen replaced by the soberest credence. I do not propose to discuss the evidence here but rather the question of interpretation.[1]

I suggest that Psychical Research in its most significant aspect is the renewal of the quest for the Self. It is a quest no longer conducted on a basis of soul but on a basis of mind. The mind has proved to be

[1] *Vide* my papers in *Mind*, Vol. I. VIII, No. 230, pp. 218-221 and *The Philosophical Quarterly*, Vol. XXIII, No. 1, pp. 1-11.

altogether more mysterious than Descartes' *substantia cogitans* with its dubious residence in the pineal gland. It is dawning on us that the conscious mind is but the superficies of the Self. Beyond it lies a vast and complicated reality of whose origin, nature and possibilities science knows next to nothing. Our theories of the "subconscious" and the "unconscious" stop miserably short of the needs of the case. Psychical Research is a *Psychologie Inconnue:* a veritable probing of the deep mind; a study of unknown mental forces and potencies; of præter-conscious modes of knowing and functioning. The functions of the Self might not all be required for the purposes of a terrestrial or planetary existence. The "subliminal uprushes" we call telepathy, clairvoyance and precognition are in all probability obscure indications of an aspect of the Self that transcends the metrical universe of space-time. And as there is a Psychic Veil of the Self undrawn in these paranormal experiences, there is a Spiritual Veil removed only in the deepest ecstasy. What needs to be more widely recognized is that the path of intellectual enquiry does not bring us to the highest grades of mind and reality. They can be discerned, not with the candle of science, but with the torch of vision. Mysticism, high mysticism, is no outmoded philosophy.

That the psychical is far more subtly interwoven with the mystical than most "parapsychologists" imagine or admit must be evident from the lives of great saints. Consider, for instance, St. Catherine of Siena, that strange visionary who brought light and love to her contemporaries in 14th-century Italy. Well-attested accounts tell us that she was often aware of the thoughts and deeds of her absent "children." When Francesco Malavolti, the aristocrat, lapsed into a sin "known only to God," Catherine at once divined it and brought him to penitence. "Then, when I heard her tell me precisely all that I had done and said, confused and shameful, and without other answer, at once and heedfully I fulfilled her command."[1] "Extra-Sensory Perception"? Yes; but little more than a flash in the strange chiaroscuro of Catherine Benincasa's mind. In her *Divine Dialogue,* said to have been dictated in an ecstasy, she observed that the soul is a tree that should grow in the "circle of true self-knowledge" which has "neither beginning nor end." The blaze of "Uncreated Light" that enveloped the saint in her moments of mystical exaltation is a more stupendous fact than her telepathy or telegnosis, baffling as that appears to our psychology. "This mode of life," Apollonius of Tyana said, "produces such an acuteness of the senses, or some other power, that the greatest and most remarkable things may be performed."

[1] Evelyn Underhill, *The Mystics of the Church,* p. 156. *Cf.* Vida D. Scudder, *The Disciple of a Saint* and *St. Catherine of Siena as seen in her Letters.*

The Self revealed in mystical experience is a weird and thought-shattering reality. The German *Geist*, imperfectly rendered as "Spirit," is applicable to it. It cannot be compassed in the categories of the material. It transcends the horizons of our earthly sunsets. It opens up abysses which swallow up the limitless spaces of the universe and its æons of time. The psychical in its most sublimated aspect is but a pointer to it. "Heaven ghostly is as nigh down as up and up as down," as the author of *The Cloud of Unknowing* put it quaintly. And "the high and the best way thither is run by desires and not by paces of feet."

C. T. K. CHARI

A NOTE ON THE ABOVE

Shri C. T. K. Chari does well to recognize in his pregnant article that "the conscious mind is but the superficies of the Self," if indeed it be not better defined as the instrument of the latter; as also to distinguish between the psychic and the spiritual, so commonly confused. The distinction which he draws between the psychic and the spiritual veils is overwhelmingly supported by the evidence.

A few points suggested in Shri Chari's article may be amplified or clarified from the stand-point of the accumulated wisdom of the ages which modern Theosophy reformulates. It may be mentioned in passing that no charges of "errors, follies, exaggerations and self-deceptions" have ever justifiably been brought against Theosophy as restated by Madame H. P. Blavatsky, or against those basing their writings strictly on that philosophy, however justly such charges might be levelled against irresponsible individuals and their vagaries unfairly fathered on Theosophy. And the approach of genuine Theosophy to the problems of psychical research and spiritual practice is not one of "faith" but of reverifiable knowledge.

Spiritualism and the psychical research of the last century, presenting and chronicling occurrences inexplicable in terms of physical science, had a great opportunity to turn the world from materialism. That the Spiritualists fell into mere wonder-seeking credulity and failed to offer a philosophy worthy of the name, while the psychical researchers until very recently contented themselves with the accumulation of unexplained data on phenomena, was the world's loss.

The recent scientific investigations in parapsychology, testing telepathy, clairvoyance, precognition, psychokinesis, under laboratory conditions, seem to promise better things but the investigators must be on their guard against drifting into the endless repetition of experiments without relating them to the laws which govern the occurrence of phenomena and thus repeating the sterile record

of the Society for Psychical Research.

That occult phenomena would be taken within the domain of exact science was predicted by Madame Blavatsky as long ago as 1881. There is no room for miracle in a universe of law, so all causes must be natural though not all are wholly physical. It is to those believed to fall in the latter category that the term " occult " is in practice assigned.

Particularly hopeful in the present phase of psychical research are the urge to find " fruitful hypotheses " and the fact that not a few of those suggested are related to the psychology of the ancient East, if not indeed inspired by its explanations, repeated in modern Theosophy. For a complete and all-embracing philosophy lies behind the Occult Science of the East, including exact information on much of which Western psychology is hardly cognizant, *e.g.*, the various states of human consciousness, embodied and disembodied; the rôle of the imagination and that of glamour in psychic phenomena; the duration and effect of impressions; the fact that mediumship involves a physiological and nervous disorganization resulting in a pathological condition; the grave dangers in exploiting psychic powers for gain.

But what are some of the hypotheses now being put forward which bring the modern experimenters and thinkers along these lines towards ancient Eastern thought ?

In *Experimental Metaphysics* for January 1947, Mr. J. Cecil Maby suggested the bearing of electromagnetic conditions on the production of phenomena. The studies he proposed in the relation of electric and magnetic factors to physiological and psychic conditions would be a promising approach. Madame Blavatsky affirmed the large share of magnetic conditions in the production of mediumistic phenomena of physical type. She wrote in February 1881 (*The Theosophist* II. 98)

> ...if we give our attention but to the electric and magnetic fluids in men and animals, and the existing mysterious but undoubted interrelation between these two, as well as between both of them and plants and minerals, we will have an inexhaustible field of research, which may lead us to understand more easily the production of certain phenomena.

Mr. Guilfoyle Williams, at the Brighton Conference reported in the 5th issue of *Enquiry*, recognized the existence in man of a " psyche " outside the conceptions of space and time and suggested that it had not only the conscious and subconscious aspects but also the superconscious, correlated with mystical experiences.

Mr. Leslie Belton's suggestion in *The Hibbert Journal* for April 1945 that communion of minds may occur at the subconscious level points to another teaching of Theosophy. H. P. Blavatsky said in 1889 :—

> There is a series of vehicles becoming more and more gross, from spirit to the densest matter, so that with each step

downward and outward we get more and more the sense of separateness developed in us. Yet this is illusory, for if there were a real and complete separation between any two human beings, they could not communicate with, or understand each other in any way. (*Transactions of the Blavatsky Lodge*, p. 138)

Prof. C. D. Broad suggests "a kind of invisible and intangible but extended and dynamical 'body'" besides the ordinary body, and that it puts forth "pseudopods," to touch and affect distant objects, an obvious parallel to the Theosophical teaching of an astral body interpenetrating the physical, and extensible astral limbs with which the medium can move objects within a certain distance.

The suggestion by Prof. Gardner Murphy in 1949 that one clue to the understanding of the paranormal is to be sought "in the relations between persons and not *in* the persons as such" is in line with the Theosophical teaching that telepathy depends on sympathy between mind and mind and the attunement of their instruments to respond magnetically and electrically to one another.

In 1939, Prof. H. H. Price, admitting the need—and the lack—of "a *comprehensive hypothesis*" suggested bravely if apologetically that the Far East might be able to "give us some help in framing a more adequate and genuinely scientific theory for ourselves." He told the S. P. R.:—

I do not think that we should be too proud to take any hints we can get from the mystical and occult traditions of the Far East, particularly of India.

His theory of the possible persistence of mental images apart from the mind of their author and their endowment with "a kind of 'force' of their own," varying with the intensity of the emotion at the time they were generated, is very much in line with the Theosophical teaching. He even posits an "ether of images" intermediate between mind and matter, which has an obvious resemblance to the Astral Light of Theosophy. Certainly without the acceptance of such an "ether of images" or the imponderable, tenuous medium which Theosophy explains interpenetrates the physical world, through which the influencing thought can be sent, it will never be possible to understand telepathy. The Astral Light with its images of all that has been thought, felt and done is necessary also to the explanation of clairvoyance and even of precognition, for its sensitive plate yields the record not only of past and present impressions but also those of things to come, the causes for which are sufficiently definite and well marked.

The voluntary, if blind, exercise of such paranormal powers as those under laboratory investigation should already have destroyed the illusion, propagated by Spiritualism, that the similar phenomena of the séance room are ascribable only to the agency of the departed. Theosophy presents abundant evidence that the

hidden powers of Nature can be controlled by man and paranormal phenomena performed, not blindly or involuntarily, but deliberately, with knowledge of their rationale.

If there are psycho-physiological human powers by which, acting in concert with occult natural forces, certain individuals can produce paranormal phenomena, does it not stand to reason that such powers must be latent if not yet patent in all men and that their quickening in an increasing number must mark an evolutionary development? At the present time, in fact, and especially on the American continent, Madame Blavatsky wrote, "psychism, with all its allurements and all its dangers" is necessarily developing; and she warned lest the psychic outrun the intellectual and spiritual development. For, alas, the educated class of our generation, like that of which she wrote in 1881, "seems to evince but a very rudimentary spiritual grasp while apparently developed in intellect to the utmost extent possible." The gap between intellectual power and ethical control becomes, in fact, with every year more painfully apparent.

The distinction, moreover, between the higher and the lower abnormal powers, is marked, moral qualifications being a *sine qua non* for the former.

Even clairvoyance is of two very different kinds.

Spiritual sight comes only to those who are pure, devoted, and firm.... All other clairvoyance is transitory, inadequate and fragmentary, dealing, as it does, only with matter and illusion.

The experimental demonstration of the elementary phases of Occult Science has, however, its definite value for its influence on public opinion and the evidence which it offers that the last word is not with the materialists. Madame Blavatsky wrote in November 1881:—

If the dignity of the study of the hidden laws of nature were but recognized, and encouragement given to our youth to pursue it as their circumstances should permit, the result would be most beneficial. With the advancement of this knowledge the moral darkness of the world would be gradually dispelled, old superstitions would vanish, flimsy new theologies would be swept away, and a true and ennobling ideal of man once more prevail.

Prof. Gardner Murphy declared in 1949:—

The moral effect of psychical research in breaking down classical dogmatism regarding the limitations of the human personality to the world of its senses, is beginning to be glimpsed here and there.

The full acceptance by orthodox science of the findings and implications of these experiments in parapsychology will call for an even greater reorientation of thought than did the revolutionary discovery of radio-activity towards the end of the last century.

A STUDENT OF THEOSOPHY

YOUTH AND ITS ELDERS

[The mutual relationship of youth and age has rarely yielded all that it might of benefit to both. "Crabbed age and youth cannot live together," Shakespeare sang in "The Passionate Pilgrim," and today perhaps relations are particularly strained, a situation to which fundamental differences in attitude as well as manners have contributed. Age need not be crabbed, nor over-sure the younger generation is headed for the rocks. Nor need youth be impatient of restraint dictated by the race experience, or over-sure, despite the sorry world they will inherit, that their fathers are all fools.

We bring together here, essays of East and West which have some bearing on this problem from the point of view of the older generation. **Mr. Faiz B. Tyabji,** retired Judge of the Bombay High Court, touches upon it only in passing and by implication in his study of Manners *vs.* Truth under the title "Manners Make the Man." Several applications of his thesis to this problem will, however, occur to the reader. **Lt.-Col. R. P. Morrison,** however, who wrote in our April 1949 issue on "The Symbolism of Truth," deals more directly with the age-youth relationship in his analysis of the causes for the dominant restlessness of our age.—ED.]

I.—MANNERS MAKE THE MAN

Atishe Zarq-o-riya Khirman-e-din Khahad sookht
Hafiz in Khirqa-e-pashmina beyandaz o berow
The flames of hypocrisy and pretence are intent
upon setting fire to the very harvest of religion:
Hafiz, do thou cast away this wool-woven garment of the
dervish—acknowledge thy error—and depart.

These words of Hafiz come to our mind on many occasions when we feel sorely tempted to exclaim against hypocrisy and pretence masquerading under the guise of good manners. We are inclined to wonder whether good manners ought to be despised and considered to form a particularly venomous form of hypocrisy or whether there is any truth in what was said long ago: "An olde proverbe sayth that good lyfe and maners makyth man."

We may pause to consider whether clear thinking, attention to the real meaning of words and a somewhat more careful analysis of ideas will also lead us to the view that good manners and courtesy must necessarily be based on insincerity. Vague echoes may then come to minds taking not the least delight in abstruse thinking, from the words of thinkers, ancient as well as modern, who trace back good manners to certain foundations needed for the

very existence of society. We may then remember that each individual member of society must have some freedom of action, and that liberty on the part of one means a corresponding degree of self-control and restraint on the part of all the rest, since freedom for each one can exist only when all the rest permit it to exist.

Good breeding and good manners imply that each member of society should exercise over himself the same degree of self-control that he demands on the part of all others, so that he himself may enjoy that degree of freedom of action which he considers his own due. In this manner a most delicate adjustment of liberty and restraint, of freedom and repression, is the foundation of society and of good manners. Good manners, so understood, represent the form in which the individuals constituting society are expected, in some respects and in some of their activities, to behave towards each other with due regard to that which promotes the utmost common good.

Ill-bred and selfish persons take advantage of self-control that well-bred and polite people, acting in accordance with the dictates of good manners, exercise over themselves. Having taken such advantage of the restraint that the well-bred person exercises over himself, the selfish person fails to exercise a reciprocal self-control over his own self. This failure need not be conscious. While we unhesitatingly enjoy the benefits that accrue to us, the mental exertion required for understanding the basis of the social duties that rest on ourselves may not come to us so naturally and the necessity for reciprocating with those of whose self-control and restraint we take advantage may never be realized. No thought may be paid to this point of view. A mode of action may be thoughtlessly adopted which is found to be the easiest and most conducive to our own desires and comforts. But whatever the reason or explanation, the failure to exercise the reciprocal self-control is as much a failure to pay one's debts as when the debt consists of a liability to pay back money and is formulated in a bond.

And yet it happens—and not on rare occasions only—that after we have so failed to pay our debts we take great kudos to ourselves. After we have acted discourteously or rudely, we claim praise for having been outspoken or courageous. We unhesitatingly claim superiority over those whose real merits we may never have taken the trouble to understand, or have been incapable of understanding and appreciating. We may never have paid a moment's consideration to the chaos and anarchy that would replace a well-ordered and smoothly working society, if no such self-control were generally exercised. It may, in the present context, seem absurd platitude to state this, but its truth becomes less apparent to us in moments of excitement, when we are less prepared to give play to our imagination, and to

realize that the very conduct which we applaud ourselves for would appear to us intolerable if adopted by others. If every instance of unmannerly conduct were followed by exactly the same mode of action on the part of all the rest, individual exhibitions of bad manners would be less in evidence.

Since no member of society can enjoy liberty in respect of any particular matter or course of conduct unless the rest are restrained from undue interference with him it becomes necessary that there should be some sort of authority or power for enforcing that degree of general self-restraint which is needed. In respect of a certain part of our conduct, the controlling power is the State, enunciating the terms of its control in the form of laws and itself enforcing obedience to them on pain of fine or imprisonment or even death. In respect of the less important acts of self-restraint the controlling power may be merely the vague sense of the disapproval of society in general, outrages against whose approval are repressed neither by imprisonment nor by fine, but merely by the less cordial treatment that the offending member in the natural course receives from those to whom his society becomes less congenial. The punishment for the offence may consist of a mere smile of amusement or of contempt, or may result in partial or even total ostracism. It is the rules whose breach is left to be dealt with by the atmosphere, so to say, of society which are called rules of etiquette or of good manners. These rules may consist merely of conventions adopted for general behaviour or may reflect the most fundamental principles of good life.

It has so far been assumed that there is for our present purposes no basic distinction between the dictates of law and of good manners or, to be less inaccurate, that the dictates of law and of good manners stand on the same general foundation: the welfare of society as a whole. This is no new idea. It has been well expressed in the metaphor that law and manners are concentric circles, the centre of both being the general good of the people for whose guidance they are meant—but that the radius of law is much shorter than that of good manners.

Some of the duties that men as social beings have to perform towards society as a whole or towards other members of society are of such vital importance that the State cannot leave private influences to define or fix their scope and to enforce their due observance. The State consequently legislates in respect of certain duties and avoidances, and its laws explicitly command their observance. Other duties the State considers of too trivial importance to be dealt with officially. In the case of some such duties it recognizes that the best sanctions and safeguards for them must emanate from other sources than the State.

It has also been assumed—a very large assumption, it must be admitted—that the general notions on

which society acts are reasonable and sensible in respect of what constitutes good manners and what conventions ought to be observed and enforced. Men are apt in this respect as in all other forms of activity to commit errors. Conventions are not intended to be made fetishes. But some men seem to bow down before them as though they were the supreme arbiters of life.

Some conventions, however, perform a very useful function. Some are needed for the smooth working of social life. They are a means of information with reference to the conduct that will be observed by the other members of society. This knowledge enables us to adjust our own behaviour and conduct. Thus the hours of sleeping, eating, meeting, etc., are conventionally fixed. This makes it easier to know what course to pursue in our dealings with others. It would be very difficult if we had no conventions of this kind: our complex society would not be able to function.

The forms and conventions between friends, acquaintances, relatives, parents and children, sisters and brothers, ought to be based, though they are not always so based, on common experience. They, so to say, express the conduct expected and demanded from normal or average persons. But they ought to serve a higher purpose. They ought to indicate the standard that should be attained. They may be made a most useful and sensible guide, just as, if they are blindly followed, they may be like the husk with the kernel thrown out. Some of us delight in throwing away the kernel and then complaining that what is left is only a husk. To such of us, conventions offer ready occasions for indulging in the delights of complaint.

But (for those who think over the matter) several conventions are of profound significance. For instance, the convention that you must ask your friend how he is, when you meet him, may become a mere meaningless formula. Its kernel may be thrown away and its husk ceremoniously presented for mastication. But to a person who has formed the habit of conducting himself intelligently, the question indicates that every member of society must educate himself to be sufficiently interested in his friend's welfare to make the enquiry about his health spontaneous and natural. For him the words are not meaningless. They set a standard of human sympathy. Habitually to omit making the inquiry is not a mere failure to observe a formal and meaningless routine; it indicates that the heart has been permitted to dry up at its source and to become concentrated on itself.

And these thoughts apply to most of the forms and conventions with which men are expected to comply. It is true that the etiquette prevalent in any place at any particular time must necessarily fail in fulfilling its function perfectly: necessarily so because otherwise it would not be the result of human action. At times circumstances have changed,

yet men continue to do what, in the existing state of things, has no meaning. For instance, it is well recognized nowadays that the young and inexperienced are much wiser than the old and decrepit! But several conventions based on diametrically opposite assumptions still raise up their heads as though they deserved permission to live. At other times etiquette follows the weakness of those for whose guidance she is brought into being: etiquette is snobbish, partial to the rich and hard on the poor: often an insufferable toady to those whom she is pleased to consider superior and a heartless bully to those whom she is so blind as to deem inferior.

When I see minx Etiquette playing such pranks my rod of correction I lift up with pomp and pride. But ofttimes, before the rod can perform its function, the still, small voice speaks in a whisper that causes a tremor to pass through me. I hear it say: "Strike: but remember how pleased you were when the same prank was played on a former occasion: for then the rôles were somewhat different."

Seeing me pause, the still, small one grows bolder and says: "Look also well at the child: dost thou observe what she has before her eyes?"

And, sure enough, I observe that she has put on my glasses.

"How canst thou expect her not to be blind or, at best, to see with the eyes of a snob, having thy glasses on? Hadst thou not better go to the oculist and get thee better glasses?"

And the rod drops from my hand and otherwards travel my thoughts.

FAIZ B. TYABJI

II.—THIS RESTLESS AGE

There are many young people today who think themselves "realists." They do not understand the restless urge from which they suffer, and which drives them relentlessly in the effort to escape from any form of deep thought. This urge is caused by the subconscious knowledge that their lives are superficial, and therefore unable to bear any examination.

The spirits of children and young people are less overlaid with matter than those of the majority of their elders, and so they are more directly affected by the turn of the spiritual tide. They sense the imminence of some great spiritual power, and their intuition warns them that the external personality has only a comparatively short time left in which to hold the paramount place in this world. Personality, in fact, which has been revered, and even exalted to the heavens in the supposed Tripersonality of Deity, must soon take its rightful place as the lowest—but far from the least important—manifestation of spiritual self-consciousness.

Young people of all nations sense

the near emergence of this truth, and they endeavour to stifle it by closing the doors of their minds against the inrush of deeper thought, plunging recklessly into a sensual existence which confines the mental processes to a very superficial circle of thought induced by a mad search for pleasure: or, when such "pleasure" begins to pall (which is usually very soon), by any pursuit which may provide a new thrill, even if it should threaten to end the external life of such seeker after excitement—as it often does.

Anything rather than pause to think for a few minutes, might be the motto of many—it might be written, perhaps, of most—young people at the present time. Cults, such as Nazism and Fascism, owe their existence to this personal determination to close the doors of the external mind to any form of spiritual truth.

The young of all nations would like to kill spiritual truth before it can emerge into externals. Why? it might be asked. If the young are less enmeshed in matter than their elders, as stated here, they should be more prepared to welcome truth. This, however, is not the case, as any study of present-day life will illustrate. The minds of young people are certainly less encumbered with personal thought than those of the majority of their elders but, at the same time, they are apt to be more intensely personal because they are only beginning their personal lives, and therefore shun any truth which may tend to deprive them of the personal power and achievement which they feel are due to them as persons.

The personal thought-constructs of elderly people are, no doubt, more stable than those of the young, but the old tend to look back, to live in their memories of past achievements, and most of their illusions are gone. As the vital tide ebbs in their nerves they do not feel their personal egos so intensely; and, as their thought-forms are less fluid, they are less capable of assimilating new ideas conveyed in the life flux, but distorted by the minds of youth to suit their personal needs.

These elders are apt to form their judgments from the outward manifestations of life rather than the inner, as they are survivors from a world in which the external personality had not yet begun to "give up the ghost." They realize that some drastic change is taking place in the world around them, but they cannot instinctively sense what causes it, and feel sure that it must be evil in its origin, because all that they have been taught to deem evil has never been so obvious as in the present day.

Such survivors cannot understand that all this evil was in the world all the time, but hidden behind the mask of hypocrisy which all were forced to wear, consciously or unconsciously, to hide their actual thoughts from their fellows. Few were so pure or so good that they

could allow their secret thoughts to be known.

Old, and elderly, people, who can remember the "good old days" of the Victorian and Edwardian eras, are dismayed at what has come upon the world. In the days of their youth, none but the boldest spirits —who were not, in fact, "bold spirits" at all, but strong personalities—ever dared to question the voice of authority in Church, State, or family. There was a very definite and rigid scale of values. It was right to do this; it was wrong to do that; and woe betide the sinner if he was not clever enough to avoid exposure! That was the one deadly sin against Society. No forgiveness was possible to the sinner who could not keep his sinful mind decently clothed in the garment of hypocrisy.

There was as much evil in the world then as there is now, but the rigid moral code of those days kept a large reservoir of evil dammed up in the mental world until it accumulated enough power to sweep the dam away, and burst in a roaring torrent upon the external world, which would undoubtedly be overwhelmed by the dark flood if it were not for the pursuing and conquering flood of Divine light and love which is thus able to follow through the mental channel opened by the passage of the evil.

Youth is clear-sighted superficially, and quick to detect hypocrisy, even when such may be quite unconscious on the part of the hypocrite. They take a mischievous pleasure in unmasking their elders, especially when these are deploring the morals and conduct of modern youth; not, perhaps, realizing that they are thus aiding the emergence into external life of the power which, at the same time, they are trying to strangle in their own minds. Although clear-sighted outwardly, their inner vision cannot function because it belongs to that part of their minds which they shut off from their external consciousness by ceaseless activity in the body.

And because the clear-sighted youth of today can put their elders under the microscope, this ability gives them a "superiority complex" which urges them to pick out the diseased parts and ignore the healthy ones. They can detect the cancerous growths of hypocrisy in the brain, but not the soundness of the heart. If these elders were hypocrites, they were mostly unconscious of this, and many sincerely believed themselves to be devout worshippers and followers of the Christ, doing their share in the great fight against evil.

"Fight the good fight with all thy might" would no doubt have been their favourite hymn; and they would have been horrified had they realized that, in thus "fighting the powers of darkness," they were merely aiding those powers—by damming them up instead of bringing them out into the open and dispersing them in the light of the sun—to gather enough force nearly to overwhelm the world.

Herein lies the spiritual reality which lies behind the Biblical story of the great flood which swept over the world. This legend is supposed to relate an actual happening in the dim past of the world's history; but, like the other Biblical legends, its actuality is to be found in the mental world, where it is occurring in our own times. Water is the outward and visible sign of that mental world whose primary external expression is the atmosphere.

In the Biblical legend, "God" had foreseen the disaster, and warned Noah to build his ark in time to save a nucleus with which the life of the world could be resumed in better form when the great waters had subsided. And the spiritual "Noah" is building his mental "ark" today.

Realism might be termed the keynote of our present times: and the proof of this statement is to be found in the world of art. The author does not pose as a critic of the arts, but it should be obvious to the most superficial observer that the general trend of all forms of so-called art today is towards what is assumed to be "realism."

An artist would probably claim that modern art had no use for the cant and hypocrisy of the past. It holds a mirror to life, and shows the observer life as it really is, when the "varnish" has been removed, and not what the observer might like to think it. But the suggestion is made here that modern art does not hold the mirror to life, but merely holds the mirror to the mirror.

Elsewhere, the material world has been likened to a looking-glass screen which catches the images in the sun's rays and reflects them as their opposites: beauty becoming ugliness, and so on. And the so-called realism of modern art is merely a looking-glass realism which depicts the distorted shadows of life thrown upon the screen of matter: distorted to such a degree at the present crisis of the world's change from an outward to an inner spiral that their ugliness is abnormal, and almost shapeless.

This present abnormality is caused by the upheavals on the mirror's surface, which in turn are due to the seemingly Titanic struggle between the forces of light and those of darkness which marks the transitional stage. To make use of another metaphor, in which the looking-glass screen of matter is represented by a pool of water: the Angel has stirred the water in the pool, and all the mud which had been lying hitherto on its bed has been brought to the surface.

The stark ugliness in the paintings, sculpture, poetry, music, and so-called literature of today is not realism, but might well be described as distortionism, or freakism. The artists may, indeed, have a clearer vision than others, but they are as yet unable to penetrate further than the world of thought and so they portray the terrible conditions which at present exist in that grey world where the monstrous shadows of supposed evil gather.

Another indication of the abnormality which is inevitable when any world "puts about," to make use of an expressive nautical term, and from travelling outward into matter starts to travel back into spirit again —but not exactly on the same course that it took on the outward journey, which is why the word *spiral* is used to describe involution and evolution —is to be found in the dance music of our times.

Dance music, and methods of dancing, are perhaps the best indications of the emotional state of a people. When the full power of the external personality was at its height, the dances were formal and stately to the verge of pomposity. When it was past its peak, and the spiritual self-consciousness within was beginning its struggle for amalgamation with its outer representatives, the waltz was the favourite dance, because the waltz more closely expresses what might be termed "the dance of the spheres" than any other tune. Its motion is the very movement of life, spiral in form.

The discord of today, and the fantastic motions which accompany it—of which the "jitter-bug" is the most idiotic in the full meaning of the word—are clear indications of the clash of vibrations in the astral, or thought, world, which have led to the most appalling and universal wars in the world's long and troubled history. The so-called "rhythm" of modern dance music is indicative of that restless feeling which drives young people to ceaseless, and often purposeless, movement in the effort to escape from those deeper thoughts, from true spiritual states, which they feel pressing upon the closed doors of their external minds. The desperate attempt to escape from the super-consciousness (which is the self-consciousness of the embryo "Angel" within them) drives them to seek refuge in a primitive past.

Beauty is still to be found; but in present states it is hidden behind the serried ranks of the "powers of darkness," and it requires the inner vision to perceive it. Possibly there are still a few artists who can see with this inner vision, and penetrate to where Truth awaits the triumph of light; but if there are indeed such, their works will probably remain unrecognized until the new era is firmly established on earth.

Truth and beauty are "unfashionable" today. Grim "realism," so-called, reigns in the world of art and literature. But there is a vast difference between this realism and reality: all the difference between so-called good and evil, light and darkness.

This should be a time for prayer and fasting, rather than for the frantic search for personal pleasure and so-called "happiness." The Mighty Spirit of Truth, who comes to "make all things new" is even now at hand. "He that hath ears to hear, let him hear."

R. P. MORRISON

ASCETICISM

[**Shrimati C. Setubai,** Warden of the Maharani's College Hostel, Bangalore, corrects in this article several misapprehensions about asceticism. True asceticism, as she implies, is of the mind primarily, and the desires. It is the attitude of non-attachment or dispassion that is important and bodily practices without that inner discipline produce, at best, a useless sacrifice which is a crime of folly; at worst, a hypocrite. "He who remains inert, restraining the senses and organs, yet pondering with his heart upon objects of sense, is called a false pietist of bewildered soul."—ED.]

Asceticism may be defined broadly as an attitude to life that excludes bodily or sensual pleasures from the field of ultimate values. Before considering its specifically religious or spiritual significance, it may be helpful to consider its place even in the sphere of secular values. Every type of devoted endeavour, each resolute pursuit of an ideal, requires an element of asceticism. It is well known that heroes in the realm of fine arts and poetry have to "Shun delights and live laborious days" to fulfil themselves through creative effort.

In the social sphere, from selfless devotion to one's family to self-effacing striving for the larger purposes of the nation or of humanity, a certain ascetic neglect or even negation of personal comfort or bodily happiness is definitely called for. In the history of science too, the cause of truth has demanded of many a savant self-denial and sacrifice. Even lesser objectives like money-making or victory in warfare imply the asceticism of austerity and disregard of immediate physical enjoyment. Any high endeavour or uncommon achievement, then, presupposes a basic ingredient of asceticism.

In the religious history of mankind asceticism has been built upon one fundamental metaphysical principle. Man is considered to be essentially spiritual and supra-material in nature and the bodily frame which enshrines the spiritual essence is held to be a contingent phenomenon caused by some original sin or error. The goal of life is conceived as emancipation from thraldom to matter and recovery of the innate perfection of the soul. The only way to achieve this end is to reduce to a minimum the preoccupation with the needs of the body, and to liberate the inner life of the spirit through meditation and prayer. By such inward effort and withdrawal from physical interests, the spirit is supposed to expand to its natural dimensions and to gain the emancipating vision.

It is unfair to describe this outlook as a flight from reality or as proof of an ostrich mentality, for it is

natural and legitimate for the believers in the basic metaphysical postulate of the immaterial essence of man to look upon bodily existence as a life of delusion and upon release from it as the true awakening to reality. Asceticism cannot be replaced by mortification or by the termination of life by suicide, for the latter is a physical method and would not terminate but continue the chain of physical causation. Only a spiritual remedy can effect the cure. Hence the need for the increasing spiritualization of life.

It is often argued that human nature cannot be suppressed or repressed and that its natural urges must be satisfied since artificial frustration or suppression of them may lead to pathological conditions. But for one convinced by metaphysics of the soul being separable from the body and able to exist in its natural condition when liberated from physical bondage, the argument would not be cogent. He would quite legitimately urge that a life in pursuit of physical desires involves violence to the deepest nature of man and therefore is itself pathological; the natural life of satisfaction of instincts is itself a state of malady and madness. Therefore any effort to cure this malady is really an effort to do justice to the real nature of man and to fulfil the basic aspiration of his being. So asceticism, far from involving suppression, offers redemption from a radical suppression and a road to sanity.

Can asceticism lead to enlightenment? In answer to this question three points must be considered. First, Lord Buddha tried asceticism and discovered it to be incapable of leading to enlightenment. He finally abandoned it and advocated the middle path. The *Gita* also supports "the middle way," which does not mean a judicious and prudent combination of self-gratification and self-denial. On the contrary, it means the total cessation of hankering for either bodily pleasures or bodily pains, the former object of hankering characterizing the hedonist and the latter, the pseudo-ascetics, whose practices of bodily mortification the Buddha abandoned. Hankering for either pains or pleasures means preoccupation with the body. The essence of the middle way is that one should pursue the path of righteousness, a positive direction of moral idealism, the eightfold path taught by the Buddha or Karma-Yoga as expounded by the *Gita*, not seeking to attain or avoid bodily pleasures or pains. It signifies equanimity or calm detachment, the centre of interest being the chosen path of Dharma. Neither the middle way of the Buddha nor that of the *Gita* abandons true Asceticism in the sense of transcendence of concern with consequences by way of pleasure or pain. Mere mortification of the flesh not necessitated by any positive ideal of righteousness is not true asceticism but inverted hedonism. Planning for bodily mortification only keeps alive and may increase

body-mindedness.

Asceticism alone, not forming part of a larger, comprehensive pathway to realization can never constitute an independent, self-sufficient road to enlightenment. Every ascetic code of morality like those of Jainism, Platonism, Stoicism, Kantianism, definitely formulates a systematic ladder of spiritual development in which Asceticism is an integral element. It must form part of a positive moral ideal of contemplation or of the religion of love or *Bhakti*.

But Asceticism is an utter necessity for spiritual illumination on any view of the Universe in which ultimate perfection consists in emancipation from material limitations and the resumption of the pure character of the soul. It is a necessary factor in spiritual progress. To take the *Gita* triad of the pathways to realization, which comprehends all the ways ever enunciated by human intelligence—*Karma, Jnana* and *Bhakti*—it is unthinkable that any of them could be followed without the spirit of renunciation. *Karma* implies detachment and disinterestedness in relation to results; *Jnana* implies uninterrupted inwardness of aspiration and absorption in the contemplation of the Absolute; *Bhakti* signifies the complete dedication of all desires, all actions, all thoughts to the single-minded, all-inclusive ideal of love of God. As Tulsidas puts it: "Rama cannot co-exist with Kama." As Rama comes to be enthroned in the soul of man, Kama must inevitably be annihilated. Thus, in all these courses, the evolution of the spirit necessitates Asceticism.

For one who does not accept the basic metaphysical idea of the soul and its destiny the logic of the position may not be conclusive; he needs a metaphysical discussion. But when the question is once settled in favour of a spiritual philosophy of reality, it becomes self-evident that asceticism is vitally necessary though not in itself sufficient for spiritual enlightenment, and for the ultimate attainment of perfection.

C. SETUBAI

HUMAN RIGHTS AND JAMAICA

It is reassuring to learn from *Unesco Features* for August 15th of the vigorous programme of the Jamaican Association for the United Nations, which has set up a Council of Human Rights to take appropriate action in cases of denial of human rights brought to its notice, and to set up a series of commissions to carry out research and collect information on various aspects of human rights in Jamaica.

These commissions, it is announced, are to "cover such fields as law, politics, racial questions, freedom of expression, social welfare and economic questions, including unemployment and trades union problems." It is planned to publish their reports, together with the text of the Declaration, in pamphlet form. This is excellent, and the example from the West Indies deserves to be widely followed.

DIOTIMA AND THE LOVER

[This article forms a chapter in a book to be published under the title "The Dialectics of Diotima," by a well-known woman writer. "**Diotima,**" the name of the woman at whose feet even the great Socrates sat, has been chosen by the author as her pseudonym. The book is to be anonymously published, we understand, so that its philosophical approach to the spiritual unification of mankind in general, and of East and West in particular, may be assessed on its own merits, independently of the author's other works. All the dialogues are thought-provoking, but this one has a definite message for our sense-ridden modern world.—ED.]

Lover: It is said, O Diotima, that, despite your avowed love of the Good, the True and the Beautiful, you live as a vestal virgin, without desire and without lovers, content with your philosophy. Now that seems to me to be a cold and sterile way of life and only possible to one who has not known the charm and ecstasies of love. Furthermore, I would say that one who has never known love has never really experienced the Good, the True and the Beautiful, however much they may theorize about such things.

Diotima: With your last words I am in total agreement, but your first denote misunderstanding, for it would be truer to say that "because of," not "despite," my love of the Good, the True and the Beautiful, I am able to live content. But that I am without desire is quite untrue, for no one who loves the Good can fail to desire a greater understanding of it. Finally, it is because I know so well the charms and ecstasies of love that contentment with such a way of life as mine is possible.

Lover: You have set a riddle greater than that of the Sphinx; for if you have indeed savoured the joys of love, how can you bear to live removed from your fellow-men and never know the joy of intimate intercourse with them?

Diotima: So you believe we find that aspect of the Good, the True and the Beautiful known as Love through sexual intercourse?

Lover: Certainly.

Diotima: And that when we have found it in such a way, we have made it ours forever?

Lover: In a sense, for we now know what it is.

Diotima: Now this is interesting. You say that you have discovered the true nature of Love, and have, in a sense, made it yours forever, but that its joys cannot be experienced without the aid of another human being?

Lover: Well, obviously.

Diotima: And is it always experienced through the same human being?

Lover: No, not always.

Diotima: In your own case, for instance, have you loved one woman or many?

Lover: Why, many; since I am enough of a philosopher to know that it is not the woman I love but love itself, which is an integral part of the Good, the True and the Beautiful. Therefore what I love is what you think you love, but unless you have experienced it in union with a flesh-and-blood human being, you do not really know what love is.

Diotima: Will you not initiate me into this supreme mystery, which, according to you, I have missed through my absorption in philosophy?

Lover: Indeed I will, for it is a mystic experience, as far above philosophy as the heavens are above the earth; for instead of *speculating* on the Good, the True and the Beautiful, the lover becomes one with these things, enjoying celestial delights. For love is the greatest of life's joys. It is the supremely good, the supremely true, the supremely beautiful; and after one has longed for these things all one's life, one suddenly finds them, in a single enchanted moment, in another human being. Yet that is not true. The being is not human, except to unenchanted eyes—she is Venus, Minerva and all the Graces in one, and she bestows on us immortality.

Diotima: How is that?

Lover: It is part of the mystery. At one moment one is a man as other men, of no particular distinction or worth. In the next, one is a god, treading on air and able to conquer the world. And what has effected this miracle?

Diotima: I wait, all impatience to hear.

Lover: One has fallen in love. One has beheld in another being all the beauty, the goodness, the intelligence, the loveliness for which the soul longed, and she or he beholds miraculously the same in us, and beholds it so steadfastly that we find ourselves becoming what the beloved imagines of us, so that even our appearance is transformed, and we *are* beautiful, we *are* good, we *are* strong, we are witty, we are courageous. We are all the good we see in our beloved, and she or he is all the good that he or she beholds in us. Is that not a miracle, Diotima, of all miracles?

Diotima: It is indeed.

Lover: Ah! I felt sure you must agree. And you will understand that when this thing happens there is a craving, a longing in each to be like each other in all things, to discover in each other mutual tastes and ideals, to become absolutely one with each other and never to separate. And this desire is so great that the two become lovers and, falling into each other's arms, achieve the supreme unity and are one indeed, with such delights in achieving this unity that you, Diotima, who have only known the transcendental love of ideas, cannot even conceive of. For one is then dead to the world as surely as any saint, and alive only to the delights of the beloved, and

the exquisite sensations which physical unity with the beloved brings. And in that exalted state of utter abandonment of the self to another's self, nothing matters; the greatest pain can be an exquisite pleasure; all sorrows recede; all problems are as nothing. One loves and is loved. The earth vanishes. Heaven remains.

Diotima: What you describe is indeed wonderful. And you say you have experienced it?

Lover: Indeed I have—many times, which is why I maintain that love is the Good itself, not a mere metaphysical abstraction, but that which may be achieved between flesh-and-blood men and women.

Diotima: And would you say, then, that you were in heaven now, at this moment?

Lover: Certainly not. I am discussing philosophy with you.

Diotima: But you told me that, in attaining to this supreme unity, earth vanished and heaven remained.

Lover: As indeed it does.

Diotima: But you say that you are not, now, in heaven. Did you, then, willingly leave it?

Lover: Of course not.

Diotima: Then how come you not to be in it still?

Lover: Why, I am not in the ecstasy that induces it.

Diotima: So your heaven is dependent on an ecstasy that must be induced by a relationship with another human being.

Lover: Well, yes.

Diotima: And therefore if you lived on a desert island or you were too old to achieve that physical unity of which you speak, you would be debarred from heaven?

Lover: At least I should have known it.

Diotima: Would that be any comfort when you were debarred from it forever?

Lover: But to have known heaven, if only for a moment, is surely better than never to have known it at all.

Diotima: Well, there I agree—if you *had* ever known it.

Lover: But I have proved to you that I have.

Diotima: You have done nothing of the sort. In fact, I will endeavour to prove to you that you do not know what heaven is.

Lover: In order to do that you would have to deny my experience, which is impossible.

Diotima: Tell me why, since you are not on a desert island, and are not old, you have temporarily abandoned heaven to come and talk to me.

Lover: Why, obviously because the ecstasy which induces that heaven cannot be evoked every hour of the day.

Diotima: Why is that?

Lover: Because one is human and therefore cannot exist at the highest emotional pitch for any length of time.

Diotima: You would say, I imagine, that emotion is intimately related to the human frame which can stand only a certain amount of emotional stress?

Lover: Yes, that is true.

Diotima: And therefore your heaven is dependent upon your body and its emotions?

Lover: To an extent, yes.

Diotima: And therefore without that body and those emotions you could not experience heaven?

Lover: Certainly.

Diotima: Then it seems to me that your heaven is based on curiously insecure foundations, and is most *un*like what all are agreed is essential to heaven, and that is the fact of its eternity.

Lover: But you are speaking only of the *idea* of heaven—the Cloud-Cuckoo Land of Yonder which men only theorize about. I talk of the heaven that can be known and experienced.

Diotima: But there are not two heavens, but *one*. And since only one can be true, which is it? Yours, which you describe as momentary, dependent upon another person and the body and emotions for its existence, or the heaven of Yonder, visualized by the ancients, which is eternal, dependent upon nothing but the spiritual foundations of the Good, the True and the Beautiful?

Lover: I will provide the test, Diotima, that will answer that—and the test is experience. I have experienced my heaven. You have only theorized about yours.

Diotima: If that is to be the sole test, then, my friend, you have already lost the day. For I am more assured than you yourself that Love is the Good and the Good is Love; and I have proved it by the same method by which you believe you have proved the actuality of your God—by my personal experience. For when I first perceived the true nature of the Good, the True and the Beautiful, I was, in that moment, reborn. For I loved it with all my heart, soul and mind. And, like you, it seemed that at one moment I was an ordinary woman and at the next the image and likeness of the glory that lay before me—the image of the all-Perfect, all-Beautiful, all-Wise, all-Joyful, all-True that I perceived as Reality. And I was filled with an indescribable and overwhelming longing for perpetual at-one-ment with this Reality; and I desired that no part of myself should remain except that which was indeed the image of that eternal perfection.

And by constant beholding and worshipping of that vision of beauty, which was the Good itself, I achieved an approximation to unity with that which I adored and craved; and in that unity there was perpetual bliss, for I knew that I and that which I adored were one forever, because that which I adored was eternal, and therefore, as I "at-oned" myself with it, I was one with eternity. And in this perfect unity, I lost all desire for that which was finite; and all lust for finite and temporal things was dissipated as into thin air. For having gained *all* there could be no desire for anything less. And so the unity became utter purification since it left no more to desire. And it remains the heaven of heavens since

it is perpetual bliss. And to this heaven I can resort at any moment of the day by the turning of my vision to what eternally IS instead of what temporarily *seems*. So that Yonder is more real to me than here; and heaven, which you say you may only glimpse, is to me perpetually present.

Lover: You speak, it is true, as though you had known in your mind much of the experience that I have actually had in the body; but the fact remains that I have really known heaven in my present state, whereas you have only keenly imagined it in your mind.

Diotima: Then would you say that the body alone experiences heaven?

Lover: Why, of course not; the mind must be there to enjoy the experiences of the body.

Diotima: So does it not follow that the mind experiences heaven and not the body? For you must admit that the body itself—without consciousness—could experience nothing of the kind.

Lover: Certainly.

Diotima: Then you would say that it is mind or consciousness which, in your case, experiences heaven through the body?

Lover: Yes.

Diotima: Then you must also admit that we have both experienced heaven through the same thing—mind and consciousness.

Lover: Yes, that is true.

Diotima: But that your mind and consciousness are dependent on the body and its emotions for the experience of heaven, and mine are not?

Lover: Yes, one could say that.

Diotima: So that if illness, old age or segregation from your fellow creatures occurred to you, you could not enter into your heaven?

Lover: That follows logically.

Diotima: But my heaven, not being dependent on these things, continues whether they happen to me or not. Nor does my at-one-ment with the Good, the True and the Beautiful lie in the imagination of another creature, but in my own living. And therefore would you not say that my heaven is more enduring, more secure, and therefore more true and more real than yours?

Lover: According to that line of reasoning, yes.

Diotima: And we said that there were not two heavens but one. Surely that one must be that which is enduring, true and real, and that which is unlike it must be fleeting, false and unreal?

Lover: That certainly follows in logic.

Diotima: Therefore I have done what you said could not be done—I have denied your experience of heaven; for I have proved it is not heaven at all, but only a false idea of heaven. Where are you going?

Lover: To my beloved—to enjoy on her lips the heaven that your reason would talk out of existence.

DIOTIMA

NEW BOOKS AND OLD

THE CLASSICAL MUSIC OF INDIA *

It was once suggested that every judge should be required to spend a week in gaol, incognito, before taking office. With a similar intent, every critical reader of a book on Indian music ought first to dwell for some time with the different Nāradas, Bharatas and Chaturas in our mythology.

The earliest records on Indian music belong to that glorious past where legends and history are woven into one, and the temporal, merging into the eternal, acquires the authority of antiquity. A chronological history of this ancient land is unknown; only unnamed sages "treating of undatable personages write history and criticism in one." It is, therefore, no mean task for M. Daniélou, who "traces the continuity of musical theory and practice in India for more than 2,000 years and gives a detailed description of the technique of Indian music as it exists today."

This book is about the music of Northern India as opposed to the Karnatic music of the South. Although the music of North India is better known as Hindustani music, the term "Hindustani" is here carefully avoided, presumably because it incorporates, by universal acceptance, the Muslim contributions to Hindu music, which contributions the author is at pains to deny. But his assertions are as unfounded as his reasoning is unsound. If we are to take out the undoubtedly Muslim elements, which the author calls "very minor points," from our present-day music of North India, *viz.*, the *Khèyal*, the *Tappā*, the *Gazal*, and the innumerable instrumental devices together with such instruments as the Sāranghi, the Sarode, etc., we should be left with the almost bare scales, which, though they might still provide sufficient materials for the scholars to build their theories upon, would most certainly starve the musician to death. In fact, the classical music of North India today represents a synthesis of Hindu and Islamic art which fact neither the scholar nor the politician could easily refute. Originating, as it does, from the simple folk, and developing in the aristocratic atmosphere of the Moghul Courts, Hindustani music has preserved the traditional spiritual aloofness in the confirmation of which both Vedanta and Sufism played their parts.

The first part of the book is devoted to the theory of music; the second, to technique as it is purported to exist today. The author's preoccupation with ancient theories—theories that are by no means easy to follow from the available Sanscrit texts—makes his just appreciation of the classical music of today unnecessarily difficult. But he exhibits great sympathy for our modal music, which is well brought out in the following passage:—

> So long as the hearer has not entirely identified himself with the tonic, but still perceives drone and melody as separate entities, it is impossible for him to follow or understand the meaning and the beauty of modal music.

* *Northern Indian Music.* Vol. I.—*Theory and Technique.* By ALAIN DANIELOU. (Christopher Johnson, London, and Visva Bharati, Calcutta. 163 pp. 1949. 25*s.* or Rs. 15/-)

Being conscious of the significance of microtonal nuances and the rhythmic subtleties of our music, the author naturally tries, as many Europeans have done before him, to put these down on paper by a system of elaborate notations which borrows freely from the Western staff notation and the Indian *Sol-fa*. This is skilfully done, though it betrays perhaps an obsession for excessive codification in the context of modern times.

Whatever may be the advantages of such clever notations to a Western musician studying the Indian *rāgas*, the practical musician in India is apt to open wide eyes of astonishment at the prospect of having to see in cold print the skeletal specimen of what is still throbbing in his heart. For him, there are no musical signs which he cannot hear; his scores are what he heard at the feet of his "Guru" and still carries in his memory; and he knows of no "composition" other than what comes from within. He recreates a *rāga* each time he touches his Viṇā, and knows it is not the *shrutis* (notes) themselves but the way he approaches them that makes or mars a *rāga*. This insistence, in our music, on the intervals rather than on the notes, is most difficult for the unaccustomed ear to grasp, but is of utmost importance in the expressions of *rāgas*.

The author's approach to the subject of the *rāga* is academic, and shows lack of contact with the living musicians who are the custodians of the oral tradition of this great art. He says:—

> The notes which are to convey certain definite emotions or ideas must be carefully selected from the 22 intervals of the *shruti* scale and then grouped to form a mode, a *raga*.

In practice, however, *rāgas* are more naturally formed out of existing folk melodies by gradual integration and crystallization than by *ad hoc* selection of notes from the scale. There are today a number of folk tunes, or "*dhun*," as the musicians call them, which are in the process of becoming *rāgas*, but are not actually such. In them, you could sing songs, or play "*gats*," but not the *ālāp*. Here it is well to remember Captain Willard's words of caution:—

> Books alone are insufficient for this purpose —we must endeavour to procure solutions from living professors, of whom there are several, although grossly illiterate.

The author gives a very interesting account of the expression of the *rāga*. The topic is, however, highly subjective; and his simple formula that, "The expression of a mode is the sum of the expressions of its different notes, defined by their relation with the tonic," will not be readily accepted.

The chapter on *tāla* (rhythm) is excellent; and its detailed analysis of a number of difficult *tālas* is sure to lead Western readers easily into the mysteries of the Eastern rhythm.

The bibliography is quite formidable and includes works in 10 different languages. In addition to published works, unpublished manuscripts are included—a valuable source of information. The attempted chronological grouping of the ancient authorities on music makes this volume useful to the research worker.

BHUPEN MUKERJEE

The Co-operative Movement in India: Its Relation to a Sound National Economy. By ELEANOR M. HOUGH, M.A., PH.D. Second Revised and Enlarged Edition (for India and Pakistan). (Geoffrey Cumberlege, Oxford University Press, Indian Branch. 422 pp. 1950. Rs. 15/- or 25s.)

" If co-operation fails there will fail the best hope of rural India." In these words the Royal Commission on Agriculture in India described in 1928 the importance of the Co-operative Movement to this country. Many books on the Co-operative Movement in India have been written since then—a notable contribution being this book which was first published in 1932, the present volume being a revised and enlarged edition. The Co-operative Movement has made considerable progress in India during the last 2 decades and that has made all books written about 1930 out of date. All students of Co-operation should, therefore, be very grateful to the author for bringing out this 2nd edition with the contents brought up to date. A noteworthy feature of the book, apart from many others, is the elaborate documentation, with practically every statement in its 342 pages of text supported by some official report or standard publication.

The late Sir Horace Plunkett, who wrote an introduction to the 1st edition, paid a well-deserved compliment to the industry of the author :—

> The interested student will ...observe also how, in the Appendices, many books of reference and innumerable official documents are listed—not, as is a too common practice, in order to impress the reader with the comprehensiveness of the documentation, but to enable him to find the relevant needles in the huge stacks of hay. Close upon a thousand notes give the authorities upon which she relies for statements made.

The author, who has resided in India since 1933, is not actively associated with the Co-operative Movement. On going through the book one wonders if that is not rather an advantage inasmuch as she has been able to see the wood which one often fails to see in looking at the trees.

The book is a mine of information and hardly any type of Co-operative Society or any trend in Co-operative thought has been omitted. Her evaluation of the Co-operative Movement is scientific and detached. She warms up only on one issue, *viz.*, the trend which she sees in the Movement away from the Co-operative ideal and towards compulsion. She does not mind the trend towards officialism, the " controlled credit " scheme, " which, in the interest of the group, waives a part of the opportunity for character training which ideally Co-operation offers to the individual." But she does object to the trend towards compulsion which has been growing in favour in the last few years and which holds a threat not only to all beyond the strictly material ends of Co-operation but even to democracy itself.

She asks herself the question which suggests itself to many of us. So many years have passed since the Indian Co-operative Movement was launched. What has it achieved and how far has it justified the high hopes of the early sponsors? And she gives the reply which would find favour with most of us :—

> Incommensurate as the progress of the Indian Co-operative Movement has been with the hopes with which it was launched, it is impossible to concede that the effort has not

been worth the money and effort which have gone into it.

The author has an abiding faith in the Co-operative Movement. It is not the faith of an uninformed enthusiast but of a scholar deeply versed in co-operative lore and she concludes her excellent book with the following observation :—

> If, in the light of the history of the Co-operative Movement in India one's attitude towards it can be only what the Madras Committee on Co-operation aptly called " a chastened optimism " yet the evidence is conclusive that its furtherance merits the support of every friend of the people of the Indian subcontinent. "

JANARDAN A. MADAN

Shakespeare and the Romance Tradition. By E. C. PETTET. (Staples Press Ltd., London. 208 pp. 1949. 12*s.* 6*d.*)

This book will interest the students of Shakespeare at the post-graduate stage, but not those who, without any pretensions to scholarship, want to heighten their appreciation of Shakespeare. Throughout the book the tone of the writer is scholarly, extremely critical and polemical. It is, in fact, the tone of a person who is writing a Ph. D. thesis and not essaying a work of literary appreciation or criticism. Still it will be found useful for those who are specializing in the study of Shakespeare, for it seeks to trace the historical origins of his comedies and romances, thereby linking up the works of such poets and dramatists as Chaucer, Spenser, Philip Sidney, Lyly and Greene with Shakespeare. But the historic origins of a movement are not everything. Moreover, it seems not right to think that a man of genius like Shakespeare could be so extremely sensitive to the traditions and pattern of a European literary movement. He was not impervious to what was in the air but he imbibed it unconsciously and not analytically. In this context a remark like this—" For in reality Shakespeare's comedies are ' romantic ' in the historical and most precise sense of the word. They are the climax, historically and æsthetically, of the assimilation of the romantic heritage into English drama "—becomes special pleading. In fact, the more one reads Shakespeare, the more one comes to the conclusion of how partial are the attempts of those, like Dowden and others, who wanted to fit his plays into neat and precise categories or who tried to see in Shakespeare the flowering of this tradition or that or the culmination of one trend or another.

Mr. Pettet writes about the homogeneous groups of ' romantic ' comedies, ' dark ' comedies and ' romances ' and thinks plays like *The Comedy of Errors* to be oddities. True criticism consists in differentiation and one would welcome the kind of Shakespearian critic who would look upon each play as an oddity, that is to say, as something unique. It may be good class-room criticism to lump together the various plays of Shakespeare in one category or another, but it is hardly just to him. All the same, this book will be found to be very helpful to those who want to understand the origins, historical and otherwise, of Shakespeare's comedies.

DIWAN CHAND SHARMA

Wordsworth: An Introduction and a Selection. By NORMAN NICHOLSON. (Phœnix House, London. 238 pp. 1949. 8*s.* 6*d.*)

The key to this selection of Wordsworth's poems, made by one who is himself a poet and a critic of quality, is the interesting analogy drawn between the 3 modes of Wordsworth's poetry and the 3 types of rock found in Cumberland scenery. Not that the poetry is claimed to be a direct product of the rock environment, since the poet's formative years were spent elsewhere, but Mr. Nicholson makes the comparison a stimulation to better comprehension.

Skiddaw slate represents the basic Wordsworth, the plain, bold, solid verse of the experiments and of *Resolution and Independence;* the volcanic rock represents the soaring poetry of Tintern Abbey; and the Silurian rock represents the long anticlimax of the later years. They appear in the same order as the rocks, but they overlap and are doubled upon each other, not only poem by poem, but even within the same poem.

Wordsworth, like all writers of note, needs to be viewed from fresh angles again and again, if he is not to be left aside as a name and a reputation. His work, too, more than that of many others, needs judicious sifting; and the average reader, discouraged by the mass of "Silurian mud" can be grateful to have the approach to the heights of Wordsworth's achievement made clearer. The selection of 83 items includes Tales in Verse, Narrative Poems, Ballads, Songs and Sonnets, Poems on Romantic Themes, Extracts from "The Prelude" and Poems of Description and Reflection.

E. W.

The Pilgrimage of Perseverance. By ETHEL M. WOOD. (The National Council of Social Service, Inc., London. 90 pp. 1949. 6*s.*)

This is an interesting and well documented short history of women's expulsion from and return to citizenship in England, from Saxon times to the present. The author explains that such a brief survey could not possibly touch on every aspect of the Women's Movement, even in one country; and that she has dealt chiefly with the urban social and industrial conditions because she holds that "the evils that robbed and degraded women" were greatly augmented by the artificiality and the unnatural problems of city life.

She does not, however, place the blame for the present tragic and critical world situation, and women's place and part in it, wholly on outside conditions. After tracing the valiant fight of women against many kinds of brutality, immorality and injustice, she concludes her book:—

The appalling dangers that confront humanity "half crushed by its own progress and its mechanisms" can only be met by moral revitalization.

She points out that through their own courageous efforts women have now a noble opportunity to work with men for the peace and betterment of the whole world and that their doing so "has become a stark necessity." She gives inspiring glimpses of the sacrifices and achievements of some of the great pioneer women, whose examples clearly indicate the path along which the "pilgrimage of perseverance" should continue.

An excellent Bibliography is appended.

E. P. T.

The New Man: An Interpretation of Some Parables and Miracles of Christ. By MAURICE NICOLL. (Stuart and Richards, London. 153 pp. 1950. 15s.)

This is an interesting attempt to interpret psychologically some of the parables, miracles and teachings of Jesus. The underlying idea, that there is a need to understand scriptural teachings at a spiritual level and not take them literally at a material level, is fully acceptable. Jesus himself indicated how an extension of the scriptures might be made when he taught: "It hath been said by them of old time... but I say unto you...." Also he extended adultery to a carnal wish; he equated murder with a feeling of anger and unkindliness. Thus far we may safely go. But when Dr. Nicoll includes in adultery the "mixing of different doctrines and different teachings," and includes in stealing the feeling of conceit aroused by exerting one's own power, it seems he is pressing his psychological interpretation too far. Imperialism may be regarded as a form of stealing, but beyond that are deep waters.

Here is an example of far-fetched interpretation of a simple teaching of Jesus: "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Dr. Nicoll renders it as follows:—

> Here a literal-minded person will think that all that is necessary is to give a cup of cold water to a child. But if water means Truth, then the phrase refers to the handing on of Truth, however poorly....Let us also notice that, to receive Truth, the mind must be like a cup, which receives what is poured into it. That is, a man must be ready and willing to be taught, so that his mind is like a cup, to receive water. So the phrase "giving a cup of water", refers both to receiving Truth and handing it on to others.

Dealing with the parable of the "mustard seed, which a man took, and sowed in his field" and the parable of the "leaven, which a woman took, and hid in 3 measures of meal, till the whole was leavened," Dr. Nicoll comments as follows:—

> Notice first of all about these two brief parables that the idea of *taking* appears in both. Taking what? Taking hold of the teaching sown on man....To *take* is the first thing that is necessary. The man *takes* the seed—that is, he must take hold himself of the teaching of the Kingdom...to *take* implies that he puts forth his hand in order to *take*, and *hand* in the ancient language of parables is power, because, in a physical or literal sense, through his hand a man is able to take what he wishes. To *take*, then, means that the man thinks and chooses for himself and so *from himself* takes hold of the teaching of the Kingdom of Heaven.

All this indicates too much learning and much sophistication without any purpose. The simple teachings, the meanings of which are crystal clear, are tortured beyond recognition. We grant that there can be, and it is intended that there should be, psychological interpretation of parables, and to some extent of miracles, but that does not warrant sermons like those of Dr. Nicoll. We may say that his interpretation itself forms an interesting study in psychology.

J. C. KUMARAPPA

The Hippolytus of Euripides. A translation by REX WARNER. (The Bodley Head, London. 72 pp. 1949. *7s. 6d.*); *The Birds.* By ARISTOPHANES; translated into English verse with Introduction and Notes by GILBERT MURRAY. (Geo. Allen and Unwin, Ltd., London. 183 pp. 1950. *7s. 6d.*)

Chance brings us at the same time fresh translations of two masterpieces of the Greek drama, the *Hippolytus* of Euripides and *The Birds* of Aristophanes, which alike focus attention on the attitude of the Athenians towards their gods.

Of course, each of these works can be regarded from a number of different angles. The *Hippolytus* is a triumph of dramatic tension, psychology, ironic humour and lyrical beauty—one of the greatest plays that has ever been written. In *The Birds* Aristophanes shows himself as always jester, politician, enchanting song-writer, master of fantasy and stage spectacle. But here it happens that, with an almost Shelleyan impiety, he deposes the gods (in whose very temple his play was being performed) and proposes the birds of the air as better rulers of the world and heavens; while Euripides, in more sombre vein, shows us an Aphrodite filled with the spirit of murderous jealousy and a virginal Artemis too dainty to let her eyes be affronted by the spectacle of her devout worshipper's death. And it was this Aristophanes who in the *Frogs* savagely satirized this Euripides as the destroyer of the ancient ways!

Explanations have been offered of this astonishing paradox. Dr. Gilbert Murray in his Introduction finds it odd that "at a time of so much religious excitement in Athens" *The Birds* "did not lead to a prosecution for impiety." He suggests that the Olympian deities ridiculed by Aristophanes had not the sanctity of "the true objects of local worship" in Athens, like the pillars of the Hermæ or the native Korê. Mr. Warner, similarly dealing with the unworthy portraits of the divinities in the *Hippolytus*, has it that these goddesses "are used as symbols to define and circumscribe a human problem." (We recall that that excellent critic A. B. Walkley a good many years ago described them as "in fact, forces of nature"). But it remains curious that the pagen deities, which are by the modern Western world, if not believed in, at least regarded as ideal figures of poetic and ethical beauty, should be so often by their own professing worshippers in antiquity painted as dark, despicable and malignant.

Surely in this attitude of the poets there is an implicit recognition of the truth plainly expressed by the philosophers of Greece that, behind these all-too-human denizens of Olympus, this gluttonous Heracles, this crafty, political Poseidon, this spitefully feminine Aphrodite—let them be taken for real persons or personifications of natural powers or symbols of psychic forces—there must lie a grander, an unlimited, an all-embracing Reality, the ground of the universe, of which they themselves are but the shadows and the puppets. For the Theosophist the particular gods of all faiths are but partial and perishable manifestations of this Absolute One, and he is able to illuminate his reading of the Greek drama with this reconciling philosophy.

Meanwhile readers of these excellent translations who are not overmuch con-

cerned with metaphysical speculations will find preserved in them all that translation can preserve of the magnificent originals. In a post-war world they will find plenty to amuse them in the Commissar, the Law Monger with his controls and regulations, the town-planner Meton, and other figures drawn from the experiences of war-time Athens when *The Birds* was produced. Dr. Gilbert Murray's verse has its familiar swing and rhythm, and its familiar skill in bringing in sly modern allusions. Mr. Warner's more modern style is austerer and, some may think, a trifle prosaic here and there, but it is compact and admirably suited to the more ironic passages of the tragedy, such as the prattle of Phaedra's old nurse with her homely worldliness.

D. L. MURRAY

Edicts of Aśoka (*Priyadarśin*). Translated into English by G. SRINIVASA MURTI and A. N. KRISHNA AIYANGAR. (The Adyar Library, Madras. 147 pp. 1950. Boards, Rs. 2/-; cloth, Rs. 3/-)

The edicts of Aśoka, engraved on rock, pillar and cave, and presented here in their original *Prākṛt* (the Maghdhan vernacular, the common spoken language of the people at that time) might as well be called "the ethics of Aśoka." For their motive, as is given in Rock Edict No. 4, is "to promote the practice of *Dharma*," as against the usual motive of such edicts; namely, the praise of a king or the "publication" of his proclamations, embodying some order of the State. This book gives them with their Sanskrit text, transliteration in Roman script and translation into English.

The ethics of Aśoka, however, are universal in their appeal and ambit, because they are concerned more with canons of good conduct, based on altruistic action (*dharmamangale*), culminating in the Rule of Righteousness (*dharma-vijaya*), than with either Buddhism or Brahminism or any other "ism" as such. These canons are derived from the Emperor's love for humanity ("*All* men are my children" —Kalinga Edict II) and his life's ideal expressed in the words: "Concord alone is excellent" (*Samavāya eva Sādhuḥ*).

All the edicts presented in the volume do not deal only with the ethics of the individual. There are a few which relate also to the administrative system of Aśoka. For example, the commendation of pilgrimages (*tīrtha-yātrā*) instead of the old pleasure tours (*vihāra-yātrā*); the planting of trees and groves, especially of fruit-trees; the erection of rest-houses and water-sheds for wayfarers, etc.

Professor K. V. Rangaswami Aiyangar has contributed a most valuable Introduction, which serves as a stimulating background to the study of the edicts.

The *Edicts of Aśoka*, if studied and practised in the offices of those wielding authority and in the homes of all earnest lovers of life, would go a long way toward arresting the prevailing moral confusion, corruption and chaos.

G. M.

Classical Indian Sculpture: 300 B. C. to 500 A. D. By CHINTAMONI KAR. (Alec Tiranti, Ltd., London. 38 pp. 86 plates. 1950. 6s.)

The author has delightfully annotated his 86 reproductions of sculpture. To muse over these pictures is to be drawn back into touch with the life, imagination and temperament of men far away from us in time. As we should expect, Buddhism is a wide-spread influence and there are quite obvious effects due to Alexander's campaign; but, as Mr. Kar says, the temperament of India was much too definite for her artists to adopt from the Greeks more than something of their brilliant technique.

Indian sculptors delighted in using the whole of the surface upon which they were working and if their carvings look complex and overcrowded, they also have great richness and vitality. Those artists excelled in patterns of birds, flowers or elephants. Their female figures show, as usual in early art, exaggerated breasts and buttocks.

Here is an entrancing record of antique art in a country which could never for long get away from symbolism and the spiritual world.

CLIFFORD BAX

Some Aspects of Education in Ancient India. By DR. C. KUNHAN RAJA. (Adyar Library Series No. 73, The Adyar Library, Adyar, Madras. 111 pp. 1950. Rs. 2/8).

In view of the avowed objective of the University Commission appointed by the Government of India, and headed by Dr. S. Radhakrishnan, *viz.*, "to make our education more Indian in character than it has been," this publication is timely. It consists of 2 Dewan Bahadur K. Krishnaswami Rao Endowment Lectures, delivered under the auspices of the University of Madras last November. The central texts on which Dr. Raja dwells over and over again are: "One should study what has been prescribed for his own study" and "Then, therefore, the desire to know *Dharma* and *Brahman.*" With the aid of allusion to and description of certain religious ceremonies like *upanayana* (initiation) and *upasadana* (the voluntary approach of a disciple to a teacher for higher knowledge), he comes to the conclusion that the system of education in ancient India was such as made education obligatory and universal, the spirit and sanction behind this "compulsion" being "the sense of civic duty." This obligatory education, however, occupied only the 2nd stage in the system, as the 1st stage was pursued at home before the initiation; while in the 3rd, voluntary, stage, specialization or advanced study in some subjects was usually the student's aim. Perhaps the treatment of the theme, which is so vital and so vast, could not be covered adequately in a couple of lectures. As it is, Dr. Raja has only thrown out suggestions or inferences, and has not worked these out fully. It is to be hoped, therefore, that he will before long write a full-length work on the subject.

G. M.

The Thinker's Handbook: A Guide to Religious Controversy. By HECTOR HAWTON. (Watts and Co., London. 248 pp. 1950. *2s. 6d.*)

This book has the usefulness of a small, compact museum. It summarizes simply the historical arguments on the perennial religious and philosophic problems—reason and revelation, the authority of tradition, good and evil, free-will and determinism, the natural universe and the supernatural existence of God. It considers the origin of religion, various anthropological and theological interpretations, and the effect on society of Church and of Rationalism. The author, a Rationalist, endeavours to hold a fair balance. While repudiating blind faith, he recognizes the higher flights of the creative imagination, yet concludes that, since these surpass the limits of language, they must be left out of any rational system of knowledge. This implies that there is only one method of using language, and only one valid system of communicable knowledge. Yet language has a descriptive and also an evocative function. The first gives reason its data. The second awakens a correspondence of understanding in the recipient ("intuition," if one is not afraid of the word). It is a pity to shut the inquirer within the museum halls of reason, useful as they are, simply because communication of the living nature "outside" depends on another mode of speech, a "new" style of thinking.

E. W.

Out of My Later Years. By ALBERT EINSTEIN. (Philosophical Library, New York. 282 pp. 1950. $4.75)

This collection of essays hitherto unpublished, which flowed from the great scientist's pen from 1934 to 1950, is a sequel to *The World As I See It,* a collection of similar material from 1922 to 1934.

The six sections of the present volume are headed: "Convictions and Beliefs"; "Science"; "Public Affairs"; "Science and Life"; "Personalities" and "My People." They reveal the author's many-faceted personality. The one over-all impression left on the reviewer's mind, however, is that the discoverer of the Theory of Relativity—to an explanation of which in a general way the section on "Science" is devoted—stresses repeatedly and rightly the vision and value of "the ethical good" *of the whole of humanity.* This he does in his approach to life and in his solutions of some of the most urgent and outstanding problems which confront the world today.

In his opinion, the *co-operation of Science and Religion* would facilitate considerably the untying of the knots. "Science without religion is lame; religion without science is blind." He believes that a man truly filled with the ideal of "the ethical good" will *not* be content to

> receive from his fellow-men a much greater return in goods and services than most other men ever receive; or to see his country, because it feels itself for the time being militarily secure, stand aloof from the aspiration to create a supra-national system of security and justice.

Therefore it is by this standard that he judges in his essays and utterances such crucial issues as Socialism, the Negro Question, World Government, Education, Military Service, Zionism and allied matters. A stimulating book, indeed.

G. M.

The English Mystics. By GERALD BULLETT. (Michael Joseph, Ltd., London. 239 pp. 1950. 12*s.* 6*d.*)

Mr. Gerald Bullett is well qualified to write on the English mystics. He knows his subject and writes with a modesty that commands immediate respect. Biography fuses with criticism, quotation mingles with comment; arid controversy is avoided; and the exposition is lucid and instructive. Mr. Bullett rightly describes mysticism as a psychological event; a spiritual sensation; "a sense or apprehension of an immortal reality in and beyond appearances, and, no less, in and beyond oneself." The mystic, by an act of self-transcendence, leaps over the bars that seem to separate Appearance from Reality, the Many from the One, Time from Eternity; and he experiences the Real, the One, the Eternal. In a word, the mystic sounds "deeper than ever plummet sounded," and touches the base, the all-sustaining ground:—

> ...the one interior life
> In which all beings live with God, themselves
> Are God, existing in the mighty whole.

While all mystical experience is quintessentially the same—the generation of vast circles of peace and harmony and love—the description of the experience varies, being inevitably coloured by local and personal bias. One mystic resorts to poetry, another to exhortation, a third to philosophical speculation. Besides, not even a mystic can escape, in his everyday life, the limitations of his temperament. Juliana's ecstasies are childlike in their simplicity and overpowering charm, while Blake's visions are recorded with "exuberances, extravagances and obscurities of expression." Nevertheless, the very diversity of the mystics gives peculiar weight to the truths to which they witness with such radiant force and unanimity.

Mr. Bullett surveys the English mystics roughly in their chronological order: Richard Rolle, Juliana and the anonymous author of *The Cloud of Unknowing;* George Fox, "the unlettered God-possessed mystic"; the "metaphysical" poets of the 17th century; Whichcote and the Cambridge Platonists; William Law, to whom the spirit of Love was the truth and reality of God in the soul; Blake, the half-mad ecstatic and inspired poet; and Wordsworth, whose mysticism was as pronounced as his humanism. The survey is impressive, being both well-informed and objective, and the biographical details are never excrescent and never dull.

In the final chapter, Mr. Bullett liberally draws upon Sri Aurobindo's *The Life Divine,* and accepts his view of omnipresent reality. Mysticism confuses, as it were, the categories of spirit and matter, and sees them in their splendorous unity as *Sat-chit-ananda;* and mysticism is of ambrosial value for us because it means an awakening of the soul, a release of the spirit and a life of charity, humility, peace and love. The book is well illustrated, and most attractively produced.

K. R. SRINIVASA IYENGAR

THE INDIAN INSTITUTE OF CULTURE

[The Indian Institute of Culture, Basavangudi, Bangalore, which celebrated its 5th Anniversary with a Special Meeting on August 12th, held 3 other Special Meetings in August, celebrating, respectively, World Peace Day, Tagore Day and Independence Day. Between mid-May and September 1st there were 5 Discussion Meetings (one of them a " Special Unesco Meeting " on " Food and People ") at which papers by distinguished absent writers were read and considered. There were, besides, 5 meetings of the Book Discussion Group, 2 musical recitals, and 4 lectures in Kannada.

English lectures during the period included two on Buddhism by Dr. Felix Valyi; " The Upbringing of an African Child " by Mr. Godwin Lewanika; the Wordsworth Centenary Lecture by Prof. P. K. Venkata Rao, the Bach Bicentenary Lecture by Dr. W. Graefe and other interesting lectures on subjects as varied as " The Gita Way of Living, " " Poetry and Truth," " Racialism in South Africa," " The Contribution of Kashmir to Sanskrit Literature," " Children Without Fear," " Public Life," " Comparison of Modern and Classical Theories of Empiricism in Europe " and " The Evolution of Indian Culture."

A very interesting meeting was held on the 5th of August under the chairmanship of Mr. B. P. Wadia. The speakers were all American educationists who were attending the International Students' Seminar at Mysore. Dr. Paul Weaver, Dean of Stephens College, Columbia, Missouri, the Director of the Seminar, gave a lecture on " Human Relations Across National Frontiers," which we hope to print in our next issue.

" The Rôle of the University in Social Development " was the subject for a symposium by four speakers; two were unavoidably detained and came late and were able to give to the enthusiastic and crowded meeting only a greeting. Below we publish the report of the speeches and the greetings.—ED.]

THE ROLE OF THE UNIVERSITY IN SOCIAL DEVELOPMENT

A SYMPOSIUM

DR. PAUL ANDERSON (*President, Pennsylvania College for Women, Pittsburgh*):

I think I speak for all of the American Delegation in saying how happy we are to be with you, because we have something in common in our cultural heritage. We had in fact a longer colonial rule in our history than you; we have had a longer period of independence than you; but we have both had both and there is no doubt that in the years to come India and the United States will merge together as two of the great nations of the world.

But, despite all this, the world is today what we would not wish it to be. Whether you look at home affairs or international affairs, from the standpoint of economics, of sociology, or of politics, things are not as they ought to be. Therefore the question is, what is the matter ? Some believe that we must change our economic system and all will be well. There are others who would say that all you have to do is to get a new political régime; kick out the old régime and put in a new one and somehow, as if by magic, the change will work for human good. And there are others who say it is a philo-

sophical or religious or other change that is needed. But certainly one fact ought to stand out among those who are involved in the process of education, namely, that the first and foremost reason why we have problems in the world is because we do not have as many good people as we ought to have. And before we try to find out solutions in divers economic or political forms let us first search our own hearts and find out if there are not changes that can be worked in our educational structure, in the lower systems of education as well as in the University, which may produce a new and finer generation of people who can propose something better for the solution of the broad human problems with which we are faced today.

The university cannot wash its hands and say it is not responsible for the situation that exists in the world today. But I would suggest two things. The first is that in this century there has been an increasing exclusiveness in the university community. This has involved the isolation of scholarship. We have studied, as professors and research people, things in which we happen to be interested as individuals without regard to their social productivity. We have almost set up a social aristocracy. I am not speaking only of my own country, I am speaking of all the countries in the world. We have a tremendous tendency in education to isolate ourselves from the social world in which we live. And the result is more and more concentration on smaller and smaller issues. You sometimes wonder, in talking with educated people on the campuses of the Universities of the world and hearing the idle patter about issues with which they are concerned, "How can the world be saved with people like this ?"

There is a second thing wrong with the University besides its increasing tendency to be isolated, intellectually and socially, from the community, from society. There has been a tendency to train our generation not only in habits of mind but with relatively limited specialization. However well we may train specialists in different fields, we are failing to train leaders of the world with moral sense, with social impulses and with the conscientiousness for the future of the world that will alone permit us to change institutions for the better in the long run.

In our country we have had a great tendency to move away from the tremendous amount of specialization which has existed in our institutions of higher learning. But I find we are not alone in having specialization, it is common to universities almost the world over, certainly in the Western world; and as I learn now of your system of education, I feel that you are narrowing in terms of specialization perhaps to a greater extent than the U.S.A.

I remember a talk 10 years ago with a good friend of mine who had escaped from Germany before it was too late; I was asking him what his feeling was about the kind of education that had been common in Germany. He said that the only reason why Hitler had been able to conquer the Germans was, that the educated people were too negligent about the problems of society and too much concerned about their own small fields of specialization.

In our country I learnt from one of the great paper manufacturers that he was starting a system of education to

train advanced workers.

I asked, " What do you mean ? "

His reply was that a great many Ph.D's in chemistry and physics were working for them and nothing would please him more than to put them in positions of responsibility, but they were failures in all business fields and would never suit in any place of responsibility. " So, " he said, " we are introducing in our curriculum courses in history, in literature, in the humanities, so that our Ph.D's can learn how to fill positions of responsibility. "

So, I am not far wrong, I think, if I say that our country and yours will profit from training in social issues, in moral sense on the part of the individual, and in good human and economic relations, without which neither this world nor any other can develop better. It is our responsibility in the universities to get into the world rather than out of it and to provide students with broader training so that they too can make their real contribution to the world of the future which we hope will be one.

DR. WILLIAM STUART NELSON (*Dean of Howard University, Washington, D.C.*) :

I have been thinking a great deal of late about the future of our world, and how intimately you, I and all of us are bound up together in that future. A few months ago in the United States one of our great officials whom we call Mayors, not only an official, but also a man of great wit and heart, sent some one a telegram saying : " Take the next plane to New York. "

He wired him back : " Mayor, I shall take the next train to New York."

When in New York, the Mayor said to him, " I asked you to come by plane ; why did you not do so ? "

He asked : " Do you think I would risk my life ? "

The Mayor said, " You will not die until your time comes. "

He thought for a moment and said, " No, but it may be the pilot's time. "

Whatever happens to one of us in the future is very likely to happen to all of us, and so we ought to be concerned about the future. Now, what kind of a future do we want ? I want to suggest that our future ought to be first, free from domination, second, free from contempt, and third, free from want. One of the miracles of the past few years has been the fact that the world has become increasingly free from political domination. As we look today at Asia, we see that Asia almost miraculously has become independent —India, Burma, Ceylon, Indonesia— that is a wonderful thing.

Now, what we need is that all the world shall be free from domination. I work in a university in which there are many students from Africa and sometimes an official from the United Nations comes to speak to our students, to tell them what the United Nations is going to do for us. Once one of the students asked : " What voice have we in what you are going to do for us ? " These Africans are men with physical needs, but when these physical needs are to be met, they want to have a say as to how they shall be met. They want to be free from domination in their desire and expressing that desire. Actually you find when you read the papers that in Nigeria they are expressing that desire to be free in terms that are not so good. If we want the kind of world

in which we'd like to live, we should urge upon those who dominate politically others over whom they hold power, that at least we want a world free from economic domination. Economic domination is a dangerous thing, sometimes more dangerous than political domination, because it is more subtle. It does not ride in with armies or flags; it can ride in on the pound sterling or the dollar or, in other countries, on the rupee. It is a subtle thing, but very dangerous. So the world ought to be free from it. Then it ought to be free from social domination, from the class differences which mean that one class becomes strong and another weak and that the stronger class dominates the weaker. We want a world that is free from such domination.

Also, our future world ought to be a world that is free from contempt. There are those who say that Asia has wanted to be free, not simply because she had physical needs of bread, clothing and shelter, but also because she wanted to be free from contempt; she wanted to be free from every institution, from every sign in any place which suggested that the people of Asia were not as good as the people of the West. What they wanted was freedom from contempt between races of mankind. Why should one race have contempt for another? Given a little more comfort and more opportunities, surely one race can become just like the other. A few centuries and all of us get changed. Why should any of us have contempt for the members of another race?

Freedom from contempt as between religions. My field of study has been that of religion. I have read the scriptures of all the great religions. I have learnt to read them with care and the more I have read them, the deeper I have gone into them, down deep beneath all superficialities I find one common thing. I can quote from all the great religions of the world and all the prophets of the world have said: "Love each other." Deep down in all the religions, different as they are, you will find that each man shall love and serve his fellow-men. Then if, in the course of time, you have come to worship God in this way or that and I in another way, why should I have contempt for you? Man can worship God in a church or in a temple or in a mosque, whichever he likes. You have your way and your house of God and I have mine. As Gandhiji has said, all these ways lead to God. Then, why should one have contempt for the religion of the other?

Well, now I come from contempt of classes and religions to those who have different work in life. I often look at the people doing humble work, cooks, washermen, etc. Why should I, a professor, have contempt for them? When I went to college, although my father was a doctor, I earned all the money I needed by shining the shoes of other men, blacking their boots, doing as dirty work as a man can do. Then why should I have contempt for those who sweep my room or who take care of my little needs? We have made a resolution in our house, my wife and I, that we will always do some of the menial tasks. Every day something, either scrubbing the floor of the bathroom and washing it, or some other menial job, so that we shall never feel contempt for those who do the lowly tasks of life. This world of the future, in which we are to survive or

be condemned together, must be a world in which one man never has contempt for another.

Now there is a final freedom and that is the freedom from want. I mean the physical wants, the needs of all men for at least a minimum of food, clothing and shelter. I often say to the people in the United States, we have more than the rest of the world; one-half of the world is hungry today; one-half of the human race is undernourished. During the recent war, I learnt that 16,000,000 Chinese were refugees; so I called up the Chinese Embassy to enquire how much money it would take to take care of these refugees for a year. I found out that $4.00 (Rs. 20/-) from every adult in the United States would have provided these 16,000,000 Chinese people with everyday food, clothing and shelter for one year. How easily we could have given that. It is cigarette money, not even that. I found at the same time, that if we had spent $1.00 each on building schools in Africa, we could have built one school, furnished it and supplied it with a teacher for one year, for every village in the whole continent of Africa.

We must see to the needs of those who have not the bare necessities and see that they are free from want. If we do not see that, we are going to see something much worse. There is a book in which the writer describes the conditions obtaining during a period of disillusionment when men turned cannibals. If men are not freed from their wants, they will break the heads of other men. It may not be too far away, for those who have suffered want for so long are becoming aroused from their slumber; they are becoming conscious and it is for us who have full stomachs and good clothing and shelter to resolve that we will do our part to see that the world is free from want. This is the kind of world we want, therefore, in which we shall live and not only die together. A world that is free from domination, free from contempt and free from want.

DR. RUTH C. WRIGHT (*Dean of Students, College of the City of New York*):

I came here last year and had a most delightful time in your midst. I am grateful for the opportunity of coming again. I was delayed. May I leave the word which came to me as a result of Mr. Wadia's message? It is something which Paul Hoffman, who has been administering the programme for the United Nations, said in talking to our students: "Make no small plans, because only great plans have the power to kindle the imagination of man." May I wish for you great plans here at the Indian Institute of Culture?

DR. SHERMAN SCRUGGS (*President of Lincoln University, Jefferson City, Missouri*):

You inspire me and I wish I could take away what you are seeing in your vision to improve the great programme that I am engaged in in America. I wish there were time to talk to you about all that. But I am deeply grateful to be here.

Mr. B. P. Wadia thanked the speakers and referred to the hope and the vision which he and his colleagues had for the Indian Institute of Culture.

ENDS AND SAYINGS

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

A constructive proposal for "intellectual nation building" was made by the Vice-Chancellor of the University of Poona, the Rt. Hon. Dr. M. R. Jayakar, in his Convocation Address on August 28th. We should like to see the "Faculty of Indian Culture" which he recommended set up in every university of India. Certainly the Indian universities are falling short of their opportunities to contribute to national unity if they fail to acquaint their graduates with the history and intellectual achievements of races, communities and provinces other then their own. Dr. Jayakar recalled that history records not a few instances of nations being built out of elements uniting in a common endeavour to understand, appreciate and revere the culture and civilization of the component sections. That furnishes the adhesive elements which ultimately clasp them together in bonds of steel.

Art and culture, as he brought out, are naturally assimilative and contagious, and there are indeed "many points of affinity between the culture and the literature of the important communities inhabiting India."

It is well too that the need for something more than intellectual achievement was brought out. The moral aspect is too little stressed in modern education generally. Dr. Jayakar reminded his audience that university distinctions "could be no substitute for the spirit of sacrifice, the capacity to bear each other's burdens," but what our universities can and ought to do is to encourage the sense of responsibility and the open mind. The capacity to assimilate new ideas, which Dr. Jayakar urged university students to acquire, is vitally important, making bigotry impossible and conferring for individual enrichment "the seeds of rejuvenation" which should make the period of assimilation conterminous with life.

Inaugurating the Health Ministers' Conferenee on the 31st of August, Prime Minister Nehru struck some important notes, in right Gandhian style. Public health, he correctly said, "depended on more fundamental matters like food and housing than on drugs and medicines." He referred to the need for "the State paying more attention to measures of public health like sanitation, hygiene, etc." Gandhiji had always maintained that drugs and medicines were of less value than sanitation and the right physiological conditions. Not only of still less value are vaccines and serums; they are harmful and detrimental to the health of the people—that too Gandhiji asserted—though the Government seems to be spending large amounts and to be sponsoring questionable methods, like the B.C.G. Vaccine. How we should like to see Shrimati Amrit Kaur, an ardent devotee of Gandhiji, instruct the Department of Health under her charge to apply Gandhian ideas in health matters! In the name of science

and progress the medical profession and the health departments are acting most unwisely and delaying the health-building process so necessary for the Indian nation. They should be the first to learn Gandhiji's teachings on the subject of bodily health, diet and healing.

Both the Prime Minister and the Health Minister commented upon the Oriental and Occidental systems of medicine and rightly demanded a truly scientific (and, we would add, a fundamentally humanitarian) approach in the examination of any system. How very correct and charged with the Gandhian spirit was the Prime Minister's statement that

> to call the modern system of medicine "Western" was completely wrong, though the West had a great and dominant share in the recent past in its development. The system was based on generations of experience of India, Arabia and other countries.

It is considered patriotic nowadays to run down anything and everything which is not "indigenous" and it is not perceived that in the sphere of knowledge—scientific, philosophical and even religious—such an attitude is degrading to the individual and harmful to the nation. Truths about Spirit or Matter, God or Man, Soul or Body, are neither Eastern nor Western, ancient nor modern.

Another Gandhian note is to be found in the same speech. The need for co-operation with the Government is a duty of the citizen. Pandit Nehru said that

> while money was important for their schemes, it could not take them far unless they had public co-operation, understanding and individual morale.

This *individual* morale is at a very low ebb in the country today. The "human factor" is very important, but, it seems to us, very little is done to encourage personal initiative in public life and to call for personal co-operation from the citizen. Was it not the habit of Gandhiji to aid personal effort at improving the individual and thus raising the ethical standard in national life? Every citizen is creative or destructive, not only in the sense in which the economist uses those terms but also on the social and moral planes. The personal character of the citizen should be the concern not only of the Education Department, but of all departments—including, and especially, the Health Department.

The Sachchidananda Sinha Memorial Number of the half-century-old *Hindustan Review*, published a few months ago, is a deserved tribute to the founder-editor of that outstanding Indian monthly. Dr. Sinha had won distinction in other spheres than journalism. His critical study of the great Indian poet Iqbal, published a few years ago, marked the culmination of his literary career.

The Memorial Number contains 22 appreciative articles, headed by that of President Rajendra Prasad. Sir Syed Sultan Ahmad, Shri P. R. Das and Sir C. P. Ramaswami Aiyar are among the other distinguished contributors. It is a pleasing picture that they draw of a warm-hearted man, intensely alive to the end, a man of independent thought and action, a pioneer in social reform. Dr. Amaranatha Jha calls him "the last relic of a generation of intellectual giants." There are, besides, 24 pages of press tributes and condensed messages.

THE ARYAN PATH

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

VOL. XXI NOVEMBER 1950 No. 11

"THUS HAVE I HEARD"—

Wakefulness is the path of immortality, heedlessness the path of death. Those who are awake do not die, those who are heedless are dead already.

Such are the words uttered by the Enlightened One; they are recorded in the 2nd Chapter of *The Dhammapada.*

It is one of the striking phenomena of the age that modern man, steeped in the ocean of worldly existence, fears the death of the body. Certain that death will come, soon or late, instead of inquiring about it, trying to understand it and prepare for it, the modern man only fears it. His education and civilization have so glamoured him that he takes it for granted that no reliable instruction is available.

While he fears the death of his body and wipes it out of his reflections by a mental gesture of bravado, or runs superstitiously to priest, ritual and propitiation, he has not asked if *he* is dead already. Emphasis on the body and sense-life is so powerful, the Soul has been looked upon as a myth or a vague unintelligible something for such a long time now, that the state of his Soul is not at all a matter of concern to the ordinary man. He looks upon those who are so concerned as a bit cranky and somewhat peculiar persons.

Man's pain and suffering, including the ill-health of the body, should awaken any intelligent man to seek for explanations. But diseases of body or mind are taken as unrelated to Soul, to consciousness, *the* causal aspect of all human phenomena. Pains and suffering, aches and anguish, are treated only on the plane of effects. Superficially, and in truth very unscientifically, the modern man accepts the diagnosis of his doctor, who, if he is really a great doctor, knows within his own conscience that his ignorance overpowers his knowledge. His theories and his treatments, his present-day knowledge and the advances which it has made, certainly deserve respect; and it is not wholly his fault

that the patient has blind belief in the miraculous power of the doctor. But modern civilization is so founded upon soullessness that neither the patient nor the doctor bothers about the most vital factor whose functions or the lack of them cause health and disease, knowledge and ignorance, contentment and fault-finding, and the varied factors which are named advantages and disadvantages of life.

Death, of the body, of the mind, aye! even of the Soul, contains not only clues but infallible keys to the problem of human happiness. Who is there who does not wish for happiness? But very often the means are mistaken for the end. Money is supposed to confer happiness. At another period of human evolution knowledge is supposed to contain its own reward of happiness. Still at other times, character, with courage and kindliness and contentment, is supposed to ensure happiness, in spite of poverty and ignorance. Our possessions and the power to secure and retain them are themselves only means to happiness and they change, be they in the form of money or in the shape of knowledge.

That which endures as a means to the real end of unchanging and unchangeable happiness is the Power of the Soul; both the Soul and its power are immortal. The Soul possesses the power to create and, when left to its own devices, strategy and tactics, it sweetly and wisely ordereth all things. It is attentiveness, heedfulness, wakefulness, which guards us from unconscious errors and mistakes as from conscious crimes and sins. Rightly, therefore, Gautama and His Illustrious Predecessors emphasized this faculty of *Chitta*—mind consciousness as all-important.

The same teaching is imparted to Dhritarashtra by Sanat Kumar. In *Sanatsugâtîya*, Chapter II, we find the great Sage answering the King's inquiry—"Which is correct—that death exists not or that freedom from death can be obtained by Brahmacharya?"

Here is the reply:—

Some say, that freedom from death results from action; and others that death exists not. Hear me explain this, O King! have no misgiving about it. Both truths, O Kshatriya! have been current from the beginning. The wise maintain that what is called delusion is death. I verily call heedlessness death, and likewise I call freedom from heedlessness immortality. Through heedlessness, verily, were the demons vanquished; and through freedom from heedlessness the gods attained to the Brahman. Death, verily, does not devour living creatures like a tiger; for, indeed, his form is not to be perceived.

SHRAVAKA

ON MEDICINE

[**Don Salvador de Madariaga,** internationally famous publicist, educationist and author, long prominent in the League of Nations and especially in its work for disarmament, former Spanish Ambassador to France and to the U.S.A., turns here to the discerning consideration of the principles and practice of the healing art. His balanced exposition contains many constructive ideas. On the negative side, his comments on the inadequacy of laboratory observations as substitutes for "direct observation of the patient as a living whole" and his warning against the growing tyranny of medical orthodoxy merit most thoughtful attention.—ED.]

About medicine, the average human being is sceptical—at any rate while he feels well. The fear caused by a serious illness or the apprehensions of the neurotic may qualify this scepticism, but in favour of the doctor, not of medicine. Threatened by sickness, the patient and his family seek the moral help of a specialized ally. What in such cases goes by the name of "science" is merely one of the factors which, in their eyes, make up the kind of help they seek in their ally. But this factor is by no means the essential one. This is proved by the defensive attitude, bordering on alarm, of the medical profession towards quacks, healers and all kinds of rival *extra-muros*.

Instinctively, my own attitude towards medicine is that which I have just attempted to describe. It might well be put in the form of an epigram: "There is no medicine; there are only medicine-men." Nor is this dictum a mere quip, for it puts in a nutshell one of the possible solutions of the essential problem set by the art of healing, which, in its turn, depends on our idea and sense of man. If man is but a biological organism and biology itself may be reduced to a set of physical and chemical laws, it should be possible to build up a biological science, a kind of biological mechanics, whose laws would rule the working and repair of the several pieces of the human machine. In such a case, there would be a "medicine" or a "medical science"; and the doctor's task would consist in acquiring and maintaining an adequate knowledge of the laws of such a science and applying them, so to speak, in a uniform and automatic way, with hardly any meddling from his own personal criterion.

If, on the contrary, man is above all an eminently *living* being, every specimen of which is ever new and original, a being strongly influenced by ultra-physical faculties—spirit, intellect, emotions—if, in one word, man is a whole that can be ruled only from its own centre, medicine then will be but an art or a craft to be applied in each case on a concrete individual. And then, rather than

"medicine," there will be medicine-men.

Truth lies between these two poles, but gravitates definitely towards the second. The relation between a doctor and his patient resembles less that between a scientist and the object of his study than any one of the relationships which link together more or less intimately two human beings—such as father-and-son, man-and-wife, friend-and-friend, master-and-disciple, confessor-and-penitent. And it is this psychic link which is the essential factor in the art of healing.

Hence a number of consequences:

—As this link can but rarely be successfully "grown" between the doctor and his patient, since time and predispositions are indispensable thereto, "medicine" fails with a deplorable frequency.

—The best doctors are not necessarily the more "scientific"; indeed, there is a danger that precisely the "scientific" ones may be the worse. On this, more anon.

—Even a good doctor may succeed with John and fail with Peter.

—The situation leads to another dictum: "There are no diseases; there are only patients"—which is set down here from a general and psychological point of view, quite apart from any clinical meaning that may be attached to it by some unorthodox schools of medicine.

These binary links between human beings owe their force to the tension they set up between the two terms concerned, which, in its turn, depends on the *difference* between them. It is very much what happens with waterfalls, where the force of the water depends on the difference between the levels. *A considerable psychological difference is required for the binary link to be strong.* Now, in the case of the doctor-patient link, this difference occurs naturally since the patient seeks hope, and the doctor is confident of being able to give it (or else, he hides the fact carefully in order not to worsen his patient's state). The attitudes of the two persons differ considerably: the doctor's is objective and scientific; the patient's, subjective and magic. Not one in a thousand, among the patients who come to the doctor, knows enough about his body to form a sound opinion on the value of the doctor's observations and decisions on a situation vital for him; and when the patient does know a good deal about the human body and the medical classics, the doctor is not happy about it, precisely because it reduces the "difference," and therefore the tension. All this goes to show that, if for the doctor, medicine is a science, for the patient, it is a faith. The link, therefore, between doctor and patient is, in its essence, the same as that which in primitive societies develops between the people and their sorcerer or witch—except that scientists do consider *faith in science* as a more advanced stage in culture than faith in witchcraft. Nevertheless, the fact remains that most humans *do not*

know medicine; they *believe* in it.

The doctor's "science," therefore, plays a twofold part in the art of healing: on the doctor's side, it works as concrete, if not always exact *knowledge*; on the patient's side, as one of the sources of his faith in the doctor's *magical* powers. A scientist for the Faculty, the doctor is a magician for the public; and his study of the science of man aims, not merely at mastering positive ways of intervening without endangering his prestige as a magician, but also, as was the case with the priests of antique religions who studied astrology—at sharing in the secret of "the mysteries of nature," and thus entering an esoteric class.

To be sure, he is first and foremost interested in the scientific aspect of his profession. But, even here, we, all, patients and doctors, may well be the victims of a misunderstanding as to the real meaning of "medical science." There is no science without an adequate relationship between the subject and the object of observation. Now, the object observed in this case can be no other than the living man. No doubt, in order to acquire his knowledge of the living man, the doctor may have to muster information in narrower fields such as tissues, organs and even dead parts of the body; he may even profit by data provided by vivisection on animals and by operations on human patients; but these elements of biological knowledge will never be medical knowledge. There can be no medical science outside direct clinical experience; in other words, *medical science can be based only on the direct observation of the patient as a living whole, made by a concrete and all-round doctor possessing, of course, the required theoretical and practical knowledge but, above all, inborn gifts and trained qualifications as an observer.* Now, though, for debating purposes, most doctors would be ready to subscribe to this all-too-obvious statement, it is a fact that, in practice, "medical science" is apt to mean a budget of so-called observations made in a laboratory, *i.e.*, artificial conditions, on so-called human phenomena which can be hardly more than occasional episodes happening either in dead matter or in abnormal life.

The least scientific aspect of science is therefore that which most solemnly parades its scientific apparatus. *Strictu sensu*, the true man of science is the general practitioner, the family doctor with many years' experience; not the medical priest who, white-robed and white-bonneted, pontificates in the so-called temples of science.

Such were the trends which conditioned my thoughts and attitudes over medical matters when I first turned my attention to homeopathy. With but a little exaggeration, they could be put in the form of the two proverbs already quoted: "There is no medicine; there are only medical men"; and "there are no diseases; there are only patients." Both predisposed me to accept homeopathy as a sound doctrine for

the healer.

The infinitesimal dose, one of the tenets of homeopathy, often a stumbling-block in these matters, was never in my way. I was, in fact, ready to accept it for a number of reasons. I remembered what I had been taught about *catalysts*, a minute quantity of which could determine a chemical reaction; I knew how a change in the water one drinks, even though chemically insignificant, is apt to be detected by the body, and how minute are the quantities of carbonates, sulfates or phosphates that can make or mar a mineral water; I had observed how a single rose could emit for days enough aroma to affect any human being who came near it, indeed how the very existence of the sense of smell proves that matter can keep active and capable of affecting the human body even when diluted to an incredible extent; I finally remembered having read of the experiments made in California in growing plants on sand soaked in chemical solutions, when it was found that certain metals are indispensable for certain plants, and yet, only in very small quantities (for instance, zinc in the proportion of one to 500,000 for tomatoes). Moreover, I hold that the notion of "normal size" is arbitrary and that nature will have none of it. It is a pure human prejudice which decrees as *normal* sizes ranging between the flea and the hippopotamus; the sizes of the hydrogen atom and of the Milky Way, though not normal for us, are perfectly normal for nature. For all these reasons, arguments about the infinitesimal dose do not seem to make much sense.

What is most impressive about homeopathy is its theory of *similia similibus curantur* and its practice of the table of symptoms. Both are scientific; the first in that it is a hypothesis ever confronted and confirmed by experience; the second in that it rests on the direct observation of the living patient.

These two features of homeopathy are, of course, closely related. The state of the patient is portrayed in a table of physical and moral symptoms. The cause of such a state and of such symptoms is not always known; it is hardly ever known for certain and fully; but observation and experience warrant the view that there is sure to be in nature some mineral, vegetable or animal substance which, if administered to a healthy person, would determine the same table of symptoms. Hahnemann's hypothesis consists in assuming that the same substance administered to the patient in highly diluted doses, will cure his state. This hypothesis, confirmed nearly a century later by vaccination (like curing like) has become a scientific law, confirmed time and again by experience.

The practice of drawing a table of symptoms is no less satisfactory than the like-cures-like theory. The homeopathic doctor is not content with physical symptoms isolated in space or time; he will endeavour to

follow a particular pain through the cycle of the hours, and find out how it reacts to heat, cold, light or darkness; collate several physical symptoms; and above all pay close attention to moral symptoms and even to ways and oddities of his patient which may put him on the track of the remedy to restore order in him. By thus seeking as complete an identification as possible between the patient and "his" remedy, homeopathy rises to a bold and attractive concept: since perfect health is practically unattainable, every human being—apart from critical phases—will incarnate a particular "table of symptoms" a kind of chronic state or peculiar way of carrying his "health," which will suggest a particular *similimum* or perfect remedy; in its turn, this *similimum* becomes so to speak humanized, since it will suggest to the trained homeopath the symptoms, the ways, the manner, the gestures, and even the figure and the temper of the particular human type with which it is connected. There is a *nux vomica* type, and a *pulsatilla* type. This is perhaps one of the most satisfactory achievements of homeopathy.

All this would appear to pose a curious problem of collective psychology. How is it that in our self-styled scientific epoch, it is precisely this scientific form of medicine which is in most cases relegated to the outskirts, if not put out of bounds, of official educational institutions?

An answer might be that homeopathy would, if generally accepted, prove disastrous for the chemists. Without complete rejection of this explanation, it should be carefully limited within reasonable bounds. As a matter of fact, if homeopathy became general, it is more than doubtful that chemists would suffer. True, many (by no means all) patent medicines would disappear, but this would, on the whole, be beneficial for the chemist, who at present is being degraded to the level of a merchant of sealed bottles; should homeopathy become general, many trained chemists would be needed to select and prepare the remedies needed in homeopathy—a highly scientific and skilled craft. Vested interests, no doubt, are at work against a more general acceptance of homeopathy; but, despite appearances, material factors are less potent than they seem, particularly in the things of the mind. Since the ostracism inflicted on homeopathy is a matter of the mind, it is wiser to seek its roots in the mind itself.

The situation is not unlike that which occurs whenever, in religious matters, an orthodoxy is faced with a heresy. Such notions—it might be argued—are not of our age. But every age develops its own intolerance, which is but the shadow cast by its faith. Our time—and even so, only in the West—boasts of its tolerance, because, heir of a period obsessed by religious tenets, it has become indifferent in matters of religion. It therefore naïvely admires its own religious tolerance, proudly imagin-

ing that its intolerance has vanished when, in fact, it has been merely displaced as a consequence of the displacement of its faith.

From the 18th century on, the ideas of the West have been veering from the soul to the body, from the other life to this, from salvation to sanitation, and from the priest to the doctor. It follows that in our communities the Medical Faculty tends to inherit the position of power and authority once occupied by the Church. Thus, a medical tyranny is apt to develop, the more easily as it rests on a wide basis of public acquiescence, due to faith; just as was the case of old with the Church. (The devil's heir is the microbe.) Compulsory vaccination is a good example; and it may be noted that vaccination is more strictly compulsory in Catholic countries, where a transfer from the strict orthodoxy of the previous era has eased the path of the authoritarian doctor; while in Protestant (*i.e., once heretical*) countries, such as England or Holland, vaccination is not wholly compulsory because of the dangers it may entail in some cases. Another example is a tendency to a eugenic tyranny which would deliver marriage, just liberated from the priest, to the none-too-tender mercies of the doctor. Yet another is the addition of chlorine, and in some cases, of iodine, to the water drunk by a community of people, without asking the opinion of the consumers, and just because the medical inquisitor of the diocese so decides, God knows with how much knowledge of the effects of these chemicals on the body. Similar monstrosities are committed with bread and other foods.

Entrenched by tradition as the Medicine of the State, or as the Established Medical Church, allopathy takes towards homeopathy the attitude of an orthodox Church towards heresy. The heretic is denied access to the University. Some time ago, to be counted in years, but not many, one of the biggest universities in Europe was bequeathed a sum of money to endow a chair of Homeopathic *Materia Medica*. The University, whose head at the time happened to be a doctor of Medicine, rejected the gift on the ground that it would have been contrary to freedom of teaching since *Materia Medica* cannot be taught according to any one theory. This explanation, of course, brandished liberty in order to deny it.

Nevertheless, heretical medicine has already acted on orthodox medicine in a beneficial way, similar to that in which the heretical doctrines of the preceding era had acted on orthodoxy—by bringing about an internal reform or counter-reformation. The tendency, becoming stronger every day, which allopathy evinces to do without drugs is mainly due to the influence of homeopathy and other "heresies," such as "naturism." Homeopathy and allopathy share, of course, a considerable common ground (as did in the previous era orthodoxy and heresy);

and yet intolerance and prejudice are as strong today in medicine as they were in the past about religion. The key to this paradox might well be found in the evolution of modern science as it takes shape between the new zest in observation developed by Bacon and Descartes, and the change over from miraculous to technical chemistry achieved by Lavoisier. For historical reasons, fully justified, this science was bound to adopt an almost uncompromising analytical attitude. Habit thus turned the two concepts—analysis and science—in fact purely contingent, into almost synonymous and inseparable terms. Now, this close link between analysis and science was indeed a historical necessity for the development of science, but only as a preliminary phase towards a stage of synthesis now long overdue. Meanwhile, however, analysis had taken a firm hold of medicine.

It so happens that, much as the analytical approach may have benefited concrete lines of medical research, this approach is not the best for medicine, which is, by its essence, an all-round, living, lore-craft. True scientific medicine is therefore synthetical medicine, not only on the physical plane but in the whole field of observation, including as it does many ultra-physical aspects. *The only registering apparatus of such a science is the practitioner.* Oblivious of this fact, orthodox, allopathic doctors have been led by their analytical "scientific" prejudices to adopt an intolerant and contemptuous attitude towards their homeopathic colleagues, precisely because these colleagues professed and practised a synthetic form of science-art.

This was to be expected. Since its object is man, medicine was bound to be the first science to enter the venturesome road of synthesis. Predestined for this pioneering function, homeopathic medicine acts therefore in the history of thought as the forerunner of the era of synthesis which is coming. The ostracism from which homeopathy now suffers will no doubt gradually break down as the growing synthetic tendencies of other sciences exert their influence on orthodox medicine; just as the intolerance of orthodox Theology gradually broke down as liberal tendencies developed in the philosophic opinion of the world.

SALVADOR DE MADARIAGA

Medical knowledge should go beyond the science of diseases. The physician must clearly distinguish the sick human being described in his books from the concrete patient whom he has to treat, who must not only be studied, but, above all, relieved, encouraged, and cured.

—ALEXIS CARREL

THE DYNAMICS OF THE HUMAN BODY

[**Dr. B. Bhattacharyya, M.A., Ph.D.** Director of the Oriental Institute, Baroda, who challenged vigorously in our June 1944 issue the growing tendency to "Caste in the Medical Profession," proposes in this valuable article the complementing of homœopathy with the ancient Ayurvedic theory of *Tridosha*, which he illuminatingly expounds.—ED.]

Man is a dynamic animal. His diseases are dynamic forces. To cure dynamic diseases, dynamic medicines are necessary. That is reason. Crude drugs and massive doses are aboriginal in character. In this advanced age of science there is no place for the latter. Those who are persisting in mass drugging by means of mass injections, inoculation and vaccination are trying to achieve the impossible. Out of all existing systems of medicine homœopathy alone knows the secret of dynamic medicines. These are the only medicines fit for human consumption. Others are not.

Homœopathy has shown great promise, but that is not enough. Homœopathy should have taken the position of the premier world system of medicine, but it has not succeeded. Even today it is helpless against crude drugs. The chief reason for this is that homœopathy lacks some of the fundamental bases without which it cannot be practised effectively. These bases are provided not by homœopathic literature but by the theory of the dynamics of the human body as adumbrated by the ancient Indian sages several thousands of years ago. In order to make homœopathic practice effective it is absolutely necessary that the ancient theory should be reawakened in the present age. This theory is well-known in India as *Tridosha*.

Tridosha is a Sanskrit word consisting of two particles: *tri* (3), and *dosha* (fault), that is to say, the 3 elements in the human body which are liable to be easily deranged. These 3 faults are also known as *dhatus* (supports), or, in other words, the 3 elemental forces which support and sustain the human body. These elemental forces have been given distinctive names. The first is the element of air (*Vat*), the second is fire (*Pit*), and the third is water (*Kaf*). Each of these 3 elements has 5 constituents. There are 5 of air, 5 of fire, and 5 of water, which together make 15 principles or categories present in the human body. These 15 forces continuously guard the human body day and night like good soldiers. So long as these soldiers are healthy, the body remains in a healthy condition. When any one of them is injured, there is corresponding injury to the human body.

The element of air (*Vat*) stands for the nerve force of the body and the vital power. Even the soul is of the nature of air. So long as this element is present in the body, a

person cannot die, but as soon as air leaves the body, breathing stops and the body becomes dead and lifeless. The 5 kinds of the element of air give rise to 5 kinds of powers in the body. These perform 5 different functions. The 1st of the vital forces is called *Prana* (vital) air which enables a person to take in food through the mouth. It is located near the heart and protects life from destruction. The 2nd is known as *Udana* (upward) air which enables one to talk, sing, cough or sneeze. It occupies the region of the throat. The 3rd is called *Samana* (even) air which is located in the region of the intestines. It helps digestion by splitting up food into fragments, and separating waste matter from the food that nourishes the body. The 4th is called *Vyana* (diffused) air, which is present throughout the organism. It supplies *Rasa* (serum) to all parts of the body, keeps the parts lubricated and causes the outflow of blood and perspiration. The 5th air power in the body is called *Apana* (downward) air which resides in the lower intestines and which forces down the fœtus from the womb at childbirth, and also throws out waste matter. These are, in brief, the 5 air powers operating in the human body and discharging their respective functions, in accordance with the ancient theory of *Tridosha*.

The 2nd class of forces functioning in the body may be called the fire (*Pit*) forces. This element of fire stands for the whole of the circulatory system, which imparts to the body the heats necessary for its preservation. The 1st of the 5 types of the fire element is called *Pachaka* (digestive) fire, which reduces food to fine parts, turning it into chyle and waste, including sweat and fæces. Food is digested with this heat power. The 2nd is *Ranjaka* (colouring) fire which imparts a red colour to chyle and turns it into blood. It resides in the liver and spleen and is bright red in colour. The 3rd heat force is called *Sadhaka* (fulfilling) fire which resides in the heart. It is instrumental in the proper functioning of intellect and memory, and in the fulfilment of one's desires. The 4th heat-power is called *Alochaka* (seeing) fire, which resides in the pupil of the eye. Its function is to keep up normal vision. The 5th fire force is called *Bhrajaka* (shining) fire which gives a natural shine to the skin. Its function is to absorb oily substances rubbed on the skin, and to impart a glow to the complexion. These are, briefly stated, the functions of the 5 fire forces residing in the human body.

The 3rd elemental force is the element of water (*Kaf*). This cold element stands for the whole of the mucous system, and rules over all the mucous surfaces of the body. It imparts just enough cold to the body to keep it alive. In the absence of cold, the body would be consumed by the element of fire. The water power in the body is also, like the two previously mentioned, of 5

varieties. The 1st is called *Kledaka* (moistener) water, which helps digestion by moistening and disintegrating food with a humid essence. The 2nd water power is called *Avalambaka* (protective) water which protects all the joints, and enables the heart to perform its duties with the help of juices derived from assimilated food. The 3rd is called *Bodhaka* (feeler) water which resides in the throat and the root of the tongue. It imparts the power of taste to the tongue. The 4th is called *Tarpaka* (pacifier) water, and is located in the head. It assists in the function of eyes, ears and nose. The 5th water power in the human body is called *Slesmaka* (phlegmatic) water, which is located in the joints and keeps them integrated. The upper and lower limbs can be moved without dislocation because of this water force. These are the 5 water forces residing in the human body, according to the ancient Ayurvedic teachings.

When these elemental forces of nature contained in the human body, along with their 15 categories, remain in perfect equilibrium, there is produced a condition known as health. No sooner is this equilibrium lost than diseases supervene, either in acute or in chronic form. In order to keep the body in a diseaseless state, it is essential that all the major elements and their aforesaid 15 sub-elements, remain in sound condition. If these are deranged, each one of the 15 principles is capable of producing dangerous diseases. The ancients recognized 80 diseases in the sphere of air, 40 in the realm of fire, and 20 in the domain of water. Those who are concerned in the art and practice of healing the sick should possess definite knowledge of the forces, which enables them to determine which of the 15 powers of the body is deranged, before prescribing any medicine. It is requisite for the doctor to know, for instance, that a deranged *Alochaka* (seeing) fire causes blindness, a deranged *Udana* (upward) air causes loss of speech, a deranged *Pachaka* (digestive) fire causes dyspepsia, or a deranged *Sadhaka* (fulfilling) fire causes epilepsy, and so forth. If the doctor does not realize that it is one or other of these forces, or a combination of forces, that creates the disease, he will not know that disease *per se* is primarily a derangement of internal forces rather than of the body itself. Not knowing which subtle forces are involved, he will not be able to cure simply by symptom correspondence, or by consulting the repertory and the vast *Materia Medica*. Nor, similarly, can a doctor heal merely by possession of university degrees, unless the knowledge for which they stand is accompanied by true insight into the cosmic forces operating within the human body.

It, further, will not be sufficient to know the *Tridosha* of diseases only. This knowledge should be supplemented by the *Tridosha* of medicines used in homœopathy. No

one, until a short time ago, had ascertained the true elemental powers of the medicines according to *Tridosha* methods. But such elementary tables are now available, having been compiled due to the urgency of the present need. Thus it is necessary that the *Tridosha* of the disease, the *Tridosha* of the patient and the *Tridosha* of the medicine, should harmonize before a cure can be forced. This is a true *similia similibus*, and a difficult thing, too. The cures that have been made in the past or that are now being brought about are, without these prerequisites, only chance cures or the result of a chance harmony. The requirement now is that this knowledge of the cosmic forces inherent in the human body and inherent in medicines should become the common property of all men. Every practitioner following this process should learn that it is possible to cure serious cases of disease with a few doses of medicine, applied in accord with *Tridosha* principles, without wasting valuable time in consulting voluminous and sometimes worthless books for searching out the illusive *similimum*.

Let us take a concrete example. A patient comes to the doctor with all the symptoms of asthma. He has cough, cold, hard breathing, wheezing, shivering and various concomitant symptoms. What will the doctor do in this case? The *Materia Medica* and the repertory have a goodly number of medicines for asthma. But almost all cases of asthma are alike with common symptoms which are very difficult to distinguish. In spite of the fact that homœopathy has existed for nearly 15 decades, still there are today lakhs of asthma patients. Homœopaths have almost no power over this obstinate disease. Many of them are prescribing daily for asthma and failing miserably. Their favourite medicines are generally *Natrum Muriaticum*, *Arsenicum* or *Kali Carbonicum*. With these medicines it is not possible to cure asthma.

Does it then mean that homœopathy has no effective medicines for asthma? Does this mean that once a person has asthma he has no escape till death? It is not so. Homœopathy possesses the most powerful medicines and sure remedies to overcome this simple malady, but the homœopath does not know how to search them out from his ponderous *Materia Medica*. For searching out the right medicine a knowledge of *Tridosha* is absolutely necessary. This knowledge he does not possess. In asthma, according to cosmic laws, two elements are at fault. They are air and water. This means that 10 principles in the human body have been weakened, else asthma could not attack the patient. Of these, 5 belong to air, and 5 to water. The pulse also invariably shows the presence of these two elements. It is usually soft (*Kaf*) and weak (*Kaf*) and inflated (*Vat*), showing the 2 elements of air and water at fault. In order to pacify them, if there is

an excess, or to stimulate the forces if there is deficiency, it is requisite that the medicines also possess these two elements. Repeated experiments show that *Psorinum* and *Medorrhinum* among the homœopathic medicines are two of the most powerful, and contain all 10 principles of air and water. Therefore *Psorinum* and *Medorrhinum* are the medicines against asthma. One knowing the secret cures without even asking a single question or consulting the *Materia Medica*.

Homœopaths do not know the properties of homœopathic medicines. These properties are only to be ascertained and understood by the ancient method of *Tridosha*, set down some thousands of years ago by Indian Seers. Important homœopathic remedies have now been classified for the first time and their true properties given, in adherence to old principles. In like manner well-known diseases have been classified as to contents and properties. Diseases are the inharmonious discords which weaken the entire structure, by weakening the 15 principles and the 3 elements of the human dynamic field. Medicines, rightly applied, strengthen all the forces and the body itself, thus enabling the body to throw out the disease. But the important point to seize upon and remember, is that the medicines must contain all the principles that have been weakened in the body. Thus, for example, if constipation is caused—as it is—by the weakness of all the 15 principles, and the simultaneous derangement of air, fire and water this disease must receive a medicine such as *Sepia*, which contains all the 3 elements and therefore all 15 vital principles. Diseases can be cured only if perfect cosmic harmony is restored in this precise manner.

The medicines of homœopathy are highly dynamic in character. To put it differently, they contain all the elements of the Universal Brahman. The ions found in tiny homœopathic vials, are endowed with the 3 qualities of Brahman namely *Sat* (existence), *Chit* (consciousness) and *Ananda* (bliss). The small globules have tremendous power. The doctor is required merely to introduce this powerful cosmic force into the diseased body. The *Anu* (ion) will do the rest. It will understand its mission, it will search out the diseased organs, and will derive great pleasure in curing the disease and restoring harmony. This harmony is Brahman, the highest principle in the Cosmos.

B. BHATTACHARYYA

HUMAN RELATIONS ACROSS NATIONAL FRONTIERS

PRINCIPLES TO GUIDE HUMAN ATTITUDE

[In our last issue we promised to print the very able, delightful and useful speech delivered by **Dr. Paul Weaver** on the 5th of August 1950 at the Indian Institute of Culture at Bangalore. Dr. Weaver is the Dean of Stephens College, Columbia, and came out specially to India as Director of the International Students' Seminar which was held at Mysore.—ED.]

We are living in a day in which most people most of the time want to inherit One World. Today we must learn to become friends with one another, so that human relations may be a foundation for international relations. But we find that there are barriers that stand in the way.

First of all, there is the barrier of language. The different peoples of the world speak different languages. So, when we get together in an international meeting there is always the question of what language to use. Sometimes English is used, which is a language which we ordinarily share with the people of India. Sometimes English and French are used.

Let me give an illustration of how rigid the barrier of languages is to human relations. There is not only the difference in languages, the same word is used in different senses in the same language. Last summer at an International Seminar in Denmark, one of the professors came to my quarters to express his keen disappointment that his lectures had not been appreciated. Of course they had been. When I asked what occasioned his doubt he said, "You see, one of the students turned to me and asked: 'What do *you* think of the ribbon planning of cities?'" I thought there was nothing wrong with this phrase, "ribbon planning." After a long while, I got the idea; it was the emphasis on the word "you." The professor thought it implied "you, inferior person that you are." So, though we speak the same language, the way we use the same words very often creates barriers.

Well, there is not only the barrier of language or ways of using words, there is also the barrier of different values of life. Now, each person who comes from a particular part of the world will reflect the values that people attach to things in his own country. I remember in Paris, a few years ago, I was staying at a little hotel and had determined to make a telephone-call to a friend of mine from New York, who was in Switzerland. Now, I have a little trouble with the French language. (I studied it for 5 years in the University and got high grades in it. But when

I was in Paris, nobody understood my French. I had been in Germany a few weeks before and, never having studied German, I got on pretty well. I want to tell you, if you want to learn a foreign tongue, do not learn it in the University!) Well, I went to the telephone-operator and this man did not understand my French so I called the concierge. He is a curious institution in a European hotel. He is not a mere desk-clerk. And he is of the sort who work "miracles!" He never sleeps, for he is always to be found on duty. So I expected he would help. I called for him and told him I wished to speak to such and such a friend of mine in Switzerland and he said "I will arrange right away." (I learnt later that they use the words "right away" whenever they talk to an American. They think it pleases him.)

I went to my room and sat down to wait for the telephone call. When I had waited for sometime I went to him again. He said: "Do not show impatience," and so I waited. The next day I called the concierge and reminded him. He said: "Right away." This was on Wednesday. Friday, I went back to the concierge and asked if the operator had been in touch with Switzerland. He said: "Do not bother; when the call comes I will announce." I said: "No, I should like to talk to my friend in Switzerland; I am not in a hurry and I will wait. But, please, could you find out whether the French operator got Switzerland and knows whether my friend was there and if he was not would he be back?"

He said: "Why do you want to talk to him for?" I had placed the call on Tuesday and this was Friday and the concierge was asking me "Why?"

I really could not reply. Then I said: "He is my friend and I promised I would call him."

He said: "Why don't you let him alone? He is in Switzerland and it is a beautiful country. Why don't you enjoy France while you are in France; you could see him when you get back to New York. You Americans, you are always in a hurry."

I said I was not in a hurry.

He said, "You are in a hurry and you are angry but you do not show it. Your stomach is agitated. Why do you Americans hurry so much? It is a great distress to the rest of the world."

I felt it was incumbent on me to give the policy of the U.S.A. So I said, "Actually, we believe in production and you are enjoying the benefits of our hurry and 20-minute lunches in the form of Marshall Aid. Our country is sharing the profits with you people. Don't you feel that?"

He said, "I am not happy for this Marshall Aid plan. This is all on account of your 20-minute lunch. You Americans taking 20 minutes for lunch invent so many things, aeroplanes, atom bombs and all that, we have almost destroyed each other and need Marshall Aid. If you did

not invent we would be much happier here."

I went out on his advice and ate a long lunch. He said, "Do not complain of poor service; French chefs have studied the human stomach for 500 years and they serve course after course exactly in time for the extraction of the juice." I did not call it poor service. I ate for 2 hours and 45 minutes. When I came back, I was placid and then I slept till late in the afternoon and saw many beautiful and lovely things in my dreams.

Well, this story is to show how each of us reflects different values of living, different tempos of life, that come from the cultures from which we are produced and, if we are not careful, when we get together this will become a barrier to human relations.

Not only is there a barrier of language and ways of using words, not only is there a barrier due to diverse values in living; there is also diversity in national situations. One evening during an International Seminar on housing and food, I was entertained in the house of a rich person in Copenhagen. He was taking me round his newly finished flat. It was beautiful, with a large covered balcony looking over the long waterfront. But I observed that in the corner of a large room there was a little stove. He noticed my perplexity and helped me out by saying, "You must have thought it curious that in so new a building we do not have central heating."

I said "I was wondering."

He said, "The reason is that when the war comes if we have central heating, one bomb will make the whole flat cold. But if one or two stoves are kept we can keep warm during the cold weather."

The other day I heard a talk by an architect in Finland on new town planning. And an American asked him whether they expected a traffic increase.

"Why do you ask that?"

The American said, "You are planning such wide streets, that I thought you expected an increase in population and traffic."

"No, not at all," he said, "You see, in the last war one incendiary bomb falling on one of our villages burnt out the whole town. So we are re-designing our cities and streets so that one bomb may do only a little harm."

In Britain, one day at a meeting, an economist pointed out that the new economic planning of Britain was unsound in this respect, that Britain was planning to grow more food than she could grow economically. The economist said, "You must know that the thing to do is to let Holland grow vegetables and you make things in factories and trade with Holland."

The man in England said, "We do not mean to be economical in our economics; what we mean to do is to survive when another war comes. In war Holland is a long way off. So, in the event of another war, we must use such food as we

can, whether it is economical or not." So differences in national situations can become barriers; if people do not inquire of one another what the situation is.

Now, it is possible for men of good-will to seek to resolve these barriers that stand between them and other men, so that they can be in complete understanding as brothers of a large human family. But I think if we want good human relations even across national frontiers we need to understand how we get to be different, how changes may occur in our own ways of looking at things, regardless of our national situations, regardless of our language and the differences in values. Questions have been raised recently about how human attitudes get formed and, therefore, how they may be changed. There are 4 principles which account for all the human attitudes which people feel by, think by and act by. These are technical terms and I will state and then describe them.

The 1st generator of human attitudes is Accretion. It means this: We tend to have attitudes and to get new ways of looking at things when the fundamental flavour of all our experience is different. Now this principle which accounts for human reactions is not one that helps us very much in human relations across national frontiers, because it is impossible to take everybody in the world today and change all their experiences so that it will be easy to understand people of other lands. But this principle enables us to understand why the other fellow is different. Example: my friend the concierge. Why did he behave that way? Because of the fundamental flavour of all his experience. Why is a German a German? Stalwart, not much sense of humour, drinks too much beer; why are they like that? Because of the fundamental flavour of most of the experiences that have produced them. You cannot change their past and we cannot change our own either. So from the first principle, Accretion, we can learn this. Who will blame the rain for being wet or the Sun for being warm or grass for being green? So you and I are foolish men and women when we blame any people in the world for being the way they are. They are that way because of the experience that produced them.

There is a 2nd principle, call it Differentiation. This principle helps us when we get attitudes or change attitudes in which our own welfare is tied up. To illustrate: A small child in the class-room may learn something because he has to, to avoid pain. When he learns that way, he will not live by it and it will not influence his attitude. If, however, a teacher is sufficiently clever to get the smaller ones to see that their welfare is tied up with learning and remembering, then they will shape their conduct by this and act on it. One of the difficulties in present-day schools is that we do so much teaching by lectures. You

know what a college lecture is, a curious phenomenon, whereby ideas pass from notes of the teacher to notes of the pupil, without going through the mind of either one! And the only test for learning that we give our students is examination. Then what we must expect them to do is to spit back at us through the end of a fountain-pen what we have spit at them. If this is to change, a new world of human relations has to come into being. Students and people everywhere must see that attitudes are changed, that is getting together, being brothers, acquiring knowledge and learning how to use it.

There is a 3rd principle, technically called Imitation. This principle does not mean literally to imitate. What it means is this: You and I and every one else tend to change our attitudes whenever we both revere and love a great man or a great institution. For we will then take over their feelings and their attitudes. It would be an insult to my intelligence and to your history, if I used any other example of this than Gandhiji. His impact, not only on all of you, of which you are in a better position to speak than I, but also on all sensitive people throughout the world, has been unprecedented in the whole of history. And it was not achieved by instruction or being the President of a University or even heading a political party. I think he was consistent in what he thought and felt and the way he lived and what he stood for. So these things influenced the people and they changed their attitudes in the light of the things he believed, because they loved him and revered him. This is the great function of leadership in our time. I am glad, though I did not have the privilege of meeting him, that I am at last in his country, the country he loved so much and which I have learnt to love too. I am glad, as most of my countrymen are, that the man who heads the political power in India is a man who loved and respected Gandhiji. And I think Pandit Nehru may make a great future, not only for India, but for all the world, because he is a man of good-will. We must, if we want good human relations across national frontiers, be careful about the man we respect, the man we believe and the man we love, because whatever we respect and love will tend to make us change in terms of this 3rd principle.

The 4th and the final generator of attitudes is called Tremor. I think this tremor factor means that, deep inside the hearts of people, there must be sufficient concern about something to enable them to break through the chain of hate and become new men, to occupy a new age in which all men may be brothers. I do not know if you know what the discovery of atomic fission has created in the mind of man. There are men frightened at the vast and incredible power that modern man now has. Once I went to Chicago, to the University. I stopped by the stadium, a large place where people

play football and I read the words: "Here in December 1942 man first controlled atomic fission and so ushered in a new age."

If you do not want to think too long about the awful power of atomic fission and deeply feel the need for peace, for ethical clarity in international relations, for standing for what is just, then you might think of atomism that is colouring the philosophy of people these days. And this is a vast destructive power too. Whether you think about man's external relations and atomic fission or man's internal relations and the collapse of world integration in our times, it is time to care enough about peace and a new day to break through the barriers and start to have human relations, man to man, across national frontiers.

PAUL WEAVER

DEMOCRACY AND THE INDIVIDUAL

Inaugurating at Bombay on September 11th the Institute of Integrated Education, a nation-building effort sponsored by the Tarachand Amritlal Parekh Education Endowment, the Hon. Mr. M. C. Chagla, Chief Justice of Bombay, sounded a rallying call to the forces of democracy. He envisaged the task of the new Institute as being not only to co-ordinate knowledge and so to help individuals towards integration, but also to instil in the people of India a passion for democracy. No cause, he declared, could triumph unless followers believed passionately in it.

Democracy, he said, believed in argument, discussion, compromise, whereas other systems believed in putting down all opposition. Democracy believed in the value of every individual. India had proclaimed its belief in democracy and in social justice; it called itself a Secular State. To be worthy of citizenship in a secular state demanded the cosmopolitan attitude which refused to value any human being by any label; which had its standards but applied them equally to all. Democracy held that the individual did not exist for the state, but that the state existed for the individual; and that its rulers needed and should welcome constructive criticism, for which a body of educated opinion was important. But, great as are the democratic values and ideals, it is quite true, as Chief Justice Chagla said, that democracy is handicapped by the tepidity of its followers, in contrast to the fanaticism of the followers of opposed systems. He declared truly that

it is only when democracy is served with the same passion that other systems are served that we can confidently predict its ultimate triumph.

MAN'S USE OF ENERGY

[**George Godwin** needs no introduction to our readers. His numerous essays and reviews have been admired by many among them. Here he writes on an important problem raised by the Presidential Address of Sir Harold Hartley, delivered at the end of August at Birmingham, where this year's Session of the British Association for the Advancement of Science was held.—ED.]

This year, for the sixth time, the British Association held its annual meeting in Birmingham. That city, the time, and the special field of the President, Sir Harold Hartley, make apposite and timely the main preoccupation of the meeting, namely, Man's Use of Energy. For Birmingham takes rank with Sheffield, as the nursery of the Industrial Revolution which marked, after centuries of slow progress and discovery, a gaint's leap forward in the conquest by man of the energies of the physical world, and revealed his moral and ethical limitations when armed with a sudden accession of power over material things.

When the harnessing of steam ushered in the factory system the consequent evils were confined to the social and economic system. Steam took the peasantry of England from the land into the over-crowded new towns to suffer moral and physical deterioration. A peasant economy was replaced by an urban way of life whose end was the creation of wealth for the few by the spoilation of the masses.

The harnessing of energy to the purposes of man was at once revealed as a so-called advance which brought with it moral and ethical problems. A succession of factory Acts, public opinion, and the violent reaction through trade unionism, completed the restored balance between worker and employer, each of which to-day enjoys greater material advantages as the result of the harnessing of steam.

In his Presidential Address to the Association, Sir Harold Hartley surveyed the long story of man's gradual conquest of the latent forces of Nature from antiquity to the present day. The address, as it was given, might have been imported bodily, and without change or addition, into an encyclopaedia.

In the space available here it is not possible to do more than touch on the vast field surveyed by the learned President, a field so vast that he himself could do no more than indicate in a few sentences possibilities full of excitement. For example, what might man not achieve if he harnessed to the full the waters of the earth? If solar energy were tamed to his purposes? If the internal heat of the earth were tapped? (A start here has been made in Italy). In whatever direction he looks, Sir Harold Hartley views the world as a source of usefulness and profit to man, as a great

reservoir of power and of natural resources to be exploited by him. It is as though Science had assumed, all unawares, the attitude and approach to the use of material things of Capitalism, since the key-note of it all is the profit motive—how Man may best profit from the gifts of Mother Earth.

If one waited for the statement of Man's duty to the earth that supports him, one did so in vain. There was no relating of the increase of man's power over nature to his duty to the earth; there was no admission of the moral and ethical implications of it all.

When steam created a world of slums, disease and misery the evils were great indeed, nor are they even yet entirely eradicated. But the harnessing of steam, for all its scientific virtuosity, is as nothing to the last great exploit of science in the harnessing of energy.

What, then, had the President of the British Association to say of this, the most terribly urgent of all Man's problems to-day and to-morrow:—

> The story of nuclear energy shows what can be done if science is used lavishly with all the resources of the modern world to penetrate Nature's secrets. Now having wrested Nature's secrets from her, comes the task of using her great store-house for the good of man. I need not dwell on the advantages of that concentrated source of energy, with a potential several million times that of coal, if it could be tamed. Energy could be taken to remote places of the earth when it is needed. Deserts lacking only water might be made a paradise. But to-day the unsolved problems of these peaceful uses loom large. Once more we see how hard it is to be creative compared with the ease with which man can destroy.

When the project for the splitting of the atom was first launched on a mammoth scale in the United States, neither the State nor the scientists, enlisted to work out the problems involved, had in mind the good of man, the enrichment of human life on earth. The first end-object of Man, within reach of a power over Nature no less than godlike, was the perfection of the most terrible form of mass destruction of human life ever conceived of.

What, the simple layman is entitled to ask, is he to make of the scientific approach to the morals of these activities? Is he to consider the scientist as a sort of amoral man apart, working in an ethical vacuum, repudiating all responsibility for the ends to which he is asked to direct his labours?

This year Birmingham provided a platform from which a large body of representative British scientists could have denounced, as the great betrayal it is, the harnessing of scientific knowledge and technology to the manufacture of atom bombs. The moral effect of such a public repudiation of the prostitution of science to the purposes of the mass destruction of human life, on a scale so great that only a newly-minted word—genocide—could be found fitly to describe it, would have been in-

calculable. And had such repudiation formed part of a generally-accepted scientific attitude throughout the civilized world; an adherence to a code comparable to that of the medical profession, as expressed in the Hippocratic Oath, then a source of energy beyond the present purview of Science might have been tapped, namely, the spiritual force now latent but potentially dynamic in the souls of millions of the perforce mute.

No such forthright repudiation was forthcoming; nor was any reference made to the hydrogen bomb upon which many brilliant scientists are now working, an activity that has not even the weak argument that if used for non-military purposes the harnessed hydrogen atom can conceivably serve the purposes of life. Surely, to increasing numbers of thinking laymen, this amoral attitude of scientists towards the ends for which they are employed raises ethical and moral issues that cannot easily be side stepped or dodged. That they were both, at this year's meeting of the British Association at Birmingham, is in the view of this writer very much to be regretted.

The Frankenstein dilemma has always fascinated imagination: the machine that takes on intelligence and life: the monster that rises and slays its creator. In his address, Sir Harold Hartley made a brief reference to a development, largely due to Birmingham scientists, in the designing of electronic computers that can function much faster than the human brain. He said:—

> There are calculating machines with electronic memories, which can be set to make most complex calculations which would be impossible by human means owing to the time involved. These electric computers can perform set tasks without ability to think. Errors may occur if a vacuum tube burns out or a switch fails to act, and now a new device enables them to detect such errors, locate them and correct their own mistakes.
>
> This latest venture in the use of energy must have most far-reaching effects. These automatic controls and precision techniques, consuming almost negligible quantities of current, will save man-power and add greatly to the economy of production, thus reducing the quantity of energy required.

In his peroration, the President ponders the character of what is too lightly styled "Progress" in the modern world. He states:—

> We see to-day the stirring of a new world consciousness that must in time bear fruit, a new awareness of the load the modern Atlas has to bear, the problems we must face: the growing strain of increasing population, the malnutrition and endemic sickness of perhaps half the world, the inequalities between the more forward and the backward peoples, the gradual depletion of resources and their unequal distribution, and, by no means least, the human problem of changing the way of life and outlook of many millions. The hope lies in man's new understanding of Nature's processes, in his more efficient use of her resources and in the growing recognition of the

dependence of one nation on another.

These are wise and brave words, and it is to be hoped that on some future occasion Sir Harold Hartley will explain how such noble ends may be best served by Science and explain what place its present preoccupation with the manufacture of horrific instruments of mass destruction has in the general design for the making of a better world.

To turn to other contributions outstanding in quality, one may mention the address of Dr. J. C. Flugel: "Human Affairs and the Psychological Point of View."

One of the problems of the general advance and broadening out of modern science relates to conflicts and interactions with other points of view. Thus Psychology laps at the shore of Philosophy, as does, indeed, Physiology at that of Metaphysics. Is the dissector of the physical brain concerned with the location of the soul, for example? Need he bother with Descartes little glandular home for the mystery of our central being?

Dr. Flugel sees psychology as the child of philosophy, and few would disagree with him there. The field surveyed by the luminous address is too wide for recension here, covering as it does education and the conflict with the moral point of view, law and delinquency, ethics and values, æsthetics, religion and politics.

In his final words, Dr. Flugel touched on the theme of the Presidential Address:—

One last word, concerning the main theme of this meeting of the British Association: Man's Use of Energy. In every one of its applications, psychology aims at making better use of man's own energy, the energy of his mind and body. It is here, in his own organism, that man's use of energy starts, and it is only through this energy that he can release or modify the energies of the external world. The great progress of the physical sciences has enabled man to use and control these outer energies to a degree which constitutes a grave threat to his own existence if he uses them unwisely, but he can only use them wisely if he can direct to beneficent ends the energies inherent in his own mind. It is psychology which can teach him the nature of these energies and the methods possible for their direction. Hence psychology occupies a key position in the whole problem of the human use of energy. It is incumbent on psychologists that they should fully realize the great responsibilities which fall upon them in virtue of this fact.

This admission of responsibility of psychology, made by a leading exponent of that science, would have come with equal or even greater grace from the leaders of the physical sciences whose greatest contribution in the present century to the condition of man's life on earth must be reckoned as the most deadly menace to his species.

GEORGE GODWIN

Postscript

At the time of forwarding the above report of the Birmingham meeting, Professor Lancelot Hogben had not spoken. An extract from his speech

is appended, since it makes essential the qualification of the general charge of my report that the scientists evaded the moral and ethical issues of the atom bomb.

Here, in part, is what Professor Hogben said:

"Face to face with the implications of the hydrogen bomb, our bipartisan politics assume the aspect of back-chat between the March Hare and the Mad Hatter....Civilized mankind has an all too brief breathing space in which to undertake the supreme moral and intellectual task of creating a new social institution, capable of controlling the limitless powers of destruction now at our disposal. If we fail to make this effort we may well follow the dinosaur and dodo to extinction."

GEORGE GODWIN

MORAL RESPONSIBILITY AND THE SCIENTISTS

It is good to learn from its June *Newsletter* that the Society for Social Responsibility in Science, the founding of which was hailed in our November 1949 issue as welcome news, is working actively to mould public opinion.

Several members spoke in New York at the end of April at the conference called by the Nation Associates to consider "The Atomic Era—Can It Produce Peace and Abundance?" The President of the Society, Mr. Victor Paschkis, challenged the attitude of scientists who let society decide for them their course of action, implicitly delegating responsibility for their actions to it. Yet the Nuremburg Court, trying war criminals, had insisted on each individual's responsibility for his actions.

Mr. Cuthbert Daniel, a member who had worked at Oak Ridge for 2 years "before he noticed rather late that producing atomic bombs was not a reasonable way to work for peace," urged that scientists confine their work to problems likely to have a constructive outcome and to refuse to work on others. He declared that he was one engineer who would not work on any project the aim of which was the production of means for killing people.

Moral considerations cannot be excluded from political questions, and if scientists in general would refuse secret projects, as well as those avowedly destructive in aim, an effective check would be given to the armaments race and a long ethical step forward be taken. The Society for Social Responsibility in Science, with headquarters at Gambier, Ohio, U.S.A., deserves widespread co-operation and encouragement.

THE CONCEPT OF THE SECULAR STATE

[**Prof. Diwan Chand Sharma,** is the author of *Our Indian Heritage, Indian Writers of English Prose* and other books. He writes here with admirable objectivity in favour of the Secular State which India's constitution wisely proclaims.—ED.]

I have read several articles in which a powerful plea has been made for a Hindu State in India. On going through such articles I have noticed 4 lines of argument in favour of this concept and I shall deal with each of them separately, to show how specious this plea is. I shall also endeavour to show that the Secular State which our new constitution envisages gives us all that, and something more.

In fact, it is the Secular State which is in conformity not only with our past traditions, but also with the current trend of political thought all over the world. This means that our Secular State not only sums up all that is best in our own culture, but embodies also the collective political wisdom of all constitution-makers. It may not reflect the sentiments of a very small section of the Indian population, but it does mirror the aspirations of the majority. By making India a Secular State, we have not only aligned ourselves with the progressive countries of the world, but also laid the country's foundations on such a secure and broad basis that future upheavals and cataclysms cannot shake it.

Let us first examine the psychological basis of this plea for a Hindu State. It is said that the Muslims have divided themselves from the rest of India, constituting themselves a separate nation. Now there are two Indias:—the Muslim India and the Hindu India. The Muslims have their Pakistan and what is left belongs to the Hindus. We should own this fact and be frank about it. There should be a Hindu India in which non-Hindus should not have much say. This firm tone, this unambiguous idiom, this clear accent, are familiar to all of us. This way of speaking has come natural to some of those who at one time lived in Muslim majority provinces and are now displaced persons. They have seen the coming into being of a Muslim State, with many dire consequences, but they want to repeat the performance in their own country. This is not the path of wisdom.

Granted that the Muslims, considering themselves as a separate nation, have acquired a homeland of their own; it does not mean that those Muslims who are left behind in India do not want to live in trust and friendship with the majority community or that they should be packed off, bag and baggage, to Pakistan. This attitude smacks of excessive suspicion and advocates a confession of failure.

It is wrong to think that every

Muslim resident of India is a potential enemy and a fifth columnist. It is quite possible that such arguments, if repeated very often, may turn their heads and create those very symptoms, but this is a very remote possibility, for the Muslim nationals of India have not been behind other nationals in the expression and demonstration of love of this country. Nor does it behoove us to say that we cannot retain the trust and affections of those Muslims who have cast in their lot with us. If we continue to think along these lines, we are bound to create the very conditions which we deplore.

I myself come from a Muslim majority province and now that I look back upon the events of the past, I cannot help thinking that the minorities living in such areas were to blame, to some extent, for the aggressive attitude of the Muslims. They tried their best to dodge the fact of the Muslims' being in a majority there and to behave as if they were powerful enough to neutralize and minimize its implications. They tried, in other words, to behave as if the logic of numbers could be evaded.

Nor did they accept the lead of the Indian National Congress and the programme of Gandhiji. They repudiated these at every step without realizing the consequences. This is not to say that the Congress did not have its branches there or that Gandhiji had no followers. But the organization was weak and divided in these provinces and the professed followers were not always true believers. On account of all this the minorities in these provinces helped, unconsciously to themselves, the propagation of the two-nation theory. Something like that is being done again and those who defend it do not realize its far-reaching consequences. It is a vicious circle which has been created and that is very deplorable.

The Secular State alone can inspire trust in the minorities and we should remember that there are other minorities besides the Muslims. To think in terms of a Hindu State is to encourage these minorities also to demand home-lands. This means the future fragmentation of India. No true patriot could ever be a party to it.

Then there is the ideological basis of this argument. Before we have a Hindu State, we must understand what we mean by it. Do we mean by it a racial or biological state such as Hitler envisaged in Germany? Surely racism is an exploded myth; even the Germans had to confess its failure. Or do we mean by it a state in which those forces operate which Dr. Malan is trying to bring into being in South Africa? How can we lend countenance to these in our own country when we are trying to fight against them in South Africa?

A Hindu State cannot be a theocratic state because, as every one admits, Hinduism is not a religion with a single creed. Moreover, a theocratic state is an anachronism.

Even in those countries where people clamour for a theocratic state, such a thing is not possible. The theocratic veneer generally conceals the sound secular timber.

Some persons in India, however, mean by a Hindu State something like this: They want to preserve the peculiar Hindu social structure and the rigidity of caste. This is a strange argument to come, as it does, from keen-witted, progressive intellectuals. In the first place, one does not understand what is meant by caste. Does it mean by *Varnashrama*, the so-called caste based on birth by which the average Hindu swears? If it is that, it cannot be the basis of the new social structure which all the Hindu reformers have been trying to rear during the last 150 years. It is the tyranny of this rigid caste-system which, according to all reformers from Raja Ram Mohan Roy to Gandhiji, has been responsible for the weakness of Hindu society. It is against this that mystics and seers like Guru Nanak and Ravidasa have raised their voices. But if caste means the *Varnashrama* ideal it means something quite different. Says Shri K. M. Munshi in his recently published book on the *Bhagavad-Gita*:—

> The ideal and the practice of *Chaturvarnya* have had mutual reactions in shaping the social evolution of India. The castes tend to adhere to the rigid isolation of birth by claiming to perform—and not without success—the tasks assigned to them by Shri Krishna. The dynamic teachings of Shri Krishna, on the other hand, readjusted social relations from time to time by encouraging a shift from birth to individual nature and tasks.

This *Chaturvarnya*, then, should not be understood as something inelastic and static. It is essentially functional and dynamic, inclusive and not exclusive, absorptive and not unassimilative. So the argument based on purity of blood does not hold good. It is scientifically untenable, as Julian Huxley has declared, and historically it has not been valid anywhere, even in India. Shri K. M. Munshi and others have proved beyond dispute that: "A perpetual interchange of new recruits was the common factor both of Hinduism and Islam since the advent of the Turks."

A Hindu State cannot, therefore, guarantee rigidity of caste; if it could do so, it would be an unprogressive state. It should also be remembered that India cannot be isolated from the world. The functional society is the ideal of Hinduism and to this the Secular State is essentially favourable. To demand caste rigidity is to hark back to the days of decadent Hinduism. On the other hand, in a Secular State we do not have a steel-frame social structure, but an elastic one, in which there is room for all kinds of abilities, skills and aptitudes. This is what we find in all progressive countries.

Nor does the ideal of cultural homogeneity turn out to be more than a matter of mere academic in-

terest. There is no cultural homogeneity in any part of the world and the dream of an unmixed culture befits only theorists. It is not, therefore, right to say that: "A mixed culture is the negation of culture." There is hardly any part of the world where we do not find a mixed culture. The static conception of culture is what Pandit Jawaharlal Nehru has called the doctrine of the closed mind and the closed heart. It is true that the main stream of culture in India is Hindu, but many tributaries have fed it. Nor is there anything wrong with that. All the virile nations have assimilated cultural values from other countries; the most conspicuous example of this is China.

To talk of an unmixed culture is like talking about a pure language. English, which is now a world language, has assimilated words from all countries and is, therefore, vital. There are other languages which have ceased to assimilate new words and are reckoned as dead languages. The same is true of culture. It is essentially a synthesis and its beauty lies in its richness. According to Professor MacIver, "Our culture is what we are, our civilization is what we use." The average Indian, even though illiterate and country-bred, is the product of so many influences that it will not be possible to disentangle them. It is only a Secular State which can follow the open-door policy so far as cultural influences go and it is only by doing so that it can enrich man in the various aspects of his personality.

The question, however, remains, whether a Secular State can appeal to the emotions of its nationals as powerfully as could a Hindu State. Says Shri Malkani in the September ARYAN PATH:—

> The acceptance of the Hindu ideology is bound to inject a new vigour direct into the blood-stream of the nation. It is a glamorous idea that a great Hindu State has at last emerged. It is the only way we can forget for a time our economic woes and feel something of the radiance of independence.

This may be a glamorous idea, but ideas of this description do not last long. Glamorous ideas can hypnotize people only for a while, as the recent history of Japan, the history of Fascist Italy and the history of Nazi Germany show, for the glamour wears off very soon. It is the State founded on the bed-rock of social justice, political equality, cultural freedom, economic competence and religious liberty that can last the longest and appeal to all that is the deepest in human nature and not to that which is merely superficial and of passing interest.

To say that an ideology can be a substitute for good and effective living is to misread human nature. If an ideology could work such miracles, human problems would be very simple. An ideology has, in the last resort, to be translated into terms of living and to be embodied in institutions. Both of these must have a territorial as well as extra-territorial significance. In other

words, they should be related to the context of India as well as to that of the world outside.

Hinduism, as I understand it, has had both these facets. But the Hindu ideology of which we hear so much these days cuts at the very root of what some of the makers of modern India, people like Raja Ram Mohan Roy, Swami Dayanand, Mrs. Annie Besant, Swami Vivekanand and Gandhiji, have understood Hinduism to mean. All these have thought of Hinduism essentially in terms of values, and chief among these values are tolerance, breadth of vision and sympathy. Hinduism has always been known for the hospitality of its spirit and those who advocate a different policy are trying to distort it. It is only in a Secular State that all kinds of cultures can flourish. He who thinks in any other terms is putting the clock back.

To me the beauty of our State as embodied in its constitution consists in this, that it guarantees justice, equality and liberty to all its nationals. Only a Secular State can do so; no racial or theocratic state can. Those who think along these lines rule out the genius and traditions of this country and also fail to take into account the direction in which the world is moving. All political thinkers are agreed that it is only in an atmosphere of social justice, political equality and religious liberty that men can attain to the highest. Those who want something like Aryan Germany are taking a narrow view of man and his aspirations. The advocates of such a view would dim man's radiance and lead to his frustration. A Secular State guarantees freedom all along the line to every one and is, therefore, the best guarantee of solidity, durability and stability.

In fact, if we adhere to the letter and spirit of our constitution, our country will be a republic not merely in the political sense but also in an all-round sense. It will, especially, be a republic of brotherhood in every aspect of life—cultural, social, religious and political. This is patent from the preamble to the Constitution of India wherein it it said:—

> We, the people of India, having solemnly resolved to constitute India into a Sovereign Democratic Republic and to secure to all its citizens:
>
> Justice, social, economic and political;
>
> Liberty of thought, expression, belief, faith and worship;
>
> Equality of status and of opportunity; and to promote among them all
>
> Fraternity assuring the dignity of the individual and the unity of the nation;
>
> In our Constituent Assembly this 26th day of November, 1949, do hereby adopt, enact and give to ourselves this constitution.

All this shows that India will be a country in which all kinds of creeds and faiths, religions and nationalities will find their abode. Here all kinds of cultures will find a fertile soil and will add to the richness of life by transcending territorial and sectional barriers. But this can happen only if we understand the real significance of the Secular State.

DIWAN CHAND SHARMA

LOGIC AND INTUITION IN INDIAN PHILOSOPHY

[**Dr. P. Nagaraja Rao,** formerly Lecturer in Philosophy at the Benares Hindu University, more recently connected with the M. N. College, Visnagar, and now at the Gujarat College, Ahmedabad, is the author of *Schools of Vedanta*. He lectured on this subject at Bombay on February 27th, 1950, under the auspices of the P.E.N. All-India Centre and the presidency of Mahamahopadhyaya D. P. V. Kane. We publish his lecture below in somewhat condensed form to meet our space limitations.—ED.]

Indian Philosophy is not any and every kind of approach to the study of Reality. It is the acceptance of tested knowledge, of beliefs examined in the light of not only the intellect but also the integral experience of man, resulting in an enlightenment which puts an end to sorrows and vouchsafes bliss. From the resulting spiritual experience man acquires angelic powers, and a Godlike apprehension, enabling him to incarnate the spiritual values and to express them in human institutions. This is the supreme goal, according to every system of Indian philosophy, except the Materialist.

Most speculative systems in the West have restricted the significance of the term "Philosophy" to the investigations of a faculty confined to the worlds of sense and of reason. They hold philosophy to be an intellectual interpretation of Reality, critical and non-dogmatic and confined to the methods of science, *i.e.*, perception and inference. Insistence on the primacy of the intellect and complete reliance on it have unduly narrowed the scope of Western philosophy. Its uncritical adherence to critical methods is responsible for the West's distrust of religion and of systems of philosophy based on intuition and spiritual experience.

Let me illustrate the rational strain in Western thought. Socrates urged the need for concepts and definition and equated virtue with knowledge. Plato admitted none to his academy who had not had an efficient course in geometry and numbers. Aristotle defined man, not as a spiritual being, but as a rational animal. The philosophy of the middle ages is one long development of Christian dogma.

It is the preoccupation of European philosophers with reason, and their anxiety for emancipation from religion and theology that have led them to Logical Positivism. That emancipation was no liberation; Western philosophy now clings to the coat tails of science, instead of to the apron-strings of theology. The new slavery is to science and semantics. The Logical Positivists in their enthusiasm for scientific methods have distrusted the value

of all speculative philosophy, regarding all propositions and problems of the traditional systems of constructive metaphysics as either tautologous or nonsensical.

Analysis, we are told, is the chief method of this school. The importance assigned to semantics has given rise to a rich linguistic technique but a dreadful paucity of philosophical material. Propositions are analyzed into the analytic and the negative, the empirical and the logical. Such an analysis excludes value-judgments; it does not commit us to metaphysical views or even meaningful ideas. Logical Positivism has destroyed the *absolutes* of religion, philosophy, science and art and its attack on the eternal nature of values has received wide-spread approval. Logical Positivism is philosophical black-marketeering.

If we leave this restricted function of philosophy and grow ambitious to probe deep into metaphysical problems, we are told that we shall be up against language, logic and truth. The West's adherence to the exclusive claims of reason has limited the scope of its philosophy in general, though on the other hand we have the romantic movement in philosophy which completely breaks away from reason and elevates instinct.

India has interpreted the term "Philosophy" in its plenary and integral sense, not stressing the logical to the exclusion of the intuitive. The Ultimate Reality is not to be completely comprehended either by perception or by inference. Reality is not confined to the worlds of sense and of reason. The ultimate philosophical category is not the result of logical construction on the basis of common experience; nor is it deduced from certain assumptions. Posited first on the authority of *sruti* (revelation), it is validated by individual spiritual experience. In the words of Collingwood,

> Metaphysics is concerned with the absolute presuppositions. We do not acquire absolute presuppositions by arguing; on the contrary, unless we have them already, arguing is impossible to us. Nor can we change them by arguing: unless they remain constant all our arguments fall to pieces; we cannot confirm ourselves by proving them; it is proof that depends on them, not they on proof.[1]

The Indian philosopher's insistence on the authority of revelation and his conviction that spriritual intuition alone can give us certain and immediate experience of Reality, have helped him to a full interpretation of the term philosophy. It is no longer anæmic, abstract and academic. It is enlightened and full-blooded spiritual life with a Humanist ethic. The position of the Indian philosophers is criticized by some as unphilosophical. Indian philosophy, they say, is a contradiction in terms. It is based on a farrago of scriptural declarations and verified by subjective visions called spiritual illumination but having no objective basis. This unfair charge proceeds

[1] *Essay on Metaphysics*, p. 66.

from ill-informed and unsympathetic critics.

The student of Indian Philosophy knows the limitations and the dangers of exclusive adherence to reason. To him the purpose of philosophy is not the mere satisfaction of theoretic curiosity, not mere subtle metaphysics, but soul-saving knowledge. It is not merely perspicacity but transfigured life. It is not a search for Truth for Truth's sake, but a life-transforming experience. Contrast this with F. H. Bradley's definition: "Philosophy seeks to gain possession of Reality, but only in an *ideal form*." J. S. Mackenzie adds that the mission of the philosopher "terminates in the quest rather than in any actions that follow it."

Reason and perception can explain objects of knowledge with the help of the network of relations. All knowledge works under the subject-object relation, but Reality is not an object of knowledge. Above relational knowledge, it is an immediate ineffable experience which does not admit of divisions. Relational knowledge cannot give experience of the immediate and indivisible nature of Reality. Sense perception and inference, being forms of mediate knowledge, cannot give us absolute certainty; hence we need to transcend reason.

Reasoning can only test truth; it can never establish it conclusively. The validity of reason itself rests on something that cannot be reasoned. If it rests on some other reason, we shall have to go on from one truth to another, which ultimately lands us in infinite regress. Even the so-called tests of truth, such as non-contradiction and coherence, are not obtained through reasoning but are presuppositions. There is another difficulty: the more efficient reasoner upsets the conclusions of the less efficient. The final truth cannot rest on such a relative test. The author of the *Vedānta Sutra* holds that Logic is inconclusive. The Real is not provable: it is Self-evident; and it is its own proof.

The Indian philosopher does not completely distrust reason. He knows its uses but also its limitations, and insists that it be confined in its jurisdiction. Perception and inference have their relative realms. The scriptures and also spiritual experience tells us of objects that cannot be known by perception.

Indian thought recognizes, therefore, the need for intuition. Intuition is not a way of feeling; it is not instinct or supernatural guidance. It is an integral experience. Schelling calls it "transcendental thought." "The glow of intuition," in the words of Bergson, "carries us to the roots of our being, to the principle of life in general." In another place he calls it the privilege of mystics. Indian philosophy reconciles the claims of logic and intuition. As Dr. S. Radhakrishnan puts it:—

...wisdom sure and transcendent is different from scientific knowledge,

though it is not discontinuous from it.[1]

The death of the intellect is not the condition of the spirit; on the contrary, all the systems of philosophy insist on *vigñana*, intellectual effort to get rid of ignorance (*avidya*). Philosophy is not for the intellectually indolent. *Vicāra* and *vivekā* are indispensable; *manana*, reflective thinking, is absolutely necessary. The student becomes convinced of the truth. Others might teach us the truth which they have reached, as well as the method by which they attained it, but the final test is our experience of it. It is this final test that makes Indian Philosophy scientific and empirical in its outlook.

> The Self verily is to *be seen*, heard, reflected and contemplated.[2]

The student of philosophy must not merely have "a sharp intellect,"[3] the mind must also be purged of all passions. Passion and prejudices are great obstacles to clarity of vision. Philosophy is not for the ignorant, nor the distracted, nor for one who is not pure.

Accepting the authority of revelation looks unphilosophical on the face of it, but even purposeful scriptural statements require intelligent interpretation, the criteria of which are laid down; in their application reason plays an all-important rôle. Prof. M. Hiriyanna, with significant insight points out that the Mīmāmsakas who believed in the eternity of the particular order of words in the Vedic texts do not stand for the "idolatry of the scriptures" but declare that the Vedas embody eternal verities. He has for his authority Patanjali's statement:—

> Is it not said that the Vedas were not composed—but are eternal? Quite so: but *it is their sense* that is so, not the order of the syllables in them.[4]

Thus reason and revelation, intuition and intellect, life and thought are integrated in Indian Philosophy, hence its vitality and its perennial value, not only for India but for the world.

P. NAGARAJA RAO

---

[1] *Gita*, p. 54.
[2] *Brihadaranyaka*, II. IV. 5.
[3] *Katha Upanishad*, III.
[4] *Mahabhasya*, IV. III. 101.

NEW BOOKS AND OLD

THE SOCRATIC WAY TOWARDS A LOVE OF TRUTH*

If Socrates were still with us, he would like this book—or at any rate parts of it. He would like its author, Herr Professor Nelson. For this German philosopher (1882-1927) adopted both the Socratic attitude of mind towards "love of truth" and the method by which it was fostered in young men at Athens 2400 years ago. He turned away from the German philosophy of the 19th century, which confused and weakened instead of strengthening intellect, and had as its climax (the introduction asserts) that "unexampled cultural breakdown," the imposition on the German people of Nazism. This view I have often expressed myself. I am glad to find it held by a German of Dr. Kraft's intellectual distinction.

Nelson believed that philosophic truth could be discovered and that the way to discover it was to think about it. One could arrive at other kinds of truth by observation, but "a unified attitude towards life and nature" could be attained only by the exercise of reason. Unfortunately we do not get in this handsome volume any clear account of what conclusions Nelson's rationalism led to.

We can gather that he was the opposite of the teachers who say "I'm not arguing with you. I'm telling you." His duty, he held, was to induce his pupils to think for themselves (the only method of education which can be of the slightest use). He rejected all dogmatic teaching. He described himself playfully as a midwife "who looked after men's souls when they were in labour and examined whether the thought given birth was false or true and noble."

We gather also that his way of life was simple, his wants few; that he was eager for a higher form of social existence than Western civilization—or indeed any civilization—has been able to provide; that he suggested a League of Nations in 1914, some years before President Wilson gave the idea world currency; that he looked for the possible emergence of a science of philosophy, which would "give us truth."

What seems to me very doubtful is whether one can ever get further than "truth for me," and whether "a unified attitude towards life and nature" can be shaped by any branch of science, or by all its branches put together. Is not that attitude largely a matter of temperament and a healthy mind in a healthy frame? Certainly we can reach it by thinking, but many possess it without having done any thinking at all. Simple ignorant people often "see life steadily and see it whole" with instinctive acceptance of Nature's laws, while philosophers and scientists

* *Socratic Method and Critical Philosophy, Selected Essays.* By LEONARD NELSON. Translated by THOMAS K. BROWN III. Foreword by BRAND BLANSHARD; Introduction by JULIUS KRAFT. (Yale University Press, U.S.A. and Geoffrey Cumberlege, Oxford University Press, London. 211 pp. 1949. 24*s*)

fumble and grumble and (to quote Matthew Arnold again) "never once possess their souls before they die."

I am here speaking from personal experience and if I had been one of Nelson's pupils I should have put this to him. I am certain he would have answered me kindly and lucidly, and perhaps with some measure of agreement. My certainty is derived from his essays, which reveal an attractive personality as well as a finely-tempered, fearless, entirely humane mind. The publishers deserve thanks from all who agree with Pope (and Socrates) that the proper study of mankind is Man.

HAMILTON FYFE

All Through the Gandhian Era. By A. S. IYENGAR. (Hind Kitabs, Bombay. 327 pp. Rs. 4/12. Library Edition. Rs. 6/12)

By a happy coincidence the professional career of the author, an ace journalist who not only knows the "tricks" of his trade but who has also been animated by its ethics, started at the same time at which our national struggle for independence began to come more and more under the sway of Gandhian thought and technique. This gave him, therefore, an exceptional opportunity to watch the various phases of the struggle, connected as he was at first with some of the top leaders and newspaper editors and later on for the rest of his career with the principal news-agency in the country.

The book under review contains, his reminiscences and recollections of individuals and events that figured during the dynamic period in our contemporary history, from 1915-1950. These testify to his possessing a keen "nose for news," an instinct for inference and anticipation, and an unusual capacity to build on offhand and off-the-guard hints in the course of social conversation or when making professional contacts. Many a public or significant occasion forgotten by the present-day publicist or politician, is racily brought back to life by him. Consequently, *All Through the Gandhian Era*, serves as an admirable appendix to a history of modern India.

G. M.

Malay Proverbs. Chosen and Introduced by SIR RICHARD WINSTEDT. (Wisdom of the East Series. John Murray, London. 85 pp., 4s.)

Cervantes has defined proverbs as "short sentences drawn from long experience," but though the framer of the short sentence may have been an individual, the long experience on which he draws is that of the community or country to which he belongs. However, as human nature is the the same all the world over, the proverbs of the various countries often reveal an underlying identity of image and mode of expression. For example, the proverb illustrating the incorrigibility of an inherently crooked person, namely, "you cannot straighten a dog's tail," exists in more than one language, though in almost an identical idiom. Thus, proverbs provide an international currency in the commerce and at the counter of man's thought. The study of *Malay Proverbs* has only confirmed this truth of the oneness of the World-Thought or the World-Soul.

G. M.

Spiritualism, Reincarnation and Immortality. By MARCUS KNIGHT, B.D. (Colet Library No. 6, Gerald Duckworth and Co., Ltd., London. 128 pp. 1950. 6*s.*)

In this book by the Canon of St. Paul's we find Christian theology on the defensive, an unwonted rôle. Admitting that "very few" have any belief in immortality, Dr. Knight examines reincarnation, psychical research and Spiritism for what they have to offer as "principal popular alternatives" to Christian beliefs on life after death.

The attempted refutation of Karma and Reincarnation, which Dr. Knight somewhat misapprehends, is weak, but many of his observations on Spiritualism, *e.g.*, the character of many mediums, the doubt whether the phenomena may not be due to the exercise of para-normal powers instead of to spirits of the departed, etc., seem thoroughly justified. He sees hope for the reconciliation of science and religion in the investigation of man's latent powers.

Complete objectivity cannot be looked for in a book written to strengthen the faith of Christians, to whom "death is always sombre and tragic." (Why?) But the author is open-minded up to a point, beyond which even his obviously earnest wish to solace the bereaved cannot make him go. He is willing to concede the outer defences, admitting doctrinal possibilities that, on the pen of an Anglican divine even 50 years ago would have evidenced dangerous latitude if not actual heresy. He makes, however, a final stand on certain dogmas—a personal God (without belief in whom "men do not think of themselves as individual persons nor of others as neighbours for whom they have responsibility!); the natural imperfection and sinfulness of man; the uniqueness of Christ's revelation; "Deliverance"; and forgiveness.

He concedes the possibility of additional light, but "we are not to expect a new revelation which will contradict the chief doctrines of that which we have," which might have been written by the orthodox follower of any creed. Curiously, however, one gets the impression of a mind fundamentally honest, though repeating Shibboleths; can Dr. Knight be whistling to keep his courage up?

E. M. H.

Religion in China. By E. R. HUGHES M.A., and K. HUGHES. (Hutchinson's University Library, London. 151 pp. 1950. 7*s.* 6*d.*)

The authors of this handy little volume tell us that they were originally invited to write on "the religions of China," but preferred to use the title under which it now appears. Among the Chinese, indeed, different religious beliefs and practices have always shown a marked tendency to coalesce. Ancestor worship and a somewhat vague acceptation of a dominant "Heaven" were thus loosely combined with the purely ethical system derived from Confucius. Taoism is said here to have started as "a sublime philosophy," which in course of time became impregnated with spirit worship. It would be truer perhaps to say that the cult of Tao was an offshoot from the same stem as Confucianism itself, though in it a new connotation was given to the word. It was fostered mainly by recluses and hermits, with

whom mere passivity and simplicity of life took the place of more positive virtues. The philosophical development of Taoism as seen in the writings of Lao Tzu and Chuang Tzu must have come later.

At no time does the conception of a personal God emerge very clearly, though in certain passages of the ancient Book of Songs *T'ien* or "Heaven" seems to denote something less abstract than the Law of Nature, and even to approximate to the jealous God of the Old Testament. Witness for example the lines: "Revere the anger of Heaven ....Revere the changing moods of Heaven." The Buddhist creed, which began to infiltrate into China during the Han dynasty, was at first found not at all easy to digest; but, as soon as the Taoist mystics discovered an underlying similarity of ideas in the two systems, extensive borrowings began. On the whole, China may truly boast that she has never suffered to any extent from the fierce wars of religion that so often devastated the countries of the West. After chapters on Neo-Confucianism, which was the product of a remarkable series of Sung philosophers, Mohammedanism and Christianity, neither of which made much impact on the Chinese mind, the book concludes with a broad-minded account of religion in the present century, and its prospects for the future.

LIONEL GILES

Old Kingdom Art in Ancient Egypt. (40 pp. 71 plates. 1949); *Middle Kingdom Art in Ancient Egypt.* (56 pp. 83 plates. 1950). Both by CYRIL ALDRED. (Alec Tiranti, Ltd., London. Each 6*s*.)

In the first of these attractive books there are 71 plates and in the second there are 83. The buyer certainly gets his money's worth. Moreover, the author has written delightful introductions and also an explanatory note about each plate.

He admires Egyptian sculpture but not, I believe, as much as modern artists do; and, although he is right to emphasize the magical purpose of nearly all these figures, we may feel, if we recall the old paintings on papyrus, that he somewhat undervalues the æsthetic sense of the sculptors. Their technique was limited and, apart from the power of tradition which held them spell-bound, they were probably incapable of achieving the realistic beauty of the Greeks. Here, however, we find immense dignity in most of the Pharoahs and personal charm in some (*e g.* Amen-em-het III) as, again, in The Lady Sennuy. Much of the Old Kingdom work suggests a serene, intelligent and love-warmed life, especially in the groups of man and wife, where so often the woman's arm is placed affectionately round the waist of the man.

If we linger over these remains of an exceedingly antique civilization we should be able to obtain or regain a sense of that long period when Egypt stood at the head of humanity. Every one knows that this great people was intensely preoccupied with the thought of death and of the subsequent adventures of the soul. Even their songs sounded sadly in the years of Herodotus. It seems that they were a grave, intellectual, fairly warlike, conservative folk with, on the æsthetic side, a keen love of patterns and brilliant

colours. So steady was their life that a man of 2800 B.C. might have consorted comfortably with one who was born a thousand years later. If we do not expect the noble naturalism of the Greeks or the superb poetic painting of the Italian Renaissance, we should gaze with awe and admiration upon the far-from-infantile creations of men who lived in the dawn of history.

CLIFFORD BAX

The Supreme Identity: An Essay on Oriental Metaphysic and the Christian Religion. By ALAN W. WATTS. (Faber and Faber, Ltd., London. 204 pp. 1950. 12*s.* 6*d.*)

The author declares a state of disintegration in modern civilization, and considers the remedy to be the achievement of unity in the interpretation of the nature and purpose of man. Verging uncomfortably on the Sophistic, he denies that science and philosophy can make any contribution to this unity, though in his estimate of scientific study he does not include the developments of the last 30 years. He turns to religion, citing the unity achieved by the Christian Church, and, in a detailed analogy which constitutes the bulk of the text, sets himself to show that the basic conceptions of Christianity stand to those of Oriental Metaphysic, in the relationship of a geometrical projection. We are therefore to take it that Christians, in their recognition and worship of a personal God, are, actually, subscribing to the conception of the Ultimate Reality!

With its profuse quotations the work could not lack interest, and, styled an essay, it need not pretend to conclusive proof; but the conception of "God" is varied to meet the needs of argument, and, as with other famous attempts to similar purpose, contradictions and fantastic deductions abound. If practical application is intended, it must be borne in mind that, whereas in the early centuries of the Christian era Western man was imbued with a medley of philosophical and religious teachings and did not distinguish between fact and analogy, he is now accustomed to scientific reasoning and the direct results of scientific experiment. He demands a direct approach to Truth. "'What is Truth?' said jesting Pilate, and would not stay for an answer." If we do not know yet the answer, at least we know that Truth must be *true* from all angles of approach, and that analogy and symbolism are not conducive to the individual effort that is the prime necessity for the search.

A. A. G. BENNETT

English Poetry, and its contribution to the knowledge of a creative principle. By LEONE VIVANTE, with a Preface by T. S. ELIOT. (Faber and Faber, Ltd., London. 340 pp. 1950. 21*s.*)

Signor Vivante writes in his introduction to this book:—

> I maintain that all literary value is also a philosophical achievement; that there is no trace of beauty which is not a reflection—and a discovery—of the intrinsic nature of inner being.

His thesis is a difficult one for the average reader to grasp and he is not helped by a rather fragmentary method of presentation and the lack of flexibility in style inevitable when writing, however skilfully, in a foreign tongue;

but when Mr. Eliot tells us the work "deserves the close study of both philosophers and students of poetry" we must respect his opinion and brace ourselves to the task.

There are two obvious criticisms. First, that certain of the examples chosen to illustrate the theme are not of literary value, and have no beauty to an English ear; such as Keats's unfortunate lines on woman, "Lamia" (I. 330), and the juvenile sonnet on woman in *Poems*, 1817: and second, that the choice of poets would seem capricious, odd, including as it does Longfellow, Meredith, Wilde, and excluding Donne, Spenser and the author of "Paracelsus."

Signor Vivante points out in one particularly interesting passage on Coleridge the gift of systematic philosophy to language:—

> Thus the Italian poets of the 14th century —when philosophy, we may add, had comparatively a greater part in general culture than it has today—found at their disposal a growing *medium* of words, inherited from ancient philosophy and interpreted, enriched, and in many respects deepened by medieval philosophers, theologians and mystics.

This we can apply in a lesser degree to our own Elizabethan poets who cannot be fully appreciated, fully understood, without a certain knowledge of the classics and of medievalism.

Signor Vivante has made a bold attempt and gone many steps towards his goal; but it is a goal which, I think, must continually recede into the mists of the unknown. No one, least of all those who are fortunate enough to possess creative power, can tell what it is that gives that power to an artist. And no one can tell us in plain words what poetry is. Perhaps John Keats has attained nearest to a hint of definition in those lines of "Sleep and Poetry":—

> A drainless shower
> Of light is poesy; 't is the supreme of power;
> 'T is might half slumb'ring on its own right arm.

DOROTHY HEWLETT

The Mark of Vishnu and Other Stories. By KHUSHWANT SINGH. (The Saturn Press, London. 122 pp. 1950. 8s. 6d.); *Unfinished Letter.* By GEOFFREY PETERS. (The Saturn Press, London. 225 pp. 1950. 9s. 6d.)

Though a Sikh by birth, Khushwant Singh is nothing if not a Westerner in his reactions to human vanity and folly. "Karma" is the first story in this collection and, because of its cogency and economy, is the most telling if not the most profound.

But what happened next we are not told. It has long been a tradition of the short story in the West to lead the reader through a minimum of circumstantial detail to the point of crisis, and there to leave him to the resources of his own imagination. At best one might say that the short-story form is a manifestation of the lyrical impulse; the singing of life's manifold splendour and infinite variety by a writer who has neither inclination nor patience to follow to conclusion the labyrinthine ways of mundane circumstance. At worst you can call the short-story writer—any short-story writer, not necessarily Khushwant Singh—a novelist *manqué*: a craftsman who evades his responsibilities and fails to stand up to the rigours of the game.

That Khushwant Singh is alive to

the beauty and tenderness of human beings as well as to their absurdity and folly and the irony of their lot is evident from the delicate sketch of the old grandmother in "The Portrait of a Lady" and from the last page of "A Punjāb Pastorale," when the rather ridiculous American missionary is suddenly faced with reality in the entrancing shape of Moolā Singh's lovely daughter. But in general it is the worldliness of the world rather than its earthiness, the irony of life rather than its tragedy, which moves Khushwant Singh to write. The result is an admirable collection of stories in the Western convention, but total darkness if one expects to learn how a Sikh *qua* Sikh writes short stories.

To turn from *The Mark of Vishnu* to Mr. Peters's novel is like leaving an exclusive West End club for a madhouse. *Unfinished Letter* is in the form of an unfinished letter to the narrator's wife. On page 4 we are told that the narrator is about to swallow a bottleful of sleeping tablets; by page 225 "the mist is seething up" into his brain. Bearing in mind that a novel of 65,000 words could hardly be written in less than a couple of months, the reader's credulity is severely taxed. Even if we are willing to make the necessary suspension of disbelief, this record of an R.A.F. man's return from the war to a broken marriage, and his subsequent sustained orgy of self-pity, intensive drinking and promiscuity is no reward for our generosity.

J. P. HOGAN

The Human Cycle. By SRI AUROBINDO. (Sri Aurobindo Ashram, Pondicherry. 334 pp. 1949. Rs. 7/-)

This volume consists of articles from the philosophical monthly *Arya*, in which they appeared during the years 1916-18 under the general title, "The Psychology of Social Development." The 30-odd years since they were first published have not reduced their value to the thoughtful reader. The publishers were at first inclined, as they state in a prefatory note, to bring the volume up to date by some reference to later developments in Nazi Germany and Communist Russia, but afterwards decided to refrain, since they felt "that there was sufficient prevision and allusion to these events and more elaborate description or criticism of them was not essential."

No doubt most readers will approve their judgment. For the chief interest of the book does not lie in the references to past or contemporary events—important and striking though they are, these being merely illustrative matter. The reader is more likely to be absorbed by the author's analysis of man, whose Self "is a thing hidden and occult; it is not his body, it is not his life, it is not—even though he is in the scale of evolution the mental being, the Manu—his mind." (It will repay the reader in this connection to study what Theosophy, as reformulated by Madame Blavatsky in her *Key to Theosophy*, teaches about mind.) Sri Aurobindo's explanation of the transition age in which man finds himself is very interesting; and he takes up other philosophical questions too numerous to list.

A. DE L.

Outlines of Muhammadan Law. By ASAF A. A. FYZEE. (Oxford University Press, Calcutta. 443 pp. 1949. Rs. 16/-)

A welcome addition to the several works on the complicated system of Muhammadan Law is Mr. Fyzee's *Outlines of Muhammadan Law.* As a barrister practising at the Bombay High Court, then as Principal of the Government Law College at Bombay, later as a Member of the Bombay Public Service Commission and now as India's Ambassador to Egypt, Mr. Fyzee is well known. Being, in addition, an ardent student of Islamic culture, Mr. Fyzee is well fitted to add this exhaustive treatise on the law as administered in India.

Standard works on Muhammadan Law there are in plenty, *e.g.*, Sir Ameer Ali's and Sir Dinshaw Mulla's—to mention only two. But, as the author suggests, a book in a compendious form, dealing with the outlines of the law shorn of all unnecessary and cumbersome details, has been needed.

The treatment of the subject under the several important heads fully justifies the title the author has chosen for the book. The introduction, running into 40 pages, traces the development of Muhammadan Law during the 14 centuries of the existence of Islam, starting with the injunctions of the *Koran*, the dictates of the Prophet, and being supplemented to an extent with the advice of lawyers.

Then follow 14 chapters dealing with the application and interpretation of Muhammadan Law, marriage, succession, gift, *wakf* and the Sunnite and Shiite Law of inheritance. Each head of the subject, brought up to date with case law, has been presented in a very simple and lucid style, avoiding all superfluous details. The treatment, though brief, is exhaustive and thorough.

The book is truly "a systematic and brief text-book on Muhammadan Law, useful alike to the student as to the practitioner."

D. R. K.

The Book of the P. E. N. Edited by HERMON OULD. (Arthur Barker, Ltd., London. 254 pp. 1950. 12*s.* 6*d.*)

The Book of the P. E. N., says the editor, "is not an anthology." It is, however, a diverting miscellany which consists of essays, short stories, poems and plays of unequal merit and varying appeal.

Of all the sections that of essays is the weakest. Trevelyan's essay on The Rights of History in Historical Fiction" is to the point and informative, but reads like a class-room lecture. Desmond MacCarthy is more successful with Wilfrid Blunt but makes his eccentricities out to be more on the repulsively egotistical side than on the endearing one. C. P. Snow's essay, "Three Famous Men," deals with Rutherford, H. G. Wells and Lloyd George and he succeeds admirably in stamping these persons on one's memory.

The stories are much better and each one is worth reading. "Possession" by Rumer Godden has an Indian theme in which one gets a strange mixture of Indian poverty, Indian mysticism and British administrative efficiency. H. M. Tomlinson's "Odyssey Under Steam" describes the adventures of a ship

during the war in which official red-tapism is pitted against the courage and sense of humour of the sailors.

F. L. Lucas's poem, "The Smile that Cost an Empire" is redolent of Chinese atmosphere and idiom and deserves a wide circle of readers.

But it is the plays in the book that are the most satisfying. "The Plane Tree" has a rich symbolism and a strange beauty of its own. "William the Defeated" is a long historical play which describes the invasion of England by William. The English spirit of resistance is brought out very subtly in this play and so is English patriotism. "The Duchess at Sunset" gives us a glimpse of occupied France, though the characters in it belong to a bygone era. The anti-Semitism of the Nazis is brought out here very deftly.

On the whole, it is a satisfying miscellany and there are at least half a dozen pieces in it which one would like to reread.

DIWAN CHAND SHARMA

Rūmī: Poet and Mystic: 1207-1273. Selections from his writings translated from the Persian with introduction and notes by REYNOLD A. NICHOLSON. (George Allen and Unwin, Ltd., London. 190 pp. 1950. 6*s.* 6*d.*)

This posthumously published work of the late Professor R. A. Nicholson, the eminent Persian scholar, consists of 119 translated passages, "illustrating Sufi doctrine and experience as depicted by the greatest of Iranian mystical poets, Jalālu'l-Dīn Rūmī." The valuable foot-notes have facilitated considerably the understanding of the subtle Sufi imagery and allusion, while the introduction, left unfinished by the Professor but now completed by his old pupil and friend, Professor A. J. Arberry, gives an authentic account of the life of the poet-mystic.

Rūmī sings here, as in his other works, the Unity and Divinity; of Love, the Hierophant; of the Doctrine of Reserve; of the Perfect Man; of the Majesty and Beauty of God; of the Soul of Prayer and the Prayer of the Soul; of Man the Macrocosm; of the Spiritual Guide; of the Uses of Tribulation; of Tradition and Intuition, and so on:

The Qutb (the Perfect Man) is the lion: it is his business to hunt: all the rest eat his leavings.

Woman is a ray of God: she is not the earthly beloved. She is creative: you might say she is not created.

Outwardly we are ruled by these stars, but our inward nature has become the ruler of the skies. Therefore, while in form thou art the microcosm, in reality thou art the macrocosm.

Absorption in the Divine Unity is the soul of prayer.

The ear is a go-between, the eye a lover in unison with the beloved:...in *hearing* there is a transformation of qualities; in *seeing*, a transformation of essence.

If thou keep looking at the lamp, thou art lost: for thence arises the appearance of number and plurality. Fix thy gaze upon the Light, and thou art delivered from the dualism inherent in the finite body.

The seeker of the Light and Law of Eternity and Universality will find in the poetry of Rūmī an endless and intoxicating draught of the Divine Wisdom, to energize and inspire him on the uphill path.

A word of congratulation to the publishers for inaugurating a new series —of which the present publication is the first—called "Ethical and Religious Classics of the East and West," their hope being to "bring out the essentials of religion in this age of doubt and discouragement," so that "a Renaissance of man's spirit" may be ushered in.

G. M.

CORRESPONDENCE

SANSKRIT AND CULTURAL AWAKENING IN INDIA

The status of Sanskrit as the *lingua franca* in India was attained in the post-Asokan times. Even though by Sanskrit should be meant the entire range of the Indo-Aryan language of the Vedic, Brahmanic, Upanishadic and later periods, as distinct from the classical Sanskrit of the times of Panini, Patanjali and Kalidasa, yet the age closely preceding the classical period was characterized by a tendency to use Prakrit, Pali and other dialectal descendants of Sanskrit, these evidently having been more easily understood and wielded by the common folk. But, as the number of Prakritic variations began to multiply in different regions, developing considerable differences among one another and from Sanskrit also in some cases, it was only the Sanskrit of the evolved type of the classical period, with its rich vocabulary, compact form and idiomatic force that could take the situation in hand and become the uniting medium of the "literate" everywhere.

Sanskrit so caught the imagination of the mixed population of the times that we see, on the one hand, Mahayana Buddhists, in the first two centuries of the Christian era, preferring Sanskrit for writing their religious books like *Lalita Vistara* and, on the other, even a King of an alien race, like the Saka King, Rudra-daman I, getting an inscription in classical Sanskrit of considerable merit inscribed on the rocks of Girnar, in Kathiawad. The Gupta era infused a welcome glow into this multi-faceted language culture and works of the *Kavya* type and on Rhetoric and Prosody began to be composed, like Dandin's *Kavyadarsa*. Sanskrit could yet be wielded only by the educated and, in conformity with this, we find a convention in Sanskrit drama that the hero, the kings and the sages speak Sanskrit while the heroine and the other women and menials speak some kind of Prakrit. This does not mean that the kings and the hero spoke only in Sanskrit, but shows that the convention was rigidly laid down for the stage, where all kings are expected also to wear the crown, though real kings rarely do so. A peculiar divergence from this, in Bhavabhuti's *Malati-Madhavam*, where the nun speaks Sanskrit, shows that the language was consonant with the education of a person. Poets occasionally lapsed into Prakrit, which was the predilection of the masses. Thus we find Hala and Gunadhya at the Satavahana Court composing their *Satta sai* (*Saptasati*) and *Brhatkatha*; Vakataka Pravarasena too composing his *Setubandha* in "Maharashtri" Prakrit; and Rajaseka composing a complete Prakrit drama *Karpura-manjari*; claiming in justification that the difference between Sanskrit and the Prakritic languages was like that between man and woman.

Contemporaneous with this era of the prosperity of Sanskrit and deserving equal status, was the Tamil Sangam epoch of Southern India. In the first few centuries of the Christian era Tamil was practically the only language with a vast literature, essentially in poetry

in a racy, simple rhythm, though the usages of this early language are rather difficult to construe, owing to their now recondite and rare idioms.

Perhaps the most outstanding characteristic of the cultural conditions of the Sangham Era was the composite nature, the highly pleasing blend of the distinct streams of culture, the Tamilian and the Aryan. With the spirit of Aryanism exerting its wholesome influence essentially through the vehicle of Sanskrit on the substantially Tamilian language, a bloodless cultural revolution was brought about. The eclecticism of the Tamil culture was not averse to elevating contacts with the new trends of Aryanism. The extensive patronage bestowed, at the luxurious courts of the Pandyas, the Chola and the Chera Kings, upon the learned Pandits and poets who form the nucleus of a country's cultural and religious treasure, and the total absence of parochialism or regionalism among the literary savants who were dealing with the glories of the entire Ind, were primarily responsible for the willing acquiescence in proselytization of this type.

The composite nature of Aryo-Dravidian thought, even in the Upanishadic times, has been aptly put by Professor Keith, who felt that the Upanishads, as in some degree all earlier thought in India, represented the outcome of the reflections of a people whose blood was mixed. We may, if we desire, call the Upanishads the product of Aryo-Dravidian thought but, if we do so, we must remember that the effect of the intermixture must be regarded in the light of a chemical fusion, in which both the elements are transformed.

The vast bulk of Sanskrit literature —secular, religious, philosophic, technical and scientific—that was produced by a multitude of poets and learned men during the classical period was responsible for the overwhelming influence of Sanskrit upon other languages and races. The remarkable stamina of this language, shooting out in multiple ramifications in the form of Prakritic dialects and still maintaining its dignity, its originality and its force of expression, is an eternal challenge to those ignorantly considering Sanskrit a "dead" language. It is much more alive than any other language today and, what is more, it lives through other Indian languages as well, since there is hardly any Indian language which does not owe to Sanskrit something of its richness and its refinement. Sanskrit has been the fountain-head of inspiration and the original mine of discovery.

In the realm of astronomy Aryabhata, writing his great Sanskrit work *Arya Bhateeya* at the age of only twenty-three, was well-versed in the contemporary advance of the Greek astronomers, with whom he chose to disagree freely on some points; he was the first Indian scientist to discover the diurnal rotation of the earth. The cosmopolitanism in the realm of scientific research was so refreshingly free from national feelings that Varahamihira, the author of *Pancha Siddhantika* and one of the nine gems at the legendary court of Vikrama, praises the Greek astronomers, remarking that they are no doubt "mletchas" but, nevertheless, experts in astronomy and hence worthy of as high respect as the sages of yore.[1] Still, a comparison of the

[1] *Brhat Samhita*, II, 15.

Western and Hindu astronomical constants seems to show that the Hindu astronomers had produced more dependable results, based on their original researches.[1]

Quite recently our scholar-statesman, Dr. Rajendra Prasad, in a statement upon the much-discussed issue of the "national language" remarked:—

....when we come to technical expressions, we have to consider what should be the source from which these words should be derived and how new expressions have to be coined. For a national language, by which I mean a language which will be understood by the largest portion of the country and by the largest number of people, we have naturally to select such expressions as are common to all or near to the provincial languages. It, therefore, becomes inevitabie that such expressions must be drawn from Sanskrit....

Thus we easily see how, in the composite culture of our nation, Sanskrit has its most notable and noble part, exhorting the citizens of free India to pardonable pride in the original achievements of that mother of languages, Sanskrit.

K. V. SOUNDARA RAJAN

"PEOPLE ON THE MOVE"

In this brochure in connection with Unesco's "Food and People" project (The Bureau of Current Affairs, London. Rs. 2/-) Dr. Kingsley Davis and Dr. Julius Isaac discuss, respectively, "Agriculture and Poverty" and "Migration and Food."

Both are seeking ways to adjust population to the means of subsistence and they agree that, among other measures, including industrialization, birth-control is indispensable. Malthus's gloomy forebodings of 1798 have not materialized, but they still dominate economic thinking, as witness the wide-spread advocacy of contraception without weighing the cost to health and morale. If birth-control be indeed necessary, self-control and education in social responsibility are the solutions consonant with human dignity and welfare.

It is not denied that the globe could support many more people, given adequate development and population fluidity, but, Dr. Isaac writes:—

...little relief can be expected from international population movements if their volume is still determined on either side, sending or receiving, by national self-interest or racial prejudice. A change of attitude is required, a transformation of outlook. It will not emerge spontaneously, and a grave responsibility therefore rests on the various international agencies concerned with Food and People.

The real problem here is seen to be neither any niggardliness on the part of Nature in producing food nor any prodigality in producing people, but the selfish, separative policies of men.

[1] *The Cultural Heritage of India.* By P. C. SEN GUPTA. Vol. II, pp. 374-378.

ENDS AND SAYINGS

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

The firm stand in favour of a Secular State in India, which was taken in Shri Purushottamdas Tandon's presidential address to the 56th session of the Indian National Congress meeting at Nasik on September 20th, has been widely approved. He said:—

> Our Constitution or our Government does not follow any particular religion. It is not dependent on any religious book. All citizens have been given equal rights, irrespective of religion or caste. I consider this a proof of the wisdom and far-sightedness of our country.

That communal insularity and exclusiveness are contrary to the spirit and genius of India can hardly be denied. Down the centuries the Hindu religion itself, on behalf of which such a policy is today favoured by the reactionaries, has demonstrated remarkable powers of assimilation and adaptability. These have been one of the secrets of its strength. Shri Tandon, while claiming that tradition and conservatism had probably been more powerful in India than elsewhere, declared that fundamentally India has always been

> a believer in reason and intellect. While having great reverence for books it never allowed any intellectual activities to be limited by any of them.... From ancient times our people have accepted whatever was considered appropriate in a particular situation even if it deviated from tradition or the opinions laid down in books....To accept reason as the basis of our action is itself the rejection of communalism.

This forthright declaration was the more welcome and reassuring coming on the heels of the Prime Minister's expression of concern a few days previously that, since the partition, the spirit of communalism and revivalism had gradually invaded the Congress. We heartily agree with Pandit Nehru's conviction that "no modern state which claims to be progressive can be anything but secular." So strongly does he rightly feel upon this vital point that not only did he call on the Congress to declare its policy in this matter in the clearest and most unambiguous terms; he is reported to have told the Subjects Committee that if they wanted him to lead the Congress the resolution declaring it the primary duty of every Congressman to combat every form of communalism or separatism in India must be passed unequivocally.

In several parts of the world Unesco is participating in studies of "tensions," defined as "those aspects of unrest and hostility which create unnecessary bitterness between man and man." That internal tensions, such as between majorities and minorities in a single country, may have international repercussions is obvious. Dr. Gardner Murphy, lecturing at the University School of Economics and Sociology, Bombay, on September 4th, described some of these Unesco studies, with special reference to studies in this field in India, encouraged by the Ministry of Education and in progress at several

universities.

Dr. Murphy mentioned the "largely blind and stupid tensions" in his country between Negroes and whites, Catholics and Protestants, Jews and non-Jews, which have their analogues elsewhere. In India there were tensions between communities, provinces and economic groups, between refugees and the settled population, and, as one questioner brought out, between Brahmins and non-Brahmins.

Studies of children's or teachers' racial attitudes, of workers' attitudes towards supervisors and towards the introduction of labour-saving machinery, however interesting, are valuable only as furnishing clues to correctives and preventive action. Where grievances are real they call for rectification. And Unesco's whole constructive effort to encourage mutual sympathy by spreading acquaintance with one another's ways, outlooks, difficulties and achievements, is directed to shedding the light of knowledge, in which the shade-loving plant of prejudice will wither. Important from this point of view are its "Ways of Life" volumes and such an effort as is being made in France to free history from a nationalistic bias by having it written in terms of the contribution of other countries to French culture.

Among the interesting points made by Dr. Murphy was his observation that political "leaders" were often animated more by love of power than by enthusiasm for the cause they championed. Competition for leadership was a bar to the democratic solution of a common problem, and so the power-hungry man ultimately defeated not only others but also himself.

In the first instalment of his article on "Crime and Punishment," which appears in the August *Literary Guide and Rationalist Review*, Lord Chorley argues against capital punishment from the Rationalist point of view. He admits that crimes of violence or sexual misconduct arouse strong emotions, so that a really scientific spirit in approaching the subject is difficult, "even for convinced Rationalists." The reaction of the average man to a revolting murder, he writes :—

> is to wish to see such murderers eliminated. He does not stop to ask himself whether it is a good thing to have two dead people instead of one; whether taking part in the removal of a fellow human being is likely to have a detrimental effect on the personalities of the executioner, the prison officers, and others involved in the horrible business; whether the newspaper sensationalism, the queueing up of crowds to hear the trial and again round the place of execution, make for a more enlightened citizenry.

The argument of deterrence, *i. e.*, of frightening other people into avoiding such crimes is analyzed by Lord Chorley. The death penalty used to be invoked for dozens of crimes, but was found to be quite ineffective as a deterrent and capital punishment was abolished for most of them. Such abolition, he writes, was "entirely in accordance, not only with the new humanitarian spirit of the age but, what is even more important, with the new scientific spirit, for it attended to fact rather than to logic."

Lord Chorley disposes of the plea for expiation, calling those who advance it neurotics, and declaring that the subsequent records of murderers who have not been executed show

> that so far from being worthless creatures they are much more likely to make good than most other people convicted of serious crime.

Be that as it may, the arguments against capital punishment are irrefutable, one of the strongest being its irrevocability, which, in the face of human fallibility of judgement, should rule it out for societies professedly erected upon law and justice.

THE ARYAN PATH

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

VOL. XXI DECEMBER 1950 No. 12

"THUS HAVE I HEARD"—

With December comes round the festival of Christmas, which the Christians celebrate as the Birthday of their Saviour. Many are not aware that Christmas is of Pagan origin and that the very early Christians did not celebrate this festival. As a festival, Christmas was derived from the Pagan world and began to be observed several centuries after the supposed birth of Jesus. Gibbon, in his *Decline and Fall of the Roman Empire*, chronicles the birth of Christmas thus (II, p. 383):—

The Roman Christians, ignorant of the real date of the Christ's birth, fixed the solemn festival on the 25th of December, the *Brumalia*, or Winter Solstice, when the Pagans annually celebrated the birth of Sol.

It was the Birth of the Sun-God which the Pagans celebrated, and from them the newer Christian devotees borrowed it to celebrate the birth of their Saviour. Gibbon is supported by a high ecclesiastical authority. St. Chrysostom, who lived about 390 A.D., has stated:—

On this day, also, the birth of Christ was *lately* fixed at Rome, in order that whilst the heathen were busy with their *profane* ceremonies, the Christians might perform their holy rites undisturbed.

What were those "profane" ceremonies? The Birth of the Sun-God—the Egyptian Horus, the Babylonian Adonis, the Mexican Quetzalcoutl, the Aztec Huitzilopochtli, and many others. All were Sun-Gods born at the Winter Solstice and born of Virgin Mothers. The Christians in performing "their holy rites" borrowed from the Pagans and the Heathens. Even today Christmas festivities clearly point to some spiritual verities of the ancients; and among them all the most valuable to modern civilization is the truth about the Inner Birth of the Spirit of the Sun-God—the Divine Christos—in the heart of every pious and devout man and woman. He is a Christian who carries Christ within him, not he who only carries his body to a church.

The mission of Jesus (the real date of whose birth is not known) was the same as that of Buddha be-

fore Him. Jesus said to His hearers, "Ye are the light of the world" (St. Matthew, V. 14), repeating an instruction of His Illustrious Predecessor: "Be ye lamps, O Bhikkhus." St. John's Gospel refers to "the true Light, which lighteth every man that cometh into the world" and which is the Light of Christos. This is very reminiscent of the *Gita's* Light of Wisdom (XIII-17)—"In the hearts of all it ever presideth." The old Psalmist says, "Ye are gods and all of you are children of the most High" (*Psalm 82-6*). And Paul advises the Corinthians to "glorify God in your body, and in your spirit."

Our civilization takes little notice of the God which man is in *potentia*. His bodily powers, on which even his mental perceptions are made to lean, are falsely and exaggeratedly valued; and sense-living is glorified. Our morality is tarnished by this point of view. Many do not trace the prevailing sense of irresponsibility among people to this wrong teaching of scientific and materialistic psycho-philosophy. The talk of rights and the neglect of duties; the spirit of competition evolving as the greed for money, power and possessions; the crass selfishness and egotism and other ills which flourish today; and the most feared of all—War, their apotheosis; these make for the death of the Soul.

Only a few recognize, even intellectually, the possibility of Second-Birth. And yet everyone admires the spirit of sacrifice, the ideal of simple living and noble thinking and generosity of body and mind. Christmas is the festival of Second-Birth. If not in reality and experience, at least as an idea it should be recognized. That man can be born again while the body is alive in the mundane world should be thought of.

Christmas is observed as a holiday even in India, and it is right that it should be, but its observance should not be merely merry-making, though Joy—Ananda is of the essence of Second-Birth. The clue to that deeper and real Bliss is primarily in the knowing, to begin with theoretically, that man carries Divinity in the recesses of his heart. Each is a Christ, a Buddha, a Krishna. That Divinity is "nearer unto man than his own jugular vein," says the *Koran*. But:—

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

Right perception of all things means evaluating them correctly; not as the world does, seeing value in shades and shadows, fancying reality where it does not exist.

To live and reap experience, the mind needs breadth and depth and points to draw it towards the Diamond Soul.

SHRAVAKA

THE GURU CULT

[**Shri K. G. Mashruwala** has been a devotee of Gandhiji for many years. At present he is serving the Motherland as Editor of Gandhiji's weekly, *Harijan*, and in other ways. In this paper, prepared for the Silver Jubilee Sessions of the Indian Philosophical Congress to be held at the end of this month, Shri Mashruwala raises an issue of utmost importance related to the inner life of chelas and sadhakas—disciples and devotees. He rejoices us by his fearless criticism of the sentimental and emotional attitude of so many who fancy themselves to be treading the path of devotion. Gandhiji himself has said: "I must therefore warn all against accepting imperfect ones as *gurus*. It is better to grope in the dark and wade through a million errors to Truth than to entrust oneself to one who 'knows not that he knows not.'"

But who is a true *guru?* Gandhiji said: "I believe in the Hindu theory of *guru* and its importance in spiritual realization. I think there is a great deal of truth in the doctrine that true knowledge is impossible without a *guru*. An imperfect teacher in mundane affairs may be tolerable, but not so in spiritual matters. Only a perfect *gnani* (a knowing one, a seer) deserves to be enthroned as *guru*."

This doctrine is very similar to the teaching of the greatest of modern Theosophists, H. P. Blavatsky, and her attitude was once well exemplified. When an ardent young Hindu fell at her feet and called her "guru," H. P. Blavatsky said: "I am no guru. They are not of this world. I am but a poor window through which a little of the Light of the true Gurus comes." Indeed, correct is the old instruction of the *Gita* which describes the real Mahatma as very difficult to find.—ED.]

In a note on Shri Ramana Maharshi's *Nirvana*, I wrote in *Harijan* (23-4-50):—

There are several disciples who worship him as God in human form and there is a danger that they might establish a regular religious sect in his name. This is an unhappy development of the Hindu religious movement. Gandhiji resisted such deification of himself....

Now, after Shri Ramana Maharshi's immersion in the Infinite Life, I hope his disciples will study him and try to attain the same realization which he had, rather than spend their energies in deifying him. Let us remember that *to deify a Jnani is to defy Jnana.*

A correspondent took objection to the last sentence. He cited the authority of scriptures and celebrated *jnanis* (seers) and devotees to show that my criticism was against the doctrines of Vedanta and betrayed my ignorance of the system of discipline (*sādhanā*) for self-realization. He contended that my statement would have been objected to even by Gandhiji, whose morning

prayer included the famous verse: "*Gururbrahma, Gururvishnur,...*"

It is probable that there are several others who hold the same views as my correspondent. For it is clear that my view does not accord with the traditional Hindu attitude towards the Guru. It is proposed to discuss this question here at some length. I request the reader to regard the reference to Shri Ramana Maharshi as accidental. For that eminent sage, I always entertained high personal respect, and I regarded him as a great and noble seer of our times. The present discussion is general and irrespective of any particular person.

Hindu religious literature is full of such aphorisms as "There is no higher deity than the Guru"; "The Guru is the ultimate Truth and Deity"; "God and *Avatāras* (incarnations) are secondary to the Guru in importance"; "There is no higher refuge, no higher target, no higher destination than the Guru"; "The Guru is God himself"; "God and the Guru are one"; "He who makes a distinction between the Guru and God is ignorant and stupid"; and scores of other similar ones. They abound both in Sanskrit and in the modern Indian languages. Among their authors could be included some celebrated philosopher-saints. Jnandev, Eknath and many others all over India have, in their various books, offered their first salutations to the Guru.

I myself was brought up in the same tradition. I was born in the Swaminarayana sect and remained its follower for 30 years. It is a Guru cult, *i.e.*, believes in the worship of the Guru as the Supreme Deity. Indeed, formally, the books of the sect put forth Krishna as the recognized Deity for its followers and its temples are dedicated to the idols of Lakshmi-Narayana, Radha-Krishna, etc. But, along with these deities, there will always be found also idols of Swami Sahajananda, the founder of the sect, and its truly faithful followers will always declare that Krishna and others were secondary in importance to Swaminarayana himself. Swaminarayana is addressed and looked upon as the *Avatari* of all *Avatāras* (the Causer of incarnations), the Purushottama beyond the perishable (*kshara*) and the imperishable (*akshara*), and the lord of *Akshara Dhama* (the Imperishable Abode). This creed is not a peculiarity of the Swaminarayana sect. There might be in India at least a score of similar sects of fairly good size and more than a hundred small ones.

When I could not get full enlightenment from the contemporary divines of the Swaminarayana sect I contacted one who enlightened me further, cleared the cobwebs from my understanding and guided my progress. But, tradition-bound as my mind was, I put my Guru's photograph in place of Swaminarayana's picture and began to worship it. He did not suggest or encourage this, but he had to put up with my practice for some time. Later, with

better understanding, I gave it up. Till this day I have the highest regard for and devotion to my Guru and our relations are as cordial as they ought to be between a Guru and his grateful disciple. It is not difficult for me to understand such texts as, "God, the Guru and the Self are one." But with all that in the background I raise my voice against the practice of deifying the Guru. I do so after mature deliberation.

A very peculiar feature has developed in the Hindu Vedanta. I regard it as an unhealthy and disfiguring pathological change in its constitution. If a person can convince himself that he has realized the Self, or has an admirer who believes that he has done so, the Hindu Vedanta opens up for him the way to the founding of a new sect based on Guru worship. Our masses, too, have developed a curious credulousness. Often they will install an earnest seeker and devotee or a pious saint on the throne of God and begin to offer him worship and homage even if he protests and resists such acts. They will lie prostrate, sing hymns, wave lights (*ārti*) and burn incense before him, present to him food which is to be returned by him as *prasāda*, wash his feet and sip the water. At times the disciple will go to the length of getting food, fruit or a betel-nut leaf, chewed by him and then take the morsel back from him. They will place his photograph in the private shrines of their homes and perform all those rites and ceremonies which are usually offered to temple-idols. In this way there may be at present in our country scores of individuals who are worshipped as the living God, with a following varying from 10 to a lakh.

Parallel to the Guru cult is the *Avatāra* cult, also a feature peculiar to Hinduism. The basis for the Guru cult is a person's *jnana* (spiritual realization); that for the *Avatāra*, his uncommon, heroic leadership of the people. The *Gita* having specifically laid down that it is one of the functions of God to take human (or other) form for the rescue of the world from evil forces, a great and successful leader of the people at a time of depression and distress is looked upon as such an *Avatāra*.

The deification of the Guru or the *Avatāra* in this manner is not to be found in any other religion. It does not mean that no follower of other religions has ever perceived the Truth proclaimed by the *Advaita Vedanta*. And, as to heroes, who will doubt that every country has produced as great saviours of the people as India? There have been many *Sufis* in Islam, who have been perfect *Advaitists*. In Christianity, too, there have been as many schools of philosophy as in the *Vedanta*, on the question of the nature of the Father, the Son and the Holy Ghost and their relations *inter se*. But Christianity seems to have accepted the convention that, barring Jesus Christ, no other individual is to be recognized as the Son of God or his

equal. Islam rejects Sonship, but recognizes prophets. Past prophets could not be rejected because of the previous scriptures and traditions and, theoretically, prophets might be born in every age and country. But there appears to be an unwritten, tacit understanding in Islam, that the status of prophet is not to be extended to any individual after Mohammad, the last prophet. Similarly, the Parsis have not had a prophet since Zarathustra, the Buddhists a Buddha since Siddhartha, or the Jains a Tirthankara since Mahavira.*

All these religions have produced a great many saints, *mahatmas* and *jnanis*. If these had been born in Vedic Hinduism, in all probability they would have been deified in the same way as the founders of several Vedic sects.

For, in this respect, a good deal of chaos prevails in Vedic Hinduism. It has an ever-increasing number of *Avatāras* and Gurus installed as God Himself, with the support and sanction of scriptures and teachings of saints and *jnanis*. My denunciation of the practice might, therefore, be considered as rashness bordering upon heresy. It might also be regarded as harmful, as it might cause doubt and confusion in the minds of some seekers (*Sādhaks*), who strive with simple faith and earnestness to practise the discipline for enlightenment and self-development. Nevertheless, humbly, seriously and definitely, I submit that this application of the Vedanta philosophy is erroneous and improper. It has been instrumental in spreading sophistry and delusion in the guise of philosophy and direct realization, and must be abandoned. I should like to apply here the *mantra* of the *Ishopanishad*, which says:—

> Into blinding darkness enter those who cling to ignorance, but into still deeper darkness go those who flirt with knowledge.

It is promotion of nescience with the help of scholarship, to justify the worship of a mortal in lieu of God. It makes no difference whether God is conceived as clothed with attributes (*saguna*) or as absolute, attributeless existence (*nirguna*).

"The soul is verily the Brahma itself" is a true statement indeed; but it is true in respect to every being and not only in the case of him who has realized the truth of it. That is to say, the *ajnani* (unawakened) and the *jnani* are both Brahma. But no one worships an unawakened person as God. An earnest devotee might bow to every being, respect it in the name of God, regard it as a form of the Lord and serve it. But he makes a distinction between an object of respect and service and an object of worship and meditation. Even so we should discriminate between a *jnani Guru* and God; and also between a hero

* I am aware that Shri Rajachandra of Gujarat, a modern Jain seer, is looked upon by a few followers as a new Tirthankara. I doubt, however, whether he will be given that recognition by Jains in general.

(*Avatāra*) and God. This distinction has been lost sight of in Vedic Hinduism.

There are two reasons for this: *Saguna Upāsanā* (contemplation of the Divine as clothed with attributes) is found in all religions, including the non-theistic ones. Some of them even clothe the Divine with a form. But the opposite word, *nirguna* (attributeless), which is used in Vedanta for suggesting the *Absolute* (devoid of form and attributes) is not employed in any other religious philosophy. I feel that the use of the word *Nirguna* in the Vedanta philosophy has given rise to much misunderstanding. Instead of characterizing Brahma by negative terms, as devoid of form, attributes or activity, it would have been better and truer if it were said that it is the seed, the source, the nucleus or the foundation of all forms, attributes, activities and specific awareness or knowledge.

Because, in truth, Brahma *is* the support and substratum of the infinite and innumerable forms, forces and energies—the spiritual as well as the so-called material—which have been, which are, or which will come into existence in this vast universe. Brahma is greater than all Its animate, inanimate, tangible and intangible manifestations put together, along with their powers and potentialities. It is not only the sum total of all the powers and forms that are at this moment, but also those which might be still latent and unmanifested. We do not know even all those which may be in existence but are not discovered by man. Much less can we guess those which might be concealed in Its womb.

Seen thus, the greatest *Jnani*, *Mahatma*, or *Avatāra*, is only a tiny ray or faint glimpse of God. Thus, we can understand with greater clarity the following verses of the *Gita*:—

> Whatever is glorious, beautiful and mighty, know thou, that each such has issued from a fragment of my splendour ....with but a part of Myself, I stand upholding this universe. (X. 41-42)

Any concrete manifestation of Brahma, any name or form perceivable by our senses, or conceivable by the mind, is indeed God, *i.e.*, wholly and fully Brahma; but what we perceive is only an infinitesimal part of Its revealed powers and what we conceive is a tiny fragment of Its infinite potentialities. In this sense no being, however enlightened, is the whole of It. To worship a part as the whole is not correct.

Let us consider this from the point of view of human perfection also. We cannot say of any individual that humanity has attained in him such an acme of perfection as has not been and never will be reached by any other human being. There is an anecdote of Buddha thus: Once his disciple Ananda told him that he was certain that none of the past Buddhas had attained, none of his own time possessed, and none in future would reach the perfection of Siddhartha Gautama.

Thereupon the Buddha smiled and said that, since Ananda could measure the degrees of perfection of all the present, past and future Buddhas, the *prajna* (power of judgment) of Ananda himself must be higher than his (Buddha's) own and that of all the Buddhas! The reproach is very apposite.

But the worship of the Guru as God requires the devotee to attribute all perfection to him, so that his faith in him might remain unshakable and strong. But this attribution is unnatural and not based on Truth. At one instant the disciple contemplates that aspect of the Guru which is absolute and beyond his body; at another moment he worships, eulogizes and contemplates his physical form, his earthly life, his actions, his behaviour, etc. This double worship has to be resorted to because the books of Vedanta and the sayings and hymns of saints, gurus and disciples ask us to make no distinction between God and Guru, or between *saguna* and *nirguna*. They teach that, without belief in the complete identity of God and the Guru, there can be no perfect devotion to the latter; without such devotion, one cannot be the recipient of the "Guru's grace"; without grace, one cannot attain *jnana;* without *jnana,* no salvation; and, without salvation, no liberation from the cycle of births and deaths.

All these teachings are partly sound and partly not. There are two ways of regarding the nature and function of Brahma. One is, that it is the essential nature of Brahma to exist eternally and manifest Itself continually in manifold and diverse forms or energies, and, if the individual being is Brahma Itself, who is to be liberated from the cycle of births and deaths? And how? If it is an eternal Truth that Brahma and I are one, it does not matter in the least whether I have known—discovered within myself—that Truth or not, so far as liberation from births and deaths is concerned. My realization—discovery—will change my attitude towards life and the universe and towards the phenomena of births and deaths, and make me indifferent towards the latter. It should also relax my attachment to my individuality and weaken the fond desire or belief generally found among human beings that their individuality should be or is maintained after death. But, so far as the law of births and deaths is concerned, there can be no difference between an unrealized being and me. The knowledge of Truth would change also the course of evolution of the faculties of the intellect and higher sentiments in me. The function of the Guru is to enable me to discover for myself the Truth of the identity of Brahma and myself.

The other way of looking at the nature of Brahma is, in appearance, diametrically opposite to this. According to it, Brahma has nothing to do with the manifestation of the Universe, which is only a play of *Prakriti* (Nature), as the Sankhyas

say, or of *Maya* (a mysterious illusion), as the Vedantins maintain. Brahma comes in as the inactive, unattached, attributeless witness to the play of *Prakriti*. The function of the Guru is to lead the disciple to the realization—self-discovery—of this absolute and detached existence of the Spirit within him and his own identity with It, and to bring about the dissolution of the false identity which has got established between *Prakriti* or *Maya* and his true self. This dissolution is necessary for ending the play of *Prakriti*, which enacts the cycle of births and deaths.

Whichever may be the approach, it is clear that the function of the Guru is to enable the disciple to make certain discoveries for himself. Doing so involves not only clear and fine thinking, but also purity of mind, development of virtues and noble sentiments, and some kind of *sādhanā* or practice of *yoga*. Not all are qualified for it. For this the disciple stays under the eye of the Guru. And one day he finds himself and the Guru at that psychological juncture when some utterance or gesture of the Guru, which he had often known before, takes on a new meaning, gives him a new flash of light and takes him at once to the point of self-discovery. This he naturally hails as the descent of the "Guru's grace." It might happen that the disciple might have already acquired the previous qualifications elsewhere, before he found his final Guru. It might also happen that, unknown to himself, he had already discovered the Truth and it might have been left to the Guru only to confirm his discovery. To such disciples the moment of discovery is also the descent of the grace.

But normally, and in its full course, "to receive the grace" of the Guru is to receive instructions and guidance from time to time in the practice of *sādhanā* for the realization of the Truth, and to get a solution of the difficulties and doubts encountered by the disciple in his endeavours. The Guru can "bestow this grace"—that is, undertake to instruct and guide the disciple and to take interest in him—only if the latter proves his worthiness, by faith, service, a keen spirit of enquiry, diligence, humility, self-restraint and other sterling virtues of head and heart.

> The masters of knowledge who have seen the Truth will impart to thee this knowledge; learn it by humble salutation, repeated questioning and *Seva i.e.*, service of the Master and constant practice of his instructions. (IV. 34).

It does not mean a magical touch of the Guru transforming the disciple into a *jnani* "in less time," as is often said, "than it would take an expert horseman to put the first foot in the stirrup." The proving of the disciple's worthiness does not involve worship and devotion in the form of offering flowers, incense, hymns of praise, etc., to the Guru's person or image. Serving a Master with faith and devotion is not the same thing as

worshipping him or his picture with ritualistic ceremonies. *Upāsanā* (literally, sitting near) or discipleship consists in attentively and intelligently listening to the Guru's teachings, demonstrating a relentless quest of truth, obeying meticulously the Guru's instructions and commands, getting clarification of one's doubts, rendering such personal service to him as, for instance, a dutiful son would render to his father, and, if the Guru has a mission, taking a full part therein as his assistant.

It is this *upāsanā* which qualifies a disciple to take a seat near the Guru. It is only through such *upāsanā* that an aspirant may attain the same realization as the Guru. This *upāsanā* is quite different from the *upāsanā* of the Guru which involves worshipping him like a temple-god, propagating a new faith in his name and putting him forward as a divine incarnation. The way to Truth requires abandonment of preconceptions and prejudices and the readiness to receive unexpected shocks to some of our fondly held beliefs. It does not consist in transferring worship and loyalty from a former God to a new man-God.

The replacement of the formless God by the Sun, of the Sun by an image of Vishnu, this in turn by that of Narayana, Rama, Krishna and others, and then the abandonment of these in favour of the original founder of one's religious sect, and of him in favour of the new Guru or his image, and working for the spread of his cult, does not help a devotee to achieve spiritual progress. It only adds to the number of sects, each feeling jealous of the others.

From activities like these arise fruitless discussions about the relative values of different *Avatāras*, some being classed as full *Avatāras*, and others as partial, and of Gurus, each sect regarding its own Guru as having reached the 7th stage, which others had failed to attain. At times, followers of the same Guru start more than one sect. This activity has proved a great disintegrating force in Indian Society, dividing it into small groups. The same mentality has worked in the sphere of political and social activities.

But my objection to this form of worship is not on the ground that it results in the disintegration of society, but because at its base there are misinterpretation and misapprehension of *jnana*.

There is an additional cause for the spread of this indiscriminate practice. It is usual among Hindus to christen individuals after the names of gods and *Avatāras*. For instance, Ishwara, Bhagwan, Rama, Krishna, Narayana, Shankara, Shambhu, etc., are not only names of Brahma and recognized *Avatāras* or Gods. Any person may be so named. Among Christians, I believe, no one may be christened Jesus, and no one in Islam, Allah or Khuda. Consequently, in a *Nama-smarana* or *Dhun* (repetition of holy names) where words like Allah, Khuda, Jehovah, Lord, God, etc., are utter-

ed, it is not difficult to understand that the name uttered refers to God and none else. If Jesus and Mohammad are mentioned, they could not be understood as synonyms of God. But when names like Raghupati, Raghav, Rajaram, Sitaram, Krishna, Mohan, Murari, Radhakrishna, Samba, Sadashiv, are uttered and to them are added names of Lakshman, Hanuman and others, not only Christians and Muslims but even Arya Samajis hesitate to participate in such *Dhuns*.

Questions are raised as to whom these names stand for, and a double clarification is attempted, Christians, Muslims, Arya Samajis and the like will be told that the words Raghupati, Sita, Radhakrishna, etc., should not be taken as referring to the historical or puranic figures known by those names but only as synonyms of Allah, God, Brahma, Paramatma and the like. But orthodox followers with deep devotion towards these *Avatāras*, would be told that they certainly refer to the traditional Rama, Krishna and others, the worship of whom in lieu of God is not tabooed.

Devotees do not recite with the same understanding *Dhuns* in which names like Nivritti, Jnandev, Sopan, Tukaram, etc., occur and those in which names like Raghupati, Raghava, Rajaram, etc., are repeated. They know full well that in the first type there is an enumeration of saints but, in the other series, they associate God with those names because, according to them, the personages representing those names were incarnations of God. But as this belief is not shared by others, intellectual gymnastics have to be resorted to, to satisfy the latter. These, however, remain unconvinced and hesitate to join in the recital of Hindu *Nam Dhuns*.

Possibly, originally, the word "Om" represented and was repeated as the symbol of the Absolute (*nirguna*) Brahma, and the Sun was Its best concrete (*saguna*) form. From these developed, in course of time, two branches of worship. In one, *Om*, though originally *nirguna*, got transformed into one concrete (*saguna*) conception after another—Brahma, Shiva, Ganapati and other Smārta forms. In the other, the worship of the Sun got transformed into that of Indra, Vishnu, Vāmana, Virāta (Trivikrama) and other Vaishnava forms. Later on, rulers also were given designations such as Indra, Vishnu, etc. Great personalities came to be worshipped as incarnations of Shiva or of Vishnu. Then came the discovery of the non-duality of the Individual Spirit and Paramatma, as indicated by the great aphorisms: "Thou art That," "I am Brahma," etc. This development led to the worship of the Guru. Thus one conception led to another, along with various gradations and hypotheses regarding life after death, the heavenly abode, etc.

This has brought about such chaos that a person who can manage to secure a few disciples and can talk about "Thou art That" and "I am

Brahma," can set himself up as "God Incarnate."

The habit of deifying the Guru should stop. I say this as one who himself respects his Guru as any disciple should, and who holds Gandhiji in no less esteem than Rama, Krishna, Christ or Mohammad.

Our faith, allegiance and worship should be restricted to God alone. No symbol and no manifestation may represent Him. He is the subject of a creed, a faith, based on a supreme realization, potentially available to everyone. But it is actually not clear to everyone, and so, for those to whom it is not clear, it is a creed accepted on simple faith. Moreover, the realization is not perfectly explicable in words, by symbols or by analogy, even by those who have attained it, whether clearly or faintly. No imagined God or image may represent or stand for Him. None may be regarded as His incarnation, or son, or messenger, however greatly he may enlighten the path leading to Him. All such are only Buddhas, Tirthankaras, Gurus, *i. e.*, seers and teachers; but none may be regarded as omniscient and infallible, or as in his own person representing God fully and perfectly.

K. G. MASHRUWALA

"THE CHILDREN ARE OUR HOPE"

The Office of Education in the United States Federal Security Agency has a Division of International Educational Relations—an example which other countries might well emulate. One of their publications, the last in the 1949 series, is *World Understanding Begins with Children*, an illustrated brochure, full of suggestions for the fostering of international understanding at the elementary school level. The importance to world unity, and also to peace, of early attitudes is great. "Learning to appreciate and respect the individual wherever he is" and to co-operate with each other is the foundation on which mutual appreciation and respect between peoples can be built, as also readiness to co-operate for world objectives. Helping children to realize similarities between their own and other people's lives, to understand the reasons for the differences in costumes and in customs, and to appreciate the interdependence of peoples lends itself to many different approaches, along the line of children's special interests, but is tremendously worth while.

The promotion of mutual understanding between groups in the same nation is an important aspect of fostering world understanding. It may be easier to feel brotherly towards people at the Antipodes than towards our neighbour of another race or faith but the cultivation of mutual sympathy at home would seem to be a logical first step to world citizenship, an aspect of the problem which in this bulletin is hardly touched upon. Negro-white relations in the United States, Hindu-Muslim relations in India and Pakistan, could be vastly improved by teaching inspired by a living faith in universal brotherhood.

THE MARCH OF GOD

[**Dr. Josiah Oldfield,** veteran champion of vegetarianism and founder of the British Society for the Abolition of Capital Punishment, since long the Earnshaw-Cooper Lecturer in Dietetics to the Lady Margaret Fruitarian Hospital, Sittingbourne, is convinced that mankind is progressing. A claim for straight-line progress for the individual or for the race can hardly be defended, yet both individual and race may be pursuing a spiral course which, in spite of declining now and then, tends ever upward.—ED.]

Amongst the great troubles that affect the human mind is a disease called Melancholy, or, as it is sometimes termed, Despair. Those who have to deal with mental patients or have charge of large mental hospitals, sadly learn of the high percentage of people who are affected more or less severely with disorders of the mind connected with loss of Hope, with Despair and with Melancholy.

One of the commonest early manifestations of such disordered minds is the belief that the world was better in their grandfather's time than it is today. There are large masses of men and women who are fully convinced that in the past was a greater state of happiness for mankind than in the present. Upon this basis they build up their views of ordinary life and eventually drift towards a mental condition which makes them believe that the farther the world goes the more it will become beset with snares for the feet and darkness and clouds and hopeless fogs for the mind. From this they pass on to spiritual hopelessness which is the worst form of Melancholia.

It is for us, then, who profess to have made some researches into the Arcana of life's mysteries to light up the pathway of the future, and, by looking backward, to demonstrate from the history of the ages that God's plan for the Universe has been one long progressive march.

I may go out in the evening and watch the moon, and see the clouds forming and shutting it off from time to time, and I may say in my ignorance, "The moon is standing still, I see no motion in it whatsoever." I go back again after a few hours and look in the same portion of the sky and find that it is not there. The planet has progressed upon her appointed way. Although her progress may be obscured, it is never hindered.

I am called in to see a patient with a serious wound. I may sit and watch this patient for an hour at a time and, in my ignorance, say, "There is no change in the wound." If, however, I put a dressing upon it and tell the patient to come back in a week's time, I shall then learn the truth of the wise saying of the great surgeon Ambroise Pare: "*Le*

médecin donne la médecine. Les gardes-malades affixent les pansements. Mais c'est le bon Dieu qui guérit."

If there is one thing that we have learned during these latter ages from a study of the human race and its history over millions of years, it is that the plan of God is one progressive march. Verily then it is with hymns in our hearts, gladness in our eyes and joyous melody upon our tongues, that we may look upon such apparent disorders as the coming of the Huns and the Goths over Europe, the invasion of the Mongols from Asia, the little tin Gods who lighted up the sky. The coming of men like Tamarlane or Alexander the Great or Philip of Macedonia or Napoleon of Corsica or Hitler of Germany has produced but temporary setbacks in the steady progress of human development.

No one who has ever attempted to climb a mountain has failed to be temporarily depressed when he found his pathway led him downwards instead of upwards. Every mountain climber sooner or later learns the lesson that, although sometimes he may be going down he is always finding himself on a higher and higher plane, until the coveted mountain top is gained.

For those who hear the voices of the past, for those that have eyes to see through the mists of antiquity, for those who can translate the cries of the oppressed and the groans of the tortured ones, there is nothing but gladness in the recognition of the progress, unhindered and unhinderable, from the Dust to Paradise.

One may read of the horrors of the Thirty Years' War that brought unutterable misery and poverty and even cannibalism amongst the peasants of Europe. One may read of the horrible massacre of the Jews in the Hitler wars. One may sympathize with the pathetic grief and hopelessness of slaves in their slavery and of prisoners in their dungeons, but these things are like the clouds over the moon. The human race is progressing towards the heavenly knowledge, and the earthly enjoyment of happiness and comprehensive brotherhood and sympathy.

In my own life, which is as that of a grain of sand upon the seashore, I have seen the position of women, for example, entirely altered in Western countries. Whereas before hunger and under-nutrition carried off thousands, today, famine is practically unknown.

Previously plagues and diseases took their toll every Spring, and all such deaths were laid upon the will of God; today, God's Will, working through human intelligence, has taught the secret of the effect of the lack of such simple things as vitamins. For thousands of years, sailors took it for granted that scurvy was the lot of every man when he went upon the waters. It was not until patient, god-searching men discovered that a basket of lemons, or a saucepanful of asparagus, or a dishful of fresh lettuces added to seamen's diet would prevent and

cure all that tribe of diseases which go under the name of Scurvies and which arise from the lack of fresh fruits and greens in the diet.

My friend Gandhi has many times said in public that he believed that in the hands of God there could be found some cure for every ailment.

Little by little do all great thinkers recognize that the world progresses through discovery, hallowed by sympathy; fresh fields are ever being found wherein man can live in greater health, greater happiness and continued youth.

To me, one of the greatest secrets which is yet to be read by the blind world, is that life comes only from life, that he who thinks to retain life by killing, will sooner or later find that the pathway of the lion and the tiger does not parallel the road of evolution that leads to Paradise.

The Divine Command was published and is engraved upon every human baby when it is born, namely, God said: "Behold, I have given you every herb bearing seed,...and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat."

The prevention and cure of all Despair and all Melancholy lie in the understanding of the sound of the March of God.

JOSIAH OLDFIELD

ENGLISH IN INDIAN EDUCATION

Encouragingly for those who would deplore the weakening of India's cultural ties, Bombay's Chief Minister, Shri B. G. Kher, declaring open on November 1st an exhibition of British books and periodicals organized by the British Council, urged that Indians study the English language and British thought as "one of the important cultural streams of the modern world." Objective evaluation was now possible of the intellectual and cultural gains from the British impact, and Indians, he declared, had "an adequate appreciation of the advantages of retaining English as a living language in the country," for higher cultural and educational purposes as well as for international contacts. There is little danger of English being undervalued at the university level; but, unless it is retained as a compulsory subject in secondary schools, will there be the facility in its use required both for higher studies and for free interchange of thought between India and the outside world?

PATRICK GALLAGHER

VOICE OF RURAL CO-OPERATION

[**Mr. R. M. Fox** of Dublin, the author of numerous books on Irish history, on travel and on industrial problems from the human angle, has contributed many articles to our pages, including studies of his great countrymen, Dr. Douglas Hyde and Arthur Griffith, linking the latter's name with that of Gandhiji, both being "Prophets of National Self-Reliance." He writes here of the heartening career of Patrick Gallagher and of a triumph of co-operation under very adverse circumstances, which holds a promise of amelioration through co-operative effort of the condition of the under-privileged elsewhere.—ED.]

Sometimes the life of a man becomes an epitome of the struggles of his people. So it has been with Patrick Gallagher, who, as a barefoot Irish peasant lad, spent his early years in a wild, mountainous corner of West Donegal. His people lived in a one-roomed house thatched with straw and their little patch of fertile land was reclaimed from the mountain. Born on December 25th, 1873, he was one of a family of 9 children, 7 of them girls. Like the neighbours, this family was wretchedly poor. Their most valuable possession was one cow. Their single cow provided milk for the family except for 3 months in the year when they were given milk by their neighbours. They did the same for the others in time of need. This was a practical lesson in the value of co-operation. There were 23 families living in Cleendra on the side of the mountain.

With this beginning it seemed that Patrick was destined to live and die in obscurity. Instead, as "Paddy the Cope," he has achieved nation-wide fame and plans are being made to put his life-story into a film. He is the most powerful personality in his area. As the manager and inspirer of the Templecrone Co-operative Society, which has an annual turnover of £100,000, he holds the economic threads of the townland in his hands. The society has branched into every kind of productive and trading activity. It has its hosiery factory, its bakery, its mill, its electricity supply, its mining interests, its own transport by land and sea. One of his latest enterprises is to take up fishing by trawler. Yet the corner of Ireland where all this activity has gone on was poverty-stricken and sparsely populated. His co-operative society started with 14 half-crowns which represented a real sacrifice for the people who subscribed them.

His own story begins long before there was any co-operative movement in Dungloe, the nearest town to the village of Cleendra. Of course the family holding of rough mountain land could not support a large family

so, when he was 10 years old, Patrick took his bundle and set out bare-foot to walk 37 miles to the hiring fair at Strabane to offer himself for farm-work. He joined a group of lads and servant-girls clustered at the fair waiting for farmers to come along and bargain for them as they did for cattle and sheep. Patrick was hired by a farmer for £3 and his keep, for 6 month's work. When his business was finished the farmer came riding on his horse through the fair and the boy had to trot after him for 14 miles till they reached home. Now and then the farmer slowed up his horse, so as not to overtire it, which gave the lad the opportunity of catching up. He fell asleep on a stool by the fire in the farm kitchen but was shaken roughly by the farmer's wife who told him to get to bed so as to be up early in time for work in the morning. His supper was a bowl of tea and a piece of bread, his bed an attic where he could not stand upright. For six months he toiled on the farm and in the house. Then he returned home for a spell before being hired out again.

When he was 16 he went to Scotland, still working for farmers. Later he worked in the Scottish coal-mines. During one of his visits home he married Sally, the daughter of a neighbour as poor as himself. Both went off to Scotland, where he returned to the mines. They joined the West Calder Co-operative Society. Sally began saving up her dividend with the intention of returning to Donegal and buying a small farm. Patrick advanced in the mines for he was given charge of a group of miners. Sally went back home to her parents with the Co-op deposit book. At last they earned enough to buy a small farm at Cleendra and the neighbours had a great night welcoming them in.

So far the story is only that of an industrious couple who had a modest success. But Patrick broke new ground—in a double sense—when he decided to get a plough. It was the first plough ever used on the rocky soil of Cleendra and it created a sensation. Sometime after this, G. W. Russell ("A.E.") visited Dungloe. Besides being a poet and a philosopher he was also a co-operative organizer and—standing on the rising ground—he talked about the advantages to the farmers of having their own co-operative bank. Under a Congested Districts Board scheme, he told them, they could get a grant of £50 if they made a start. Several local merchants promised £5, for it was generally understood between them that they kept things in their own hands. But then Patrick Gallagher offered £5 too. The merchants proceeded to elect each other on the Committee and "A.E." suggested that the farmers should be represented. With some reluctance they added Patrick's name to the list.

The next thing that happened was that the Department of Agriculture issued leaflets suggesting that the farmers should use a certain kind of fertilizer. But the merchants would

only stock the kind they had ordered before. When Patrick suggested that the Agricultural Bank might advance money to buy these fertilizers the merchants said this would interfere with their legitimate trade. Patrick saw the price list for the recommended fertilizers supplied by the Irish Agricultural Organization Society and was amazed at the extortion practised by local merchants. So he asked his farmer neighbours to subscribe the money needed and placed an order with the I.A.O.S. That Society informed him that they could supply only a local society, not individuals. The merchants at once circulated the story that Patrick was trying to cheat his fellow small farmers out of their money. The police visited Cleendra and tried to get one of his neighbours to lay information against Patrick so that they could arrest him. But his neighbours stood firm and drove the police out of the place.

After much trouble Patrick succeeded in getting the fertilizers ordered through a society in Donegal town but they had to bring them in by water from Burtonpoint. Most of the farmers were in debt to the local shopkeepers so they didn't dare have their goods come through the town by rail. And the cost of the fertilizer was 7/5 per bag while in the merchants' store it cost 12/6. This was the first shot in the campaign for agricultural co-operation. Fourteen small farmers decided on the spot to put down 2/6 each to start a local society free of all control by the merchants.

This meant that the war was on. The local "gombeen men" who charged big prices for inferior goods set out to smash this impertinent attempt to rescue the small farmers from their clutches. Patrick Gallagher was elected President of the newly-formed Templecrone Co-operative Society. Ever since he has been known throughout the district as "Paddy the Cope," an easy Irish way of saying "Co-op." They began to get tea and sugar from the Scottish Co-operative Wholesale Society and, after a while, decided to pack and grade their eggs instead of selling them to the local dealers.

When they ordered their first consignment of tea and sugar they knew so little about business that they had no scales to weigh their goods. Fortunately these articles were done up in half-pound and pound packets. The first batch of eggs they packed arrived at its destination smashed up and was a total loss. But "Paddy the Cope" himself went away for two months to learn the business of packing and grading. Another difficulty was that farmers' wives were terrified to sell eggs to the Co-op, as they were heavily in debt to the merchants.

A campaign of slander was started against Patrick Gallagher and the Co-op. This Donegal district was strongly Nationalist and Catholic. So the merchants spread the rumour that the Co-op was Protestant and Unionist. Their hall was described as the "New Orange Hall"—a dead-

ly insult. Sir Horace Plunkett, who was a Unionist as well as a pioneer of co-operation, came to speak at their Annual Meeting and his coming loosed a flood of insults and attacks. Then Father Finlay, S. J.,—a noted priest and strong co-operator—visited them and the critics were confounded.

Patrick Gallagher was nominated and appointed as a Justice of the Peace. But the merchants were as vindictive as ever. He took part in a stormy election and denounced the merchants for making exorbitant profits. In revenge they briefed a solicitor who appeared before the local court and demanded that he should be put under rule of bail to be of good conduct in the future. Proceedings were taken under an old Act of Edward III. Gallagher stepped down from the Bench and was judged as an offender. His judges were 5 traders who were bitterly opposed to the co-operative movement. The Resident Magistrate—the only one with legal training—refused to agree with their hostile verdict. Gallagher would not give bail and so was committed to gaol. He stayed in Derry Gaol exactly 3 days when a telegram arrived saying, "Release Patrick Gallagher J. P. of Dungloe immediately. By Order of the Lord Justices."

He owed his release to Father Finlay who, as soon as he read of the case, went to Dublin Castle and presented the facts to the 4 Lord Justices. Father Finlay was most indignant and demanded that Gallagher should be set free.

On his return to Dungloe, Patrick Gallagher, to his surprise, was met with bands, banners, and blazing bonfires along the route. One enthusiast lit a tar barrel just in front of his door and if the wind had blown the wrong way his house would have been burnt down. Among his supporters was Mrs. Gardiner, wife of the local doctor, who had arranged for Gallagher to be brought home. For revenge the local traders brought a new young doctor into the district and every one in debt to them had to have their doctor.

If Patrick Gallagher had been left to build up his co-operative movement without interference it might have progressed quietly and slowly. But his unjust imprisonment gave just that touch of drama and excitement that the venture required. Soon the Templecrone Co-operative Society was the biggest concern in the district. They acquired their hosiery factory and their boats; their production and their trade increasing in range and importance year by year. At the centre—after many years—is still the genial figure of "Paddy the Cope," a man of character and capacity, able to laugh at himself and his efforts as well as to make a stand for what he believes to be right.

The significant facts of his career are not to be confined to a small patch of Irish mountainside. For his achievements add up to that substance of human freedom for which poets, philosophers and thinkers have struggled through many generations.

R. M. Fox

THE VIKRAM ERA

THE EVIDENCE OF ETYMOLOGY

[It is an interesting thesis which **Shri V. K. Panthulu** of the Agricultural Research Institute, New Delhi, defends here. It may disappoint the believers in the tradition of the great Vikramaditya to be offered an astronomical period in exchange for a mortal king, but the prospect which Shri Panthulu holds out of an era of peace and prosperity following the present era of aggression is a tempting one. Whether or not, however, such an era of relative prosperity arrives in the Kali Yuga, lightening in a measure its darkness, depends upon mankind.—ED.]

The historians are still searching evidences of the legendary Vikramaditya who, according to them, must have ruled at Ujjain just about 2005 years ago. They are greatly vexed with the utter lack of historical sense of the ancients (of India) who have left no authentic records of such a great king to gladden their historical hearts. But in fact Bacon's dictum that "history makes men wise" has been falsified in the case of the gullible modern historians, and therefore it is no wonder that they have found no evidences of their hero so far.

Lay readers, who have no reputations as historians at stake, and no exaggerated notions about the "modern methods" of historical research, are requested to consider the following facts:

The Vikram Era is an astronomical period and has nothing to do with any mortal king of the name of Vikramaditya, notwithstanding all the interesting legends extant about a king of that name, which we all enjoy, and notwithstanding also, what some Hindu fanatics may insist upon believing and saying about their dream-king.

Vikram-Aditya is one of the *Dwadasa Adityas* or the 12 sun-periods which together make up the great cycle of 25,000 years, said to be the period of one complete cycle of the precession of the equinoxes. This great cycle is divided into the usual 12 signs of the zodiac, and the period of precession in each sign, which works out roughly at 2,100 years, is called one *Aditya* or *Sun* (period). At present the precession is said to be in the sign of Pisces or the fish. The ruling planet of this sign is the dominant Jupiter, which is said to vest those under its influence with the quality of domineering. *Vikram-Aditya* means the "Valorous Sun." There is no *Vikram* (valour) without *Akram* (*Ana*) (aggression). In plain language, therefore, the era of Vikramaditya means "The period of the Sun during which aggression in the world is the main feature." The Sun is aggressive or valorous in the sense in which the pillow may

be said to be sleepless. The history of the world for the last 2,000 years stands as witness to this fact. It has been a period of domination, large-scale aggression, feudalism and empires.

In the legends, Vikramaditya was permitted by the Mahakali of Ujjain to rule for 2,000 years, after which he was defeated and was succeeded by Sali-Vahana. The meaning should be plain. Sali-Vahana, or the pot-bearer, is no other than Kumbha or Aquarius, who is symbolized as pouring the cool waters of peace and prosperity on the earth, no doubt parched and made thirsty previously by Vikramaditya, the Valorous or Aggressive Sun. In the cycle of precessions, after the period of Meena, Pisces or the Fish, follows the period of Kumbha, Sali-Vahana or Aquarius, the pot-bearer. So, according to the old symbolism, the period of Vikramaditya or the Aggressive Sun is drawing to a close (2005 years out of a total of about 2100 years having passed) and the period of the life-giving and peaceful Aquarius or Sali-Vahana, the pot-bearer, is in the offing.

Perhaps some would point out that we have been having a Sali-Vahana Era running concurrently with the Vikram Era for over 1,800 years and that the theory of one era following the other after 2,100 years is not borne out by the traditions of the existing concurrent eras. The only explanation which suggests itself for this fact is that, while the ancients did agree about the length of the Sun periods and their order of succession, they differed in their opinion as to the exact time when one period ended and the other began. The school of astronomers who started the Sali-Vahana Era must have been of the opinion that the precession of the equinoxes had already moved out of Pisces into Aquarius. How they could arrive at such a wide margin of difference in the calculation of the periods is a question for which perhaps Astronomers could try to find an answer.

One more point. Vikramaditya is said to have ruled at Ujjain. The presiding deities of Ujjain, most appropriately, are Maha-Kala and his spouse Maha-Kali, which both mean "Great Time" in the masculine or feminine gender, as one may choose. According to the traditions, therefore, at Ujjain the place of the ancient observatory, under the ægis of Maha-Kali, the Great Time (25,000 years), Vikramaditya the Aggressive Sun, ruled for 2,000 (2,100) years and was defeated and was succeeded by Sali-Vahana, Aquarius.

The method by which Sali-Vahana defeated Vikramaditya was, surprisingly enough, most ultra-modern. According to the legends, the former was a potter's grandson. In his boyhood he received the best education available in those days. In his spare time he made millions of clay models of elephants, horses, camels, foot-soldiers, *i.e.*, all the items which go to make up a huge army, and laid them safely by. On attain-

ing manhood he entered service as Minister to a feudatory Chief subordinate to Vikramaditya. When his secret preparations were ready he advised his Chief to refuse to pay the annual tribute to Vikramaditya, the overlord, who, as expected, came down with an army to subdue the truculent chief. At this psychological moment, the legend says, Sali-Vahana by his magic put motion into his *robot* army of clay models and directed it against Vikramaditya, who was completely taken by surprise and fled. The legend also says that, before death, Vikramaditya realized that the 2,000 years of his reign preordained by the Maha-Kali of Ujjain had come to a close and so yielded without a struggle. Compare this account with things happening around us. If the meaning of the Vikram Era as stated above, is accepted, it may be noticed that it has less than 100 years to run and that the Sali-Vahana Era is round the corner. The dawn of that Era is foreshadowed by the following Reuter despatch predicting war waged by *robot* soldiers :—

"ROBOT" SOLDIERS

OTTAWA. Feb. 12.—"Robots" will replace the infantry "foot-sloggers" in the next war, just as the tank replaced the horse in World War I, according to Dr. H. M. Solandt, Chairman of the Canadian Defence Research Board. Instead of Tommy Atkins "Private Robot," equipped with artificial hearing, sight, touch, smell, sensitivity to pressure changes and the ability to make decisions, will fire the guns, man the ships and fly the planes, sending reports and receiving orders by radio, he said.

Dr. Solandt said his soldiers will remain cool and collected under heavy fire. Scientists already know how to produce such "men" and it only remains for engineers to build them.

They will see by television, infra-red light to pierce fog or darkness, and will be sensitive to changes in light, sound or pressure. They may be equipped with a sense of smell, and will have electronic nerves, memories and judgment.—P. T. I.—Reuter."

Here is evidence, historical enough, for those who will see!

V. K. PANTHULU

I see a new religion, founded on confidence in man, calling upon the unspoiled sentiments that are lying asleep in us, believing that we can love good for itself without any idea of recompense and that the divine principle is in us.

—SOLTER

THE SIMILE OF THE ACTOR IN INDIAN PHILOSOPHY

[It is an interesting aspect of the portrayal of the actor simile in Indian philosophy which **Shri H. A. Dharmadhikari** has presented in this essay. But there is another aspect of it which is no less warranted by the ancient Indian teachings on Karma and Reincarnation, which aspect was thus defined by Madame H. P. Blavatsky in *The Secret Doctrine*:—

Intimately, or rather indissolubly, connected with Karma, then, is the law of re-birth, or of the re-incarnation of the same spiritual individuality in a long, almost interminable, series of personalities. The latter are like the various costumes and characters played by the same actor, with each of which that actor identifies himself and is identified by the public, for the space of a few hours. The *inner*, or real man, who personates those characters, knows the whole time that he is Hamlet for the brief space of a few acts, which represent, however, on the plane of human illusion the whole life of Hamlet. And he knows that he was, the night before, King Lear, the transformation in his turn of the Othello of a still earlier preceding night; but the outer, visible character is supposed to be ignorant of the fact. In actual life that ignorance is, unfortunately, but too real. Nevertheless, the *permanent* individuality is fully aware of the fact, though, through the atrophy of the "spiritual" eye in the physical body, that knowledge is unable to impress itself on the consciousness of the false personality.

—ED.]

"All the world's a stage,
And all the men and women merely players."

—*As You Like It* (Act II, Sc. 7)

"Life's but a walking shadow, a poor player
That struts and frets his hour upon the stage,
And then is heard no more...."

—*Macbeth* (Act V, Sc. 5)

Indian philosophical literature abounds in similes comparing the man of the world to an actor. This worldly man is, in the eyes of a philosopher, a creature of circumstances, destined to act by some unknown, mysterious force until he destroys all his previous *Karmans* and achieves *Mokṣa*, the final liberation of the soul.

A true Vedāntin looks upon this universe as a creation of *Māyā*. To him life—or this world—is like a drama in which man is simply an actor. The simile of an actor is given to emphasize the truth of the Brahman as the eternal substratum—in fact, the only reality underlying this phenomenal world.

In the *Brahma Sūtras*, we find this simile in the *Sūtra* "*Yukteh Śabdāntarachcha*" (*Br. Sutra* II. 1. 18), and in the *Śārīraka-Bhashya* of Shri Shankarāchārya there is another by the learned Āchārya. Thus:—

Tathā Mūlakāraṇameva ā antyāt
Kāryāt tena tena

Kāryā Kāraṇa naṭavat-sarva-vyavarāspadatvam pratipadyate.

[In the same manner, the original cause (of the world) deserves to be the place—the resort—of all dealings, *like an actor* right up to the final *Kārya* or effect in the shape (or form) of the respective change (*Kārya*).]

Here Brahman, the fundamental cause of the world, is said to act in the form of the *Kārya* or effect right up to the end of the world and yet to be that into which all worldly proceedings are resolved, like an actor who plays different rôles at different times.

The learned Āchārya again gives the simile of the actor in a philosophical verse of his famous *Śataślokee.* Thus :—

" Matvā Streeveshadhārī Stryahamiti kurute kim Naṭo bharturiccham ?"

(Does an actor in the garb of a woman wish to have a husband, thinking himself to be a woman in reality ?)

Just as a man who plays the part of a woman in a dramatic performance does not really wish to have a husband, so the soul, being distinct from the body in which it dwells, remains unattached to the latter. A wise man should, therefore, realize that his worldly actions are all ephemeral and should not indulge in worldly interests.

In the *Sāmkhya-Kārikā* of Īsvara Krishna, there is a similar reference, though from a different viewpoint :—

As a dancer desists from dancing, having exhibited herself to the audience, so does Primal Nature (*Prakriti*) desist, having exhibited herself to Spirit (*Purusha*).

Nature, according to the *Sānkhyas,* is entirely different from Spirit and the final liberation of the Soul depends upon the realization of Its separation from the material world. *Prakṛti* sees to this. Like an actor she charms the Soul, but when It has gained discriminative knowledge there is nothing to prompt Nature to act and she stops her dance. For, if the dance of Nature (evolution) did not cease but continued to be perceived by Spirit, there would be no release (*Moksha*) at all.

We find a similar reference in the verses of Bhartṛhari, styled *Vairāgya Śataka :—*

Jarājīrṇairangair, Naṭa iva, valīmaṇditatanuḥ Naraḥ Samsārānte viśati Yamadhānījavanikām.

That is to say, a man retires behind the curtain or wing of the stage (representing the abode of Death, Yama), at the end of his life, when his body becomes crippled and the limbs are worn-out with old age, like an actor who retires from the stage at the end of his performance.

Thus, to emphasize the Reality of the Divine Spirit and the unreality of this attractive and multifarious but material world, poets and philosophers have used the simile of the actor for Man as a creature of God, in whose name he is to act in a dispassionate spirit.

H. A. DHARMADHIKARI

NEW BOOKS AND OLD

GANDHIJI, THE PEACE MAKER *

The Navajivan Publishing House is continually adding to its already long list of Gandhian publications. One notes with pleasure a steady improvement in the quality of publications, particularly with regard to the format.

A Pilgrimage for Peace is the first of a series of "forestudies to the full-dress biography" that Shri Pyarelal is writing of Gandhiji. It gives a good foretaste of what the biography will be. For it is a well-documented and very ably written account of Gandhiji's extended visit to the North-West Frontier Province in the autumn of 1938. The early chapters give briefly but vividly the historical and geographical setting of this problem-Province, "this witches' cauldron where trouble was always brewing," which, however, has become the scene of a new portent, the emergence of the non-violent Pathan. The author points out that non-violence was not an exotic growth in this Province, for the flower of Buddhism had flourished there for over a thousand years. Two of the later chapters deal with the significance of this past, and present Gandhiji amidst the ruins of Taxila. But the interest of the book is more in the present and the future of this Province.

Gandhiji undertook this pilgrimage with a great hope and for a great purpose. The hope was that he might find in the Pathan, "with the lawlessness of centuries in his blood," the non-violence of the brave; and the purpose was to help Badshah Khan lay the foundations for a determined effort to work that transformation. Consequently his talks at gatherings, mainly of *Khudai Kidmatgars*, constitute the most systematic and comprehensive exposition of the theory and technique of non-violence that Gandhiji ever gave. And the shadow of Munich under which the tour was undertaken gave an international slant to these utterances, embodying his answer to the challenge of brute force.

But, alas, the great experiment could not be carried out as planned by the two apostles of non-violence. The Epilogue tells of the tragic happenings in India and the world at large after 1939, and of how Badshah Khan's work has been largely undone in Pakistan, where he himself is confined in prison.

This Peace-Pilgrimage is a significant chapter in the life of the Mahatma and the present book is valuable in itself as "a guide-book for the practice of non-violence." The author has appended a series of extracts from Gandhiji's writings, which give in a connected form a complete outline of the Science of Satyagraha.

But no biography of Gandhiji can do full justice to the manifoldness of his interests and the winsomeness of his personality. These can be brought out and preserved only by pen-pictures and anecdotes presented by those privileged

* *A Pilgrimage for Peace*. By PYARELAL. (Rs. 5/-); *Stray Glimpses of Bapu*. By KAKA KALELKAR. (Rs. 3/-); *Gandhian Ethics*. By BENOY GOPAL RAY. (Re. 1/-). (Navajivan Publishing House, Ahmedabad).

to have moved in the closest association with the Master. A few such have already been published. Kaka Kalelkar, one of Gandhiji's earliest and closest associates in India, has presented us, in *Stray Glimpses of Bapu*, with a rosary of 101 beads. They are sidelights on Bapu's life and reveal the man behind the politician and the leader. His devotion to duty, his attention to details, his tender care for the lowliest of his co-workers, his child-like dependence on the Unseen Power from whom he drew all his strength—all these and many other aspects of that unique personality are depicted in unforgettable word sketches drawn with the artlessness of great art. The beads are strung together at random, with no effort at chronological arrangement. The impression given is that the author has plenty more of such beads in his repertoire. If nothing but another period of imprisonment will induce Kakasaheb to complete the collection and to arrange them in chronological order, then the Government of India must find some pretext for giving him that enforced rest in jail!

Shri Benoy Gopal Ray of Santiniketan has attempted a critique of Gandhism in his *Gandhian Ethics*. The treatment is critical and the manner that of the College Lecturer. His main contention is that, great as Gandhiji's achievements are, they have been on the ethical plane, which falls short of the highest, the spiritual. This compartmentalization of values seems unsound and certainly does not do justice to the wholeness and integrity of Gandhiji's life, which was rooted in spirituality. In the cold, analytical treatment of the author, the glow and warmth of Gandhiji's achievements seem to be lost. But, as the Publisher says in his Note, the value of such studies "lies in that they stimulate thought and raise questions that may be helpful in understanding better Gandhiji and his life and philosophy."

S. K. GEORGE

Light of India, Message of Mahatmaji. By M. S. DESHPANDE, M.A., Foreword by G. V. MAVLANKAR. (Sole Agents: Hind Kitabs Ltd., Bombay 1. xxiv-293 pp. 1950. Rs. 6/8).

So many were the facets of the almost super-human career of the world figure, Mahatma Gandhi, that the soft light radiating from his prismatic personality, shed a ray of hope into the heart of every unit of suffering humanity, whatever his or her station in life might be. There were few life-problems that he did not study, few interests that he neglected, few oppressed ones that he did not champion. The lot of the *Daridra Narayan*, whether a village peasant or a city worker, the uplift of Indian womanhood, the removal of untouchability, dietetics, hygiene and sanitation,—these are but a few of the many problems that claimed his time and energy. He strove simultaneously for the political freedom, the social amelioration, the educational advancement, the economic betterment, the religious elevation and spiritual progress of his countrymen and of humanity in general. In fact, his heroic and breath-taking achievements as a leader in the struggle of his country for freedom, are apt to deflect attention from the true source of his greatness. The thread that ran through all the pearls of his achievements was that of a spiritual life. He had an

indomitable faith in the eternal verities, *viz.*, Truth and Non-violence. His journey through life was a pilgrim's progress. Spiritual and moral values were the foundation of the multi-lateral superstructure of his thoughts, the realities behind the diverse appearances of his preachings, the substance shaded by his ever increasing and numerous activities.

No wonder then that although there are many biographies of Mahatma Gandhi's heroic figure, this study of his life, which focusses the attention of the reader on the spiritual core of his being, must indeed be thrice welcome. Particularly so in view of the fact that during the latter part of his life, Mahatmaji emphasized more and more the limitations of mere intellect in moments of crisis; the subservience of his patriotism to his religion; and revealed the mystic bent of his mind in his reliance upon the "still small voice within" whenever he was in the doldrums of indecision.

Mr. Deshpande's book is so admirable that he has achieved two remarkable results:—(1) He presents a very clear analysis of the Message of the Mahatma as an aspirant to Moksha or God-realization. Considered in this light, the book is a very neat and compact manual, full of practical hints for the repentant sinner, the spiritual aspirant and for the ordinary man who does not want to lose his spiritual bearings in the inevitable daily struggle for existence. At the same time, when the author describes the Message in words and phrases such as: "The Inner Voice, the Voice of God"; "God speaks through events"; "Rules of restraint based on experience" and "Rama-nama has ever been my saviour"; he does signal service to the sacred memory of Mahatmaji and gladdens the hearts of his followers by marshalling evidence that must place him among the saints of all times and climes.

(2) The social aspect of the Message has not been neglected. The nature of the Universal Harmony visualized by Mahatmaji and the factors necessary for its existence, which were emphasized by him, have been placed clearly before the reader—more especially for a social worker—for his future guidance. Thus the brilliant ideas of Mahatmaji regarding proper education, the best in art, the spirit of *Swadeshi*, the effective use of *Satyagraha*, and the real nature of *Swaraj*, have all been dealt with, with precision and completeness.

Thus, the author has presented the two-fold Goal and Path of Gandhiji:—God-realization and Universal Harmony. He has given an integrated view of Mahatmaji's philosophy of life, so very essential to the benighted traveller on the thorny Path of Progress. All in all, in the opinion of the reviewer, this small book is unique in the originality of its design and the objectivity of its analysis. It succeeds remarkably in fulfilling the expectations raised by its title, because (and this may be taken as a personal opinion) it appears that the author is himself a sincere *Sadhaka* (a spiritual aspirant).

V. M. APTE

The Greeks and Their Gods. (388 pp. 21s.); *The Greek Philosophers from Thales to Aristotle.* (168 pp. 5s.). Both by W. K. C. GUTHRIE. (Methuen and Co., Ltd., London. 1950).

It is a testimony to Dr. Guthrie's ability as a scholar that he has shown himself capable of writing both a learned and illuminating treatise on the Greek Gods, designed primarily for scholars, and an effective and simply presented account of the Greek philosophers for home students. Taken in conjunction, the two works provide us with a valuable picture of the dark and primitive realm of experience out of which Greek civilization was brought into being, and of the brilliantly defined system of ideas which it developed by "becoming separated off" (in the phrase of Herodotus) from its cultural past. The results were so dazzling and powerful that they have determined the development of the Western world down to our own time.

Yet it is now becoming plain that there were dangers latent in the intellectual achievements of the Greeks with which we today, as the remote inheritors of their culture, find ourselves increasingly obliged to reckon. Although rationalism has a great service to perform in the economy of the spirit, its exponents are in constant danger of losing touch with the deep realities which are the occasion of their plausible abstractions. And of the Greeks it may be said that, although they did undoubtedly sublimate, as we should now say, the chthonian impulses of their primitive forebears, and create Olympian gods out of more elementary and obscure figures, they did not achieve in a full measure that synthesis between the rational and the emotional which is essential for really creative living. Their genius was too speculative for them to be able to do full justice to the more mystical and feminine elements in our human experience.

And now in the present century we are finding that we have had to pay a heavy price for being unduly fascinated by their rationalism. For we have exposed ourselves to a violent and disturbing protest from the "Unconscious," and have been obliged, since the beginning of this century, to expend a great deal of our energy in exploring the dim but potent realm of the archaic, the psychic and the elemental in order to discover the roots and origin of our neuroses. It proves, after all, not to be so easy to disengage oneself "from foolish and simple notions" as Herodotus once imagined.

As far as this element in the situation is concerned, one has to confess that Dr. Guthrie's attitude is disappointing. For he accepts quite uncritically the conception of the primitive's relation to reality which is embraced by practically all orthodox scholars. The laws of magic are "such as we have ceased to believe in"; savages connect things together "in what we regard as an unreasonable way." Sympathetic magic is a mere matter of superstition. And so on. Yet it should surely be plain that modern developments in psychotherapy and psychical research are making it more and more impossible for us to accept these simplifications. This defect, however, is a minor consideration in relation to the importance of the contribution to Hellenic studies which is made in these two books.

LAWRENCE HYDE

Beauty and Expression. By M. M. SHARIF, M.A. (Cantab.). (Muhammad Ashraf, Lahore, Pakistan. 133 pp. 1949. *7s. 6d.*)

So challenging a theory of æsthetics as Benedetto Croce's was bound to meet with ridicule from some and counter-claims from others. Professor Sharif defends him from the first, but rejects several of Croce's propositions with cogent arguments. This book is a remarkably lucid presentation and a partial refutation of Croce's theory, so interesting that the reviewer begrudged the 6 pages missed out by the binder from the Introduction.

Croce's theory, summarized here, holds that beauty is essentially expression, spontaneous imaginative outpouring, art, as a creative activity being independent of considerations of morality and of logical validity. The artist's vision is a complete work of art, and statues, pictures, etc., are only externalizations or records of it.

Among Croce's propositions which Professor Sharif partially or wholly rejects are that perception is posterior to æsthetic imagination, that there are no degrees of beauty, no progress in art and no kinds of beauty. But Professor Sharif's presentation is much more than a refutation. His argument, for example, for various kinds of beauty, includes a thoughtful and instructive differentiation between classic and romantic expression, tragedy and comedy, etc., an exhaustive analysis of laughter-situations and other points of value.

His contention for progress in art seems sound. He holds that, as between two "adequate" expressions, the greater æsthetic value will be found in that produced by the more developed personality—developed intellectually, morally and æsthetically.

E. M. H.

The City of Two Gateways: The Autobiography of an Indian Girl. By SAVITRI DEVI NANDA. (George Allen and Unwin, Ltd., London. 278 pp. 1950. *16s.*)

"Some God has given the power to snatch the living moments from the past."

To Savitri Devi Nanda, at any rate, this power has been given in ample measure, and out of this power she has coined the pages of her candid and convincing autobiography. It is the record of the life of a sensitive Punjabi girl, but by necessary implication the story covers also family life and school life, and even the sinuous ramifications of the social life of the aristocracy of the modern Punjab.

Social life has been aptly compared to an invisible yet life-giving underground river, the roaring floods above the earth surface being the eddy and confusion of political life. In Savitri Devi Nanda's autobiography we have, as it were, an X-ray photograph of a section of this underground river which both explains and offers a palliative to the more visible muddy waters above.

All the old-world beauty of ancient Hindu culture—all of it that has defied Time and has managed triumphantly to live on—is recaptured by Savitri Devi Nanda, and so her book becomes in fact an essay, a piece of embroidery, in which are woven together the many strands of our living traditions, the principles that should govern wise living and the manners that should render such wise living beautiful

at the same time. With a disarming naïveté, but also with compelling sincerity, Savitri Devi Nanda extracts from her memory's hidden chambers the "living moments from the past" and embalms and gives permanence to them with the magical power of her artless speech. The nicknames—the Sly One, the Smiling One, the Squandering One, the Biter, the Tusker—seem to stick to their originals with a strange tenacity, and give an adhesive quality to the clan as a whole.

The pictures of forlorn childhood and of life in the delightful hot-house of the boarding-school are drawn surely, with a touch of lingering sadness, it is true, yet also with love; and, being glimpsed now through the film of the receding years, the sadness and the love both acquire a romantic, even a nostalgic, hue. Besides, Savitri Devi Nanda has insinuated in her pages the slow but remorseless dynamics of change—the stratification of conventions, their cracking and breaking, the surge of new life and the fearless careering towards new horizons.

In Savitri Devi Nanda's own life are comprehended both conformity to living traditions and revolt against dead conventions, and thus her autobiography may almost be described as proto-typical of the ardours, agitations, agonies, heart-searchings and tireless strivings of an entire generation. *The City of Two Gateways*, then, is somewhat of a testament of modern Indian youth, a prose epic of the slow unfolding of the personality of young resurgent India.

K. R. SRINIVASA IYENGAR

Education for Peace. By HERBERT READ. (Routledge and Kegan Paul, Ltd., London. 131 pp. 1950. 7*s.* 6*d.*)

Over 150 years ago William Godwin observed, "The true object of education, like that of every other moral process, is the generation of happiness." The author expatiates on this thesis, bringing out the full implications of the term, "moral process." He has great faith in æsthetic education which, according to him, imbues the individual with a sense of the beautiful in Nature and in Life, on the one hand, and, on the other, confers on him the capacity to translate his perception of the beautiful into a pattern of goodness. So detailed and deep is Mr. Read's analysis of the æsthetic motive and process that he might as well have given to his book the title "Anatomy of Æsthetics."

From morality to peace is but one step. Therefore, a passionate plea is made here for the pursuit of Art in an atmosphere of spontaneity and interiorly imposed self-discipline. Such a pursuit, Herbert Read believes, will divert the aggressive or destructive instinct in the young—who are our only hope in a world governed by blind advocates of the atom bomb—into creative, harmonious and socially co-operative activity. Thus, a kind of a moral-*cum*-physical equivalent for war would be provided.

We must give priority in our education to all forms of æsthetic activity, for in the course of making beautiful things, there will take place a crystallization of the emotions into patterns which are the moulds of virtues. Such patterns are in effect social patterns, the patterns assumed by human relationships, and their harmony is part of the universal harmony made manifest in life no less than in art.

An indispensable book for educationists and artists.

G. M.

ENDS AND SAYINGS

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

An original thinker, a man who does his own evaluating of circumstances and developments, is sufficiently rare in our day of run-of-the-mine opinions and second-hand thoughts to make his mark upon his times and leave the world the poorer for his passing. Such an iconoclast as Bernard Shaw would have been intolerable without his scintillating humour. The middle-class mind, which is that of the majority, quite independently of economic status, will resist fiercely any serious attempt to shatter the mould in which it is imprisoned. The dragging out of family skeletons is bitterly resented unless the reformer possesses, like Shaw, the ability to make them, as he put it, " dance. "

He used against the evils and the follies of our time a whimsical satire that made men laugh but also made them think. He was a staunch advocate of tolerance, of social justice, of vegetarianism and of total abstinence, and an unrelenting foe of vivisection, of medical pretensions, of blood sports and of superstition.

The promotion of mutual sympathy and understanding between East and West is prominent among the aims of THE ARYAN PATH. It should be served also by the quarterly magazine, *East and West,* which was launched a few months ago by the Italian Institute for the Middle and Far East (Palazza Brancaccio, Via Merulana 248, Rome). This illustrated journal, published in English, is inspired by the conviction of the necessity for mutual understanding between Asia and Europe, " destined, by the swift course of events, to collaborate...in writing a new history, in attaining new ideals of civilization." Thus writes the Editor, Prof. Giuseppe Tucci, whose work as an Orientalist is well known. His connection with the Institute is a guarantee of able work which we hope will be regularly and punctually executed for the benefit of the thinking world. The first issue contains interesting articles on Oriental studies in Italy during the last decade, on Italian fiction, art and motion pictures of the present day, on the agrarian reform in China, on Chinese painting, and on Indian Tantrism.

The Istituto Italiano per il Medio ed Estremo Oriente is sponsoring a number of other cultural activities, including free courses in Hindi, Urdu and other Eastern languages, discussion meetings on Eastern problems, the publication of the works of Italian travellers to the East and of Italian Orientalists, lectures, an exhibition of Chinese paintings, etc.; and an Italo-Indian Centre and other Centres are to be established to foster understanding between Italy and individual countries.

To facilitate Easterners' subscribing to *East and West,* the equivalent of $2.00 (U.S.A.) may be sent in books to be designated on inquiry.

The Institute and its quarterly journal have our cordial good wishes, as they will those of all friends of a united world.

An interesting comment on India is made by Dr. Lin Yutang in the leading article in the Summer *Rider's Review*, "Gandhi Was a Saint." He finds in Gandhiji's joining of politics and religion the accomplishment of an almost superhuman task and pays somewhat puzzled tribute to the "absolute faith in the efficacy of moral power," of which "Gandhi's whole life has become a living example and a symbol." But Gandhiji, he is sure, was a phenomenon that could have been produced only in India. The masses too had to believe in the power of good over evil, or he could not have reached his position of public leadership.

> In a country where people believe in the power of good over evil on Sundays, and the power of evil over good between Monday and Saturday, that is obviously impossible.... From my study of Indian philosophy, it seems to me that Indians believe in the conservation of effects of human action and the indestructibility of the spirit, as Westerners talk about the conservation of energy and indestructibility of matter.

This is an astute observation, no less well founded than Dr. Lin Yutang's conviction that so strong was Gandhiji's faith in the eventual victory of the good that he would have rejected the offer of earlier freedom for India at the price of compromise on his moral principles. That would have been in harmony with the *Kathopanishad's* indication that the man is wise who, faced with choosing between "the better and the dearer," lets the dearer go. But it was not only his background of Hindu tradition but also his own moral maturity that gave Gandhiji "the courage to bet on the morally right against the politically expedient."

Dr. Lin Yutang believes that all Gandhiji's teachings on love and selflessness and non-violence put together "will not produce more than a tiny ripple in the ocean of modern thought." They are, alas, obviously uncongenial to its leading trends. But what cannot command impartial hearing from the reason may gain the assent of man's consciousness through the heart. Dr. Lin Yutang concludes on the note that

> Gandhi's life and example, which gave meaning and force to the doctrine of moral power, shine with such a pristine clarity that men for ages to come will reflect upon his example and its meaning.

An important brochure recently published in the series of Unesco studies of the technological and sociological questions affecting "Press and Radio in the World Today" deals with "Professional Training of Journalists." In this study Dr. Robert Desmond, Chairman of the Department of Journalism at the University of California, points out the value of professional training for producing not only efficiency but also objectivity in the presentation of facts. He also surveys developments in such training throughout the world.

The late C. P. Scott's dictum which he quotes: "Comment is free: facts are sacred" implies more than mere abstention from distortion of facts. No less objectionable, Dr. Desmond maintains, is the selection of certain elements and the suppression of other relevant ones, conveying a misleading impression. He characterizes such irresponsible journalism as "a swindle perpetrated on the public mind and so a crime against humanity." Constructive interpretation of the facts is legitimate, but the news and editorial functions should be kept distinct.

> ...in a world so filled with complexities and tensions, the journalist who treats his public responsibilities lightly is like a madman playing with fire in a warehouse of explosives.

BOSTITCH (ETC.) DISTRIBUTORS

18 Elphinstone Circle,
BOMBAY 1

Sole Distributors in India

BOSTITCH STAPLING MACHINES

BOSTITCH STAPLES

HENRY DAVIS CO., LTD.

18, ELPHINSTONE CIRCLE

BOMBAY

IMPORTERS

OF

DOBBINS AGRICULTURAL SPRAYERS

SCRIPTO PENCILS AND PENS

STRATFORD PENS

WEBSTER CARBON PAPER

ETC.

ENQUIRIES INVITED

HENRY DAVIS CO., LTD.

18, ELPHINSTONE CIRCLE

BOMBAY