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THE ARYAN PATH

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

—The Voice of the Silence

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THE ARYAN PATH

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

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"THUS HAVE I HEARD"—

A man's inability to moderate and control his passions I call servitude.

Most people seem to believe that they are free just in so far as they may obey their lusts.—SPINOZA

Today only a few are free from the fear of total loss of security. One part of humanity fears Stalin's totalitarianism and the loss of even so much of liberty as they now enjoy. The other part fears the passing of even so much of justice and equity as the Russian revolution gave them. All cry "We shall be slaves! We shall not be able to call our souls our own!"

The few who are free from fear, who feel security, who have the strength to call their souls their own, do so because they have seen that the roots of slavery and suffering are not in the State, totalitarian or democratic, but in man's own carnal nature.

Men are not going to be slaves.

They *are* slaves.

More than half of our present troubles would vanish if men were to shed their thoughtlessness. Man's inhumanity to man would subside and we should not have wickedness to fight if our thoughtlessness were overcome.

The masses of men fear wars abroad because they are thoughtless. They will not perceive and admit that the real cause of international wars, underlying all economic and political causes, is the ghastly strife which is going on in their own brains and blood. The outer wars are but elongated shadows of the war within. The cancerous disease of thoughtlessness is eating away the eye of spirit. Involved in this tragedy, man fears and declaims about the iniquity of neighbours and kin; all the while the trouble is within himself. He is suffering from the *delirium tremens* of consciousness, having drunk to the full of selfishness; pride rules his will; egotism energizes his conduct.

The proven truths of ancient psychology hold a sure remedy which

the individual can and should apply to exorcise his own fear and egotism. Each government can and should make those truths the basis of its legislation and administration, especially its educational policy.

The weakness embedded in the present-day concept of a "high standard of living" is an ill common to both the Soviet and the Democratic ideologies. The masses should have sufficient food to eat, proper clothes to wear, fair and comfortable cottages to live in ;—this is the truth, but only half the truth. Man does not live by bread alone; glittering raiment is not always a sign of well-being, any more than the cowl makes the monk, or the yellow robe the Bhikkhu ; a palace containing a museum, or a flatlet equipped with gadgets, does not build the home.

In India poverty and false asceticism pass for spiritual conditions and exercises ; these have been the great enemies of Truth and Wisdom for a thousand years and more in India and are as evil as the inordinate desire for possessions and power among the Occidental peoples. Total loss of respect and reverence for Nature and Nature's Life makes our days sordid and our nights restless. And who can deny that sordidness flourishes on both sides of the Iron Curtain ?

Those few only should be called the true helpers of humanity who see that the remedy lies in and with the individual. Among them are those who are aware of the proven truths of ancient psychology and who aspire to preach and promulgate its teachings so that men and women may endeavour to free themselves from slavery to their lower natures.

What are these teachings ? Among the books of ancient and true psychology there is hardly any which equals in directness of instruction and depth of inspiration the *Bhagavad-Gita*. In the second chapter of this book is given a teaching of great practical value. It occurs in a passage which the great Gandhiji said was his favourite. What better way can his countrymen—and all who love him abroad—adopt to remember his martyrdom, which took place in this month, in 1948, on the 30th day, than to think upon what the *Gita* teaches ?—

Inclination of the Senses is the Seed which sprouts as musings of the mind.

The mind becomes attentive to the inclination and the mischief begins.

The mind yokes itself to the inclination.

From this attachment arises passion, lust for possessions.

Frustration of the desire causes impatience, irritation, anger.

Anger begets delusion.

Delusion confuses and loss of memory results.

Loss of discernment follows the loss of memory.

And then—loss of all.

Small is the seed; giant the growth. It is possible, and easily possible, to control and direct sensuous inclinations. It is almost impossible to recover the loss of the soul. The fight is in the mind. It is the mind to which true knowledge

should be presented. When the mind gazes on the true ideas it attracts them to itself, as a shrine attracts the God. To attract a Shining One, the shrine must have a clean environment, a pure atmosphere, the fragrance of proper incense, the radiance of sacrificial light. So must the human mind be environed by clean senses, pure magnetism, the fragrance of gentle service and the light of true wisdom.

Man should raise his voice for spiritual freedom, and plead for enfranchisement from all tyranny—of science, of theology, of nationalism. When he is free as a Soul he has become divine in Nature; his first virtue is Fearlessness. He is safe in Security.

SHRAVAKA

17th December 1950.

PIETY AND SCHOLARSHIP

A salutary challenge to ritualistic observances divorced from life was given by the Hon. Shri Rajagopalachari in a series of talks delivered late in November to the *Gita* Study Group of the College of Commerce, Delhi. The very organization of such a group is a good augury.

The *Gita*, Shri C. Rajagopalachari declared, was a book that told men (not Hindus only, be it noted) how to regulate their activities and their minds. It was like a Railway Guide: "You should travel with its help, not commit it to memory." The countless orthodox Hindus who know the *Gita* by heart in Sanskrit, and recite it as a religious observance, have not all recognized the distinction which the speaker did well to draw between scholarship in the *Gita* or other scriptures and the religious life.

If in the mind there is no piety and love of God, any amount of Sanskrit scholarship just amounts to the clever tricks of a monkey, and is not true religion.

For example, we may add, the condoning of untouchability or the defending of communal prejudice while repeating the words of Shri Krishna in the *Gita*: "I am in the hearts of all men" adds the same taint of hypocrisy to their recital as the treatment of Negroes by many white Americans adds to their professed acceptance of the Sermon on the Mount.

External regulations have their place, but they can never, as the speaker graphically brought out, make the inner sanctions unnecessary. It is the latter on which good conduct, regardless of time or circumstance, depends.

Valuable also in these days of growing imposition of and dependence upon authority, with their joint progeny of increasing irresponsibility, was Shri Rajagopalachari's emphasis on thought as the guide of conduct.

Always remember that the mind is the chief fortress. If you let it go, you lose the battle.

It is indeed a fortress, which if man but holds firm, nor State nor Church can ever dominate.

IS THERE A FUTURE FOR MYSTICISM?

[The American educationist, **Miss Katherine Merrill,** whose thoughtful studies of Shelley and of Wordsworth appeared in our pages in 1939 and in 1941, and who wrote in our March 1945 issue on "Tsong-kha-pa and the West," examines here the evidences for a return to nobler concepts of Mysticism in our day. She confidently hopes for an ultimate revival of pure Mysticism in its higher aspect of Union with the Divine Source, as well as the practical application of spiritual laws to ordinary life, as taught in the ancient Mystery Schools. This is an important contribution with a significance, all its own, for the individual who aspires to live more intelligently and more humanely, as also for the improvement of the social order along truly healthy lines.—ED.]

With the earliest ancients education sprang from the hearts and minds of Great Teachers, who divided their work into three parts corresponding to the spiritual, mental and physical aspects of man's nature. The spiritual side and the physical were linked by the mental, which, being dual, worked harmoniously in the lower as in the higher. The instruction was not departmentalized, as ours is; it was interwoven and unified. Any power applied to anything was taught as spiritual in origin and evolutionary in result.

The object of this education was the development of the *whole* man, not one-sided in materialism or in religiosity. But the highest object was the merging of man's consciousness into union with the Deific Source of ALL. This union they called Mysticism, and the teaching of it was protected from ignorance or ill-will by sworn secrecy. The physical and the lower mental were known to be inevitable in Earth-life, and were given proper attention.

Among the Greeks both these phases of education—the high mystical union and the wise care of mind and body—were taught in the Mystery Schools. The lower was open to the public, as possibly leading to the higher; but the upper phases were more limited to philosophic minds who, through severe spiritual and mental training, were initiated into the highest Wisdom. The instructional Mysticism covered the application of spiritual powers and laws to philosophy, religion, ethics and *everything* included in the modern word "science." For example, instruction was given in architecture, also in music, with geometry as applied to each. Likewise agriculture was included, with its many phases; also the qualities and uses of metals. Modern men would do well to realize what these subjects, taught in the earliest Mystery Schools, mean in actual living.

What is called mysticism today being indescribably lower and less comprehensive, is it probable that

such exalted practical and spiritual education will ever again be reached? The answer—a confident *yes*—is based on the Process of human evolution. The broadest and deepest concepts of evolution declare it to begin on the upper planes of being, where the incitements to action and the standards for judging results are spiritual, not material. The Process passes down to one plane after another, the spiritual condensing more and more into the substantial and material, till it reaches the most material plane—the Earth.

But then the wave of evolution turns back to its Source. Progress upward begins. From the low, materialistic and sometimes seemingly hopeless conditions known to us, the Process as it rises will gradually spiritualize, yet incorporate all the finer results of man's long struggle and experience, till at last the upper planes are once more reached, and matter, today the polar opposite of Spirit, coalesces with it.

In the later degrees of this upward progress, pure Mysticism will naturally be of a far more intelligent, fully self-conscious quality than before, when Humanity in comparison was infantile.

"Mysticism" derives from a Greek word meaning "close-mouthed," secret and silent; and secrecy was practised because the most characteristic and important qualities, powers and laws were too sacred, and, through their strength, too dangerous to be known except by those capable of turning them to general human betterment. But mysticism today commonly refers to something not generally understood, something mysterious, possibly fantastic or almost meaningless. Hence the dislike of the word by men who think. Yet it is worth trying to rescue a fine old word and put it, like a repolished jewel, into its proper setting. And for purposes here and now no other word serves as well.

At present, even men of high attainment have not advanced far on that upward arc of progress. Nevertheless, some see at least slight proofs of a return toward the nobler concepts of that *experiential* and *instructional* Mysticism; and, with that return, of a reviving of far higher ideals of living than prevail today.

In a few works of a few men, high-minded but hardly aware of their evolution, are found ideas and suggestions (to them possibly casual) which may be regarded by us, without too much preconception or insistence, as indications of growth toward that purer, broader, perhaps especially instructional, mysticism of the future. True Mysticism is the highest, the deepest, philosophy; it is philosophy's quintessence, the stimulus and the reward. True Mysticism recognizes and includes all relations and connections, yet always seeks to rise above them into identity.

That effort is the very nature and particular function of Mysticism; and some perception of identity, of oneness with the Whole, is expressed again and again in the higher

thought of today. The writers who send out this thinking belong to all Humanity. Wherever they may live, their importance is not limited to any one country. In them all, Mysticism, as such, is unformed, hinting at what may not be fully understood. Yet the philosophic thought of MacTaggart, the science of Schrödinger, the humanistic reaches of Taylor in *Richer by Asia*, and the not wholly fortunate blending of religion and science in Stromberg's *Soul of the Universe*,—all these, whatever else they contain of much or little value, show their authors to be moved by a common impulse toward the mystical.

These writers do not use the word mysticism, and there is no intention here of foisting it on them or on the public. But, for students of philosophy, the connection and the scanty proofs here given are worth consideration, even though the writers themselves have no idea of their philosophical relation to Mysticism. They each create their own methods of seeking and their own phrasing of what are in essence similar experiences. Usually they avoid all references to any personal god or to any theology, and they often use phrases for general or evolutionary principles instead of names or words corrupted by time.

This kind of recent thinking represents what in ancient Mysticism was the scientific aspect. At that time this line was kept distinct from the religious and the ethical—distinct, as springing from other powers in man, but not separate or opposed. If the Platonized science of Max Planck draws near to the science in old Mysticism as taught in the Greek Mystery Schools, what is the harm in calling it mystical? If Einstein's high physics approaches ideas and facts such as were recognized by ancient Mysticism, the dignity of his work is not lessened by being so classified. A perception that such modes of thought possess mystical qualities permits the word "mysticism" to regain in itself, and to mean for the public, a more universal or synthetic quality than any other word. Pantheism emphasizes the *theos* idea; Pan-humanism, the human aspect. Mysticism combines both. Such thinking, seeming to foreshadow a modern mysticism, thereby clears off some of the dross that has begrimed a noble name.

There are many other points of light in the sky of current thought and it is instructive to recognize these hints of change in attitude of mind as *renewals* of concepts held long ago. Many of these writers may be intuiting the possibility of far more than they have yet experienced. The connection, in that case, between these writings and Mysticism lies in their genuine philosophic quality, in the unrealized intuitions, and especially in their instructional altruistic values. For it must be remembered that genuine Mysticism not only teaches the soul that rises to high mystical states, or even the mind that passes into descriptive analysis of these, but goes

out at once into broader service.

Another indication of such thinking is the book called *The Life of Science*, by George Sarton, Professor of the History of Science at Harvard University. To perceive and express that " Life " as Professor Sarton does, is to have joined (however unaware) the host of those who from immemorial time have undertaken the upward climb which makes the mystic.

A third line of similar thought is carried on by a group of philosophic investigators headed by O. L. Reiser, Professor of Philosophy at Pittsburgh University. He is the author of several noteworthy articles and books, one of the latest being *World Philosophy : A Search for Synthesis*. Scientific humanism is the name adopted by this group for the method and goal of their work. The following are some of their ideas :—

Scientific humanism is an attempt at synthesis, an endeavour to collect the knowledge and vision of all ages. The perceptions by past seers of the nature and meaning of life are focused and re-expressed for present understanding; their validity is tested by scientific principles, and an effort is made to extract from the results a pattern for better human existence. Besides, back of such a collectivity of vision purely human, Synthesis points to cosmic or archetypal influences, which provide the unifying force for human evolution. Thus, scientific humanism is rooted in an assurance that we are living in a unified, dynamic and evolving universe, and that there is some hope of an ultimate synthesis of knowledge.

This kind of humanism is as impersonal as any scientific hypothesis and the care taken to shun theological personalizing is proved by a definition of divinity, in a Reiser article, as the power to create, to originate, to grow morally into a larger life of freedom—the dynamic process of growth is the human essence, and the essence of divinity as well.

The author proves himself, in the few lines quoted, a philanthropist and a moralist. He sees philosophy and altruism as identical, and he has recently expanded his idea of the close relation between humanism and morality into a pamphlet, *Scientific Humanism as Creative Morality*. A crying need of our time is that for moral perception and action from a sound philosophical basis, such as strong, questioning men can accept. His results may be limited by his cool, entirely intellectual style —perhaps on this point he is lingering under the influence of writers too " scientific " in manner to be humanistic in feeling—writers whose extreme impersonality is refrigerative of human experience instead of ripening it.

It is pathetic too that the philosophic synthesis of knowledge as given to the world in Theosophy is not recognized by this group of thinkers, yet in the theosophic synthesis seems to be the starting point of their ideas. Independent though their work may be, or appear, it can hardly fail to bear witness to the actual spreading abroad of the

Eastern Philosophy.

Men of the early humanity were taught to see the divine qualities in Nature—they were taught, for example, to work at agriculture, building and metallurgy, in harmony with those divine qualities, instead of destroying or ignoring these as is done today. These teachings were the foundational part of the old Mystery School instruction, without which the strictly philosophical would have been left unsupported, but spiritual powers and laws were always at the base of this varied instruction. If those ideas of the unity and harmony of all life with its Source had been continued, science would not now be blundering materialism; and ordinary religion, psychism.

When man, the universe, and the deific Cause of these are seen to be ONE, not separate, though distinct, the physical is not despised or any work connected with the "daily needs." But gradually physical work came to be thought beneath the notice of philosophers and teachers. As for the Earth, it gradually became only an object of spoliation. To care for one's *home* is a strong impulse in men. In the early days the Earth was understood to be man's home, and men were taught to care for it as such. Today, especially in America, the Earth and its rich resources are being ruthlessly destroyed, sacrificed to the reckless desire for wealth and pleasures, or to the senseless actions and fear of war. Even domestic life has largely lost its sacredness, and is given up for the supposed needs and satisfactions of money-earning. Many Americans are so anxious to diminish *work*, and are so busy in creating or in using household gadgets and push-buttons in order to escape "drudgery," and so be free to "take vacations" and have "play-times," that their homes have become only sleeping-places, if even that.

In the ancient days, the daily-life parts of old Wisdom as well as the high philosophy were kept harmonious with the deific Source of all. But in modern times these thoughts have almost left human consciousness,—almost, though not quite. For some few of us are seeing the follies of past and present behaviour. Some few are really trying to stumble back—we call it "endeavouring to progress"—to those old practical forms of Wisdom—we call them ostentatiously "Household Arts" and "Agricultural Sciences."

To all such, another book, now published in the U.S.A., will be welcome, Dr. L. J. Picton's *Nutrition and the Soil*. Does this not sound extremely unmystical? Indeed, yes. But that is an important point in this present argument, namely, that the scientific aspect, the strictly Nature-aspect, of old Mysticism is, unaware and under other names, being revived, bit by bit, faintly, but importantly.

If the great depth, height and breadth of ancient Mysticism are ever to re-become our just inheritance, modern people have to feel

their way back to a recognition, and a positive protection, of the Divine Essence in trees and plants, in animals and birds, in the planets and the Earth, and in other men and women. They have to become sympathizing workers with *all* Nature and with all mankind. This must be our future Mysticism, our search for identity in all. And when we have reached that, we shall find it not essentially different from the ancient Mysticism.

KATHERINE MERRILL

MAN AND NATURE

The vital importance to human well-being and even survival of the implications, social and international, of the "Impact of Science on Society" makes the launching by Unesco's Natural Sciences Department of a periodical under that name significant and hopeful. The first issue (April-June 1950) contains a pertinent bibliography of material in English and abstracts of addresses by American and Danish scientists. Bibliographies for other languages and abstracts of addresses in other countries are to follow.

We doubt whether the issues have been better stated, however, than in the Unesco Pamphlet brought out in March on "The Social Implications of Science" by Prof. Kirtley F. Mather, President-elect of the American Association for the Advancement of Science. Among the excellent points that he makes are the inescapable interdependence of men and nations in an age of science and technology, nature having denied self-sufficiency in natural resources to any group or nation, and the fact that many hydro-electric developments, for example, demand constructive international co-operation.

"Science and technology," he declares, "have charted the road to survival," and "Mother Earth is rich enough to nourish all her offspring" but

> either all of us together, regardless of race or creed, nationality or economic circumstance, gain lasting security as inhabitants of the earth, or we all go down together in a universal doomsday.

That he calls "the most basic of all the social implications of modern science." But the appeal to expediency is not enough. There is a "new temper of respect for fact," but mere increase in knowledge will not save us.

> The ethical consciousness of each man must be greatly strengthened, renewed and improved, if civilization is to be saved from catastrophe. The well-springs of good-will lie deep within the spirit of man....Science discloses the imperative need; something that transcends science must assist men to respond to this challenge of our time.

"EVIL CANNOT BE CONQUERED BY EVIL"

[This thesis, basic to the doctrine of Non-violence, is here challenged by **Shri G. R. Malkani,** long the Head of the Indian Institute of Philosophy at Amalner, and defended by **Prof. N. A. Nikam** of the Maharani's College, Bangalore, whose reaction to Shri Malkani's paper we had sought. Professor Nikam deals ably with several points but has not taken up specifically Shri Malkani's implied repudiation of the power against evil of a "purely spiritual force" unbacked by physical might. Have we not seen an overwhelming demonstration of the effectiveness of the ideals of Truth and Non-violence, reproclaimed by Gandhiji, in the winning of India's freedom as a free gift ?—ED.]

I.—BY G. R. MALKANI

It is a soothing moral precept that evil cannot be conquered by evil. But, like all precepts, it has a very limited application and is theoretically vague. It is possible to argue that good may come out of evil, in which case "evil" becomes a relative term.

There are things which we regard as evil, such as killing or destruction of life and property—*himsa*. But in war the power to kill has a value. In other words, the greater evil conquers the lesser. Can we say that evil is not conquered by evil ?

We shall get out of this difficulty by arguing that our notion of conquest is wrong. The suppression of evil by brute force is not conquest over evil. Evil simply goes underground. The spirit of hatred and of vengeance rankles in the hearts of those who have been the victims of violence. We have not conquered through moral regeneration, which is possible only by employing non-violent means. We must touch the conscience of those who have gone astray. There will then take place a spiritual conversion which will have no taste of evil in it and which will spread its fragrance all around.

This is a noble and sublime task, if it can be done. It can be done under certain very favourable conditions. Those conditions may be stated thus: (a) A certain injustice has been committed; (b) the victim thereof resents the injustice; (c) the victim is quite competent to use physical force to undo it, but he would rather suffer than retaliate; (d) he entertains no ill-will whatever happens, and convinces the aggressor that the latter need fear nothing from him; and (e) lastly, there is a time-lapse of silent suffering long enough to initiate a process of moral regeneration in accordance with the cultural level of the aggressive party.

These are conditions difficult to fulfil. A strong man would not allow himself to be bullied just to satisfy a principle; and a weak man's non-resistance is always suspect. If

non-violence is carried to extreme lengths, the earth will belong to the brute. It is but moral common-sense that sufficient force should be employed to deter the brute. He can then be persuaded to change his ways. Moral suasion is mixed with actual violence, which is an evil. The brute immediately understands the latter, and he is thereby put in a frame of mind that is conducive to the acceptance of moral suasion. Has not evil conquered evil? It is the naked force that has done the trick, although the force has got to be augmented by the appeal to reason and innate human goodness. There is no doubt that in the majority of cases, the voice of conscience is heard only when brute force has failed, and with it has gone the intoxication of power. Man then becomes reflective and self-critical. His faith in force has received a set-back.

As in the case of the individual, so in the case of communities and nations. The latter too can be unreasonable and unjust. An unreasonable community is always the aggressor. It relies entirely on its physical force fed by certain false ideas and prejudices. There are no greater demoralizers than prejudice and passion. They make one blind to all moral issues and to reason itself. How shall men under their influence see light? They are mental abnormalities that cannot remain silent or innocuous. They vitiate the whole outlook, so that the worse appears the better. A prejudice in the sphere of religion, for example, can feed the self-righteousness of a fanatic. Persecution would appear to him a hallowed undertaking. To kill the unbeliever seems to him the gateway to Heaven. How can he be brought to see reason? Not by persuasion, not by reason, not by utter self-sacrifice,—but only by a demonstration of the futility of the instrument of brute force on which he relies.

Is it, then, a lofty idea to preach to social groups and to nations to eschew all the paraphernalia of force and to be prepared to sacrifice themselves on the altar of non-violence? Is it not loftier still to advise them to keep strong physically, but at the same time to keep conscience clear and the "ends" of national endeavour *pure*? There is no substitute for this combination of force and moral ideals. A nation need not, and ought not to, give up fighting and preparedness for fighting. The skills of war will build up its physical stamina and the will to live in accordance with its own cultural ideas. What is needed to modulate and to modify the physical force is the sublime emotion of compassion and the moral law of good-will. When the enemy has been defeated and brought to see reason, it is time for these noble virtues to come into play. To be kind and compassionate to the enemy that is laid low is to recall him to the paths of virtue. "Do not wreck vengeance on the defeated enemy, but show him positive charity" is a nobler precept

than the onesided and vague precept, "Do not return evil for evil."

It does not appear wrong to us in the least that Christian nations in the last war physically opposed and defeated the Fascist nations. No amount of Gandhian guidance could have availed to bring reason to the brute. What appears unmistakably wrong to us is the callousness to the enemy after the defeat. The fear of resurgence can be overdone. A few precautions for at least a decade or two would perhaps have been quite effective for reasonable security. No nation can forever be kept down. Risks will always arise in one quarter or another, and they ought to be taken. But the principle of charity ought not to be put in cold storage because of a vague fear for the future. We defeat evil completely and truly only when the success of physical force is crowned by the example in practice of charity. It is also the measure of the righteousness of a war. As against this, it is pedantic and doctrinaire to preach unadulterated non-violence in season and out of season. There ought to be a balance between the physical and the spiritual.

We are time and again exhorted by Congress leaders to practise the Gandhian principles of non-violence. The people in their turn want to see a sign that the leaders themselves are not intimidated by a show of force; and that where national interests are concerned they tolerate no nonsense. It is time the leaders looked into themselves.

Can evil be conquered by evil? The answer is, yes *and* no. Evil can be conquered by evil, because the employment of physical force clears the ground for the practice of the higher virtues that can effectively and truly conquer evil. Evil cannot be conquered by evil if the law of the jungle has unlimited scope. The precept that evil cannot by conquered by evil is open to the cheap interpretation that there is a *purely spiritual force* that can conquer every kind of evil without the backing of a physical and non-spiritual force. To lay one's self as an oblation on the altar of non-violence is no victory over evil, if by victory we mean not self-immolation, but the recalling of the aggressor to the path of righteousness.

G. R. MALKANI

II.—BY N. A. NIKAM

F. H. Bradley has defined Metaphysics as the giving of bad reasons for what we believe upon instinct. It is difficult, sometimes, to decide whether our "instinct" is bad or our "reasons" are. Supposing "Evil cannot be conquered by evil" to be a "moral precept," as Prof. G. R. Malkani calls it in the above essay, and supposing also that, "like all precepts it has a very limited application and is theoretically vague," is not the proposition that the lesser evil can be conquered by the greater

also a "precept"? If so, "like all precepts," has it not "a very limited application" and is it not "theoretically vague"?

Besides, there is confusion as to whether, when Professor Malkani says, "like all precepts," he means like all moral precepts or like precepts in general. *A moral* precept implies an unconditional moral obligation; a moral precept is an *Ought*, *e.g.*, "Speak the Truth." The moral agent *ought* always to do the right. When Aristotle said that the moral agent ought to do "the right things for the right purpose in the right manner at the right time," he did not imply that a "moral precept" had a very limited application; rather, he insisted, by his qualifications, that whatever be the manner of his acting and the time, the moral agent ought *always* to do the right. It is not suggested that this distinction is not known to the writer, but there is considerable ambiguity of thought and language when he says: "It is a soothing *moral* precept" and groups it with "*all* precepts," etc. (italics mine).

We have to distinguish between resisting evil and resisting evil by evil. Non-violence is not inconsistent with the former. Non-violence is not submission to evil but resistance to evil by a very different method. Non-violence resists evil with the only weapon that both the strong and the weak can use, and which both hold dearest, *viz.*, their own life. Therefore it is "non-resistance." It is the refusal to take another's life in the act of laying down one's own that is Non-violence. It is argued: "But in war, the power to kill has a value." Yes; only if "to get killed" has a value.

It is argued also that "if non-violence is carried to extreme lengths, the earth will belong to the brute." What are the "extreme lengths" to which it could go? Non-violence is, like Truth, the same in thought, word, deed and personal example. But supposing Non-violence is *not* carried to "extreme lengths" will a "limited" use of violence save the earth from the brute? And who is to decide what a "limited" use of Non-violence is, especially when the doctrine that "Greater evil conquers lesser evil" is being propounded? Besides, it is meaningless to argue that, if my enemy takes my life without my taking his he will survive and go on multiplying while I and mine become extinct. How do we know that he will not commit suicide? If others' life has not for him sufficient value for him to let them live, how will his own life acquire a value for him?

And what is true of individuals is true of states; the same law governs both: "The eater eating is eaten."

That "evil can be conquered by evil" must mean, it is suggested, that a "greater evil conquers a lesser." Note the word "conquers." That had, perhaps, been our hope but experience and history have proved the contrary. That a "greater evil conquers a lesser" means that the search for ever-deadlier weapons

must go on; but no weapon, however deadly, can translate the hatred within or protect us from the Fear.

In reasoning we avoid the fallacy of the vicious regress; so in action we ought to avoid getting involved in the *Karmic* regress. When a greater evil has been let loose on the world to conquer a lesser, how can the greater evil be controlled? Says the Upanishad, "That which was created started running away." Even so with the "created force" which we have witnessed in our age; a "greater evil to conquer a lesser."

Professor Malkani says: "No amount of Gandhian guidance could have availed to bring reason to the brute." What if the aim of the "Gandhian guidance" be to *prevent* the human being from becoming a brute? The "Gandhian guidance" cannot be restricted to killing or not killing on the battlefield. It is an integral philosophy of life, covering our economic, social, political and international activities. It is not in war alone that man is brutal; he is more so in the economic and social conditions which he has created; these have dehumanized him.

Whether wars could be abolished or not is an irrelevant question because, if these conditions continue, there will always be wars and, if war is "total" as it is now threatening to become, war will abolish itself. There will not be even the "brute" to inherit the earth. "War" and "Peace" have become relative terms in the structure of our society; firing has ceased on the battle front but the State cannot yet return to well-being in peace. In peace we are in a state of war. The problem of Non-violence is not to wait for "certain very favourable conditions" to arise but to change the *condition* now.

The real problem is not whether it is unethical to use force or violence; or whether spiritual force should not be backed up by physical force. The problem is: *What happens to the Agent who uses violence?* In Dante's *Divine Comedy* there is described a fight between a serpent and a human being. The battle has no end; in the process of fighting a remarkable transformation comes over the combatants; the human form gradually loses its limbs and is transformed into a serpent; while the serpent acquires limbs, and is changed into the form of a human being; and thus the battle continues. There is neither victor nor vanquished.

In doubting the efficacy of Non-violence Professor Malkani does not assert the efficacy of the "law of the jungle." I imagine that he is asserting the older proposition: "Evil destroys *itself*" in a new and more ambiguous form in: "The greater evil conquers the lesser." We know Professor Malkani to be far too wise a philosopher to mean "Do evil to conquer evil," unless he says: "Evil is no evil."

N. A. NIKAM

THE COLOUR BAR IN BRITAIN

AS THE STUDENT EXPERIENCES IT

[The little cross-section of coloured-student opinion which the English novelist and essayist, **Mr. George Godwin,** took in London and reports here is revealing, among other things, of how much all concerned miss by the setting up of fictitious barriers to friendly intercourse between man and man. The folly is wide-spread but England shows up remarkably well in this cross-section, compared with areas of less enlightened practice, like South Africa and the U.S.A.—ED.]

In British Columbia some years ago I heard from a coastal Red Indian the following account of how the Great Tyhee created man. He explained:—

Now, the Great Tyhee decided upon the creation of Man. He therefore lit his oven fire and prepared a great dough. Three loaves he made, all of the same size, all of the same ingredients. These were placed in the oven and left to bake. But, alas! all did not go well with the Great Tyhee's project. For one loaf was burnt, and one loaf was not quite baked, while the third loaf was just baked to perfection.

That, the old man explained to me, was why there were coloured and white men—the over-baked and the half-baked. That, too, was why there were Red men—the perfectly baked (and, by inference) the perfect handiwork of the Creator.

This legend, is of interest, as are many more, because it throws some light on the behaviour of men in their relations with one another when the difference between them is that of colour. Each race, deep down, I think, believes itself superior to the rest. And the distinction of pigmentation and facial characteristics looms larger than the common denominator of identical anatomical structure—the ingredients of the three baked loaves!

Much has been written on this great problem which recently was the subject of a UNESCO Report. The purpose of this brief paper is limited in scope: it is to enquire into how the Colour Bar is experienced by at least a few of the coloured students who come to the British Isles to pursue their higher education.

The most direct method of getting at the facts seemed to be to ask a number of students directly about their experiences and to report their answers. The result may seem somewhat pedestrian if sensational disclosures are expected; but it has, I think, a greater evidential value than the citation of extreme cases, and it possesses the virtue of authenticity.

It so happens that I live and work in one of the Inns of Court. Day by

day, one sees about this umbrageous backwater of the city large numbers of men and women students who have converged on London from many widely separated parts of the earth, and who represent a diversity of races and differing cultural levels. It was among these that I sought my facts.

The first student with whom I chatted was a handsome and magnificently built West Indian. The West Indian is, of course, of West African origin, his forebears having been seized and carried overseas during the days of the slave traffic. This first man I met, poring over a law-book, represented in his person the pure-blooded African. But he had never been in Africa, and his social and cultural background was that of the West Indies, coloured entirely by the civilization of the Western world.

Before quoting this student let me say this of him, and of the other students with whom I have talked: In every case my approach was met with charm and courtesy, with what would be termed in England *good breeding*. I think this an interesting point, for it suggests that races, generally regarded as at a lower cultural level than the peoples of the West, may possess a natural standard of courtesy equal to that of the latter.

My West Indian—I will call him Mr. A.—had had the advantage of friends already settled in London and was thus able to go directly to lodgings where his colour would be accepted. This was in a remote suburb of the city. Finding this inconvenient and expensive, he moved to Maida Vale, which is accessible to the centre of things at small cost for transport.

His experiences may be summarized thus: So long as he pays his way the coloured student is received by landladies with little or no distinction between him and a white student. He felt, however, that he was kept, perhaps, somewhat at arm's length. This, of course, might be accounted for by the circumstance that the average landlady would be untravelled and not particularly highly educated or cultured, so that to her the Negro might seem a somewhat strange, alien and unknowable being.

Mr. A. had never been subjected to rudeness in public vehicles, restaurants or elsewhere. But he recalled one occasion, and did so with the greatest of good nature, when he had been made to feel that he was regarded with some distaste. The occasion was trivial, but perhaps significant. He had gone to the Central Hall, Westminster, to hear a classical concert, being, like most West Indians, a lover of good music. The audience was being conducted to the seats by ushers. But when the Negro presented his ticket a distinction was made in his case; he was not shown his seat, but left to find it for himself. From the telling of this episode one felt the sensibility of the teller. He had been subjected to a trivial public slight; he shrugged his shoulders, as it were, and accepted it. "After

all," he smiled, "I was able to find my seat after a bit; I am not a child."

That sort of thing undoubtedly exists. It manifests itself in numerous small transactions of daily life. For example, in restaurants the coloured man will sometimes see that a white waiter dislikes to wait upon him. So he contrives to avoid a situation which makes the white man subservient to the coloured.

Mr. A. made another point of interest—one against his own people. He said that very often inexperienced students behaved badly in their lodgings and came into clashes with their landladies. Here he blamed the students and not their English critics, which gave me a warranty of this very pleasant young man's sense of fairness and his sensible attitude to the problem.

Mr. N. is about 40. He is a West African Negro of pure stock, exceedingly black, with grey, tightly kinked hair. He has been 20 years in England, working as a Civil Servant. He came first as a youth to study; he matriculated and applied for admission to an Oxford College. His father, a merchant, was able to allow him £500. a year, so he was, at that time, comparatively wealthy. He lived to discover that money is a very important factor in determining the prospects and reception of the Negro student in England. He repeatedly applied for entrance to this college and that, but Oxford was always full, it seemed, and his dream, after 3 years, was as far off as ever. At this juncture he met an Oxford man of distinction to whom he told his story. This man became his friend. He diverted a journey to Scotland to return to his old College to state the case of this African seeker after knowledge. Within 48 hours the entrance papers were posted to the candidate and a place was found for him.

At Oxford, Mr. N. did not find any discrimination against himself. Being quiet and studious, he fitted himself into the new way of life without difficulty, graduated with honours and returned to London to read for the Bar.

Mr. N. summed up his views as follows: In England the coloured student who has an ample allowance finds friends (*sic*) everywhere. But when funds are low or small, he encounters adverse discrimination. If, because of his financial limitations he seeks lodgings in the poorer quarters of the city, the people are at first friendly, but continue so only on their own conditions. These are that the coloured student shall conform. He must be prepared to spend his evenings in local "pubs," play darts, take an interest in Pools, in dog-racing, football, and so on. It is when the coloured student finds himself in the curious position of being culturally superior to people who assume their superiority over him, that he is made to experience the bad taste of alien corn.

On the other hand, in the more select quarters of the city, a student able to pay well, is met with civility

and a surface friendship; but he is kept at arm's length.

One curious thing Mr. N. told me: People were very friendly in private, but shied off from any public admission of acquaintanceship. He had, he said, given offence by greeting, in the street, girls whom he had found friendly in the house where he lodged. And this had wounded his feelings.

Here, I think, one can see a simple reason why there is so little contact between the native population and the coloured student. It springs from shyness and a desire to avoid being conspicuous on the part of the white girls who fear, perhaps, the later acid observations of the narrow-minded and malicious—"I saw you in the street with a black man!" That sort of thing.

Mr. N. was a trifle tart in his references to English girls. In his experience, he said, the Negro could find many willing to associate with him, provided he was in funds!

Such a criticism cannot be ignored. Nobody who was in London during World War II can have failed to see how a certain type of adolescent girl associated with the men of the American forces, both white and coloured; they probably did so because these were the highest-paid troops!

I spent a long afternoon with Mr. N. He had come to my chambers somewhat reluctantly but when he went he expressed a desire to return. He said: "I am often very, very lonely." I invited him cordially; and I hope he will come again.

Some of the questions posed to me by Mr. Y., I confess I was unable to answer. Mr. Y. is about 25 and comes from Lagos. He is preparing his Bar Final examination, and proposes to return home to practise. These are some of the points he made: The Scots and North Englanders are more friendly to coloured folk than the people of Southern England. The Irish are friendly but unreliable, being changeable in their attitude. He did not like them for this reason.

He had, himself, got on well with the English, but knew of many rows between African students and their landladies. This was due, he thought, to the sensitiveness of the latter and their propensity to take offence. He preferred the company of his own people to that of the English and used the fine Club (run by the Government) which makes a rendezvous for coloured students in select Hans Crescent, Knightsbridge, London.

Mr. Y. came to England in order to qualify professionally as a barrister. Though he did not raise the point, I wondered at a policy which requires students from remote African colonies to go to the expense and inconvenience of coming to England for this training when a local Bar could very easily obviate this tremendous handicap upon the poor African student.

Mr. G. is from the Malay Peninsula and is of mixed origin. He has,

one guesses, a predominant Chinese strain, though he is far darker in colour than a Chinese. He has Burmese blood, and, one suspects, other strains intermingled. He comes of a very wealthy family and was educated at Harrow and Cambridge. He, too, is reading for the Bar.

Here is a case differing in every respect from that of the Negro student. In every English Public School, not excluding Eton, coloured boys are received on terms of full equality with native pupils. Often they distinguish themselves and achieve great popularity with their school-fellows.

Mr. G. has had a thoroughly good time in England. He has been received socially everywhere; he has made many friends.

Nevertheless, the Colour Bar affects the old Harrovian in another way far more acutely than it does the Negro from a primitive West African tribe. During his years in England Mr. G. has acquired the English way of life. Indeed, he scarcely remembers the Singapore of his early childhood. But he is to return to Singapore when his professional education is completed. What then? In England, he has been received as a charming, cultured man from the East. There has been no Colour Bar discernible for him. He is proud of his great school, his university, but in Singapore he will still remain of that section of the community which is barred from the "best" Clubs and from the homes of the "best" people! When Mr. G. goes home the fine houses of the rich Chinese and the homes of all folk of Oriental or mixed blood will be open to him, but seldom the home of a European.

It seems to me that, as things are, it is a cruel and mistaken policy for parents of Asiatic blood to send their children to Europe for their education. By doing so they bring on them inevitable suffering on their return home to conditions humiliating to a degree.

"Why," Mr. G. asked me, "does one not encounter the Colour Bar in France?" I think if one could get the true answer to that question—and I was certainly unable to supply it—one might uncover something of this curious mystery. In France a coloured man may be told that a hotel is full, but he knows then that it *is* full; and the proprietor will generally be at pains to find his patron alternative accommodation. In England the "Sorry, we are full" is a formula well understood by the rejected coloured patron.

The Colour Bar in daily life, then, operates in a number of ways as it touches students educated in the British Isles. There remains one other aspect of interest: how are matters between Eastern, African and West Indian students among themselves?

From a number of answers given me to this question I think the following summary is a fair statement of the general position:—

Students from India and Ceylon are highly conscious of caste, as between themselves. All Indian students regard themselves as superior to the pure-blooded African and mix very little with him, and then only at the level of formal exchanges. The Eurasian is gregarious and sociable, without colour or other racial consciousness save *vis-à-vis* the native English, where he is apt to feel a certain sense of inferiority (which makes him at times "prickly"). The West African—and most African students hail from the West Coast—considers himself the equal of the West Indian Negro; but the West Indian Negro does not share that view.

These notes are, admittedly fragmentary, but they do at least reflect the actual experiences and views of men now studying in London. I would sum up what has been told me by saying that the Colour Bar is not a serious problem in England, but that the coloured man is, as a rule, kept at arm's length; that the time is not yet that he is fully accepted as a brother and a man.

GEORGE GODWIN

PAPER AND FORESTS

One of Unesco's constitutional obligations is to "further by all possible means the use of the instruments of mass communications in the work of advancing the mutual knowledge and understanding of peoples." One study which it has recently published is "The Problem of Newsprint and Other Printing Paper," prepared by the Intelligence Unit of *The Economist*, London. This not only furnishes information on paper-making but also, in its detailed analysis of the factors affecting the supply of and demand for reading paper, offers the factual basis for adjusting shortages in supply and inequalities in distribution of this commodity. It also reminds us how important paper is to modern civilization. To quote from the Foreword:—

> ...paper for printing books, magazines and newspapers is a material essential to the development of education, science and culture and to the effective enjoyment of freedom of information both within and between countries.

World conditions obviously demand large supplies of paper for the dissemination of news and views, and industrial waste furnishes only a varying percentage of the demand for pulpwood. It is not only sentimentalists who see more value in a living tree than in much of what appears in the press, but it is matter for congratulation that for meeting the continuous and growing demand for pulpwood good forest management is indispensable. Short-sighted modern man, insufficiently impressed by the vital importance of forests to agriculture, their contribution to the conservation of soil moisture, the stabilization of climate and the prevention of erosion, may be moved by the threat which reckless deforestation offers to his daily newspaper!

CHILDREN WITHOUT FEAR

[**Dr. M. V. Govindaswamy,** Superintendent of the Government Mental Hospital, Bangalore, delivered at the Indian Institute of Culture in that city, on July 13th, 1950, the interesting and practically valuable article upon this vitally important subject which we publish here.—ED.]

I am going to emphasize obvious commonplaces, but this emphasis, in these troublous and difficult times, may not be inopportune. What I am going to stress is the importance to the world that children should grow up feeling secure, fearless and happy.

The problem in India so far has been to protect children from physical illnesses. Infant mortality has been great in India. Childbirth has always been a difficult event, not only for the mother, but also for the child. The period of growth also has been difficult. One has to protect children from infectious diseases, respiratory and abdominal ailments, and also from illnesses that arise from under-nutrition or improper feeding. These are some important causes of the high infantile mortality. Being preoccupied with such problems, people have not been able to bestow attention on the other aspects of children's growth and upbringing. So a talk in India about the psychological aspects of the growth of children, how they should be brought up and what they should be, often appears not worth while, because people feel that the real priority where children are concerned, is to prevent the avoidable physical illnesses of children.

Many thoughtful people are realizing, however, that, whatever the conditions in India might have been, there is another aspect to this question—the emotional aspect, and that parents should know how to rear their children so that they might develop into responsible, adequate citizens and also so that their parents and the nation might be proud of them.

A few months ago I had the good fortune to be in Europe and in America. In some countries I found children taken care of very adequately, not merely from the purely physical point of view, but also from the psychological aspect. Switzerland is probably one of the few countries where, from the time a child is born, it is taken care of by the State. Not only are there adequate nurseries, very adequate medical inspection, very adequate hospitals for both the mother and the child, but also the educational system is so beautifully co-ordinated with the Medical Department that no child can escape the attention either of the educationist or of the doctor. This is true to such an extent that many parents find it almost a nuisance. Still, people in Switzerland realize that the wealth of the country lies not in its

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hotels or in its tourist traffic or even in its machinery, but in the way they can bring up their children. You find the best children's hospitals in Switzerland. The Swiss medical and psychological associations working with children are easily the best in the world.

In Mysore, until recently we had some kind of medical inspection of school children. It is unfortunately getting to be rather slack now, perhaps for financial reasons or for lack of personnel. If the people in charge of the administrative aspects of children's health can pay a visit to Switzerland and see some aspects of the work with children in Geneva or Zurich, it will be of great benefit.

That is so far as a very rich country is concerned. You come to a poorer country, Holland, and you find that what matters there also is children. The best institutions for mentally defective children are in Holland. That does not mean that the children in Holland have a tendency to become mentally defective, but the Dutch are able to look after such children much better than we do.

As a contrast we have in India, about four million defective children. These include backward children of all grades, and children showing behaviour disorders, who require specialized psychiatric, social and educational care. The epileptics alone would be not less than one in five hundred of the population. At least one child out of every thirty children born would require special psychiatric care and treatment.

This is in addition to the adult patients who at a conservative estimate number about ten million. This figure includes patients who, because of their anti-social behaviour, would require institutionalization, and the large number of psychoneurotics, and patients suffering from various psycho-somatic illnesses. For a total of at least fourteen to fifteen million patients in India, including children, we have hardly twenty institutions with less than ten thousand beds, and about thirty well qualified mental specialists. This is the unfortunate state of affairs here.

In Holland and Switzerland, as we saw, the children's care is excellent. So also children's mental hygiene in Denmark and in Sweden is excellent. But in France, you feel greatly depressed at the state of things. One factor, perhaps, is poverty; and the country has not been able to recover sufficiently from the after-effects of the war. In addition to that, France has been a refuge for many homeless children from various parts of Europe, children who, in spite of the fact that organizations are trying to do their best, have no homes and no adequate care and so you find conditions very depressing.

You see there children with fear because they have no homes to live in, nothing to eat; no real love or security and any little kindness they receive they have to accept as a sort of charity. You must remember that children are exceedingly sensitive; much more so than the so-called

adults and they are very receptive; not only receptive to kindness, but equally receptive to cruelty and indifference. When this indifference is masked or when persons react in sporadic outbursts of so-called hospitality and kindness, children feel resentful and react in a difficult manner.

You find large numbers of children homeless, some in so-called foster homes and quite a number of them out in the streets as vagrants. In a sense, it teaches them responsibility of a sort and ability to care for themselves, but at the same time you find amongst them juvenile delinquents, children in gangs, suffering from disease and totally reckless. You may have read reports of children in some countries taken away from home both by the Germans and the Russians. They have grown up knowing nothing of their homes and their parents. Their only security comes from a sort of feeling that they belong to a group, which is not a natural but an artificial group, a regimented group that is governed by a policy of communism. These children may seem fearless and aggressive, but their psychological behaviour is suggestive of great fear and of a sense of complete insecurity.

Then I went to America, and there, practically everywhere, I found every hospital, every clinic, having its own children's section. Not merely clinics for the treatment of children's physical illnesses but child-guidance clinics. No training in medicine is complete without adequate knowledge of child psychology. There are many reasons for this. You find that in America disorders of the type that we have here—malaria, tuberculosis, infectious diseases—are relatively rare. On the other hand, there is a very large increase in adults' illness, especially of the type of gastric ulcers, high blood pressure, asthma and headaches, due to emotional causes which often can be traced to childhood difficulties. Adequate knowledge of the psychological background of these patients is essential not only for understanding the causes of their illness but also in treating them.

It is found, then, which is interesting, that the foundations for these physical illnesses of adults were laid years ago in their childhood. This might appear a little strange, but you must remember that, when a child is born, so far as the physical organs are concerned, practically every organ is there. It only grows and develops, with little differentiation. On the other hand, the child is born with no psychological experience of any kind, so there is a greater chance of a child's developing what might be termed a psychopathology in contrast to structural pathology. It is found that the experiences of the first 6 years lay the foundations for various types of physical illnesses, not only in later childhood, but also in maturity.

One of the problems in America, as contrasted with India—where our problems are infantile mortality and

also the short-livedness of our adults —is the long-livedness of their adults (67 for men, 71 for women) The older a person gets, the greater is the reversion to childhood, in both a psychological and a physical sense. This reversion means that the psychological foundations and experiences that he or she has had acquire greater importance for the physical illnesses which he or she suffers in later life. So, to deal with physical illnesses, one has to understand child psychology, in addition to adult psychology and adult medicine.

In America the percentage of the population requiring institutional treatment for mental disorders is high. The most important thing in this connection is prevention. We have learnt within the last few years that a mental disorder can never be cured by medicine or drugs. There is no specific for a mental disorder, like quinine for malaria, because no mental disorder is caused either by organisms or bacteria or has any single specific causative factor. Secondly, if you take the brain of a mental patient and compare it with the brain of the sanest person, you find no difference between them. So we have to revise our ideas where mental disorders are concerned. We have, then, to seek other causes for them and we have to think, even from the point of view of treatment, not merely in terms of medicine or of surgery, but also in terms of psychological treatment and social and cultural treatment of different types.

We have, then, to think in terms of prevention. And prevention consists in bringing up children more or less normally. It is the children who are brought up in security, in a loving atmosphere, in a home where there are understanding parents, who develop into normal, healthy adults. So you see, from the point of view of mental hygiene, what is essential in the care of children.

One thing I suggest, where parents are concerned, is to take the position that they have done their best for the children. When children, for some reason or other, do not behave properly, there is no point in calling the parents names. The parents must be encouraged to feel that they have done their best and not made to feel guilty. Already subconsciously they will be feeling miserable when their children have gone wrong. And if the doctor who is consulted tells them that they have been guilty, it does no good so far as the children are concerned. They might have been in the wrong; their methods might have been wrong; but do not tell them that they are bad parents. I am emphasizing this because in the cases where children have to be treated it is the parents who have to be treated much more than the children. So never take a child straightway to the consultant; the people who are to be treated are the parents; they have to be advised.

Now, what are the types of problem parents? Probably most of us, some time or other, fall into these

groups, but I am talking about exaggerated cases. Every one knows that there are (i) over-indulgent parents, and (ii) dominating parents; neither of which types is good for the child. Then there are (iii) the parents who "reject" the child that for some reason is not wanted. The child may be superfluous or the parent may be selfish or, because of social duties and subconsciously, he or she might make the child feel that it is not wanted. There may be an attempt to make up for the lack of real affection and care by demonstrative outbursts of affection, to which the child reacts as to a punishment.

And then you have (iv) the perfectionist parent. For reasons which may not always be clear, during childhood or even in later life, the parent might have been very demanding in his or her own life, and she or he insists that the child must be perfect—exceedingly clean, his clothes always in order, and everything done to perfection. This attitude on the part of the parent brings about fear and uncertainty in the child.

And, (v) we have the "identifying parent," the parent who identifies himself with his children, usually the mother where a daughter is concerned and the father where a son is concerned. He sees in his son what he himself had wanted to be. He feels to an abnormal degree the failures or successes of his child as though they were part of himself. This sort of identification on the parent's part leads to feelings of guilt and opposition in the child.

I am mentioning these 5 types of problem parents only in very casual terms, so that we may know what they are. These are tendencies which exist in all of us; only when they are exaggerated do they become pathological. These are the problems. Now, what about the children? What do we have to do with them? A few simple maxims will be in order. The first thing is, that the child must feel that it is loved and wanted. This is a subconscious feeling. There is no use trying to be overwhelmingly affectionate when the child can sense that it is not loved or wanted. When a second child arrives on the scene, the mother and the father must be exceedingly careful not to make the first child feel that they care more for the second child. An occasional display of affection to the first child, even if it may mean slight negligence towards the second, will be worth while.

Second is the question of security. The child must feel secure and it can do so only when the home is secure. In India, where most homes are secure—meaning thereby that children know that they will have the same parents every year—the problem of security does not arise. Even so, however, an avoidable quarrel between mother and father or between other members of the family goes a long way toward making a child feel that it is really insecure.

Then, the child should be guided

not by fear and punishment but by affection. Fear lays in the child foundations which later in life lead to feelings of guilt, to behaviour problems and to difficulties such as bed-wetting, night-terrors and somnambulism, asthma and neurosis. These are common ailments of insecure, unwanted children, children who are punished unnecessarily.

That does not mean that children should not be punished. It is necessary, for example, if a child persists in running across the road against the oncoming trafic, that he be punished. But the punishment must be immediate and should not be severe. It should not be much more than the occasion needs, and it must be completely forgotton afterwards; the child should not feel that there is any rancour or malice.

Then you must remember that the child has animal instincts and tendencies; occasionally it hurts and wants to hurt. It may sometimes destroy what you might deem useful and valuable articles or ornaments. They mean nothing to the child. So, when it exhibits this tendency, do not make unnecessary accusations and hurt the child much more than is necessary.

There are a few other maxims. Treat the child as though it had a will of its own and also make it feel that it has a responsibility. Children like to be made to feel responsible. Never pretend that you are superior. The worst thing you can do to a child is always to treat him as inferior, and especially before other children. Never make fun of children before others. Always help the child to improve but do not make him feel inferior. The child feels acutely, if its feelings are hurt; so try to be affectionate to the child always. And, lastly, where your children are concerned, be consistent. Do not allow the child to feel that you say one thing now and will say another later. And if you make a promise to a child, keep it.

These are some of the essential maxims for making children feel secure and fearless. If followed, they will prevent a great deal of unhappiness so far as the children are concerned; they will make for harmony and make the children grow up better citizens. And that, more than anything else during this international turmoil, will be the greatest and most valuable asset.

M. V. GOVINDASWAMY

THE VALUE OF SUFI THOUGHT TO THE WESTERN WORLD

[This excellent article by **Mr. C. R. Parry** complements admirably the inspiring study of "The Mystic Poetry of the Sufis," by Prof. Said Naficy of the University of Teheran, which appeared in our June 1950 issue. This mystical sect, possessing the esoteric tenets of true Islam, naturally commends itself, by the universality of its doctrines and its broad tolerance, to the spiritually inclined of all faiths, while arousing the opposition of the orthodox ritualists.—ED.]

The Sufi form of Islam differs so completely from all other Islamic sects that it might be called a religion of itself—and indeed one which could as well be tacked on to any other as to that of the Prophet. It is perhaps unique in this respect and thereby well calculated to be of singular significance today. And if Sufism is the religion of love—as its exponents are wont to assert—then clearly it is just what the world most needs, and perhaps the West most of all.

In the minds of many, the Sufi cult is associated particularly with music[1]—and notably music of a certain type. The Sufis, in rather striking contrast to orthodox Islam, have always made great use of music; they understand and appreciate its importance and the rôle it can play in developing the spiritual life. It might possibly not be amiss if their ideas on this subject were better known. One cannot overlook what Plato wrote in regard to music and the very important part he deemed it to play in the making of good citizens—as likewise the very disastrous effects which bad music (or the cacophony which too often passes for "music") must necessarily have on the community. If this fact were more generally recognized it is probable that much of the kind of noise with which so many are content would never be heard and this would be all to the good. It is not possible here to dwell on this aspect of Sufism but it must be noted that the Sufis, like Plato, were fully aware of the fact that the sphere of music far transcended that of the emotions. And once we rid ourselves of the erroneous notion that music is concerned with the merely emotional it becomes easier to realize that the Sufis were thinkers first of all and that the basis of their cult is soundly philosophic, that it is a viable and practical way of life.

Now, we might ask, what is the philosophic basis of Sufism and whence was it derived? This of course is not a question easily answered, but it is obvious that the Sufis owed not a little to the school of

[1] Moula Bux, for instance, did much to raise the standard of Hindu music in the 19th century.

Plato and that of Plotinus. Neo-Platonic philosophers, to the number of at least 7, arrived at the Iranian court in the 6th century and commenced to teach there. They had been obliged to leave Athens as the Emperor Justinian had forbidden the teaching of philosophy and so they settled down in Iran, where they certainly exercised considerable influence on the more cultured classes. With the Arab conquest a new situation arose, but Islam in Iran was never bigoted or oppressive and it is evident that the Neo-Platonic school of thought continued to flourish, although adjusting itself in some measure to the framework of Islam.

But little scrutiny is needed to see that the Sufi philosophy had very much in common with that of Plato and the Neo-Platonists, and that alone renders it of marked interest to the Western world. It might in fact be claimed without much exaggeration, that the best thought of Greece found a permanent home in Iran and there, blending with the monotheism of Islam, developed into an ethical and philosophical system of unique value to the West. Of course, other elements too went to its making, especially Buddhist and Christian[1] (for the Nestorians in particular had always been fairly strong in Persia) and their influence can certainly be traced. But it is to the Neo-Platonists chiefly that Sufism owes its philosophic content—although the rather crude mythology of the Greeks has been replaced by the more solidly monotheistic theology of Islam, a change not altogether for the worse. And naturally, whilst Sufism is most intimately associated with Iran, it sprang up likewise in Arabia, Syria and Egypt, where too some seeds had doubtless been scattered by the exiled Neo-Platonic philosophers, and where also the writings of Plato and of Aristotle, which had been translated into Arabic, were becoming ever more widely known.

Almost all the foremost philosophers and theologians of Iran were Sufis, as were the greater part of those elsewhere throughout the Muslim world. And—what is even more significant—they were also almost all poets, often too of no mean order. That is another Sufi characteristic, for it is not so usual for poet and philosopher to be combined in the same person, and a characteristic not unrelated to the Sufi conception of music and mysticism.

Sufi mysticism had doubtless begun to take shape before it was so named. Abu Hassim in the 8th century (*ob.* 150 A.H.) was probably the first to call himself a Sufi.[2] About

[1] Some features often associated with the Sufis, such as the multiplicity of religious orders and various devotional practices—with their inevitable abuses and excesses at times, are moreover common to Islam in general.

[2] The word "Sufi" (wool) is in sound very similar to the Greek *sophia* (wisdom)—a fact which probably led to its being so generally used rather than the more formal designation of *tasawwuf*. The Sufis wore plain woollen garments, eschewing the gorgeous apparel much in vogue with their contemporaries.

the same time there lived Rabi'a of Basra (she is said to have died in Jerusalem A.D. 753) who was the first woman to profess this cult and gained great renown both as a sage and a saint. Some of her sayings have been recorded by Farid-uddin Attar and from these it is evident she was an independent and vigorous thinker, like all the Sufis more concerned with the ethical than the dogmatic. It is typical of her that once when asked whether she hated the Devil (Iblis) she replied "My love to God leaves me no time to hate him"—a remark which strikes the key-note of Sufi theology. To Dhu'l Nun of Egypt in the 9th century Sufism owes something of a doctrinal structure, formulated in a more detailed fashion by Al-Ghazali (A.D. 1058-1111), the author of Sufi metaphysics. Dogma is not, however, the chief concern of the Sufis: as Omar Khayyam (*ob.* 517 A.H.) observes in one of his quatrains:—

> Hearts with the light of love illumined well
> Whether in mosque or synagogue they dwell
> Have their names written in the book of Love
> Unvexed with hopes of heaven or fears of hell.

Omar Khayyam was of course a poet but primarily he was a scholar and a sage, and it is a pity that Fitzgerald's selection of his quatrains (*Rubaiyat*), by which he is best known in the West, gives scarcely more than an inkling of this fact. And sages too were those greater poets such as Sadi, Rumi, Jami, and, most illustrious of all, Hafiz—the prince of lyric poets. Nor need we omit Zeb-un-Nissa, the Mogul poet-Princess.

The average Sufi was a poet. All that was beautiful was divine to him. Hence he aimed at approaching daily nearer the Beautiful. It has often been objected that the Sufis were too much occupied with natural beauty and earthly love, but in this respect they have usually been rather misunderstood. Their attitude indeed was much akin to that of Plato and Plotinus who regarded appreciation of natural beauty—of form and colour—as being the first step towards the All-Beautiful and the All-Good, and taught that creaturely loves should lead us to the love of the Creator.

The Sufis accepted the *Koran* as their text-book and, whilst interpreting it after their own fashion, were careful not to wound the susceptibilities of the orthodox. But almost any other scripture would have done equally well: it was a favourite axiom of theirs that "the ways of God are as the souls of men." They invested the rather rigid theology of Islam with a true mysticism, irradiating it with the supreme truth that God is One—the Noumenon of all phenomena, the one and only Reality—and that God is Love. And this is the essence of the Sufi doctrine. It does not mean that those are to be condemned who are much attached to the dogmas and traditions, the laws and external practices of Islam or any other institutional cult; the Sufis recognized that such persons were right in their observances since

they were in that stage for which these things were intended. But they realized too that beyond the order of law there was a higher order —that of Love, and that to those who had attained thereto undue regard to externals was rather superfluous. Though to pass from the domain of law to that of Love heavenly grace (*Fayazana*) was needed; this however would be granted those who fervently prayed for it. Which after all differs little from Christian doctrine.

The Sufi insistence on the One, on the supreme importance of the realization of oneness, of quintessential unity, on which too the Neo-Platonists laid so great stress, is again quite in accord with the teachings of the Christian theologians, such as St. Thomas Aquinas, to whom the unitive life is the ultimate goal and the supreme good, the *summum bonum*. The tragedy of society today is precisely that the vision of the One has been lost. The concept of unity is almost non-existent. And so society tends to disintegrate into an infinitude of fragments, detached from Reality and devoid of Love.

Modern Sufis of course have not failed to observe this dismal fact. It may not be amiss here to note what are proposed as the objects of their very slight missionary efforts in the West. These have been set forth roughly as follows: to bring about understanding between the followers of different religions by revealing the essential truth which underlies them all; to destroy racial, national, social and religious prejudices by establishing the Divine Parentship which embraces us all as children equally beloved of God—to create a human brotherhood and a human patriotism without consideration of class, caste, creed, race or religion, for differences only make for discord and misery; to harmonize East and West (music being deemed an important means to this end), to unite them in friendship and in the knowledge of Unity; to train the minds of men in the concept of Unity and the conquest of self, which results in true peace and self-realization; to train the individual to see the glory of God in each science and art so that the universe becomes to him a manifestation of the immanence of God; to express the Divine Love in human service and thus recognize the Beloved in every face. Such at least are the chief aims, and although evidently but very little has been attempted towards their attainment they afford a fairly clear notion of what Sufism stands for today.

Love is the solution of all our ills. The vacuum caused by its absence is the root from which they spring. Love, not fear and hate, must be the dominating motive of world politics and must be central to all our planning and our policies. And since love is the core of Sufism it is obvious that the latter has a message which merits the most serious attention. Moreover the evils from which present-day society is suffering so acutely—materialism and Mammon-worship (for the material separates

whilst the spiritual unites)—are just those for which the Sufi ethic offers a most effective remedy. Its influence on the West therefore cannot but be most salutary. And as we have seen it is quite in harmony with the Christian message: it is in fact eminently adapted to make an indifferent Christian into a more perfect one, and might often prove the best means to this end. The Sufi ethic indeed provides an excellent tonic with which to invigorate our sickly civilization, to reintegrate what passes for modern civilization into something more worthy of the name.

C. R. PARRY

ECONOMIST AND ARTIST

Dr. B. Ifor Evans, well-known English literary critic and Principal of Queen Mary College of the University of London, writes in the September *Yale Review* on "Lord Keynes and the Arts." Lord Keynes is so well known for his contributions to economic theory —"as fundamental," Dr. Evans writes, "as those of Galileo to astronomy," that the economist threatens to overshadow in public remembrance the "encourager and instigator of artists." The vivid and devastating portraiture of the Versailles conferees in his *Economic Consequences of the Peace*, prove Keynes' own great literary gifts, but he deserves to be remembered also as the discriminating collector of books and paintings, the most distinguished patron of the ballet in England, the founder of the Arts Theatre in Cambridge and the Chairman of the Arts Council, who succeeded in winning for the arts in England "State patronage without State control." Keynes had been at the centre of a brilliant circle at King's College, Cambridge, before the First World War had brought its disillusionment and its challenge to gracious living.

Yet he never, Dr. Evans is convinced, looked upon his financial and economic studies as the whole or even the major part of life, forced though they were, and as, we may add, economics still is today, "to an undue importance by the harsh and ill-adjusted values of our time." It is encouraging that Keynes affirmed his faith that at no distant day

> the Economic Problem will take the back seat where it belongs, and the arena of the heart and the head will be occupied, and reoccupied, by our real problems—the problems of life and human relations, of creation, and behaviour and religion.

INTIMATIONS OF JOURNEY'S END

[**Charles J. Seymour,** whose thoughtful survey of human progress towards Reality we publish here, is the author of several books on para-normal manifestations, including *This Spiritualism, Curiosities of Psychical Research, Behind the Seen* and *The White Light.*—ED.]

As we rise in the scale of development we perceive that during the stages through which we have passed we mistook shadows for realities, and the upward progress of the Ego is a series of progressive awakenings, each advance bringing with it the idea that now, at last, we have reached "reality;" but only when we have reached the absolute Consciousness, and blended our own with it, shall we be free from the delusions produced by Maya.

H. P. BLAVATSKY, *The Secret Doctrine*

How does one know when he has "at last reached reality"? Perhaps the simplest answer is that one who asks may be assured that he is not at journey's end. No "place" has to be reached, of course, but an inner condition of awareness attained. Perhaps this is the only required answer. Necessarily awareness is aware of that which has to be apprehended; self-evidently, the Knower knows.

However, in the course of my own striving to traverse the Path I have drawn up, and from time to time addressed to myself as questions, these notes, or criteria of progress, as reminders of the distance that separates one from the absolute Consciousness:—

Have you ceased completely to identify yourself with the flux of mental states, with the succession of psychological, emotional processes, which occur in you, and the similars of which, when they occur in him, are accepted entirely unquestioningly by the "natural," or empirical, man as "himself"? Do you see quite clearly that the natural man—that is, the overwhelming mass of mankind—is, because of his identification of himself with these transient states and processes, not an individual but an "ego" that acts as a central principle or provisional nucleus and holds together, comprehends and evaluates, as far as may be, the elements of experience? That this ego, not being a true, integrated, self-aware individual, is not a free agent but is determined, the determinism being thorough and automatic?

If you have this knowledge, are you sufficiently alert to the duties and obligations towards your fellowmen which it places upon you, hour by hour, minute by minute, or do you tend to "lay the flattering unction" to your soul that by introspection and self-analysis you have come to a height where you see yourself not as other men are but as one who has meritoriously emancipated himself from the general bondage?

Beware of that, for if you tend, even tend, so to feel, you are in far worse case than they: you have entered upon the Path through mere intellectual exertion and are walking backwards on it; and while you are so turned in your tracks you will forever behold the dark sun, never the white light from the Source.

Do you, knowing the world and its phenomena to be a shadow-show, still hanker nostalgically, even slightly and in the secret places of your heart, after its excitements and kaleidoscopic illusions? This must go. Either run with the hare of *maya* or hunt with the "hound of heaven": you may not do both. Do you crave these or those delights of the senses? You *have* craved these sensations, these pleasurings: you have done so through animal human forms for twice ten million years, and now you know at last. You know the penalties that follow their enjoyment as surely as night follows day: craving—momentary, temporary satisfaction; craving, satisfaction—endless. The appalling endlessness of the process has taught you that craving is a cage, an intolerable bondage. Overcome all craving. You will not overcome craving negatively—that is, merely by exercise of the will: the eventual pain and vitiation of surrender to craving must be kept continually in mind and memory, so that eventually desire for the higher state kills desire for the lower.

Again: have you, on beholding any form of *suffering* in a fellow-creature, to cast about in your mind for a parallel actual personal experience before you can understand and yourself immediately feel what the other is suffering? For mark well that no one has reached the goal of full consciousness without having passed through the gamut of suffering, from the least physical discomfort to the extremest agony of the spirit. It would not sufficiently explain them atter to say that in those who reach full consciousness these experiences have left *memories*: the full consciousness *consists* of such experiences (as it consists also of experience of all earthly joys and sense-impressions)....Here is a mother weeping over the loss of her child. The degree to which, not out of conscious sympathy or empathy, but without effort, as an event in your own soul, you feel her loss as your loss is the degree to which you have advanced along the Path.

It is the mark of many of the apostles of this world that they tread uncertainly when they approach this question of suffering. They would repudiate the belief that suffering is inseparable from development and increase in discernment and awareness. They say that suffering should be and can be eliminated from the world: there should be a world free from woe, a world of "happiness" into which men can be born. The ideal is good, but the means urged can yield only limited benefits. The social-reform philosophers would change man's environment, the external arrangements of society, but

such methods are unavailing unless they are used by those who have deep insight into the true nature of man. While this is unknown, and the nucleus-ego's needs and desires are legislated for, suffering will always be man's lot, no matter how pleasant the external environment may be. For the ego is a false self, and the false must always be in conflict with itself.

At the same time it will not be the mark of one who has reached full consciousness that he will have ceased to suffer. He will still suffer, and this will come about by his conscious and ready admittance to his spirit of the burden of others' suffering.

No longer, however, will he have direct personal suffering. For the flame of suffering has already swept through the forest of his spirit, consuming all before it, and can no longer find there fuel on which to feed.

CHARLES J. SEYMOUR

THE COMMUNIST AND THE DEMOCRAT

"Slogans and Democracy" by Ingeborg Walters in *The Friendly Way* (Calcutta), for November 1950 calls for an overdue examination of the content of professed ideals. It warns of the ease with which enthusiasm for one great ideal betrays its defenders into offences against other ideals in its name.

> We still cling to our democratic ideals, we still advocate freedom of speech and press, personal security and toleration, we still look upon the maintenance of peace as all important, but there is a growing number of people in our Western democracies who in the name of democracy are ready to sanction censorship and political arrest; who in the name of peace sanction war.

It is probably true, as the writer believes, that the present tension between the Communist and Democratic blocs is due less to differences in ideology than to fear of each other's power. In their present mood the preaching of mutual love and service will very likely fall upon deaf ears, but the policy of "Live and let live" can be and must be urged in the common interest. If each bloc were content to follow its own way of life and leave all others to follow theirs, there would be no question of intolerance betraying either into the methods which both denounced in their common foes in the last war. Today the "river" between peoples is an ideological rather than a geographical boundary, but the sarcasm of the 17th-century Pascal still holds its lesson:—

> "Why kill me?"
>
> "Why kill me?" "Nay, do you not dwell across the river? My friend, if your home was on this side I should be a murderer, and it would be wrong to kill you like that; but since you dwell on the other side, I am a hero, and it is quite fair."
>
> He dwells beyond the river.

GANDHIJI'S "SAMADHI"

[**Gurdial Mallik**'s contribution is appropriate, for it was in this month in the year 1948 that Gandhiji joined the small, holy band of true Martyrs.—ED.]

It was the holy hour of daybreak. In Old Delhi many were to be seen wending their way to the banks of the sacred Jumna for the purificatory bath. As they came near the spot where the dust of the great-souled Gandhiji was returned to dust, on 31st January 1948, most of them halted for a moment to pay to his memory their silent and sincere tribute of love, and then passed on. Quite a large number, however, enshrined their affectionate remembrance of the honoured and beloved dead in the repeated rhythmic chant of the quatrain made popular by him during the last years of his eventful life :—

Raghupati Raghava Raja Rama,
Patirapavana Sita Rama,
Ishwara Allah tera nama,
Sabako Sanmati de Bhagavan,[1]

(God is the saviour of the fallen. Though One, He is known by many names. May He grant us the gift of fellowship !)

As from a distance I listened reverently to the chant, I said to myself : " Today their bath will have the real perfume of purity. For indeed the dust under the feet of the saints of God cleanses one more effectively than even the crystal-clear water of the holiest of rivers."

Presently I noticed that not a few among the chanters dropped the repetition of the last two lines of the quatrain. Only the gray-haired grandmothers continued to recite the whole of it, as if, instinctively, they felt that Gandhiji had given roundness and reorientation to a partial and parochial truth, inasmuch as he had brought the boundlessness of the omnipresent and all-inclusive Rama (God) into the book-bound Rama, the hero of the Indian epic, the *Ramayana.*

It occurred to me just then that to make this serious and sad omission, if deliberate on the part of the singers, would be to undo the life-long work of Gandhiji, which lay in leading people out of the prison of parochialism into the open, unending pastures of Truth. He taught that the deity worshipped should no longer be looked upon as an exclusive household deity but as the deity of the whole world.

The thought filled me with sombre sadness and with dark despair. To overcome it I betook myself to a secluded corner of the *samadhi* (the last resting-place for the physical body of a mortal) as soon as the

[1] The literal English translation of the quotation is as follows :—" Rama, the lord and King of the Raghus, and Sita (his spouse),—are the saviours of the fallen. The Ishwara of the Hindus, and the Allah of the Moslems, are but different names for Thee ; grant them then, the spirit of concord." The English translation within brackets in the body of the article expresses only the broad basic spirit and sentiment of the quatrain.

faces of the chanters were out of sight and their voices out of earshot. Almost immediately I plunged into meditation, in the mid-point of which I seemed to sense for a while the living presence of the immortal Gandhiji.

When, after some time, I opened my eyes I saw that the sun had already risen high above the horizon and his rays, resting on my head, conjured up before my mind's eye the vivid vision of Gandhiji's hand of blessing and benediction touching me on my head. My consciousness took a rising curve. And along with this vision there came to me the glad assurance that all would yet be well.

As I stood up to go away I noticed that a Pathan, from the far-off North-West Frontier, had arrived in the meantime and was sitting on the hallowed ground, rapt in communion with his Creator. A little later he began to recite the *requiem* from the scripture of his own faith. This finished, he got up and began to pray:—

Oh God, grant peace to the soul of Gandhi who was every moment mad with love for Thee. He was truly Thy faithful and well-beloved servant; nay, he was one of Thy apostles. For, he taught us all, once again, how to tread the straight path of truth. We, Thy foolish children, unnecessarily fight with one another in Thy name. He showed us the highroad of amity and unity. May we, then—Grant us, O God!—have the wisdom and the vigour and the virtue to follow the trail blazed by Gandhi! Amen!

His prayer being over, the Pathan moved away from the *samadhi*. His face was tense with silence, while his big eyes were bright with tears. Involuntarily, tears, too, began to trickle down my cheeks. And in the concurrent flow of our tears we dived deep within our own larger and luminous Self and touched the fringe of the formless and frontierless truth of the unity of all life.

As the Pathan proceeded towards Old Delhi and I in the direction of New Delhi, I recalled the words of a song of Mirabai, the Queen-mystic of Mewar:—

In the deepest recesses of the heart dwells the Divine and I have met Him on the banks of the river of Love.

Were the tears of the Pathan, with which were commingled mine, a spray from this invisible river of love? Who can tell? Perhaps the stars—those age-long repositories of ageless secrets—might be able to answer.

GURDIAL MALLIK

NEW BOOKS AND OLD

FROM KANT TO CASSIRER *

The late Ernst Cassirer had two great advantages over many contemporary philosophers: first, he was more interested in "synthesis and synopsis" than in analysis; second, he had a profound knowledge of the post-Kantian philosophical literature of the Continent of Europe—the ignorance of which is so obvious a disqualification of many professional philosophers in Britain. Cassirer combined a thorough appreciation of the rigorous demands of logic and scientific method with an imaginative realization that the discipline which these provide must be subordinate to the end of human reflection—a comprehensive vision of human life in all its many-sidedness.

This volume is divided into 3 parts. The first deals with Exact Science, and opens with a chapter on the: Problem of Space and the Development of Non-Euclidean Geometry. The author seizes upon fundamental philosophical questions raised by this development and follows them up in a series of chapters which include an interesting discussion of the: Concept of Number and its Logical Foundation. On almost every page the influence of Kant is evident and fruitful. Cassirer was one of the last of the great German scholars who saw the work of Kant in an adequate historical perspetcive; and, without idolatry, appreciated the unique achievements of the Critical Philosophy.

But many readers will turn from the comparatively abstract discussions of Part I, to the more exciting topics of Parts II and III. Part II presents a fascinating treatment of the philosophical problems which arise in biological contexts, and includes brilliant essays on Goethe and Darwin. In Part III Cassirer deals with historical thinking, and in his first chapter gives an interesting revision of the usual dating of what he calls "the rise of historicism." This part culminates in a discussion of the influence of the history of religion on the ideal of historical knowledge—a topic of great interest and importance.

It is of course impossible in a short review to summarize the conclusions of such a comprehensive work; and Cassirer himself is more concerned to survey problems than to solve them. But this book must enhance each reader's conception of the scope of philosophy, even when he cannot agree with the author.

The translation, by Prof. C. W. Hendel and Dr. W. H. Woglom, appears to be admirable. Professor Hendel has contributed an invaluable Preface to an attractively produced volume, which should itself provide an excellent introduction to Cassirer's work—work which extended to almost every field of philosophical investigation.

D. J. McCRACKEN

* *The Problem of Knowledge: Philosophy, Science and History since Hegel.* By ERNST CASSIRER. Translated by WILLIAM H. WOGLOM and CHARLES W. HENDEL. (Yale University Press, New Haven; Geoffrey Cumberlege, Oxford University Press, London. xv and 334 pp. 1950. $5.00)

In the Steps of John Bunyan: An Excursion into Puritan England. By VERA BRITTAIN. (Rich and Cowan, London. 440 pp. Illustrated. 15s.)

Vera Brittain here gives an attractive picture of the author of *The Pilgrim's Progress.* John Bunyan was in many ways a typical Puritan of the 17th century. But, as with great men, there was in him a subtle difference from the rank and file, and that subtle difference from his fellow-Puritans puts him in a class by himself. He is usually described as a Baptist, but it seems that he did not accept any such label himself. Although his first writings were controversial tracts against the Quakers, later in life he avoided controversy; and he claimed no label but that of a "Christian."

Although his writings, with their unadorned directness, suggest a bluff, almost a rough man, yet Vera Brittain makes it clear that, in an age that was far from humane, he had an unusual tenderness for children and a respect for women that were rare—even to the extent, then very unusual, of strictly limiting his own family.

For some 12 years, during the reign of Charles II, John Bunyan suffered imprisonment owing to his refusal to "conform" to the religious orthodoxy of his day. Some critics have suggested that if he had been less of a bigot, less obstinate and more considerate of his family, he might have been let out much sooner. Vera Brittain justly observes: "They (the authorities) treated John with that peculiar British reasonableness which is both the admiration and the despair of other nations....They merely shared the self-interested inability of all established authority to understand the sacrificial nature of militant idealism."

And there is an even more pertinent passage:—

> Today it is possible to see John Bunyan's conflict with the State in 20th century terms, for it has occurred throughout recent history in many different forms. Two voices have sounded for years through the court-rooms of Europe, and the first is a voice as old as Bunyan's own.
>
> "Give me the liberty to know, to utter and to argue freely according to conscience, above all liberties!" But sometimes the voice of the presiding official drowns the immortal challenge of Milton.
>
> "You have only to say you will join the party and I will not send you to a concentration camp."
>
> For nearly two decades millions of Europeans have taken that official step—for the sake of their wives, their families, their art, their jobs. Only the few have refused to take it, risking their children's lives with their own, but preferring, like John Bunyan, to "venture them all with God."

HORACE ALEXANDER

An Arab Philosophy of History: Selections from the Prolegomena of Ibn Khaldun. Translated and arranged by CHARLES ISSAWI. M.A. (Wisdom of the East Series. John Murray, London. 190 pp. 1950. 6s.)

Until Vico's great work on the science of history appeared in 1725, no serious attempt had ever been made to treat history as a science—with one exception, however. Ibn Khaldun of Tunis (1332-1406) wrote a Prolegomena to his Universal History which reveals him as the first philosopher of history. The Prolegomena (of which this volume is a digest) is much more noteworthy than the history and evinces a very intelligent grasp of social phenomena, which, Ibn Khaldun observed, seem to obey laws constant enough to cause

social events to follow regular well-defined patterns and sequences; and, like Karl Marx, he realized the enormous influence which economic conditions have on social and political life.

He enumerates the factors which make for error in recording history, the chief being: partisanship towards an opinion or creed, which puts blinkers on the mind and precludes proper investigation; exaggeration; over-confidence in one's sources; inability to place an event in its real context and ignorance of the laws which govern society. Although his range of study may have been somewhat limited, for, as he says, "we have inherited the learning of only one people, the Greeks, and that is due to the interest shown in it by the Caliph Al Mamun, who spent much in getting it translated into Arabic," his observations on social solidarity, politics, economics, public finance, etc., are for the most part shrewd and often quite topical.

Ibn Khaldun's *Universal History* has not yet been translated in full but the present volume ably summarizes his more vital thought, and merits careful perusal.

C. R. PARRY

History of the Islamic Peoples. By CARL BROCKELMANN. (Routledge and Kegan Paul, Ltd., London. 566 pp. 1949. 25*s*.)

This is the only work of its kind that begins with the geological formation of Arabia and shoots right up to 1939, covering a vast field. Hence, it offers advantages to the student as a groundwork, but is hardly sufficient for the deeper student of historiography whose curiosity, in this modern age, can be fed only on the economic intricacies and psychological repercussions of the various periods.

As an accurate chronological sequence, narrated in a very matter of fact tone, it is fair. The absence of emotionalism is appropriate for a chronicler. One senses in the background, however, the under-tone of the work, which is a criticism of the entire Islamic era; and though it is not bitter, it is tinged with subtle bites and stings leaving an unpleasant taste at the end. Notably also, the author is rather sparing in the matter of giving credit. For instance, he dismisses Harun-Al-Rashid's period of prosperity in one sentence:—

> Since in this period material well-being simultaneously achieved a hitherto unknown efflorescence, later generations were all the more inclined to visualize the Caliph Harun, with the royal name of Al-Rashid, as an ideal ruler and ascribe to his personal merits what he merely owed to the favourable conditions of his time.

One searches in vain to place the exact causes assigned for the bubbling rise and total downfall of the Islamic empire. Economics and the psychology of the times seem not to be considered. The manœuvres and machinations of foreign powers are ignored, yet there is always a word in favour of the satraps who ushered in Western civilization. The important period of rapid changes in the 20th century has been skipped through in great haste; nevertheless, an overall picture has been given.

Some people will find this book unpalatable; but it is commendable that the author does not pander to fanatics or extremists. It is a good pill in this atomic age and is bound to stimulate thought.

N. A. NADVI

Is God Evident? An Essay Towards a Natural Theology. By GERALD HEARD. (Faber and Faber, Ltd., London. 252 pp. 1950. 12*s.* 6*d.*)

Much glib talk is heard about Science having disproved God, as if God were "a mathematical proposition." The main purpose of this scholarly book is to root out this fallacy and implant in its stead the view that God is evident in the world of science, not as a possible or even as a probable phenomenon but as a reality "that has shaped the environment, developed life and has, finally, in man, its latest, if not its final instrument."

It is inevitable, in a study of this kind with natural theology for its background, that much of the discussion should centre on the "triple nature, the trio-concentric plan of our actual experience"—the Universe, Life and Man. The *Universe*, described as a space-time-continuum, in which "we see ourselves as creatures of a middle stance, of a curious balance, between an air screen keeping from us a blasting, invisible, intangible dark-light and a rock-screen—of perhaps not more than ten miles thickness—keeping us from being incinerated by our own heat and yet supplying a particular warmth"; *Life*, mysterious, marvellous, ever-changing, enduring, evolving; and *Man*, the scientific "electromagnetic instrument of immense complexity," superior to other forms of life by virtue of his powers of developed wisdom, Man too is "a trial piece still under trial" but with hopeful prospects of immense betterment, of a kind of superman stage of those "who wish only to know and to do the high will above all, who move like the wind and, when it calls upward, go with it carrying the final promise and victory of Life and thought beyond where we can see."

Every science—mathematics, physics, chemistry, geology, anthropology, biology; as also every department of knowledge—philosophy, psychology, religion; is here made to contribute its quota towards the solving of this Question of Questions. The Hindu concepts of Karma, Kundalini, and Purusha-Prakriti find appreciative reference. The Law of Evolution; Epigenesis; the Law of Survival of the Fittest; the Second Law of Thermodynamics; the Law of Probability; and many others are explained in relation to the subject. But it is for each reader to judge how far the author has succeeded in his task. To my mind it appears that nobody has done it better.

R. BANGARUSWAMI

Know the Answers. By RUSWORTH FOGG. (S. Viswanathan, 2/10 Post Office Street, Madras 1. 176 pp. 1950. Rs. 2/8)

For some time *The Hindu* of Madras carried in its Sunday edition a regular feature, "Know the Answers." The author has now collected his weekly instalments in book form, thus enabling the ever-curious—and we live in a world which is daily growing richer in its stock of information about the why and wherefore of things—to find ready at hand an answer to many a query pertaining to the Universe; the Animal and Vegetable Kingdoms; Body and Mind; Food and Drink; Matter, Motion and Measurement; the world of Ideas and Feelings; Society; and Man-made Things; etc. *Know the Answers* is a useful pocket encyclopædia.

G. M.

The Nature of Creative Art. By K. S. VENKATARAMANI. (Svetaranya Ashrama, Kaveripoompattinam P.O., Tanjore District. 27 pp. 1950. Re. 1/-)

The author, a well-known South Indian short-story writer, novelist and essayist, has brought together in this small book several lectures given at Indian Universities and at the Indian Institute of Culture, Bangalore, and other essays on the subject, including one on "Criticism and Creative Art" which appeared in these pages in June 1938 and is slightly amplified here. Sir C. P. Ramaswami Aiyar contributes an appreciative Foreword.

Shri Venkataramani has a kind word for the critic, hapless wight! His often thankless task is elevated here to equality with artistic creation, whose humble handmaid criticism usually plays. More in the Indian than the Western tradition, surely, is the proposition that both have as their function self-realization and the bestowal of "a glimpse of the nature of reality."

E. M. H.

Three Plays: Mukta-Dhara, Natir Puja, Chandalika. By RABINDRANATH TAGORE. Translated by MARJORIE SYKES. (Geoffrey Cumberlege, Oxford University Press. 180 pp. 1950. Rs. 6/-)

In the eyes of Rabindranath Tagore there was no greater sin than to build a dam against the free flow of man's inherent dynamic and divine humanity. Therefore, whoever built such a dam hurt his soul deeply, besides provoking his "rage" (in the original sense of "inspiration.") Equally, whoever broke this dam won his admiration. It was consequently but natural that Gandhiji's herculean efforts in behalf of the reawakening of humanity, which had been so repressed by the deadly weight of political and social subjection, should have provided an ample and adequate theme for his creative genius. This was the irresistible impression made on the reviewer's mind as he went through these plays. All 3 of them were originally published in Bengali between 1922 and 1933, subsequently translated into English and published in *The Modern Review, The Visva-Bharati Quarterly* (old series) and *The Visva Bharati Quarterly* (new series) respectively. The present renderings, therefore, are in a way re-translations but with a literary clarity and chastity all their own, for which Miss Marjorie Sykes deserves the highest encomiums.

The plot of each play is simple but significant and it is worked out with rare psychological fineness and force. In *Mukta-Dhara* (Free Current) the hero breaks the dam which the King had had built to stop the flow of the river into a neighbouring province, which he wished to coerce into obedience to him. *Natir Puja* (Worship of the Dancing Girl) is the character study of a dancing girl who, under the influence of the truths taught by the Buddha, offers her art in adoration of the Master, thus revealing the hidden purity of her spirit. *Chandalika* (The Untouchable Girl) is a study in the same strain. In this case the recognition of her deep humaneness by a disciple of the Buddha enables an untouchable girl to pass from passion to peace and love.

All the 3 plays are eminently stageworthy and full of the pain of tragic catharsis. The publishers are to be congratulated on having added one more valuable volume to their Champak Library, "which includes works of outstanding literary quality, either written originally in English or translated from Indian languages." Each of the plays is preceded by a perceptive appreciation by Shri K. R. Kripalani.

GURDIAL MALLIK

Strange Cases. By GEORGE SAVA. (Faber and Faber, Ltd., London. 254 pp. 1950. 10s. 6d.)

Even a dull writer may become interesting when he writes on a subject of which he has expert knowledge. Mr. George Sava is not a dull writer, as the success of his former books, *The Healing Knife* and *A Surgeon's Destiny*, fully attests. But unfortunately in *Strange Cases* he has left a province in which he feels at home and has tried his hand at a novel form of literature for which he lacks the necessary experience and equipment. His new book is a mixture of fiction and science and the reader can never be sure where factual knowledge ends and imagination begins.

The author gives 5 short life histories and then attempts to explain the personalities of his characters in terms of Freudian psychology and endocrinology. Psychologists often amuse themselves with this game. They have been subjecting Hamlet for many years to psycho-analysis, but nobody takes their verdicts very seriously. It is still less possible to take very seriously Mr. George Sava's amateur efforts—he is a surgeon and not a psychologist—to explain the behaviour of his wooden characters. The genius of Shakespeare was able to make a living being of Hamlet, but the men and women of this book have never come to life. Why therefore go to the trouble of finding an explanation of the behaviour of a number of lay figures? It is a pity that a man who has shown that he possesses the capacity to write should have attempted a task which is so clearly beyond his powers. Only a good novelist is able to make his characters live and, when he does so, Freudians and endocrinologists are quite unable to offer a satisfactory explanation of their conduct. Man is a far more complex being than we think.

KENNETH WALKER

In Face of Fear: Michael Scott's Challenge to South Africa. By FREDA TROUP. (Faber and Faber, Ltd., London. 227 pp. 1950. 12s. 6d.)

South Africa is very much before our minds now, since our countrymen there are taking a brave stand against untruth and injustice. And this volume depicts in plain, straightforward and factual terms the epic fight of a Christian hero against the racial discrimination, oppression and inhuman brutality being imposed upon the brave Hereros of South West Africa. The fight has been carried on practically single handed by the Reverend Michael Scott. Against formidable obstacles, which would have broken the spirit in many a weaker heart, Michael Scott persisted as a true Apostle of Christ, and finally won his way to the U. N. O., to make the members of it Africa conscious—I should say; Black-Africa conscious; and now their consciences have been aroused.

The book under review tells us the story of the Crusader, Scott, in the Cause of some of the downtrodden and persecuted native tribes of Africa. Michael Scott is a firm believer in Satyagraha and this book contains delightful references to Gandhiji and his gospel of non-violence. Every lover of truth and spiritual values will derive untold sustenance from a careful perusal of *In Face of Fear.* Fear is dispelled by love when that love is of the Spirit.

P. S. NAIDU

Freemasons' Guide and Compendium. By BERNARD E. JONES. (George G. Harrap and Co., Ltd., London. 604 pp. Illustrated. 1950. 30s.)

Possessing as it does the usefulness of a guide and, within its stated limits, the comprehensiveness of a handy one-volume encyclopædia, *The Freemasons' Guide and Compendium* should be assured of a welcome. The claims that it tries to elucidate the facts of masonic history, tradition and lore, rather than to indulge in imaginative conjecture, and that it contains the essence and marrow of what has been accomplished in two generations of masonic scholarship are fully borne out by its contents.

It is founded on an extensive reading of the best, *i. e.*, the most scholarly and the least fantastic, of the authorities; these have been followed, and, where they differ, the author with a wise but respectful discretion, while setting out both views, has been courageous enough to choose between them. He admits, as every intelligent student is obliged to do, that parts of the story are missing where they are most needed, as must necessarily be the case in regard to the origin and points of departure of most organizations—save perhaps those which date definitely from a hierarchical or a statutory constitution—and particularly so where the subject is a "Secret Society," or, more properly, a "Society with Secrets."

After an architectural introduction, the book deals with the mediæval operatives, the English associations, and the "Old Charges," and then turns to the development of the speculatives, the author never fearing or failing to point out any weak or imperfectly recognizable links in the chain of development or connection, particularly regarding the degree-system and the Mason's Word. In discussing more certain and more recent history, an account is given of Mr. Lepper's new and much-welcomed theory of the "Traditioners."

Exceedingly interesting chapters are devoted, among other matters, to such questions as the origin and acceptance of the Hiramic legend, and the so-called Landmarks of the Order. Mackey's list of the latter, he wisely comments, "will provide food for thought, but very little basis for agreement," and he mentions with respect the suggestion that when Anderson used the term "he was merely using a fine-sounding phrase...without actually attaching to it, or intending to attach to it, any precise meaning whatever." Summing up, the author offers as the touchstone or test of a Landmark the answer to the question whether Freemasonry would remain essentially the same were the Landmark removed. The treatment here is a good example of the wisdom and fairness of the author.

In the section devoted to "The Lodge and Many Related Subjects," the student will find not only an account of the officers and furniture of the lodge, but also much useful miscellaneous information, *e.g.*, on the Broached Thurnel, Euclid's 47th Proposition, and the Lewis.

The book is well-illustrated and well-produced and has an index of over 7,000 items. Its six hundred pages are good value, even materially, for the published price.

LEWIS EDWARDS

PROFESSOR M. HIRIYANNA

[We are glad to publish this tribute to a great Indian philosopher, Prof. M. Hiriyanna, a valued contributor to our pages. The writer of this article is SHRI S. K. RAMACHANDRA RAO, of the Department of Social Sciences of the Indian Institute of Science in Bangalore. He informs us that the details of the life of the Professor were given to him by his friend, Shri M. Jayaram, the grandson of Professor Hiriyanna —ED.]

Emperor Liang Wu-ti : "Ever since I succeeded to the throne, I have been incessantly building temples, transcribing sacred books, and admitting new monks to take the vows. How much merit, O reverend one, may I be supposed to have accumulated ? "

Bodhidharma : "None, Sir."

Emperor : "Why none ? "

Bodhidharma : "All this is but the insignificant effect of an imperfect cause, not complete in itself. It is the shadow that follows the substance and is without real existence."

Emperor : "Then, master, what is true merit ? "

Bodhidharma : "It consists in purity and enlightenment, depth and completeness, and in being wrapped in thought while surrounded by vacancy and stillness. Merit such as this cannot be sought by worldly means."

Scholarship is easy to acquire but difficult to digest. Many are the scholars that carry their learning like a burden and frequently fall prey to the temptation of exhibitionism. Prof. M. Hiriyanna, however, carried his scholarship like an atmosphere, with ease, with confidence and with dignity. It was with him not so much a possession as a culture: it grew in him. The field in which he worked was to him sacred; he dedicated his very spirit to his labour. He did not believe in making philosophy intellectual only; the aim of Indian philosophy, according to him, was "not merely to lead us to a correct way of thinking but also to introduce us into the right way of living." Scholarship was a means to achieve this end, which those who knew him well know that he had achieved.

Born in Mysore on May 7th, 1871, Hiriyanna took his Bachelor's and Master's Degrees at the Madras Christian College, specializing in the Oriental languages.

Hiriyanna started his career in the Oriental Library at Mysore, now grown into the Oriental Research Institute, where the atmosphere of old books, dealing with things far removed from daily life, must have made its lasting mark on his mind. His fellowship with this "company of the dead" was, however, broken by his appointment in 1892 as head clerk in the Education Secretary's Office at Bangalore. There he had served for 3 years when he accepted a Government Scholarship for a year's course at the Saidapet Teachers' College.

From 1896 to 1912 he served in the Government Normal School, Mysore, first as Assistant Master and, from 1907, as Head Master. To commemorate, as it were, this chapter in his life, he wrote in Kannada a booklet on teaching methods.

In 1912 he joined the University of Mysore as a Lecturer in Sanskrit at the Maharaja's College. In the year of his appointment he produced his English version of the *Kena-Upanishad*; earlier he had translated the *Īśa-Upanishad*.

Sincerity of language, exactitude of translation and insight in editing are already discernible in these early attempts. The next year he put into English the lovely *Kaṭha-Upanishad*, that immortal dialogue between aspiring youth and sympathetic Death. In this edition he introduced a scholarly translation of Śankara's commentary also. The charm of the Upanishad was enhanced by the wisdom of the great *Bhāṣyakāra*. Hiriyanna handled both translations with the utmost nicety.

In 1918 he became a full Professor. His students bear witness to the great ability that he exhibited as a teacher, the respect which he commanded as a scholar, and the filial love that he deserved as a man. He inspired his students with a love of Sanskrit and an enthusiasm for learning. He was already an intellectual giant, a great scholar and was recognized as such. He never wearied of study; throughout his long life he felt as a student among students. The glory of scholarship never robbed him of his humility. His quest after perfection absorbed him. "It is the presence within him of the ideal of perfection that makes man a spiritual being," he said in delivering the Miller Lectures at the University of Madras. The awareness of his human limitations never left him. Nevertheless, his greatness was promptly recognized by students and scholars alike, who looked to him for guidance, instruction, inspiration. He did what he was asked to do, without feeling exalted thereby.

Retiring from service in 1927, he settled down to a peaceful, contemplative life in his home town of Mysore. He continued, however, to participate in learned gatherings which would bring him into contact with new ideas, new ideals and good men; he presided over the Indian Philosophical Congress at Hyderabad in 1939.

His major works, *Outlines of Indian Philosophy*, *Istasiddhi* and *The Essentials of Indian Philosophy*, and the several learned papers which he contributed to different journals all belong to his post-Professorial career; his earlier works were only translations and new editions; he expressed his own ideas only much later in life. He was so afraid of inaccuracy, so discreet in imagination, and so humble that he did not venture frequently to urge his views. His scholarship was properly bridled by his judgment and the material which he had acquired by learning was pruned by his mature wisdom.

A careful study of his two works on Indian philosophy, of his editions of *Istasiddhi*, *Vedantasāra*, the *Naiṣkaramyasiddhi* with *Candrikā*; of his translations of the *Īśa*, *Kena*, *Kaṭha* and *Bṛihadāraṇyaka Upanishad* and of his several monographs, will hardly fail to convince anyone of the author's wisdom and maturity.

The theme that engaged his later years was: "The Indian Conception of Values"; he had worked on it for 10 years. His study had almost reached completion, but what would have been a gigantic, scholarly achievement has been denied us by his death at Mysore on September 19th, 1950, after a prolonged illness. It is difficult to realize the extent of our loss.

His philosophy was sought, in his own words, "mainly for the light which it might throw upon the ultimate significance of life." It is said that he frequently quoted Sureśvara's dic-

tum: "*Sva-bodha parisuddyartham*"—to clarify one's own understanding—as justification for his scholarly interests. His learning was primarily to promote his own spiritual progress (*Abhyudaya*) and to achieve the purity of his being (*Sattvasuddhi*). He was too modest—perhaps too much disillusioned—to believe that he could better the lot of mankind by his researches. It would, however, be a gross error to call his attitude a selfish one. Diligent aspiration towards self-perfection is not egotism, but an absolutely essential prerequisite for a *Sādhaka*. Professor Hiriyanna was one such.

He was often silent, for *mauna* is enjoined by Brahmanic as well as Buddhist disciplines as a virtue to be practised by one who has his "eye towards the Divine." Words, says one Upanishad, bring only weariness; the spirit, says another, is silent. The Professor's mind was calm, his speech was reserved and his actions were quiet. His was an integrated personality, attuned to the Great Unseen. His silence, modesty and love of solitude were by no means to be construed as the indifference of a pedant, insensible of beauty. Hiriyanna's library consisted of the choicest books in English literature; Palgrave's *Golden Treasury* was dear to his heart. It is said that he used to compose verses in English in his early days. His life, actions, writings and speech show extreme care, scrupulous tidiness and sound judgment. He never forgot the eternal message of the philosophy in which he was bred, which, in the words of the Buddha, is:—

"Carefulness is the way to immortality, carelessness is the way to death."

S. K. RAMACHANDRA RAO

THE ADELPHI

With the passing from the scene of several of England's literary periodicals, a serious gap threatens in the field of cultural reporting, criticism and dissemination. A threat particularly ominous at a time when shared cultural appreciation is one of the strongest of the tenuous links that hold the world in such precarious unity as the centrifugal tendencies of our day permit. It is the more reassuring, therefore, that *The Adelphi*, started by Mr. J. Middleton Murry in 1923 as a miscellany with a transcendental trend, has been given a new lease on life as a quarterly of the arts. Under the able editorship of Dr. B. Ifor Evans, long the Principal of Queen Mary College in the University of London and intimately associated with the British Council, *The Adelphi* should play an important cultural and unifying rôle.

The policy outlined in the "Editorial Comment" in the first (November 1950) issue of *The Adelphi* in its new character of open platform for comment on the contemporary arts in English-speaking countries, and others with which communication is possible, is admirably broad. Its emphasis is to be on literature and the theatre, but opera, ballet, music, painting, sculpture and architecture are within its purview and more general articles and re-assessments, poems and short stories will be included also. The technical arts involved in the new mass-communication instruments—the press, the radio, the film and television will not be neglected and conciliation between these and the artist with his traditional methods will be sought.

The first number has a rich and stimulating content and it should be widely read.

ENDS AND SAYINGS

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

With this issue THE ARYAN PATH enters its Twenty-second Volume. It has been laid on the altar of service; it has called forth enormous sacrifices in energy, time and money and they have been gladly offered. We are convinced that the intellectual elevation and moral uplift of even a few help the race-mind to express its innate nobility and prepare the ground for the creation of a superior social environment.

The Noble Path of the ancient Aryas (the Noble Ones), symbolizes that Way of Life which every Sage and Seer has taken. Age after age They have pointed out the Way. It is true that comparatively very few of the race of mortals have walked that Way. Those few, however, are the real philanthropists who grace the pages of human history. Among them are those of whom it may be truly said: the world knows nought of its greatest men.

What keeps up the courage of all of us who labour for THE ARYAN PATH, month by month? Our conviction that Divine Ideas are the true rulers of the world. These make of men their channels, through which can flow the waters of immortal thoughts which alone can assuage the thirst of the heart. Therefore we try to provide a vehicle through which all who feel within themselves the stirring of those Divine Ideas may express them. Freedom of thought and of speech is of the essence of the higher life, for through the right use of such freedom a true sense of responsibility is aroused and real progress is made. To teach the many to feel within themselves the throb of those Divine Ideas, now felt by a small though not a negligible number, is the purpose which we have in view. To encourage and assist writers and readers alike has been our aim. Our success does not lend itself to exact appraisal but we have the satisfaction of knowing that THE ARYAN PATH wields a greater influence in every quarter of the globe than was generally expected or is suspected.

The world is entering a fateful period in which further strife of both minds and bodies is bound to precipitate. This civilization of militarism and financial supremacy must die ere the new one, founded upon fraternity and guided by compassionate minds and intelligent and understanding hearts, can come to birth. The era of the warring of competitive minds, of the slaves of money and the machine, must give place to an era of Peace, in which integrated men shall lead the race in trying to create a society on the pattern of the Divine Order, which pattern the true leaders must read in the Akasha of the Earth. We are working for that brighter morrow.

Dr. M. R. Jayakar, Vice-Chancellor of the Poona University, remarked in his convocation address at the Benares Hindu University on November 26th that "in the present atmosphere of the country anything connected with religion is taboo." To the extent to which this impression prevails, it bespeaks an unfortunate confusion of thought which his tracing of the legitimate boundaries of secularism should help to clear.

He is convinced that "nobody will

disagree" with the propositions, put forward by him as definitions of "secularism" but conveying exactly what the secular State stands for and implies, *i. e.*, that no religion shall have an established place in the State and that there shall be no special privileges for any on the basis of profession of a particular religion.

If the defenders of the secular State go farther than this in their demands they are doing their cause a disservice. If, on the other hand, the agitators for a Hindu Raj accept these propositions, their denunciation of the secular State is proved as pointless as it is unpatriotic and subversive.

The Balkan-ji-Bari organization for children, the recent Silver Jubilee Celebrations of which at Bombay were honoured by the participation of India's Prime Minister, Shri Jawaharlal Nehru, furnishes an impressive illustration of the growth of a constructive movement from small beginnings, but also of the growth of an idea. It was started in Sind in 1926 by Shri Shewak Bhojraj, still its modest General Secretary, "Dada" to all the 20,000 children now enrolled in the organization and its some 200 centres all over India, with the idea of keeping children happy and letting them develop by themselves. Recreation has, however, wisely been recognized as an important medium of education and the Balkan-ji-Bari, through its excursions, its celebrations of national and historical festivals and its other activities, has served an educational as well as a nation-building purpose. Most commendable is the organization's complete freedom from class, creedal, linguistic and sex distinctions. Membership is open to all children, and on outings all sit together to eat and share the food that they have brought from home.

As the attractive Silver Jubilee Souvenir brings out, many influential friends, including Dr. Rajendra Prasad, President of India, and Shri B. G. Kher, Bombay Prime Minister, President of the Balkan-ji-Bari, recognize its possibilities for good. It can, as Shri Jairamdas Daulatram, Governor of Assam, puts it, "play a powerful rôle in shaping the future of the Indian Nation," following Gandhiji's lead.

The numerous projects outlined in the *Souvenir* for future development are commendable, especially the efforts proposed for the benefit of underprivileged children and for the awakening in other children of sympathy and the will to help the less fortunate.

The Bureau of Current Affairs recently published two more brochures for Unesco's Food and People project. In *Need We Go Hungry?* Dr. Charles Kellogg, Director, Soil Survey Division, U. S. Department of Agriculture, concludes reassuringly that if modern methods are used generally for systems of sustained production, "the world has enough resources for its food supply." This seems to be borne out by the achievements in "Planned Nutrition" in war-time Switzerland, reported by Dr. F. T. Wahlen of the École Polytechnique Fédérale, Zurich, in one of the 7 essays in the other brochure, *Food and People.*

In another of these essays Dr. S. Chandrasekhar of Annamalai University approaches the problem from the "People" angle. We are not prepared to admit that contraception is the solution, although we recognize the need for family planning and self-control. On the subject of contraception Shrimati Amrit Kaur, India's Health Minister, has recently spoken in language as unequivocal as it is true, reflecting the view of Gandhiji. Ramana Maharishi is reported to have said of contraception, "It is like attempting to put out a conflagration by pouring kerosene oil over it." It is important that the approach to the population problem shall be, as Dr. Kellogg in his brochure wisely urges for the programme for food production and improved nutrition, "consistent with the other cultural values of mankind."

THE ARYAN PATH

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

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"THUS HAVE I HEARD"—

Weeds are the bane of fields and hatred is the bane of this mankind; therefore offerings made to those free from hatred bring great reward.
(*Dhammapada*, v. 357)

The war of ideologies between Capitalism and Communism has brought about a change in the minds of large numbers who see the evil in both systems. If Capitalism creates and degrades the wage-slave, Communism makes the citizen a mindless machine, enslaved by a small hierarchy of autocrats headed by a political pope. People living under Stalin's rule have forgotten the boons of free speech and free thought and freedom of movement; but people in democracies enjoying these freedoms have their own problems—mental inhibitions, fear of insecurity, and gnawing discontent.

The Way of Life taught by such Princes of Peace as Gautama Buddha and Jesus Christ has been made attractive and practicable for the modern world by Gandhiji. It is but natural, therefore, that there are now a desire and a demand for the teachings of Gautama in the West and for those of Jesus in the East.

The *Gita* can bring the modern man to an understanding of the phenomenon of wars in human history by pointing to their hidden but true cause, and explaining its import. They all have a single root—the psychological strife between the human individual and his constant enemy within himself. The *Gita* enables the modern man to apprehend the profound significance of the Sermon on the Mount; that significance is epitomized also in a single statement of the Buddha affirming the Eternal Law and Religion—*dhammo sanantano*—in Verse 5 of the *Dhammapada*:—

Not at any time are enmities appeased here through enmity but they are appeased through non-enmity. This is the eternal law.

The moral philosophy of the Sermon on the Mount is looked upon by most as impracticable and even

fantastic, because the logic, reasoning and intellectual arguments behind it and implicit in it are not expounded in the Sermon itself. People do want to cease from hatred and to live by love, but in trying to do so they meet with frustration. The preacher of the Sermon on the Mount did not offer—since time was not allowed to him to do so—a reasoned demonstration of the truths which his sweeping intuitions revealed. Gautama Buddha offered to the questioning minds of men adequate and satisfying answers to why and how the Eternal Law should be practised.

> Many of us have the religious sense and disposition, but are not clear as to the object to which this sense is directed. Devotion, to be reasonable, must be founded on truth....In view of the variety of counsel he advised his disciples to test by logic and life the different programmes submitted to them and not to accept anything out of regard for their authors. He did not make an exception of himself.

These are the words of Sarvepalli Radhakrishnan, who has rendered a further service to ancient thought by his new publication—*The Dhammapada* (Geoffrey Cumberlege, Oxford University Press, London, New York, Toronto. 12*s.* 6*d.*). He has already made a substantial contribution in popularizing Hindu lore in the Occident; and he has also helped his co-religionists to re-orient their religious view-point. This particular publication will render help to the Hindus in ways other than does his volume on the *Gita*. This country most seriously needs quickly to revive her interest in the ethics founded upon the psycho-philosophy of her greatest Master in historical times. As Radhakrishnan rightly points out:—

> The effort to build one world requires a closer understanding among the peoples of the world and their cultures. This translation of the *Dhammapada*, the most popular and influential book of the Buddhist canonical literature, is offered as a small contribution to world understanding. The central thesis of the book, that human conduct, righteous behaviour, reflection, and meditation are more important than vain speculations about the transcendent—has an appeal to the modern mind.

Great books like the *Gita* and the *Dhammapada* need to be popularized. These are not sectarian books for Hindus and Buddhists. They offer instruction to all who are athirst for the immortal waters of Wisdom. The popularizing of the sermons and sayings of the Buddha in the West and of those of the Christ in the East will take us a long way towards the establishment of the one world of which Radhakrishnan speaks. But something more.

Comparative study of such teachings as those in the *Gita*, the *Dhammapada* and the Sermon on the Mount will unmistakably point to the Root Morality of Universal Wisdom. There is only one Way of true living; to walk that Way one needs conviction. Faith belongs to the mind enlightened by intuition.

But "Intuition soars above the tardy processes of ratiocinative thought" and carries within it the benign influence of "the universal Buddhi (the *Mahâbuddhi* or *Mahat* in Hindu philosophies) the spiritual, omniscient, and omnipotent root of divine intelligence, the highest *anima mundi* or the Logos," says *The Secret Doctrine* of H. P. Blavatsky.

To practise in daily life the ideas of that universal ethics, the mind has to be educated in their value. The mind needs not only breadth but also depth; only a study of the universal philosophy can bring that gift to the mind. A new layer of the human mind has to be quickened. Study of and meditation on the *Dhammapada* will evoke such intuitions as we possess; simultaneously the mind will be purified and elevated by them so that it will become porous to more, and also profounder, intuitions; such intuitions possess the power to mould the mind to the sublime pattern of the Buddha mind. But how many will make the attempt? The Master has said:—

Few amongst men are those who reach the farther shore: the other people here run along (this) shore.

SHRAVAKA

31st December, 1950.

A GRAVE WARNING

Dr. S. Radhakrishnan's counsel of deliberation, in an interview with the United Press of America on January 7th, should have a calming influence in the present emotional crisis, when ill-considered words and actions seem only too likely to plunge the world again into global war.

He pointed out the futility of the first two World Wars. The first, "fought to make democracy safe," had "made it safe for dictatorship." The second had been fought to defeat Fascism. It had been defeated on the battle field, but had it been defeated in our own minds? And could we be sure, he asked, that a war waged to put down Communism would not result instead in its spread? Modern Western civilization has not taken into account the laws of magnetic attraction, well known in the East from ancient times, whereby one draws to oneself the weaknesses which one harshly condemns in others, or the evils which one would inflict on them. Now, however, that it has been forced upon attention by so convincing a demonstration on an international scale, it can continue to be ignored only by the wilfully blind. Dr. Radhakrishnan's warning that war would not only be suicidal in the present context but would also foster the very ideals it was desired to defeat should give pause to all who would put national or ideological prestige above the interests of humanity.

THE WRITER ON THE ANVIL

[Writing from first-hand experience of factory life, **R. M. Fox,** author of *The Triumphant Machine* as well as of several books on modern Irish history and travel, renews here the plea for the free man in industry which he made in our January 1942 issue. He was writing there on " India and the Malady of Our Time." Since then, the shadow of the factory chimney has stretched further across India. Whether we regard the industrialization of the country with hope or with foreboding, it seems inevitable. If India is wise, however, she will heed the warning here expressed and her writers will lend their support to Mr. Fox's plea, that democratic principles be applied to industry, in the interest of democracy itself no less than in the workers' interest.—ED.]

In discussing the position of the writer today there are two points which come immediately to mind. One is, what the chances are for his personal survival, the other, the opportunity which he gets to express his view of life. Whether he survives or not is of no special interest to anybody but himself, except in so far as he is compelled to warp or distort his view of life to achieve that survival.

Some writers strike a note of challenge, Maxim Gorki, for example, in his autobiography remarked : " I did not come into the world to comply with its demands." Obviously this is an overstatement but it expresses an attitude of mind. The more general view was that expressed by A. E. (G. W. Russell) when he advised me not to work against the grain. A good writer, he said, should understand this as well as a good carpenter. A. E. was not a man to be taken in by conventional lies but he thought it was better to walk round a wall than to batter one's head against it.

My own interest and affection are given to writers who have something real to say, who set out honestly to interpret life as they see it, who are voices, not echoes, not even the snobbish and ghostly echoes of the baronial hall. Those to whom style is more important than subject are probably wise, for it is obviously the manner and not the matter of *their* work that counts. But even with such a consummate master of style as Joseph Conrad it is the undertow of his stories that is significant, the wisdom that he distils from life, drop by drop.

A Polish youth of 17, Conrad journeyed from Cracow to the sea and led the life of a seaman for 20 years. He rose to be a Master in the English mercantile marine. But during all this time, he tells us, he never met another seaman of his race. He broke through the land-locked traditions of his people. A greater victory lay ahead. Until he had turned 20 he did not begin to learn the English language. His first book, *Almayer's Folly*, was not

published until he was nearly 40, though he had been working at it for several years. In his writing he aspired to "the plasticity of sculpture, to the colour of painting and to the magic suggestiveness of music —the art of arts." He desired

> that the light of magic suggestiveness might be brought to play for an evanescent instant over the commonplace surface of words; of the old, old words, worn thin, defaced by ages of careless usage.

What presumption had this young Polish stranger, handicapped by language difficulties, who was more familiar with the play of the evanescent light which gleamed on the surface of the dark sea than he was with the problems of literature over which he brooded as he paced the deck! We sail with him over strange seas, we meet outcasts in the byways of the world, treading obscure paths. Then we suddenly discover that, for all their surface differences, they are swayed by the same motives of love and hate, generosity and greed, as the people in our crowded cities; they have the same yearning for human solidarity and the same inexpressible loneliness. At the end of the journey we find that Conrad has been exploring the human heart.

His philosophy is not encouraging. His books assure us, amid a wealth of glittering pageantry, that the scales are always weighted against the individual; there is no appeal; each man is confronted with circumstances which attack his special weakness and all that is left is to curl the lip in contemptuous resignation at the unfairness of the conflict, while waiting for defeat. A parallel may be drawn between Conrad, with his ironic note of melancholy, and Thomas Hardy. Both express something of the high pride of the human spirit confronted with inescapable doom; though, in Conrad, man—especially the seafaring man of the unimaginative type—looms larger and the caprice of the sea, rather than the unrelenting cruelty of nature in general is his theme. By an ironic stroke, which Conrad himself should have appreciated, *he* turned the barriers of circumstance into stepping-stones and triumphed over all the odds.

During the early years of the present century another wanderer emerged—in America—as the voice of adventure and courage. He wrestled his way through with his stories of the striving under-world, not divorced from ideas of social conscience and responsibility. Gorki had more poetry in him than Jack London had, though both would have had little sympathy with our bleakly realistic world of the Atomic age. They liked their sunsets and sunrises included in life so we must label them both romantics.

In his *People of the Abyss*, Jack London wrote an unforgettable picture of the London down-and-out's, while in *The Iron Heel* he prefigured much of what is happening in the world today. A poor man, it was his custom to put by as much money as he could scrape up after a voyage,

take a room in a cheap lodging-house, and settle down to write for as long as the money lasted. He clung to the pen like a drowning man clinging to the rocks but his fingers were often pried away by the waves. London belonged to those more indulgent days when his revolutionary social views added a piquancy to his writings. Such views were not regarded very seriously then. The fiction magazines called to him and most of his work belongs to the category of an adolescent dream, with little or no roots in real life.

Tramps, navies, sailors and world wanderers have contributed their quota to literature, for they are able to spread the lure of adventure to interest the stay-at-home's. But the writer who comes from an industrial milieu has not that advantage. The life he writes of is remote from the interests of the general reader. And the factory workers themselves, in spite of "Penguins" and public libraries, are still, in the main, satisfied with the sporting pages or those sensational weekly journals which specialize in recording domestic infidelities. They get their vicarious adventures in this fashion much as the readers of boudoir literature do. In any case, they do not want to read about their own lives and problems. Bernard Shaw once remarked that the death rate in Wapping was more important than a new warship for the British Navy but, he added, no one dared go down to Wapping to tell them so.

Servants have a traditional interest in novelettes dealing with life above stairs and—to even things up—there is a market for "low life" among "high-life" readers. But it has to be spiced up. It is unfortunate that the good, solid readers of the middle class are not greatly interested in the problems of industrial life, for, if our age of social discords and upheavals is to be understood, it is necessary to look at the repressions and regimentation of large-scale factory production. To know why the steam whistle screams we must know something of the pressure behind it.

I began to write about the factory worker after I had specialized in the study of psychology at Oxford. Before then I had been the raw material of the efficiency expert in the factory. Most of these efficiency experts knew nothing about psychology or the human make-up. How could they? These had nothing to do with production. I was concerned with the place of the individual in modern industry and the stultifying, deadening effect of factory routine. The workman tied to his machine is like a dog on the end of a short chain, continually being pulled up with a jerk. His eyes and his mind are fixed on the whirring tools and the essence of the repetitive process is one of rapid manipulation. This feature of modern industry is far more deplorable than any matter of wage adjustment, for it has to do with human adjustments in industrial society.

Some years before the late war began I contributed several articles to *The Nineteenth Century and After* on this problem. In the first, " Youth on the Anvil, " I touched on the destruction of those human qualities of eagerness, curiosity, courage and generosity of mind which the youthful worker brings with him when he enters the factory gate. When he begins to realize that he is only needed to turn a wheel or push a lever he becomes a drudge, not a thinking, advancing human being. Or else he is filled with a consuming bitterness which corrodes his spirit and makes him a willing tool to be used in social or national conflicts.

The factory is the forcing ground for a view of life that excludes beauty, freedom and compassion. In my pre-war study of industrialism I wrote :—

> The factory standard, if it is not corrected, may, succeed in spreading a horrible blight over life as it has already done over the industrial towns. If the advance of a rigid, unlovely utilitarianism goes on it may be that stern justice will be meted out to those lovers of beauty who failed to protest when degrading conditions were meted out to others. Just as people become reconciled to living and working in squalor—of body and spirit—so they come to accept this as the normal and proper condition and, as unconscious victims, become the apostles of ugliness, imposing it by sheer mass weight upon their fellows.

The history of the war and post-war years has underlined the truth of these words. The world is still facing the threat of totalitarian standards. Many liberal-minded and enlightened thinkers have protested against this. But how many have equipped themselves to track this evil to its source, to analyze our industrial standards of mass-produced ugliness out of which totalitarian ideas and methods take their rise? When the mass of industrial workers are geared to the factory plant they are no longer considered as individuals. They figure as part of the industrial unit, an item of labour cost. In such a setting, human dignity ceases to have meaning. An atom bomb becomes a kind of ball to bowl over a row of human skittles.

For people who enjoy cultivated leisure, who are familiar with good books, with music, drama and art, the safeguarding of individual liberty means a great deal. But for the factory worker who stamps his time-recording card and becomes part of the " works, " the manifold blessings of individual liberty do not seem to be worth much fuss. One great weakness of liberal thought is that it has dodged the application of democratic principles to industry and has taken refuge in political abstractions. Democratic practice must apply to the everyday lives of the people in the workshop if it is to mean anything to them.

How can this be done? One way to start is to insist on a greater variety of occupation in the workshop and a greater degree of responsibility for every worker in the conduct of industry. It is a relatively

simple matter to train workers to do different kinds of work. The farm labourer, without the aid of wonderful machines, is able to manage a whole range of jobs. It is, of course, much easier to chain each worker down to some simple repetitive process. In general the factory worker is sacrificed to office systems. When he is denied all-round training and has been thoroughly broken in to his mechanical task, he loses confidence in his capacity to go beyond it and becomes an industrial robot, whose mind, as well as whose muscles, may be manipulated to antisocial and non-human ends.

Besides variety of work, more responsibility and a share in workshop control—through works-councils—is another antidote to totalitarianism, which is but another name for robotism, extended from the workshop to the whole of society. In the democratic revolt against militarization in Germany—after the First World War—a system of works councils was established through which the workers had very clearly defined powers concerning factory conditions, the right of dismissal and other matters affecting the workshop. One of the first steps taken by Hitler was to uproot this works-council system and to reduce the workers again to mere " hands. " To imagine that men can be subservient tools in the workshop and independent, alert, responsible citizens in the world outside is to imagine a vain thing.

Is the evil inherent in the very nature of industrialism ? The medieval guildists who have urged going back to handicrafts have argued that this is so. But they are mistaken. Modern industry is the means of increasing mastery over the forces of nature in the service of man. But man must be the central consideration. Industrialists have declared proudly that modern industry is based on power. It is also based on men and it is not wisdom to ignore this. The core of the problem is to give to the industrial workers that scope which their intelligence, their aptitudes and their needs demand. Until this is done there will be social explosions. And workers will be prepared to impose the same kind of repressions, which they have come to regard as normal in workshop life, over the whole social sphere.

Some years ago I listened to the Indian poet, Rabindranath Tagore, speaking in Oxford on " The Message of the Forest. " In beautiful words which he knew so well how to command, he contrasted the emphasis on spiritual resources in Eastern philosophy with the slick, enamelled, superficial outlook of Western civilization. He urged that to balance humanity we must not only have the technical knowledge and mechanical skill of the West but also the *feeling for life* shared by the simple and the learned in those places where industrial civilization had not stamped the spirit of man into the mud.

Writers must always stand for the free human spirit. This is a stand which should be taken in the East and in the West. They must insist

that, in industrialized countries, the workshop should serve as a working model of democracy. Those writers and thinkers who ignore the workshop and its problems, while pleading for a freer world, should realize that they are leaving out of account large areas of modern life which can exert the greatest amount of mass pressure for good or for ill. The workshop is the kernel of all our social problems. Once the relation of the individual to his means of livelihood is put on a proper foundation, we should be within reach of solving those social questions which throw up, like distorting mirrors, images of the maladjustments existing in modern industry today.

R. M. Fox

ONE TRUE PHILOSOPHY

[Below we print the message of greeting sent by the Bombay United Lodge of Theosophists to the Silver Jubilee Session of the Indian Philosophical Congress held last December at Calcutta.—ED.]

The United Lodge of Theosophists gladly responds to your invitation and very heartily wishes the Indian Philosophical Congress, assembled at its Silver Jubilee sessions, a great success.

The world is on its way to become one on the plane of knowledge and different schools of learning will be knit together more than ever. We will be able at last to demonstrate that philosophy is neither Continental nor National. The division of outlook now existing between Eastern and Western Philosophy must vanish. And like the Indian Darshanas, Philosophy must present different view-points of but one and indivisible Truth.

Wisdom according to our great Instructor, H. P. Blavatsky, is the Energy which works in all Nature. She states that Nature is Wise and so Theosophy puts forward the doctrine of Pansophia which is fully expounded in H. P. B.'s monumental works, *Isis Unveiled* and *The Secret Doctrine*.

The Love of Truth and Wisdom is not an abstraction, as modern speculative philosophers assume. There is a Power in Nature, and so in Man too, which is the very soul of mind and which is named—Compassion. True Philosophy is the study of that Principle, the Wisdom of Love, that Love which unites the many in the One. It is written:—

> 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.

May the future years enable the Indian Philosophical Congress to unearth the precious stones of Wisdom which is Compassion and which will unite the present divided world and usher in Peace, abolishing wars and even the rumours of wars.

THE FILMS VERSUS HUMAN VALUES

[Those who recall the vigorous plea of **Shri J. M. Ganguli, M.Sc., LL.B.,** in our June 1940 issue, for the restoration of the right outlook on womanhood in the West, " Woman Alone Can Save European Civilization, " will find this protest against the film industry's debasing of a sacred relationship prompted by the same reverence for the fundamental social relationships and values. It is a thought-provoking essay.—ED.]

They often tell us in justification of their behaviour and impulsive doings that the age has changed and so they cannot hold to or be ruled by the injunctions and taboos prescribed as beneficial in the days gone by. That may be thought a plausible argument by many, but it has generally left me cold and unconvinced. Have human beings, physically, mentally or sentimentally, really and essentially changed ?

I have looked around, I have moved among and stayed with the masses, I have wandered through the country as a common pilgrim—and I have been touched by the similarity of the people's feelings and emotions, their intrinsic nature, their merits and their weaknesses, their faults and their temptations, their instincts and their reactions, to those described and amplified in the classics and mythologies which we have all read and which have given us so much inspiration and energization.

At times, however, I have asked myself whether another manner of approach and presentation of human sentiments, prompted by a too-much-indulged spirit of utilitarianism and self-interest, has not come to replace the old, delicate sentiment and manner that characterized the classical days. Every little thing is now to be used or exploited for gain. Such a spirit, if not checked and restrained by religious teachings or ethical principles, overleaps all bounds and does not pause to think what it is doing or where it is intruding. It is not that the sanctity of certain things, the sacredness of feelings or of the family relationship was not violated on excited impulse in former days; it was; but the obvious difference today is the unabashed propaganda to gloss over whatever is done. It is good for this or good for that; better to know and to show than to excite inquisitiveness by the cloak of secrecy. What harm can there be in projecting on a screen things that every man and woman knows or does ? It has *educative* effect, besides its element of innocent recreation.

Such propaganda is always ready to support a show that has any box-office value; and no Government, however it may proclaim its trusteeship of the people's welfare, is moved to effective action. Society too, its sensibilities blunted by persistent propaganda, is not disturbed. Thus unchecked and unprotested against

from any quarter, the commercial spirit has freely invaded the sanctity of the softer human feelings which attract and bind men and women to each other, and has started trading on them. No family or social taboos have been left unviolated; and great ingenuity has been shown in brutally filming the delicacies and weaknesses of the man-and-woman relationship in order to produce "sex appeal" for the masses and to draw full houses.

This is called screen art; an art, it is claimed, which should, in the national interest, be fostered if a country is not to lag in culture behind others. Governments appoint commissions to explore the possibilities of the expansion of the screen industry and city and even village executives are asked to give facilities for erecting picture-houses in congested areas. If one questioned the wisdom and propriety of all this the Government would not listen; city councillors would laugh behind the objector's back; the public, who have become addicted to the picture-going habit, would brush him aside in their rush to queue up before the booking-office.

Thus rebuffed, as he walks along, seeking light on the distant horizon, his vision is obstructed at almost every street-crossing by large, multi-coloured cinema posters on which a man and a woman are shown in such poses as would make any one with a sense of delicacy cast the eyes down. I once saw an unlettered rustic from the country approach and look up at one such poster, then turn quickly away from it with visible shame on his face. He was obviously afraid of being seen looking at a picture like that. But such a sense of shame and delicacy has been discarded by the educated and the cultured people, who do not mind going to a cinema in which even cruder and more outrageous things are shown than are on the posters; and this in the company of grown-up sons and daughters as well as other relations and friends!

Such a sense of shame and delicacy as displayed by our rustic is not a weakness, but a gift of God which elevates a man from the sensuous level. It is a sign of the inner Self still functioning in him, and pricking him when, in thought or deed, he strays from the right track. Without it, a man is just a lump of flesh and bones activated by physical impulses, insensible to subtler perceptions and unresponsive to the nobler instincts. But it is to this that man, in spite of all that he is blessed with, may be reduced under the stress of modern commercialized art and culture. There are relationships which are better cultivated, not in crude exposure, not under the voluptuous gaze of the public, but in the sheltered softness of privacy, in the celestial shade of exquisite emotions, which instantly disappear at the sight of an intruder.

What is filmed and thrown on the screen is not complete human beings with all their wealth of sensitiveness and emotions, subtlety of feeling and

creative imagination, but only their hard, external crusts, which have to be artificially mechanized into action. The facial make-up with rouge and lip-stick, the unfeeling recitation, with disgusting intonation, of words that were uttered by the heroes and heroines of the classics, the interplay and blending of lights and colours to keep up the fading interest of the house—such and little more can the screen artists think of in presenting their production.

The only other idea that they can have is horribly lascivious poses which may tell on the frailties of the masses, who may thus be drawn into the show; the most abominable caricature of the distinctive human feelings and sentiments. There on the screen the sacred Nature-made man-and-woman relationship is crudely interpreted and brutally exposed to lustful gaze. Its softness and delicacy, its ethereal cover of sweet and hesitant bashfulness, its indescribable thrills—all these are trampled under foot and out of the industrial operations through which they are turned and hardened into showable things emerge overdone masculine and feminine forms that can only physically pose and make a show of mutual attraction by all manner of vulgar touch and approach.

When you read the classics, when you visualize the great living creations of master hands, when you follow their modest meeting, their sweet, romantic approach, the nervous ups and downs in their hopes and dreams, their hesitant steps towards the coveted land, their prayerful faces or the mingling of their tears of joy and fear, you see before you men and women who elevate you from your environmental level and bring back images of the divinity that in us is so often suppressed.

But what is the reaction when your eyes are caught by the ever-present cinema posters or are strained upon the screen? The natural respect and reverence between men and women are completely gone; the sanctity of the tie is polluted, the holiness of family privacy is outraged. Mutual devotion and regard have vanished. In this age of screen art, human values and the divine significance of the human sex relationship have disappeared, and crude physical satisfaction is all that is looked for in the relationship between man and woman.

There are some people now who are interested in bringing in a better generation, better men and women. How can that be possible unless the sex relationship, which is being so widely debased, is raised from this sordid level to the level of dream and romance (quite unlike what passes as romance now) where men and women are moved by undying faith and devotion, by a self-forgetting instinct of surrender, and by deepest love crystallized by mutual reverence.

There are well-meaning social reformers in many fields; some want more fruitful education, some want marriage reform, some want political

and some even religious reform. But in the programmes of them all the striking omission is in respect of screen reform. The film censors and the Government commissions are all obsessed with the idea that in any case the screen industry is not to be damaged. That gives a fillip to the business and confidence to the producers in their exploiting of human weaknesses for monetary gain. No relationship is held sacrosanct. A man and his sister-in-law; the mistress of the house and the butler; the teacher and his pupil; cousins of the same family; a wife and her husband's brother—there is no end to the sinful themes woven round all possible relations by callous, unthinking and shameless hands. Such themes are dangerously and degradingly suggestive to weak minds; but, "How otherwise can the industry thrive and make money?" question the cinema companies and theatre owners.

The Government and all reformers seem to stumble over this question. It is not realized that sex morality which, whatever the film people may say, is shatteringly cudgelled by the film industry, is the core on which human uplift and welfare depend. In the animal world the absence of imagination prevents the violation of natural laws, sex perversion or excesses. In the human world it is the responsibility of all thinkers, farseers and well-wishers of humanity to look to that. On moral purity, on morally pure thinking, on a reverentially restricted relationship between man and woman, depends the solution of many problems: those of peace, of social reform, of industrial adjustment, of international understanding, of individual and national uplift and of the universal feeling of loving and sympathetic brotherhood. For, a pure man or woman, elevated in thought, will be responsive to noble instincts and ideas and, being self-possessed, will not be swayed from ethical teachings, nor easily fall prey to temptations which may lead to this vice or that crime.

Moral weakness easily, if not directly, leads to other weaknesses—intemperance, avarice, covetousness, lying and stealing, etc. The screen industry has definitely brought sex to the fore to a dangerous extent. It has made young boys and girls precocious where sex is concerned, and, by causing most unhealthy hankering and excitement in men and women, has created diseases which doctors cannot diagnose.

It is bad to do a wrong thing; it is worse to try to justify it by pointing to irrelevant side issues which may give the glimpse of a redeeming light. Films may be educative; they may serve divers useful purposes; but all these are mere by-products of modern screen art which is out for gain and which has been commercialized.

J. M. GANGULI

THE RELIGIOUS LIFE OF THE TZIGANES

[**Dr. Munir Abdullah Moyal,** a native of Jaffa but of Turkish descent, is a widely travelled student of men and of the current scene. He has presented in our pages several colourful glimpses of peoples and countries he has visited. We publish here his interesting study of Gipsy life and thought.—ED.]

In the course of the centuries several theories have been put forward about the origin of the Tziganes or Gipsies. Some writers have claimed them to be Egyptians, some others, Jews, some others, of Hamitic stock. Philologists have recognized since the late 18th century that there is a link between the Gipsy dialects and the Indian tongues. It is not very many years since a theological student of Leyden, born in Hungary, meeting at the university three students hailing from Malabar, recognized analogies between the language that they spoke among themselves and the idiom of the Tziganes of his country. He established a vocabulary of a thousand words which were understood in a general way by the Tziganes.

As a student of comparative religions, I cultivated the company of some "*Romanichels*" of Southern France, curious to learn whether this Indian descent had impressed its mark upon their religion. No Brahmanic influences could be traced but some faint marks of Mithra's cult are still recognizable. But these people are so lacking in the propensity towards mysticism shared by nearly all matriarchal tribes like theirs that some writers have denied their having any religious inclinations at all.

Their language has a word, of Indian origin: "*O Dewell*" (*Devla*) or "*O Del,*" which can be translated by God, or Good or Great Spirit, something akin to the great Manitou of the Indians of America. They oppose to this the "*Beng,*" or "*Bang,*" the impure Principle who tempts their people. O Del is the Lord of thunder, lightning, rain and snow. As he sends the Tziganes good or permits the Beng to harm them, one can blame him when a prayer is not fulfilled or when a death occurs in the tribe. He is represented as a being of this world and yet beyond it. O Del is respected and feared; his name is invoked in every plight. He is not figured under any material form.

Phuv, or Earth, is that which endures when things mortal wither and pass away. She has not been created, existing from all eternity. This Earth upon which the Tzigane wanders brings him all good but is not adored by him.

The Tziganes feel some bonds between them and the stars. They feel themselves to be in communion with the stars when they drink rain water and the dew. When a new member is admitted to the tribe, his oath establishes between him and

his new brothers the same bonds that exist between the stars and the *phuri dai* or the tribe's mother. Some tribes not yet settled down and influenced by contact with the towns hold the Moon in special reverence. My friend Jean Bazal, Editor of the magazine *V* and a great friend of the Tziganes, has told me that he had observed, when sojourning with them, that the men took off their caps and recited some prayers when the moon appeared from behind the clouds. Of course, he did not ask the reason, for these people are very defiant about all matters concerning their religion.

For the Tziganes all kinds of fairies and spirits dwell upon the earth. They live like mortal beings but in far-away palaces of gold and silver where there is no admittance to men of flesh and blood. All these fairies are young and beautiful so long as they are virgins (compare the cult of Vesta). Over each group of good or evil spirits (numbering always 3 or 9 or another multiple of 3—the lucky numbers of the Tziganes) reigns a *mataya*. Not all stones and trees are inhabited by these spirits but they may at any time enter one of them. When a Tzigane woman is quarrelsome, she is held to be possessed by an evil spirit. These spirits are wont to play tricks upon mankind. When a child is born hunchbacked or his growth is arrested after birth, a black hen is said to have laid an egg in his mother's bosom. But a good fairy appears after birth and protects the child throughout his life. There are also male spirits, the dreaded Kobolds, dwelling in holes. For thwarting these evil influences the Tzigane woman has always some exorcism in stock to practise. She does not understand the meaning of the words but believes in their potency. For instance, the conjuration for driving away the demon of erysipelas is uttered in the Sumerian language: "*Hilka, hilka, beska, beska!*" (Out with you, out with you, evil, evil!) These words have been handed down from mother to daughter for nearly 6,000 years.

These people believe in the evil eye. I can never persuade a vagrant Tzigane to let me take his picture.

One is confronted with complete illogic when studying the Tziganes' tenets. For them there is no difference between miracles and reality, between an object and its attributes. O Del and the fairies are all on the same level. The Tzigane is not very articulate. He feels that on this earth there are beings stronger than he which influence him for good or evil. The fairies accompany him in every walk of life. On the one side we find a unique Del opposed to a Beng without material form; on the other side, the fairies of wind, water, earth and destiny.

At the world's end there is a hereafter. Its entrance is a big hole through which one may enter the earth. If one always follows the setting sun he may reach this point, but he must travel in a carriage drawn by 2 white cocks. He who

speaks about this hereafter must die. After entering the hole one must walk two months in obscurity before seeing any light and coming to the black cannibal Emperor. There is no judgment, no reward, no punishment. Certain tribes hold that the world of the dead is on top of a certain mountain, watched by 9 white dogs. One must enter through a cavern. The souls of dead children are carried up this mountain by an old woman. Every Tzigane, on his death, enters this kingdom of his ancestors' souls that bring an influence to bear upon this world. The revenge of the dead is to be dreaded. They are carefully watching over the old customs and the tribe. One must revere them. When a Tzigane takes a solemn oath by the dead he is believed by his fellow tribesman. According to the law, if this oath turns out to be false, he must be put to death. He may lie to a *gadzo*—a non-Tzigane—but not to his brothers.

There is no speculation about the hereafter; the Tzigane is convinced that he will spend there much the same kind of life as in this world. This life is acted upon an undying and never-changing stage; after their worldly vesture is decayed, they will go on living. In the hereafter, they will remain for ever young and strong. So for them the dead are still living. The soul that had dwelt in a corpse tarries for a long time around its earthly abode, its kith and kin. One must not make it too difficult for the soul to depart; on the contrary, it must be persuaded to rejoice that it has left the body. For the Tzigane, therefore, funerals are occasions for merry-making. Certain tribes put a little coin in the mouth of the dead; I could not find out why.

If the dead is feared to be a *tsohano* (a vampire), the corpse is cut to pieces lest the vampire suck the blood of those left behind him and so draw them into the hereafter. Death cuts off the Tzigane from the community of the living. If a member of the tribe grows very old, they see in that longevity the hand of the fairies who have permitted him to triumph over the schemes of the evil spirits. Therefore the old are held in reverence. An old woman is deemed to be in touch with the spirits. She is clairvoyant and can foretell the future. This *phuri dai* is the chief of the tribe, its counsellor, its physician, its warden of the law, all rolled in one. She believes in the magical virtue of her incantations. In tearing or piercing some object that has been in contact with the being it is desired to harm, she believes that these acts will have the same effect on the being himself; it is a practice of sorcery. This *phuri dai* believes the more in her mumbo-jumbo when invoking her God, but it is far more potent when done in a church where her incantation is "charged" with strong currents. But she may act beneficially; she may restore alienated affection, put an end to quarrels or law-suits and so on. These women dread to meet any kind of priests, for they are

bearers of evil forces, though harmless for themselves.

The Tziganes live only for the present moment; they do not care about the future. They do not discuss what happens; they do not seek for causes; something can be at the same time something else. Dominated by the impression of the moment they do not enjoy any inner life.

When passing through a country, they adopt its religion for convenience sake. They are Lutherans in Germany but on crossing the Rhine they will become Catholics. They prefer Catholicism for the pompous ceremonies and the stately robes of the priests of this religion take their fancy. They like to go to the Catholic churches; it is for them like going to the theatre. There they cross themselves, listen to the mass and even receive the communion. But all these denominational rites are of no importance to them. In their eyes the only marriage is the tribal one celebrated by the *phuri dai* and the elders of the tribe; after that the young couple may or may not seek the church's consecration. If they call a priest at their funerals it is only for the magical character attributed to him. Their children are often baptized and re-baptized in different towns only for the *gadzo's* gifts, but a Tzigane will never stand as godfather or godmother.

The Tziganes deem themselves virtuous so long as they observe their ancestral customs which contain for them all the religious and moral values of life. They do not feel themselves at all bound by any ethical or religious code other than their tribal customs. For them it is no sin to lie to or steal from a *gadzo*, but, as said, it is a sin to lie to a fellow-tribesman; and also to steal from him. Their moral code can be summed up as " to be true and honest between ourselves and false to the whole world. " In certain respects the Tziganes have a very strict code. He who commits adultery, who visits a woman in childbirth, who has intercourse with a woman during her period of purification or who eats dog or horse-flesh is declared *melalo*, impure. The Tzigane who has sinned against their law must be brought to judgment before the court of elders who may banish him from the tribe, and that is no light punishment, for these nomads love their kith and kin. When they have committed such a sin or when they want to give a solemn oath, they must fast for a certain period or not eat any flesh. Outside this tribal restraint, they have no sense whatever of sin or of constraint. In a church they may pray to God or Jesus to bless their robberies. They have no intercourse with the outside world other than that which their own interest dictates.

M. A. MOYAL

INDIAN TOYS

[**Prof. M. N. Pandia**, who wrote in our May 1949 issue on "Some Aspects of Children's Literature in Gujarati" brings out interestingly here the antiquity and the distinctive overtones of Indian children's "tools of play," as they have well been called. The surprising thing is not that the Indian child recognizes the symbolic character of its toys, but that there is not more wide-spread recognition that the imagination or the fancy of the child everywhere will inevitably take its toys as symbols and weave stories round them. There is too little recognition of the need for furnishing wholesome seeds on which the imagination can work. Give a child a monstrosity like a Gollywog to play with, and you are setting the stage, perhaps, for mental abnormalities in later life; give him a toy gun and laugh at his mimic shooting of other children, and you are sowing the seeds of disregard for the sanctity of life, if not of active criminality in adult years. The whole subject is one of great importance; Shri Pandia has brought out by implication a few of its aspects.—ED.]

Ever since civilization dawned on the world, man has made efforts to bring happiness and sunshine into the life of that messenger of God—the child. How various have been his attempts in this direction and how successful, is a matter of opinion. But the indisputable fact remains that man has tried since long and no corner of the civilized world need say that it has done nothing for the poor child. Excavations at Mohenjo-daro and Harappa (c. 3000 B.C.) have brought to light terra-cotta toys in the form of animals (rams, bulls, goats), whistles in human shape, carts and ivory games-men.

Recently new ideas have come into existence which have partially altered accepted views; new avenues and fresh pastures have been opened and the child is led into these ever-widening channels of serene and pure joy. Books are written for the child—picture-books, in all the colours of the rainbow; films are produced on themes ever dear to the juvenile heart; libraries are maintained to enable the young folk to garner entertainment with instruction; sections of parks and gardens are made available to them. But these are facilities which every child cannot avail itself of, and every parent cannot, for different reasons, provide.

But till lately (and even now) the child, whether affluent or not, received toys and these brought untold pleasure into his new and growing world. Besides bringing joy unconfined into the juvenile heart the toys helped to keep the child occupied. As a distinguished writer once said:—

It is not what the toy does or how much you pay for it that counts but what the child does creatively with the toy. It is the bored child that sulks or is habitually naughty. A child with

the right tools of play is nearly always busy and incidentally he is also working up a good appetite. Give your child not one great slather of carelessly bought "Christmas toys" but a balanced diet of adequate tools of play and buy at least half of these not at Christmas but during the year.[1]

The toys that lie scattered over the nursery floor could unfold a tale (could they speak) which would tell us much that would be worth knowing and retaining. It is to them that the child unlocks its heart, free from all restraints and all the inhibitions of the man-made world.

These toys are symbolic of the culture of the nation and the time to which they belong; for how else shall we explain the difference between the indigenous toys of different lands and peoples? The toys of India are to a great extent typical of India, her tradition, her economic structure, her art, her religion.

India is comparatively poor and the majority of her population still live in the villages where the sight of the products of the machine, the shadows of tall factory chimneys, the screech of gyrating wheels are happily rare. How can one expect such a land to have such mechanical toys as are plentiful in the industrialized West? Toy-motors, aeroplanes, steamers, air-guns, that break the peace of a Western nursery can, under the circumstances, have no place and little justification in the context of rural India. Besides, India can ill-afford such means of entertainment. But that does not mean that India keeps or ever kept her children absolutely without toys. She found, centuries ago, a suitable substitute, something which harmonized with the country's life and surroundings, thought and emotion.

She gave her children toys made of clay, of paper, of sugar, of wax, of metal, of wood, of cotton, of ivory, of stone—each in delectable hues and in the shapes of all sorts of things which the Indian child would ordinarily know or find. These toys would possess human forms, or resemble domestic utensils, or take on bird-like patterns; there would be balls, rattles, swings, dolls, carts—all of such (though limited) variety as would make the child know its surroundings better. These toys would be sold at fairs, at temple bazaars, at festival places and could be had very cheaply. This is characteristic of Indian toys. For a small sum, such as an average peasant or villager can conveniently afford, he would be able to bring unlimited joy into the life of his children.

Moreover, these toys have another significance. Not only are they cheap, elegant and non-mechanical, but they sometimes carry rich and beautiful associations with them. In addition to their unquestionable artistry (the toys of Saurashtra and Gujarat are an evidence of this) they tell a tale centuries old to the Indian child, open his mental eye and enlarge his spiritual horizon.

To the Indian child, a ball or a

[1] L. S. GOLDS BOWING in *The Reader's Digest*, December 1949.

doll (particularly when the latter has the form of a deity) speaks a language and tells a story which few other toys can aspire to. The Teddy-bear, the Gollywog, the velvet Brer Rabbit can never speak to a child as the ball or the divine doll speaks to the Indian child.

The ball (it may be made from cloth, paper, wood or clay) immediately carries the Indian child back to the Eternal Child Krishna who played with his ball on the banks of the Jumna and followed it into the river when the ball fell into it; the sequel is familiar to every boy and girl in India; how the Divine Child challenged the serpent of the river to fight him and how, by defeating him, he spread peace and security all around—these divine "pranks" have been the subject of many poems and the legend has been immortalized in story and song by Narsinh Mehta and others. Similarly the doll is the repository of another rich legend, that of Mirabai. It is said that when she was a child her mother gave her as a doll the image of a divine being and, as small girls do sometimes, Mirabai played at "marriage" with the doll and considered it her husband. This doll was an image of Giridhar Gopal and she considered herself His lawfully wedded wife. When in the course of time she grew up and the question of her marriage arose she surprised all by telling them that she was already married—to God. Nobody of course accepted this claim of hers and she was wedded to the Rana of Mewar and Chitor, to the unhappiness of both. But she still considered herself "the bride of God" and ultimately she left her husband's residence for Dwarka where she merged herself into the Divine. This tale of simple, unshakable, profound faith and devotion is familiar to Indian children playing with dolls. Thus Indian toys carry with them a spiritual radiance and association which, it is felt, is typical of this land alone.

How old these toys may be, what the children played with in times which are now only a dim memory, if even that, none can tell. But looking back across the abyss of time one can still hear of a few from Sanskrit literature.

That balls, dolls and toy carts have an ancient ancestry is very clear from Sanskrit dramas and poetry. One of the plays of the Sanskrit dramatist Shudraka,—some believe it was his only one—is entitled "*Mrichhakatika*," which means a clay cart. This play, dealing with Charudatta and Vasantsena, clearly reveals the presence of such toys in the days of the poet Shudraka. Even in Kālidāsa there are a few references to contemporary toys and from these we can say that there were balls, dolls, etc., even then and he lived in the Golden Age of India, in the times of the Guptas, *i.e.*, about the 5th century A.D., according to A. B. Keith, the renowned Sanskrit scholar. Some place his date even earlier, as early as 56 B.C. Be that as it may, references to toys are found in his

works and we shall content ourselves with quoting a few of them.

In *Kumarsambhava* (Canto 1, Verse 29) Kālidāsa describes the Goddess Parvati as she was in her girlhood. He says that on the sands of the River Mandakini, amid sand-castles, she played with balls (*Kanduk*) and dolls (*Krutrimputrak*) in the company of girl companions. In *Shakuntala* we hear the heroine asking her friend Suvratā, to fetch the coloured earthen peacock (*Varnachitritaha mruttika mayuraha*) from her hut and to give it to the boy, Bharat.

Thus, it is proved that the art of toy making and the finer art of dying toys in pleasant hues was known even in ancient India. These toys were made of clay. India has always liked to meditate on things of the Spirit, beyond the range of the mortal eye. Ancient India saw that our physical body itself was also clay and so some poets have referred to human beings as clay toys, leading their own pageant till they are put back into the box whence they came. Today the famous poet, Avinash Vyas, has written on the same theme.

Indian toys are thus unique in their intrinsic qualities—their cheapness, their non-mechanical yet colourful and artistic construction and, above all, their typical autochthonous and religious associations.

M. N. PANDIA

STRENGTHENING THE WITNESS TO TRUTH

Below we print the opening portion of the paper presented by Shri Gurdial Mallik at the Fellowship of the Friends of Truth held at Hyderabad Deccan last December :—

Be thou a witness, such is the spiritual prescription of one of the ancient Indian schools for integrating the aspirations of the soul for the Oversoul into compact human character and concord. But witness to what? To the wonders, wisdom, will and workings of the Oversoul or the Being Higher than himself, of which every created existence is instinctively, intellectually or intuitively conscious. This Being Higher than himself is what the Quakers call "That of God in every man." How do we come, however, to a perception of this, "That of God in every man," which, for all practical purposes, is man's conception of Truth? By a threefold path: Reason, Right and Righteousness. Reason, which is more than mere sense-perception or mind, enables an individual to acquire a correct comprehension of situations in the context of which a person works or a problem is worked out. But only a correct rational analysis of the background is not enough. The quality of the background or of the being acting against the background has also to be adequately assessed. And this can be done with the aid of moral comprehension or the sense of Right. And what is both morally right and logically correct is Righteousness.

THE DIAMOND PATH

[**Bhikshu Sangharakshita,** the English Buddhist monk resident in India who made several illuminating contributions to our last volume, writes here of the essential unity of all things and beings, of the perfect and imperfect aspects of each, and of the possibility of directing creative energies towards self-transcendence, a technique of sublimation or of transmutation of mundane feelings into " the pure gold of transcendental experience and intuition. " It will be noted that the writer is explaining " the Tantric Buddhist teaching in its purity. " That it has another side in which human weakness is exploited, not transcended, is only too true. One quotation may be given from *The Theosophical Glossary* of Madame Blavatsky, in which it is stated that the " mystic tantras and mantras " of the 6th-century Asamgha, " his formularies, litanies, spells and mudrâs, would certainly, if attempted without a Guru, serve rather purposes of sorcery and black magic than real Yoga. "—ED.]

The doctrine that the conception of a separate soul, self or ego-entity, is illusory forms, negatively speaking, the ultimate plinth and foundation of the entire vast superstructure of Buddhist philosophy and religion. Every precept of ethical behaviour, each prescribed method of meditation and higher spiritual practice, is directed towards the eradication of that sense of separateness which seeks to build up " narrow domestic walls " between its own small individual life and the vast universal life which flows on all around it. Nothing in the material or spiritual universe exists in complete, or really even in partial, isolation from the remainder of that all-embracing whole of existence of which it is so integrally a part. To shut one's eyes to this supremely important fact—the positive expression of the negative doctrine of *Anatta* or selflessness—is deliberately to deprive oneself of that insight into the mutuality and interpenetratingness of all things which is simultaneously the secret of liberating Wisdom and of redeeming Compassion.

> Nothing in the world is single,
> All things by a law divine
> In one another's being mingle,

sang the poet Shelley in a moment of inspiration.

Every individual thing continually transcends the limitations of its own individuality by reflecting in the depths of its being the image of every other thing in the universe. The very content of its own " individuality " cries out against the lie that it is alone. By the very mouth of selfhood is blabbed out the secret of selflessness. It was not merely in hyperbole that the poet-seer spoke of seeing the world in a grain of sand, heaven in a wild flower, the universe in the palm of his hand, and eternity in an hour, but with all the stark literalness of real mystic experience. The highest things are reflected in

the lowest.

Nirvana or Buddhahood is reflected in the heart of every sentient being as the *Bodhichitta* or Thought of Enlightenment, in the development of which, to the utmost limit of its potentialities, the career of the Bodhisattva essentially consists. Similarly, the ignorance and suffering of all sentient beings are mirrored in the very heart of Enlightenment, which is the philosophical explanation of why the Bodhisattva, even after attaining his "Nirvana," continues to work for the salvation of the world. All things in the universe are, in the philosophico-poetical language of Asvaghosha, perfumed as it were with Suchness (the ontological aspect of Nirvana or Buddhahood) just as a garment is made fragrant by the intangible scent of flowers. Every single thing in the universe, however mean or insignificant it may outwardly seem, bears deep within itself, as the truest and most essential part of its being, the trace of absolute purity and perfection. This is the famous Jewel which the great Sanskrit mantra: *Om mani padme hum*, so beloved of the people of Tibet, informs us lies hidden in what is, microcosmically speaking, the heart-lotus of every being, and what is, macrocosmically speaking, the world-lotus of existence itself.

Thus it is possible to analyze every single object in the universe into an Absolute, Nirvanic or perfect aspect, and a relative, *Samsaric* and imperfect aspect. In Tantric Buddhism the former is often spoken of as the *Vajra* or Diamond aspect of existence. Everything possesses a Diamond or Noumenal aspect corresponding to its material or phenomenal aspect. Corresponding to the simple earthly flower springing up from the soil there is a transcendental Diamond Flower, which is that aspect of the flower in which it is perfumed by, or in which it reflects and is reflected by, the reality of Suchness.

Similarly, as the transcendental aspect of our fickle and unsteady mundane mind there exists the mind which is "as firm and pure as flaming diamond," the *Vajrachitta*—human personality in its highest possible aspect of freeness, mutuality and interpenetratingness with regard to all other things in the universe. That highest and most real aspect of existence in which everything interpenetrates every other thing, and wherein everything reflects, and is in turn reflected by, every other phenomenon (offering no obstruction to each other whatsoever, like the mutual interpenetration of innumerable beams of coloured light), is called the *Dharmadhatu*, the Realm of Truth, or the *Vajradhatu*, the Diamond World.

The Bodhisattva aspires to live in this world, the world of realities, instead of in that presented by the ordinary mundane consciousness, the world of illusions. This does not mean that he tries to run away from this world to some other world supposed to be existing on the other

side of the universe. The so-called objective universe exists only in relation to our own minds: it would be more correct to say that the world exists in us than we in it. Consequently, real change of place can be effected only by a radical change of mind, that is to say, by a transformation in the state of consciousness of the subject. The Bodhisattva transports himself from the realm of mundane existence to the Realm of Truth, the Diamond World, by realizing that the two worlds are in reality one world, and that all he has to do is to give up perceiving things in their illusory aspect of separate, mutually exclusive realities, and to learn instead to perceive them in their Absolute or Diamond aspect as the parts of a perfectly interpenetrating Whole.

The spiritual life does not consist, as it is so often mistakenly supposed to do, in the mere denial of, or flight from, the things of the "world" to the things of the "spirit," as though the latter stood over against the other or looked down upon them with a fierce scowl of irreconciliable opposition. This kind of attitude results only in repression and in all the evils which are inevitably attendant upon repression. All systems of spiritual culture which are founded upon a dualistic philosophy ultimately create a split in the psyche, with the result that the total energy of the individual is expended in the exhausting struggles which are continually taking place between the "higher" and "lower" aspects of the personality, instead of being devoted exclusively to the realization of Nirvana.

The problem of the spiritual life is essentially dynamic. It consists not in the understanding of spiritual truths, but in integrating the dissipated psychic energies of the individual for achieving the realization of those truths. The Tantric Buddhist system of spiritual culture, being founded upon a non-dualistic (though this does not mean upon a monistic) philosophy, neither creates conflict in the psyche nor dissipates its psychic energies. It teaches the devotee neither to fight with nor to fly from mundane things, but simply to view them in their Absolute or Diamond aspect.

The Bodhisattva should feel that he is really all the time living in the Realm of Truth, the Diamond World, and that it is only the blindness of his ignorance which prevents him from realizing this fact. He should try to view all the important relationships and experiences of life in their noumenal aspect, feeling, even though he cannot clearly perceive, that the mundane things in the midst of which he lives and moves and has his being are simply the ghostly shadows of those bright realities which collectively make up the Diamond World of perfect mutual interpenetration. However gross the relationship, however mundane the experience, the Bodhisattva knows that the Diamond aspect of it is there all the time, and upon this he therefore seeks to direct his gaze; this he

strives to develop and cultivate so that it gradually absorbs all the psychic energies which were formerly sucked in by its mundane counterpart.

The Tantric Buddhist religious discipline has not hesitated to cultivate in this way even the relationship which, in its lowest form, is based upon sex desire. Instead of denouncing relations based on sex as sinful and demanding the complete inhibition of sex feeling, it exhorts the aspirant to understand and develop the transcendental or Diamond aspect of these feelings. Even in ordinary sex attraction there is often present a quality of self-sacrifice or self-abnegation which helps to sanctify it. If this aspect of the relation in question is cultivated, the creative energies usually absorbed in the gratification of desire will be liberated in the direction of self-transcendence. This is not for one moment to suggest that the Tantric Buddhist teaching in its purity encourages the physical gratification of sex desire. It merely states the way in which that desire, and even its gratification, can be dealt with so as to make for liberation instead of for bondage. A famous Tantric Buddhist verse declares that the yogi is liberated by those very practices by which others are bound. It is important to remember, however, that such practices liberate him only to the extent that he succeeds in cultivating the element of self-transcendence which they contain, and bind him to the extent that he indulges in them like any ordinary mortal.

A love-relation which involves sensuous gratification of any sort can carry the aspirant along only the most elementary stages of the Diamond Path. But a passion as intense and pure as that of Dante for Beatrice involves such an immense concentration of psychic energy that when the phenomenal aspect of the loved person is swallowed up in the transcendental Diamond aspect, this concentration of energy is released with a velocity so tremendous that the whole personality of the lover is lifted up and carried far within the boundaries of the Diamond World. It will be noted that in this system of spiritual discipline it is the sublimation of the love-relation with another human being, not the cultivation of such a relation with a mythological personage or an imaginary deity, which is sought. For, in common with all other schools of Buddhism, the Tantric considers the conception of an anthropomorphic creator-god to be an illusion, and hence a source of bondage, so that no practice based upon belief in the reality of this illusion can be a source of liberation.

Another emotionally rich and important sphere of human activity and experience is the æsthetic. It has been recognized even in the West (by Schopenhauer) that all great Art contains an element of self-transcendence akin to that which constitutes the quintessence of religion. When this element of self-transcendence is consciously cultivat-

ed in poetry, in music, or in painting and sculpture, instead of the element of mere sensuous appeal, Art ceases to be a form of sensuous indulgence and becomes a kind of spiritual discipline, and the highest stages of æsthetic contemplation become spiritual experiences. This is, perhaps, the chief reason for the truly tropical, iconographical richness of Tantric Buddhism. A system of spiritual culture aiming at the concentration and canalization of emotion, which is the precious life-blood equally of religion and of Art, and which, moreover, professes to develop the transcendental aspect of every variety of human experience, can hardly fail to be applied to such a vast and legitimate sphere of its activity as that of the fine arts.

The spheres of the love-relation and of æsthetic experience are but two of all those exploited in the interests of the religious life by the Tantric Buddhist system of spiritual culture, a system which aims at revealing the transcendental aspect of every phenomenon of human consciousness, and which thereby seeks to disengage the psychic energies from the multiplicity of empirical objects over which they are normally dissipated and to liberate them in the direction of Enlightenment. But these two important examples are sufficient to illustrate in a general way the spiritual alchemy by which the dress of mundane experience is transmuted into the pure gold of transcendental experience and intuition. Through this alchemy the Great Work of Enlightenment is accomplished, and the Bodhisattva traverses within the depths of his own mind the Diamond Path which leads from the mundane world of separative and mutually exclusive existences to the Realm of Truth, the Diamond World, the world of the perfect mutuality and interpenetration of all things.

BHIKSHU SANGHARAKSHITA

PHILOSOPHY AND NATIONAL SERVICE

Below we print the message of greetings sent by the Indian Institute of Culture in Bangalore to the Silver Jubilee Session of the Indian Philosophical Congress held at Calcutta in December last:—

In response to your request, I am sending you, on behalf of the Indian Institute of Culture, our best wishes for the success of the Silver Jubilee Session of the Indian Philosophical Congress.

We thank you for inviting the Institute to send a representative and we are fortunate and happy that one of your Delegates, Shrimati Sophia Wadia, who is one of our intimate helpers, will fulfil that task.

In greeting the Delegates assembled and in congratulating them on past achievements, may I express the hope of the Institute that the Indian Philosophical Congress may grow to its full stature, serving the nation in ways truly worthy of the Lovers of Wisdom.

Our Institute would welcome the help of the members, friends and admirers of the Indian Philosophical Congress in educating the Man in the Street of Humdrum Life so as to enable him to leave it and take to the Highway of Purposeful Living, founded upon Wisdom and reared upon Service.

Greetings of congratulations for the past, of wishes for the success of the present sessions, and of hopes for the future.

A VISIT TO SAN MICHELE

[**Mr. Z. A. Grabowski,** Polish novelist and critic long domiciled in England, whose book, *Your Undiscovered Island,* was recently published in London, has contributed several essays and pen sketches to our pages. He writes here of his visit to the aging and almost blind author of the delightful *Story of San Michele,* who has recently died.—ED.]

Dr. Axel Munthe, once a famous Swedish physician and later on the even more famous author of *The Story of San Michele,* died in 1948 in the Royal Palace of Stockholm at the ripe age of 91; and millions of readers of his enchanting work were saddened by that news.

I often wondered what was the real secret of the tremendous success of that book, which had run into some 65 English editions and been translated into over 30 languages. Of course, Dr. Munthe was quite a personality and the magic touch of it was present throughout the volume. He had a full and varied life, he met illustrious people, he conversed with the great and eminent of the day. His book was a delightful mixture of the serious and of the light, of drama and of comedy; he had this spontaneous attitude towards people, whether rich or poor, high or low. He was a fashionable doctor but the slums and poverty were not alien to him. He had plenty of sympathy for the human being and a poetic eye. And, of course, choosing a powerful medium, the English language, he was assured of quick recognition and success.

But still all these elements combined could not explain the popularity of his *Story of San Michele.* I suppose that the real, the innermost reason for the success of his work was the fact that in it he related the story of a dream fulfilled. He was a man possessed with the desire to build a house on Anacapri, on that magnificent spur of rock over the sheer precipice, from which one can watch the expanse of the incomparable sea and in the night count the lights being born in the gulf of Naples.

Munthe was a man possessed by his dream and he had the great fortune of seeing it fulfilled. But how many people cherish in their heart of hearts such a secret dream? Millions upon millions. And without the fulfilment of their dream they will consider their life *une vie manquée.* Millions strive to have the dream of their life fulfilled; but not so many achieve what they have wanted.

Munthe's book made a direct appeal to this eternal longing of humanity for the fulfilment of its dreams. And in many cases this dream—especially with the harrassed town dwellers—is a quiet house, with a lovely view, peace and the friendliness of nature. Munthe expressed this desire with a convincing

force. Hence his wide appeal and his popularity.

But was he a happy man, this strange Swede, drawn—like so many people of the North—towards the glittering Sun of the South? Was he a happy man, this quixotic nature, mixing towards the end of his book *Dichtung* and *Wahrheit*, a touching vision of St. Francis taking into his all-embracing fold our sceptical, shattered modern soul? I was rather fascinated by that problem and I wanted to meet that Swedish physician who had brought solace and consolation to so many people.

It was in late autumn 1931 when, during my stay in Capri, I decided to knock at the door of Villa San Michele. I was received politely by an Italian maid who explained to me that the host was out for a walk but that she could show me round the place. I accepted the kind invitation and I walked round the magnificent villa. It was a dream-house, with every object, every piece of furniture, every lamp, every stucco, most carefully selected. Phœnician, Greek, Roman shards and sculptures, bas-reliefs in faultless taste, a Roman atrium of exquisite shape and shade, fountains playing soft music—all was there. But the loveliest of all was the view from the terrace guarded by an Egyptian Sphinx. I was told by the Italian girl that touching the granite shape of the sphinx brought luck. I touched the reclining Sphinx to please the Italian girl; but I was happy at that time, being young and possessed by so many dreams and on my first visit to Capri.

When leaving the house I almost ran into a tall, slim gentleman in a straw hat; his red hair still fought a stubborn fight against the invading grey and his eyes were protected by dark glasses. "Dr. Munthe, I presume?" I ventured in the famous Stanley-Livingstone manner. He invited me to re-enter his house and we talked in the little atrium. He was holding my hand for a long time, to decipher my age. He asked about the translations of his book into some languages and expressed his astonishment about its success. He told me that unfortunately he could not stay in Capri as the light was too strong for his eyes. He thought that another operation was to be performed on them and that might restore his sight. For the time being he was practically blind.

I told him how greatly indebted were thousands of readers all over the world for his charming book, so full of human sympathy, so finely balanced, so poetic in its core. He replied that he was glad that people received his book in such a spirit; he only wanted to give expression to his dreams and hopes, to depict a departed world. But in the peace of the atrium, in the perfect stillness of the afternoon, he did not give the impression of a man at peace with himself. There was in this man, at that time slightly over 70, an unrest of thought; and I could not attribute it entirely to his blindness, which must have been an

ordeal for one accustomed to such an active life. Here was a man who had achieved his dream; surrounded by beauty, breathing beauty, touching beauty. But he was not happy.

Was he trying to find in that blindness that had descended upon him some way out—to some more distant horizons? Was he fighting against the scepticism of his mind, enquiring whether there was a world outside that wonderful reality of beauty? On my last night in Capri I could not sleep. It was already 2 a.m. and I was still sitting on the terrace of my hotel near Marina Piccola. The night was bathed in moonlight and every minute of that nightly vigil was precious. I looked up the road leading to Anacapri and I located the Villa San Michele. A light was burning in one of the rooms upstairs with a wonderful loggia overlooking the sea.

"Physician of so many souls," I thought, "did you not forget, while trying to cure so many of our hearts, to cure your own?"

Z. A. GRABOWSKI

THE PROBLEM OF MAN REMAINS

Prof. André Siegfried of the Collège de France, a noted French economist, member of the French Académy, lectured at the University of Bombay on December 18th on "The Face of the World after Two World Wars."

He contrasted brilliantly the 19th-century civilization, which had continued down to 1914, with the 20th, from 1918 on. The former had been characterized by facility of movement between the countries, both of people and of goods, by facility of investment abroad and by stability—in tariffs, production costs, conditions of credit, wages and prices. Contractual agreements had been kept and promises to pay had been honoured. It was a century of individualism, of responsibility, of mutual confidence.

Despite protective tariffs the world had been an economic unit. Today the world was compartmentalized; international trade was difficult under the system of quotas and permits; movement between countries was difficult for individuals as well as goods and capital. This was a century of nationalization and largely of collectivization, no longer was the basis individual responsibility. Speed, the god of the century, had abolished isolation, but wider contacts had not always brought better mutual liking. And a complete change in conditions of production had introduced extraordinary complexity into the industrial problem.

The first half of this century had seen tremendous technical advance. Professor Siegfried had full confidence in the ability of science and technology to solve every technical problem, though each such problem solved meant new economic, political and other problems. But *solving the problem of man* remained as the great problem of the latter half of the century—preventing the individual, who was losing his sense of responsibility and of enterprize, from being diminished in capacity and vitality; securing for him freedom of life.

NEW BOOKS AND OLD

Worlds in Collision. By IMMANUEL VELIKOVSKY. (Victor Gollancz Ltd., London. 384 pp. 1950. 15*s.*)

I have always believed, in spite of some evidence to the contrary, that a scientist is a man with an open mind—that his knowledge has shown him so clearly how little he really knows that he will not say "I know this or that to be true," but rather "In my opinion this is so." We do well to remember that only a few years ago experts stated that aeroplanes would be useless in war time, and learned physicians shook their heads and said that to travel at 60 miles an hour would be fatal to human beings. Because of the paucity of our knowledge of natural phenomena and the likelihood that today's problems may be crystal-clear tomorrow, Dr. Velikovsky's *Worlds in Collision* deserves thorough investigation.

In the United States it has had a stormy passage. One publishing firm, after selling 55,000 copies, transferred all its rights to another firm. I understand also that certain scientists denounced the work and threatened to boycott the original firm of publishers unless they withdrew the book. When Charles Darwin's *Origin of Species* first appeared, it caused a somewhat similar outcry from church and laity. Yet it survived.

That Dr. Velikovsky's work is sensational cannot be denied. It is packed with information on the writings, customs and stories of the peoples of the ancient world and it should not be dismissed as merely scientific fiction or a popular best seller (which latter indeed it is.)

My main criticism is that Dr. Velikovsky makes assumptions and then proceeds to argue from them in an entirely one-sided way. He states that in 1940 he had the idea that the "occurrence of a great physical catastrophe in the days of the Exodus, evidenced from passages in the Scriptures," might help to fix a synchronical scale for the histories of the peoples concerned. From this idea Velikovsky began a reconstruction of the history of the ancient world from the middle of the second millennium before the present era to the advent of Alexander the Great. *Worlds in Collision* deals with the last two acts of the cosmic drama, another work, *Ages in Chaos*, is to follow.

In his fervour Dr. Velikovsky is apt to rush to conclusions where a more cautious thinker would cry halt. He refers to knowledge of a century ago as if it were as complete as ours today; he writes of the laws of planets showing their paths to vary, when, obviously, it is *our* laws that are at fault—not those of the planets.

Darwin's work was not the sudden discovery of one man, but the climax of years of patient investigations on the part of many people in different parts of the world.

Velikovsky refers to ancient writings as proof of the truth of his belief in the various catastrophes that took place in ancient history. He ignores the fact that these works contain a mass of nonsense as the result of the wild superstitions of those who wrote them at the time and the state of mind of writers

then. Why assume all this to be true? Velikovsky should remember that there were no communications between peoples such as we have today and no proper records kept. That the sun and moon stood still is surely poetic parlance only and, furthermore, these age-old catastrophes were always made the most of by ignorant priests in dealing with still more ignorant people.

Dr. Velikovsky's book is a mine of information on ancient history. It may be that his conclusions regarding "the comet Venus," the change in the earth's orbit and many other points are untrue, but the work is interesting, entertaining and bound to be popular, for many people like strange things.

A. M. Low

Hereditary Genius: An Inquiry into Its Laws and Consequences. By FRANCIS GALTON, F.R.S. (Watts and Co., London. xxvii + 379 pp. 1950. 10s. 6*d.*)

This book which first appeared in 1869 was well worth republishing. Galton's purpose was to prove by statistics that genius is transmitted "by inheritance; under exactly the same limitations as are the form and physical features of the whole organic world." The Bach family is the greatest representative of this belief, for, although the family reached its climax in Sebastian, musical talent had, as it were, been working up to him for several generations and, subsequently, continued *diminuendo.* Galton wrote in a free-and-easy style not associated in our time with science and statistics. Although he questioned the wide-spread belief that the man of genius usually has a brilliant mother, he admits that this seems to be true of "divines."

He was a pioneer and there is no doubt that in *A Study of British Genius* Havelock Ellis profited by Galton's work; but Ellis was more reliable and more readable. Galton admits that he had difficulty in deciding which persons were sufficiently eminent to figure in his tables: Ellis, in order to avoid personal bias, included only persons to whom the *Dictionary of National Biography* accorded a certain length of space. He found that in ability Norfolk came first among our counties; that clergymen score highly in the transmission of intellectual ability; and that third sons are frequently the ablest members of a family.

Galton's book needs concentration in the reader, and anyone who takes up the book will be completely mystified unless he masters page 46 where the author explains his peculiar "notations" of relationships. It is, for instance, odd to find that "F" stands for the genius's father and "f" for his mother!

CLIFFORD BAX

Quintessence of Gitanjali. By C. C. CHATTERJI. (Nalanda Publications, Bombay 1. 52 pp. 1950. Rs. 2/-)

This is a helpful sequence of ideas based upon Tagore's English renderings of the poems and songs selected from his Bengali works: *Naivedya, Kheya, Gitimalya* and *Gitanjali* which, published under the title of *Gitanjali,* brought the poet the Nobel Prize. Professor Chatterji's analysis and arrangement may enable the reader to realize what Dr. Suniti Kumar Chatterji observes in his Foreword, namely, that *Gitanjali*

> reflects in a convincing way the hidden pathway trod by the human soul to find its harmony and its fulfilment that are in God.

G. M.

Some Philosophical Concepts of Early Chinese Medicine. By ILZA VEITH, M.A., PH.D. (Transaction No. 4, The Indian Institute of Culture, Basavangudi, Bangalore. 15 pp. 1950. Re. 1/-)

This very interesting study of the *Huang Ti Nei Ching Su Wên: The Yellow Emperor's Classic of Internal Medicine* from the view of its philosophical content was made by the translator of the most important portion of that work. Her book was reviewed in THE ARYAN PATH for June 1950. Prepared at the Institute's request, Dr. Veith's valuable paper was read and discussed at its meeting of October 5th, and is here given permanent form.

There are analogies to many of the ancient Indian teachings in this treasure of ancient China, as in its stress on the intimate relation subsisting between the universe and man, both being composed of the same elements and functioning along the same principles, and on the indispensability to health of action in harmony with Tao, the Way, whereby the balance of the opposing forces is maintained. Modern psychosomatic theory is clearly stated in this ancient work, by translating which, and by further bringing out in this study its philosophical background, Dr. Veith has earned the gratitude not only of students of the history of medicine, which she teaches at the University of Chicago, but also of students of comparative religion and philosophy.

E. M. H.

Living as a Humanist. Essays by H. J. BLACKHAM, VIRGINIA FLEMMING, URSULA EDGCUMBE, M. L. BURNET, (Chaterson, Ltd., London. 87 pp. 1950. 6s.)

This short book, contributed to by four hands, can quite easily be tackled even by short-winded readers who are generally left behind by long-winded authors (the norm). It contains views on "Why Humanists Reject Christianity and Marxism," "The Sufficiency of the World," "Life Without Revelation," and so on. A reader might therefore expect to learn from the book what Humanism stands for; and I think it is fair to say that he does get a fair idea of the humanistic approach, and that Mr. H. J. Blackham is justified in claiming at the end that they

> have shown that humanism is not merely lack of belief but is a serious and sustained attempt to solve the problems of life out of the resources of experience; and that any one who follows its teaching will not be left without help and without promise but will have the encouragement, inspiration, and guidance of a massive ideal elaborated and enriched by many generations of profoundly human men and women.

The writers do not dodge their respective issues and are sometimes stimulating on that account. Nevertheless it cannot be said that humanism makes a very inspiring theme. On the moral plane we are bound to admit that humanism makes the only sane approach—morality is an art, that is the long and short of it. But on the religious plane there is a difficulty. Humanists appear to hold that on the one side you have religious belief and on the other non-belief, and that the only choice is between these. But the choice is not only between theology and scepticism, but also between theology and mystic experience in its very various forms. In so far as humanists do not allow for this, their approach is impoverished. Religion, if not theology, is natural to most men, and a philosophy of life which leaves this fact out of account can never have a very wide appeal.

JOHN STEWART COLLIS

The Life of Mahatma Gandhi. By LOUIS FISCHER. (Harper and Brothers, New York. 558 pp. 1950. $5.00)

Not only the growing wealth of Gandhiana but also world biographical literature is enriched by this important contribution. If fiction is dramatized fancy, good biography is dramatized fact, and it was a true instinct which prompted the naming of this book's final chapter "The Last Act." For in every campaign of the valiant man of peace Mr. Fischer has dramatized the contest between the visible protagonists. More, he has transcended the personal by dramatizing also, without moralizing, the tug-of-war between the invisible forces behind—imperialism *vs.* democracy ("the past of England and the future of India"); bigotry *vs.* tolerance; intransigeance *vs.* conciliation; exclusiveness *vs.* brotherhood; vengeance *vs.* forgiveness; violence *vs.* compassion.

There are delightful touches. For example:—

> Missionaries frequently tried to convert him to Christianity. (He, speaking softly, tried to do the same for them,)...Gandhi never tried to convert Christians to Hinduism.

The wide-spread sorrow and soul-stirring at Gandhiji's assassination prove that not only "Eastern bridges are of spirit." The fragrance of such a life and death, which this book will help to spread, should draw all peoples closer.

E. M. H.

Morals Since 1900. By GERALD HEARD. (20th Century Histories, Andrew Dakers, Ltd., London. 223 pp. 1950. 12*s.* 6*d.*)

I do not know of any other book which sets out systematically to chronicle the changes in the moral beliefs of the British people during the last 50 years; and, since this is a crucially important task, which Mr. Heard tackles in a telling and challenging way, his book fills a serious gap. Even the reader who is familiar with all the facts assembled can hardly fail to emerge from a reading of the book with a more vivid awareness of the magnitude and importance of the changes in outlook with which the author deals. I wish, however, that he had distinguished more carefully between mere changes in the detailed application of a moral principle, made necessary by alterations in empirical circumstances, and actual modifications of moral principles themselves.

Mr. Heard, however, does more than merely chronicle: he attempts to analyze the various causes (scientific, political, economic, psychological, etc.) which have led to these changes, and to underline the moral problems which call with special urgency for solution at the present day. This indeed, one feels, is his chief concern; for the upshot of his analysis, is, briefly, this: that what he calls the Renaissance outlook on life, inspired by the ideals of a sceptical scientific method, which has dominated our Western thought for so long, has by now reached its self-stultifying climax; and that, if our society is not to perish, we must achieve a more spiritual conception of man and of human life, to which indeed recent developments even in science itself are already pointing.

Mr. Heard has, in fact, given us two books in one—two books, however, which it is impossible to separate, since his own moral creed obviously colours

his chronicle deeply. This is not necessarily a criticism—I certainly do not think that Mr. Heard could, or should, have written his book in any other way—but it does seem to me that we still require a book in which the story will be told more objectively and dispassionately, which we can then set alongside Mr. Heard's.

Mr. Heard writes with a stimulating vigour, but his work is most unfortunately marred by a quite extraordinary number of misspellings and grammatical misconstructions. I think the book is well planned, and it is certainly well stocked with information, but I am nearly certain that it was far more hastily written than it ought to have been.

GEORGE E. HUGHES

Those Human Russians. Compiled by W. R. HUGHES. Foreword by Victor Gollancz. (Victor Gollancz, Ltd., London. 128 pp. 1950. 6*s.*)

At a time of mass-action and devotion to "isms," we cannot too strongly recommend a book which stresses the importance of personal relations. *Those Human Russians* is a collection of humane incidents which occurred during the last war. It will act as an antidote to the hysteria which poisons diplomacy. Of course, no sensible person believes that because some Russians committed horrible crimes in Berlin, they are all disciples of Satan. But when people begin to think as nations, there is a strong tendency for them to do so. A nation that hates is a nation already at war.

We can read between the lines of Mr. Hughes's stories of compassion, the giving of a tin of much-needed fat or a plate of vegetable soup to the starving, more than the kindly commonplaces of human love. We can see the deeper message that peace is something alive within the mind liberated from prejudice. It is not the result of any vigorous military program for the defence or dominion of masses with their minds made up for them, or the collective security of tongues ruled by a Controller of the Spoken Word. Peace is a state of being, and can be brought about by no organization or bureaucratic control.

DENNIS GRAY STOLL

The Way of Mysticism: An Anthology. Introduced and arranged by JOSEPH JAMES. (Jonathan Cape, London. 256 pp. 1950. 10*s.* 6*d.*)

Mysticism may be described as a meeting of Man with God. The compiler of this anthology of quotations from the mystics of East and West has done well to divide the book into two sections: "God Turns Towards Man" and "Man Turns Towards God." And he has arranged the excerpts chapter-wise in a manner which makes his anthology truly "a pilgrim's progress in spiritual awareness." The assorted sayings and songs of the mystics, corroborate the words of Saint Martin: "All mystics speak the same language, for they come from the same country," namely, that of the Spirit. No wonder then that Ramakrishna, Jami and St. John of the Cross employ almost an identical idiom in trying to express the Supreme Reality.

G. M.

India and China : A Thousand Years of Cultural Relations. By PRABODH CHANDRA BAGCHI, M. A., DR. ES-LETTRES (Paris). Second Revised and Enlarged Edition. (Hind Kitabs, Ltd., Bombay. 220 pp. 1950. Rs. 5/8 and Rs. 4/-)

Into this small book a vast amount of research and scholarship has gone to make it a valuable document. That intimate cultural ties existed centuries ago between China and India is evident not only from historical documents but also from folklore.

Dr. Bagchi is one of the very few living Indian Sinologists, and we are greatly indebted to him for this record of the interrelations in art, culture and religion between these two great countries. In an exhaustive survey he recounts the continuity of this relationship for over a thousand years. The most interesting chapters are the ones on Indian missionaries and Chinese pilgrims and the last two chapters, which are a summing-up of the results of the cultural fusion.

In the section entitled "Taoism and Indian Thought" Dr. Bagchi has rightly argued that Taoism owes nothing to Indian thought, though there are certain similarities between the *Tao Teh King* and the Upanishadic philosophy. Taoism existed long before any known contacts with India.

At this moment, when the two great Asiatic countries are struggling to realize their destiny, this book is welcome, showing as it does how strong are the ties between them.

B. K. KOTTAR

A Short History of the Sikhs, Vol. I—1469-1765. By TEJA SINGH AND GANDA SINGH. (Orient Longmans, Ltd., Bombay. 203 pp. 1950. Rs. 10/-)

Several books have been written on the history of the Sikhs but there is no comprehensive account from a secular stand-point of the part they played from the first in the history of India. This volume begins such an account and the 2nd volume, on the Sikhs' later history, is promised soon.

The foundations of the Sikh character were well laid by their Gurus, who were at once temporal and spiritual guides. The Sikhs' political life and institutions grew out of their religious convictions and national necessity. After over a century of struggle, they gained the sovereignty of the Punjab.

This account by two well-known historians is a balanced one, free from the prejudices and even fanatical tendencies of some partisan writers. The material, consisting mainly of original sources, has been critically analyzed. The texts of the "Holy Granth" especially have been studied with discrimination. Conflicting opinions expressed in Persian works have been taken up and refuted. The account aims at truth while describing sympathetically the Sikhs' life-and-death struggle against social and political tyranny. The Sikh religion is not a system of philosophy but a discipline, which would alone vindicate the national greatness of any community. The successive leaders, called the Gurus, 10 in number, shaped the movement by their healthy reforms, moved by a sense of duty to the nation and the individual.

Part I, describes their lives and achievements, beginning with Guru Nanak, born in 1469 in a Kshatriya

clan, who set the example of a pure life devoted to teaching. Though technically belonging to the Punjab he was of the whole world. We may mention also Guru Arjun whose reform had a wide appeal. During his time the number of Sikhs increased enormously. Guru Gobind Singh wanted to consolidate the Sikhs and to form a sufficiently compact body of pure men to shake off the oppression of priests and rulers. About 80,000 men were baptized within a few days. These baptized Sikhs were to be his Khalsa, inspired by a sense of divine mission to set right the wrongs of the world. He laid the foundation of the present Golden Temple in Amritsar in 1589.

Part II narrates the political history of the Sikhs, and Part III describes the struggle of nearly 50 years between the Khalsa and the Moghals and Durranis. During this period the Sikhs suffered greatly. At last the Khalsa was declared a state and the Sikhs became a sovereign power.

We congratulate the authors on an admirable book, at once readable and authoritative, with a good bibliography and a detailed index.

V. R. RAMACHANDRA DIKSHITAR

The Infinite in Giordano Bruno: With a Translation of His Dialogue "Concerning the Cause, Principle, and One." By SIDNEY GREENBERG. (King's Crown Press, Columbia University, New York. 203 pp. 1950)

The author has given us a clear insight into the workings of Bruno's remarkable mind. He not only discusses the various later interpretations and expositions of Bruno's philosophy, but also considers in detail Bruno's works—"De la Causa" and "De l'infinito," etc., and has given us the first English translation of "De la Causa." Of Bruno's major works, he says, at least 5 deal with the problem of the Infinite. The author writes:—

> Man is directed by will and intellect to the Infinite, which is at once his cause, source, and end.... It is the presence of the Infinite in man that compels him to love the Infinite and thereby to become one with it.

Bruno taught that universal form and universal matter were aspects of one eternal Substance, immutable and infinite, and that the unfolding of the enfolded proceeded from the unity of Substance to multiplicity and back. That Substance was "unique and incomparable" and hence inconceivable in itself. The part or the moment might appear as evil, but not the whole or the immutable. The author admirably sums up Bruno's highest teaching thus:—

> It is in the contemplation of the Infinite that man attains his ultimate good....In each individual human being there is a desire to become all things....The fact that there is this desire, and the fact that there is this quest for knowledge, makes mandatory the existence which can satisfy both....Man cannot rest with that which is fleeting or divided; he looks for that which is perfect, lasting, universal and necessary. This is the lesson of "De la Causa" and "De l'infinito."

K. S. RAMASWAMI SASTRI

Writers in Free India : Proceedings of the Second All-India Writers' Conference. (The P.E.N. All-India Centre, Bombay. 253 pp. 1950. Rs. 5/-)

This volume reports the full proceedings at the 5-day session of the Second All-India Writers' Conference, held at Benares toward the end of 1947 under the auspices of the P. E. N. All-India Centre. It also contains the papers prepared for the occasion.

Addresses were presented and discussions held on a variety of subjects. These included abstract themes, such as "The Cultural Unity of India," "Freedom of Expression," and "The Attitude of Classical and Modern Writers to the Fundamental Values of Life," along with topics of such practical interest as "The Roman Script" and "How to Save the Writers from Exploitation." There was also a symposium on the progress of the principal Indian literatures, entitled "Jaipur to Benares," covering the period 1945-47, milestoned by the First and Second Conferences.

In this age of chronic crises—racial, cultural, linguistic—a psychological crisis is naturally assigned to the background. But when the crisis reaches the mind and heart of writers, it is sure to find adequate expression. Writers in Free India—those, at any rate, who do not live in ivory towers (many of which towers have tumbled in the post-war storms), have to be seekers in the deep sense of the word. They have to be seekers who must, above all else, find themselves. It would be absurd to claim that strivings for this vital discovery threw a clear image in the narrow mirror of a 5-day Conference. But the shadow is there. It is, within its obvious limitations, a very significant shadow.

The key-word of the Conference, if there was one, may be termed, Unity. This is natural, since the crisis of the spirit to which I have referred has its root in that word. World forces are in a strange state of contradiction. While technical advance reduces time and space and creates oneness, ideology moves both ways, bewilderingly. This is plain, on a miniature scale, in India itself: while the stage is set for unity, centrifugal trends wash over it in bitter waves.

Shrimati Sarojini Naidu touched on this theme in her Presidential address and proclaimed with all her accustomed force: "The only reality is the fundamental and inalienable oneness of humanity." And she went on to point out how that oneness was being thwarted even within the borders of India where "people are so busy hating one another" and the false gods prevail.

All the same, the struggle for reorientation is there, a growing force, and Free India's writers can either be in the vanguard of the conflict or fall back and be doomed to decadence. The next few years will hold signposts of future trends.

The P. E. N. All-India Centre has indeed carried out a worth-while task by publishing this volume at a turning-point of our history.

BHABANI BHATTACHARYA

While Memory Serves. By LIEUT.-GENERAL SIR FRANCIS TUKER, K.C.I.E., C.B., D.S.O., O.B.E. (Cassell and Co., Ltd., London. 668 pp. 1950. 25s.).

In a purely military sense the British in India forged a military machine that was second to none. It was a remarkable accomplishment to recruit and train a great, fully mechanized force of some 2,500,000 soldiers in 5 years. In his recent tribute to the British officers and other ranks who were responsible for the building up of the Indian Army, General K. M. Cariappa, C.-in-C. of the Indian Army, told Field-Marshall Lord Birdwood: "We know that the foundations of our army were truly and well laid by the blood and sweat of you all and of all those gallant officers who have gone before you."

The traditions of discipline, loyalty and *esprit de corps* which the British established are nowhere better appreciated than in India.

For an army stationed in and controlling a subject nation, however, impartiality towards the social and political forces at work within the subject country is obviously impossible. That army must promote the interests and security of the dominant nation. In his 33 years' service with the British-Indian Army, Lieut.-General Tuker cherished the idea that he acted and thought impartially, yet his book eloquently testifies to his prejudices.

He has narrated events in India between the years 1945 and 1947, seen, he says, from a "ring-side seat." Riots, demonstrations, the passive resistance movement, the Indian Press, Congress, the Muslim League, strikes, the I.N.A., all combined, as the author admits, to make the British Army's position in India more and more untenable. That was what was intended.

This sense of frustration overflows in the pages of Lieut.-General Tuker's book. It is converted into criticism, insult and even abuse of those great figures in India's recent history, and the countless unknown millions, who dedicated their lives, endured untold suffering, so that India should be free.

Lieut.-General Tuker flogs the communal horse for all it is worth. A picture emerges of an altruistic, peaceful, self-sacrificing and completely disinterested British-Indian Army devoting most of its time, energy and resources to preserving law and order. He describes in detail, at great length and with the aid of some photographs, the violent conflicts in Calcutta, Eastern Bengal, Bihar and Garhmukteswar. If the record of his own countrymen were blameless, his moral strictures would be less objectionable.

In the highly emotional atmosphere of the years of transition much was said and done by people in both countries which, for the sake of the future, is better forgotten. But in this bulky and frequently tedious chronicle of that momentous period as he saw it, the author has preferred to stir into flame the dying embers. It is difficult to see what useful purpose his memory has served.

SUNDER KABADI

CORRESPONDENCE

"THE DYNAMICS OF THE HUMAN BODY"

The potentialities of homœopathy are great. Founded on an immutable law of nature, this revolutionary medical system with a great philosophical background and a magnificent armoury of non-poisonous remedies has unquestionably proved its superiority in successfully meeting the apparently endless variety of diseases. This said, let me endeavour to clarify certain doubts raised by Dr. Bhattacharyya in his article entitled as above in the November 1950 ARYAN PATH about the homœopathic doctrines and the manner in which they are pursued by homœopaths.

"Man is a dynamic animal. His diseases are dynamic forces," Dr. Bhattacharyya writes. Homœopathy teaches that diseases are caused by dynamic (disease) forces and that these forces, together with the reaction of the Vital Force, or *Pran Shakti*, constitute the true diseases as reflected by the morbid symptoms which the diseased manifest. This description of disease is apparently at trifling variance from the first, but the distinction is important and significant.

The Vital Force that animates the human body co-ordinates and maintains the normal functions, imparts to the material structure the fine senses and maintains normal health—mental and physical. So long as this Force carries out its normal operations the "equilibrium" conducive to normal health will be maintained, but the moment the smooth flow of this Energy is disturbed or clogged by a foreign "dynamic disease force" a serious abnormal change takes place. Parts of the body now receive unusual and abnormal sensations, the normal functions are consequently deranged and this condition is called "disease." In this turmoil not only the three elemental forces, *Vat*, *Pit* and *Kaf*, are thrown out of proportion, as evidenced by hard and fast breathing, abnormal bodily heat, increased perspiration or urine, great thirst, etc., but also almost all the elements that go to make the human flesh. This brings us to the familiar theory of Cause and Effect, and it is clearly discernible that the "disturbance of the equilibrium" of the elements is only one of the results—a part of the general disturbance set up by the dynamic disease force and hence cannot be the cause of the disease. Therefore homœopaths search for and attempt to annihilate this original *Cause* of disease in order to effect a cure by symptom correspondence or by consulting the repertory and the vast *Materia Medica*, not knowing which subtle forces are involved.

If the said equilibrium is upset by a faulty diet, the cure will not be found in any *Materia Medica* but obviously in the regulation of the diet. This is a point worth considering.

Dr. Bhattacharyya's statement that homœopaths "do not know the properties of homœopathic medicines" appears unjustified, for their *Materia Medica* is nothing but a collection of the true properties or the dynamic action of drugs on "healthy living

human beings." The application of this knowledge, of course, requires more than average skill and aptitude. "Cough, cold, hard breathing, wheezing, shivering and various concomitant symptoms" of asthma are no doubt common to many remedies as discovered by Dr. Bhattacharyya, but it would be pertinent to point out that many patients with *different diseases, e.g.*, bronchitis, pneumonia, etc., often present almost the same symptoms which, in fact, do not make any sense to a homœopath. A homœopath aims at curing the *patient* with a disease and not any "disease" as such, as conceived in other schools of medicine. The very ordinary symptoms cited above cannot help the physician to perceive the "image" of the "sick man," to compare it with the "picture" of the corresponding remedy to be administered, which is the essence of his healing art. On this ground he claims and establishes individuality for the system he follows.

The Law of Similars is not a poor structure on drifting sands but a firm edifice on solid rock—the result of years of faithful labour and impartial observations.

Dr. Bhattacharyya writes that 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....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*....*Psorinum* and *Medorrhinum* are the medicines against asthma. One knowing the secret cures without even asking a single question or consulting the *Materia Medica.*"

Again he says that "the cures that have been made in the past or that are now being brought about, without these prerequisites," (*viz.*, knowledge and harmonization of the *Tridosha* of the disease, the patient and the medicine), "are only chance cures or the result of a chance harmony."

May I ask how many real cures of asthma have been brought about so far by all the physicians following different schools of medicine? Curables have been cured but the incurables are still struggling to breathe.

Natrum Muriaticum, Kali Carbonicum, Arsenicum and quite a few similar remedies are used not only in asthma but also in anæmia, amenorrhœa, dysentery, diarrhœa, malaria and many other afflictions, but how to use them correctly in so many disorders is the greatest secret of the well-trained true homœopath who, relying on this knowledge, could very well ignore all other secrets. If the countless cures of chronic maladies effected by efficient homœopathic treatment are to be dubbed "chance cures," the whole system may as well be considered a hoax and given decent burial. I mean to imply that the *Tridosha* principle may confirm the homœopathic doctrines but cannot supplement them.

P. N. PAI (M.D., H.)

THE INDIAN INSTITUTE OF CULTURE

[In the last four months of 1950 the Indian Institute of Culture, Basavangudi, Bangalore, had a busy programme of well attended meetings. Besides musical recitals by Miss Victoria Kingsley and Mr. John R. Marr, the monthly Kannada lectures and the Ladies' Group lectures, there were celebrations of Gandhi Jayanti, of United Nations Day, of Human Rights Day and of the Balzac and Stevenson Centenaries, and a symposium on "Freedom of Speech," all with the participation of excellent speakers. Six outstanding books were reviewed orally and discussed by the Book Discussion Group, and thirteen stimulating lectures in many fields were given: one on "World Peace" by Miss Muriel Lester, two on the culture of ancient Iran by Rajasevaprasakta Shri R. N. Mirza, two on American literature by Dr. Wallace Stegner, one by Dr. Richard Lambert on "Why Men Hate," two by Representatives of the British Council, Messrs S. E. Hodgson and J. B. Press, on "The English Influence on Russian Literature" and "The Arts and Disintegration," respectively, Dr. Flemmie Kittrell's on "Minority Groups in the U.S.A.," and lectures by Shri P. Kodanda Rao on "Sastry and Smuts," by Sir R. P. Masani on Sufism, by Prof. C. S. Krishnamurti on "India and World Diplomacy" and Dastur Khurshed S. Dabu's on "Whither Civilization?"

There were also four Discussion Meetings based on papers sent for the purpose by distant friends, two of which papers are being published as The Institute's Transactions, Nos. 4 and 5. These are, respectively, Dr. Ilza Veith's paper on "Some Philosophical Concepts of Early Chinese Medicine" and Dr. H. J. J. Winter's on "The History of Scientific Thought with Special Reference to Asia."

We publish here the lecture on a vitally important subject delivered at the Indian Institute of Culture on July 20th, 1950, by **Shri M. C. Munshi, M.A., D.LITT.**, Professor of Industrial Economics at the Indian Institute of Science, under the chairmanship of Shri E. K. Palia, M.A.—ED.]

PUBLIC LIFE

This subject can be discussed from various angles. The analysis which I propose to make is, moreover, not confined to men and affairs in this country, or to our own times. I regard public life as an ordered collective or group behaviour of a people, or their ordered reaction to common questions. I want to distinguish the public from the crowd, from a rabble, which behaves in haphazard ways. The public to which I am referring have a reaction which may very often not be intelligent, but which is purposeful and ordered, even though it may not always follow well-directed channels or always take well-beaten ways. The evidence of the reaction of the public is more

indirect than direct. But, although indirect, the undercurrents are quite clearly marked. I am emboldened to go further and to define public life as *national character reflected in the attitudes of a people.*

If you take this as the starting-point, the subject can be treated in three ways. The *historical* method would mean the study of the common man through all the periods of history; I have yet to come across such a study. The *philosophical* method would involve a sociological analysis of the national characteristics, or a study in social psychology. Adopting the *analytical* method we shall try to take into account those principles, including the historical, which go to determine the group life. These methods are not mutually exclusive. We shall try to take lessons from them all.

Following the analytical method, then, our study will be a rapid survey of the main elements that go to make the concerted behaviour, passive or active, of the people of a country who hold together in a policy, reacting to various forces which either overwhelm them or which they want to control. In other words, we shall try to study the main elements of public life in a representative democracy. For generally it is only in a democracy that public life of the type of which we are speaking exists. Most of us will agree that democracy is the most acceptable political philosophy that we have been able to evolve; but we have not been able to fashion the instrument of its proper working. Nineteenth-century liberalism has not been able to deliver the goods on behalf of the individual, and has fallen prey to the mistake of seeking to conquer others. Therefore, if I confine myself to the representative democracy, I shall assume the well-known weaknesses of a democratic form of organization, but accept them for my purpose.

The best example of a democratic form of government is England. There I find, an exceedingly interesting development. Very often when I study the political evolution of the 19th century, I feel that in the 20th century and especially since the second world war, democracy has become old; it has lost its youth. The democracy which was born after the American War of Independence, and was sung to by Wordsworth, and in the romances of Browning and Tennyson, that democracy, full of beauty, seems to be thoroughly disillusioned in the 20th century. She was wise in one thing in her youth; she had far more trust in God; now she thinks that her heart has been turned to stone by men and world events. That, I believe, is a rough picture of the democracy we have evolved during 150 years with all its imperfections.

Now, the meaning and substance of a democracy are moulded by the character of the public life of a people. A cynic may say that democracy is dead. I ask, " Is our social evolution commensurate with our political progress ? " If not, I suggest that it is very essential for us to turn our gaze inwards and for each people to examine its public life.

I shall start with an exceedingly fruitful distinction drawn by Sir Henry Maine: " When society progresses from status to contract, we begin a new evolution in group life." There were, of course, earlier instances of such progress, in the magnificent republics

described by the Buddhist scholars in India, in the Greek civilization and partly in the Roman. I shall, however, rule out these as grand exceptions, and start with the progress in recent centuries from customs or status to contract in society as a whole, both in the West and in the East.

Under the ancient régime custom was king, but later on custom was overpowered by religion. When religion conquers custom, you can easily see what can become of secular political evolution. I do not want to say anything about the character of the various religions. I shall only remind you of what it means for religion to overpower human activity. The Hindu does not need to be reminded that even his breath he is supposed to draw for the sake of religion, if not in its name. This dominance in various forms continued right up to the days of the Renaissance. It was declining up to the 19th century and then we come to the breaking of customs; the breaking of all kinds of blind faith which put customs above individual initiative.

It is only when we proceed from status or customs to contract that we emphasize the individual and it is only when we recognize the worth of the individual that we have the beginning of democracy. It is then that it is useful to begin our study of the various currents in public life, for it is only then that they assume distinct forms determining social evolution. Then we have social evolution, political progress and economic development. Each may be regarded as a separate current, determining, as it were, the course of another evolution.

Let us bear in mind these various currents of various peoples, though we need not go into their different stages or forms. They are as various as the Americans, the Australians, the French and the English. Each has certain recognizable characteristics, *i.e.*, the American has become strongly individualistic.

But I would merely ask you to keep the development of these various peoples in mind. I shall take the common features which have determined the characteristics of public life among them all. All these peoples have developed a common trend in their group or public conduct, and their political evolution has common features which it is useful and necessary for us to analyze, so that we may profit by their experience.

Thus, religions were subordinated to the individual. It was not that there were no religious organizations, but religious matters were left to each person and, further, social customs and social beliefs bifurcated from religion. It was largely because of this development that men succeeded not in exorcizing custom altogether, but in minimizing the tyranny of custom. There was also free growth of mind. The free growth of the human spirit undoubtedly had led to many mistakes, but experience is perhaps the best school, if not for individuals, certainly for a people.

Whatever was given up by way of tradition, was sacrificed to individual initiative. As a result of this, we find the flowering in man's mind of the achievements of science. There was also the development of materialism, which led to a materialistic civilization. Then, apart from the growth of sciences, we come to the second important development, namely, the evolution of certain social values of public conduct

and public morality.

Then, we turn to economic institutions. I say in all humility that if we look at business leadership in our country, the trend and conduct of business as a whole, we find a very gloomy picture. I am not here concerned with the growth of public companies, but with the way they have been run here in contrast to the way they are run in some other countries, *e.g.*, in America. I am not deifying America, but an average business man's attitude in America has been that business is a social undertaking involving responsibilities, obligations and certain standards of conduct by which he will always be judged.

Another form of development is the Civil Service, on the importance of which in public life I lay great emphasis. It is exceedingly important for a people to realize that the Civil Service is not merely an asset of the realm, but is also an undercurrent which moulds the character, the output and also the trend of evolution of a political organization. The Civil Service is a body of men who must be regarded as responsible not merely to the Government, but also to the people, responsible not merely for the present but also for the future; and who take it upon themselves to see that there is a certain form and character of Government which they shall not either debase by their own conduct or allow to be debased by inferior conduct within their purview.

The Jury system is a slightly technical question into which I shall not go in detail. But the Jury system itself is a kind of continuous education, which assists the progress of a people.

These forms show that there is a common evolutionary trend in the political life of these peoples, to which very serious thought ought to be devoted. The examples set by these countries are interrelated, as are the cumulative gains from experience of these types of social evolution.

In a democratic organization, there is, firstly, the rule of law. Then there are political parties. Thirdly, there is agreement even amongst opposing parties on certain fundamentals of government, on what they call its basic realities. And, fourthly, there is a mobile body of public opinion.

I have given a rapid survey of the currents that make public life, and the trends that have gone to form it. What about India? If I go back to the definition "from status to contract," I must go to the 18th or 19th century. And here India was caught in a very unfortunate accident in her evolution. We met, as it were, the onslaught of the coming generation of a rising people, which, with all its vigour and imagination and might, took command of our civilization; we were prostrate not merely culturally but politically also. When I describe this as an accident, I have in mind a conquered people, politically disintegrated from the time of Asoka, a people who had built up a civilization altogether different in most respects from the new forces of internationalism.

I do not want to repeat here the history of the East India Company; all that they did they must have done out of patriotism for their country. But what I am concerned with now is the terrible reaction on the main currents of our public life and public opinion and, what is more, apart from our political life being almost complete-

ly disintegrated, what we lost in the character of our leadership. The leadership in our country was contaminated by the particular kind of tradition which the East India Company left. I repeat that my analysis is confined to the moulding of public life; I leave the other currents of historical judgment aside. One result of all these happenings, you will find, was that we lost all sense of parties. Then we had the Congress in 1885. Most people know that it was the Congress which was responsible for India's acquiring its present status. For all its recent shortcomings, it did, from 1885 to 1947, build up a kind of a leadership, a kind of political organization, which brought us freedom.

The Congress aside, however, there is the matter of leadership. There are leaders who carry on their routine life, go in the evening to address a meeting and, after they return home, forget their concern for the people. There was, of course, one man who must be excluded from this and most of my succeeding remarks. Probably no other man in Indian history can excel him. But, in general, leadership did not involve leading but creating leaders. In the political evolution of the 19th century we lost all parties and we had heroes. There was quantity in leadership apart from quality, in all walks of life. I am convinced that this generalization gives a correct picture.

In most of our institutions, even the educational ones, we have developed a form of management which we call the managing agency. If those who occupy power run an institution well, then of course the result is good, but very often the interest of the institution is made subordinate to their own. There has been a complete change of attitude in regard to our universities. There is a crisis in university education also in England and in the U.S.A.

Then, finally, the Civil Service. I am second to none in my admiration for some of the flowers of the Civil Service today, but I cannot subscribe to the reasoning of some of the authorities now in the rooms of the Imperial Secretariat. I submit that the attitude towards Civil Service is bad.

What are the remedies? What, for instance, about the problem of leadership? In all walks of life, so far as our topmost leaders are concerned, we have been lucky. My only quarrel is where the second line is concerned. I have watched, not merely with admiration and awe, but with utter dismay, the 18 hours a day which our Prime Minister works. These leaders, however, call themselves the servants of their people and therefore as masters you are entitled to ask them, "Where are your Deputy Ministers?" Take the famous institution of Secretaryships. Some of the men who have occupied the highest positions in England had been Private Secretaries of public men; where is that institution in our country?

There is one thing I put forward as a suggestion; another equally important suggestion I want to offer is for a public body like the Servants of India Society in the real sense. Somehow or other we need the re-establishment of the Servants of India Society, a body of men who will be respected and deserve respect.

The organization of parties, too, has not received the importance it should receive. Who has taken the place of

the Leader of the Opposition? An Opposition Party can be constructed with concerted public opinion.

In business leadership, also, apart from the topmost men we have again no second line of defence. Here also the business leader, as in a capitalistic country, must regard his contribution to the community as more important than his own profits.

I emphasized the change in our university life and in the ideals of university education. It is not merely the public that have to change their attitude to these. I have often been asked what the contribution of the physical sciences is. May I know, what we, as the public, have deserved to get out of these men of science? What have we done for them? We have either tried to buy them or have exploited their intelligence as business men have done. Therefore, we must have a complete change in regard to these institutions.

Finally, there are our non-official public bodies. It is time that these took to mobilizing public opinion. The Indian Institute of Culture is one body which can devote itself to this kind of thing and invite the public to come and frame their judgments on men and affairs in an intelligent manner. We want these public non-official bodies not only to have an educative value, but also to make the constructive contribution which they are in the best position to make.

M. C. MUNSHI

THE LIGHT OF GANDHIJI

Vincent Sheean harassed by the overbearing materialism of the West, came to India to meet Gandhiji. Arriving shortly before Gandhiji met his death in New Delhi, Sheean found through his contact with him, soul satisfaction and a solution to many of the problems of life. The result was a far-reaching inner change. This book *Lead, Kindly Light*: By VINCENT SHEEAN. (Cassell and Co., Ltd., London. 397 pp. 1950. 17*s*. 6*d*.) is an account and an interpretation of Sheean's brief conversations with Gandhiji, conversations with many important implications. It includes a biography of Gandhiji, plus a study of the spiritual and intellectual climate of India—in such a climate, Sheean believes, the world could live at peace.

While reading the book one feels as if he were listening by the fireside to a friend's tale of his voyage of self-discovery. Indeed, instead of discussing with Gandhiji Tolstoy's work, *The Kingdom of God is Within You*, as the author had intended to do on the fateful 30th of January, 1948, he realized that Gandhiji had already enshrined this truth in his labour for the relief and reconstruction of humanity.

G. M.

ENDS AND SAYINGS

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

The Silver Jubilee Session of the Indian Philosophical Congress, held at Calcutta from December 20th to 24th under the presidency of Dr. S. Radhakrishnan, was a meeting of minds to the success of which several distinguished foreign scholars as well as many Indians contributed.

The important rôle which philosophy has to play in the modern world was brought out in Dr. Radhakrishnan's Presidential Address, when he declared :—

> The philosophers of the world should strive to sustain the new world with faith, to produce the men who subordinate national, racial and religious divisions to the ideal of humanity. That is the message which our old wisdom gives.

A feature of the session was, appropriately, the presentation to its President of a volume of *Comparative Studies in Philosophy*, 21 essays prepared by Eastern and Western scholars in commemoration of his 60th birthday. In addition, a sumptuous " Silver Jubilee Commemoration Volume was ready as a souvenir of the session; and also Part I of the *Proceedings*, containing a number of the papers submitted.

Prof. Olivier Lacombe attended the session as the representative of Unesco, whose Director-General, Dr. Jaime Torres Bodet, sent an inspiring message for the occasion, in which he brought out the need for philosophy to throw light on the ends to be pursued in Unesco's effort to promote the well-being of mankind,

> and ensure that our choice of means does not imperil the very ends we seek....Unesco is seeking to help the formation of a spiritual movement uniting all the great forces which can ensure the moral solidarity of mankind....

That end the Jubilee Session also served, with its independent lectures and several symposia : on Philosophy and—Physics, Biology, Social Hygiene, and Law, respectively; " The Fundamentals of Living Faiths "; " Has Aurobindo Refuted Mayavada ? " and " The Place of the Philosopher in Modern Society. " Among the several participants in the last-named symposium were A. R. Wadia, H. D. Bhattacharyya and Sophia Wadia, who was a delegate and represented The United Lodge of Theosophists, Bombay, The Indian Institute of Culture, Bangalore, and The P. E. N. All-India Centre, Bombay.

In a broadcast from the East Regional Service, reproduced in *The Bombay Chronicle* of January 8th, E. P. Gee brings out the wanton destruction brought about by human ruthlessness and greed in such beautiful and inoffensive species of animals as deer. Some types of deer formerly common throughout India have become rare; he mentions especially the handsome brow-antlered deer called *Thamin*, simple and confiding, hence an easy prey; and the shy little musk deer. It

is reckoned, for example, that as many as 15,000 musk deer were trapped in one year, about a quarter of a century ago, in the area between India and China. The musk gland on the abdomen of the male of this species is the source of the musk so much in demand by perfume makers. Scientists are said to have produced artificial and synthetic musks which are nearly as good as the natural musk, but the latter is still in demand and the species seems doomed to destruction unless promptly protected.

Mr. Gee's proposal for investigation into the possibilities of removing the coveted musk pod by a painless operation which would not involve the destruction of the animal and would make lucrative musk-deer farming practicable is well-intended. But it is based on the same materialistic assumption that man is justified in exploiting every creature below him on the evolutionary ladder. It is perhaps vain to expect the concept of *Noblesse oblige* in relation to the lower manifestations of the One Life to enter the consciousness of men who show so little pity for their human "enemies." But there is a basic relation between the two types of cruelty; and "peace on earth, goodwill to men" will remain a pious hope until compassion and a reverence for *life* replace the present general assumption that might makes right.

"Ibn Gabirol's Poem Beginning 'Ahavtikha...'" is the subject of an illuminating article by Frederick P. Bargebuhr in the November *Review of Religion* (New York). The 11th-century Jewish poet-philosopher, though some of his compositions found place in the liturgy of the synagogue, was no orthodox sectarian as is proved by his philosophical masterpiece, the *Fons Vitæ*, as also by this poem of eight couplets, which has a depth wholly disproportionate to its length. The reference to God in one couplet as "that Universe in Whose hand the universe lies" excludes the idea of a personal God. So the orthodox belief in creation out of nothing is denied by the suggestion that, as Mr. Bargebuhr puts it, "a yearning to be formed by the creator fills all the formless matter in the universe." Another couplet implies that truth has to be lived in order to be won. Writes Mr. Bargebuhr:—

> ...the teaching of this poem is a universal one, as is that of his magnum opus, the *Fons Vitæ*, which includes no biblical quotations. This is the philosophical language of the Mediterranean world, a language which goes beyond the borders of nations and religions, following the traditions of the ancients.

He finds its reserved expression "characteristic of the language of the enlightened, who can and must limit themselves to suggestions and hints, because they know they will be understood by persons of their own kind in spite, or even because, of their veiled language. Thus they speak only for these persons."

In the couplet

> *In Whose hand lies the universe*, said sages,
> *that Universe holds all its explanation*—

the appeal to authority is certainly not to the Hebrew patriarchs and prophets. To whom, then? Perhaps to find the answer it would be necessary to go even farther back than the Neo-Platonic influences which Mr. Bargebuhr recognizes, to a more ancient, Eastern source of these teachings of that eclectic and pantheistic school.

THE ARYAN PATH

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

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"THUS HAVE I HEARD"—

What conscious Art of man can give me the panoramic scenes that open out before me, when I look up to the sky above with all its shining stars? This, however, does not mean that I refuse to accept the value of productions of Art, generally accepted as such, but only that I personally feel how inadequate these are compared with the eternal symbols of beauty in Nature.—GANDHIJI.

These are the words of Gandhiji. They signify the importance of real Beauty in man's mortal life. Man's environment is not to be neglected. The soul has environed itself in the corpus and not without a purpose.

In India both body and environment are grossly undervalued. For centuries we have neglected the teachings of the Sages, on body and environment. It would seem as if one of the hidden purposes of the British Rule in India had been to awaken us to the truth that matter, body, environment have values.

The Occident has over-emphasized and over-valued environment. It has blundered into the belief that sanitation and architecture, pictures and songs, radio and television sustain and evolve the soul. Nay more—these are the creators of the human soul! India seems likely to be lured by the glamour of gadgets.

Lusts of all kinds continuously enslave man; often he knows it not. When his attention is drawn to his enslavement he excuses himself after a fashion and philosophizes—it all is as Science teaches, Determinism. Modern knowledge, even of psychology, psychiatry and psycho-analysis, does not provide the answer which the ancient Oriental Psychology gives. The latter offers an explanation and a remedy for the lust of things.

The constant enemy of man on earth is a power which circulates in his brain, his blood, his glands and his senses. It overpowers his mind, blinds his intuitions and silences the action of Spirit Itself. The process is well described in the closing portion of the third chapter of the *Gita*.

It is this power, inimical to Man,

the spiritual Thinker, which brings about "enjoyments which arise through the contact of the senses with external objects which are wombs of pain." This power inclines man's senses to objects of possession and creates in him the strength of egotism and causes pride to rule his will. It causes the contact of the senses with the many objects created by human hands and human mind. These are often created for the purpose and in the hope of increasing the wealth and power of their creators. Such man-made objects are not always after the pattern of the pure mind.

What human hands create as objects are surcharged with human feelings; they carry the magnetism of the maker of the objects. In the shop window, objects attract by their form, their colour, their glitter. But the attraction is ensouled by the ambitions, yearnings and hopes of the fabricating hand and brain. The lure of the world is not as imponderable as it appears to be. The substantial nature of human magnetism is not suspected by ordinary knowledge. The transmission of the fabricator's magnetism to the objects of his making has become very complex in our machine age with its mass production. But the subtle aura of man-made goods, however invisible, is a fact and it plays an important part in the lure which attracts men and women to the siren song of the "constant enemy."

Occultism, the Science of the Higher Life, warns against following the desires and the passions and advocates discrimination even in the purchase and use of objects. That great Science does not advocate foolish asceticism, or recommend sensuous hedonism. It suggests the Vow of Poverty to be observed in and by the mind of the Heart. The motive of such poverty is the enjoyment of objects of the senses as vehicles of experience which will lead to true development.

To enjoy the totality of human creation without coveting the wealth of another is possible, when the *Gita* teaching is followed. The good, the beautiful and the true have pragmatic values. To use the world as his footstool in the true sense, man must be practical, as the up-to-date capitalist, bourgeois, or proletarian is not; nor is the modern æsthete practical. Between the creative artist and the skilful artisan there is a gulf. It has to be bridged. The Sage who worships Pure Truth, the Saint who embodies Pure Virtue, the Seer who creates Pure Beauty are builders of that bridge.

The great pair of opposites, Necessity and Luxury, contains a clue. The balance point between the two must be reached. The pride of poverty is as false and as ugly as the pride of possessions. Egotism, separating the True from the Beautiful, is the source of Evil. Destroy Egotism and Evil dies and Good lives. Then man-made beauty reflects Divine Beauty. Is not that the truth to which the Buddha was pointing when he said to Bhaggava, the Wanderer, "Whenever one reaches up to the Release, called the Beautiful, then he knows indeed what Beauty is"?

SHRAVAKA

1st February 1951

BROADSIDE FOR MAMMON

AN ALLEGORY

[It is a graphic allegory—as easy to understand as it is difficult to apply —which **Jack Shepherd** gives us here. Who can say, indeed, what may not be accomplished by such independent "working pilgrims" as he describes, bound to each other only by Compassion shared? For how can Mammon ever be discomfited and mankind freed from servitude to self without the voluntary sacrifice of those who, whether having little or much to give, give all? If he and his fellow "working pilgrims" can make the gift of Wisdom to those whom their Compassion bids them serve, they will be following in the footsteps of illustrious predecessors.—ED.]

"The superb fraud!" chuckled Mammon to his prophet Barabbas. "A masterpiece of deception! Let me explain."

Barabbas begged his Master to do so. Poor Barabbas was tired after many generations of jobbing politics, nurturing chicanery. He needed encouragement.

Mammon spread himself, and began: "You will have learned that I, Mammon, crept fully grown out of the Womb of Circumstance a long time ago. Before my time human creatures in jungles and deserts, hills and meadows, whose walls were only built of leaves, desired only to lift their faces to the sun, breathe the wind, and live as brothers to the mountain. It did not suit me at all. What did I do? I inspired them...to throw up walls, plant fences, mark out boundaries. Their old simplicity fell sick and has never recovered. They were mine. The first of my many millions of generations of worshippers.

"The story of my prosperous career is well known to you, my dear Barabbas. I enrolled you as a prophet without hesitation. I have had many prophets, but you are my most profitable, eh?"

Barabbas smirked, and thanked Mammon, who continued:—

"You will remember how we made hay out of the Industrial Revolution; how we taught our worshippers to make the world class-conscious and realist; how we thrived in social unrest; and how we flourish from our Temples in Fleet Street and Hollywood! I am now in the proud position of numbering the whole world of humans as my serfs...save a handful of lunatics."

"Ah..." sighed Barabbas, fingering his dirty cuffs, "those lunatics! The trouble they give!"

"True," Mammon admitted, "but they have never been clever enough to beat us yet. We have always... ah...infiltrated. I thought for one ghastly moment that the Galilean carpenter might have pulled me down. You have a personal interest

in him, of course. But fortunately for us, his followers went astray as soon as they took command. We soon had them.

"Before your time there was that Prince in India. He was a headache! That man in Greece, too. One of my prouder triumphs. I persuaded his friends to make him drink poison. Also an old scholar in China. He was a cheerful customer. They actually named him "Old Boy." I disliked him personally. He ignored me so completely. It was humiliating. But there...we have contrived to make all the teachings of these people negative. My worshippers honestly think they are devoted to those men; yet all the time, day and night, they serve me. A wonderful swindle, wonderful!"

"Yet, you know," Barabbas ventured, "I am sometimes worried. Supposing our worshippers begin to think?"

"Oh, they have often begun to think," Mammon grinned benignly, "but I have always managed to infiltrate at once. For example, they wonder at the existence of what they call Evil. I whisper to them, and they imagine into existence a kind of inverted deity; they call him Satan; they give him a home called Hell; and thenceforth problems may be left on his doorstep. Observe the cunning! This operatic device diverts their attention from me.

"You see, Barabbas, if they looked at me at all shrewdly they would see...that which must never come to light: I do not exist...except in so far as the humans themselves have created me. What a magnificent fraud! I, Mammon, the shadow of men themselves, am the source of Evil! Yet they worship me. Unless and until men walk up to the Light, I am safe and prosperous.

"Don't look so worried, Barabbas! We have held our own for a long time. As long as they don't realize it...all is well. And why should they realize it? There are none so blind as those who will not see."

"I admire your genius," said Barabbas. "I see that as long as we let human beings think that *they* are geniuses, we have nothing to fear. But...those lunatics do worry me. I'm sure they see through us."

"To be sure they do. But nobody will listen to them. No human likes to admit, even to himself, that he is wrong, or not clever. Have faith in my organization, Barabbas. All the people who might be dangerous to us are so placed that they must waste a good proportion of their energy in pointless activity. That idea of ours to develop names, establishments, conventicles and exclusive groups, among the enemy... ah! It has paid good dividends.

"The lunatics have not yet come to see that a...what shall I call it? ...a free-lance ministry, a working pilgrimage, apprehending the common factors of all our most dangerous enemies, factors which have universal appeal, would lay me low! As long as they attach them-

selves to a named body with a hard-and-fast set of standing orders, they are suitably restricted."

Barabbas rubbed his unattractive jaw, and asked: "*Is* there such a common factor of universal appeal?"

"There is indeed. A very simple one: Compassion. The Galilean had it. The Buddha Prince had it. Make no mistake, Barabbas, Compassion is more than a characteristic. It can be a force! A positive power. And if it came into full play...well ...things would go hard with us! But, you see, as long as we can keep our enemies concerned with status, gentility, dignity, security, and the like—they cannot apprehend Compassion strongly enough. And we are safe....

"Barabbas! What's the matter?"

For the first time during the interview Mammon began to look concerned. As for Barabbas, his face had turned a revolting, mottled grey.

"I've just remembered," he muttered, "one of my latest Intelligence Reports. It mentioned... oh! This is awful!..."

"It mentioned what? Pull yourself together!"

"We had better be careful, Mammon! It mentioned...a handful of people...of all kinds. Independent. They won't descirbe themselves as anything...except... working pilgrims."

"What sort of people?" Mammon asked sharply. Barabbas mopped his brow, and recalled the Intelligence:

"Born of different races and creeds; various things by trade... but they are ready to work, as they say, wherever in the world human needs are most urgent...regardless of status...with anybody apprehending Compassion! They earn their keep as they go. They ignore us. They work and live with the unfortunates...you know, the hungry, homeless people, sick, naked, the unhappy. I thought it just another mild nuisance...but when you said that Compassion was our biggest danger ...well! That's the only thing they insist on! What shall we do?"

"Something! And pretty quick! Confuse their administration."

"There isn't one."

"Make them denomination-conscious, then!"

"How can we? There is no name to work on."

"Deny them platforms! Silence them! Keep them out of print! off the air!"

"They don't need to talk."

Mammon sat dazed for a moment. Then he thought, furiously. He made a decision, and stood up.

"Call a conference! At once. I want your colleagues...Nietzsche, Machiavelli, Marx, Marlborough and Napoleon. This must be a major operation!"

JACK SHEPHERD

THE INDIAN INTERPRETATION OF CHRISTIANITY

[**Prof. A. N. Marlow** of the University of Manchester has done well to call his essay "The Indian Interpretation of Christianity," instead of "Indian Christians' Interpretation of Christianity," because neither Maharshi Devendranath Tagore, whom he quotes, nor his son Rabindranath ever embraced Christianity, and even Keshub Chunder Sen, despite his leanings to Christianity, was, like the senior Tagore, a leader of the definitely Hindu organization, the Brahmo Samaj. Devendranath Tagore was, in fact, at one time extremely active and influential in subverting the influence of Christian missionaries, and the quotations given in this essay from Rabindranath Tagore's *Gitanjali* can no more than the rich spiritual experience of his young manhood be claimed for Christianity. Communion with the Divine, which is in every human heart, is the prerogative of no particular faith, as witness the fundamental identity of the testimony of the mystics of the many religious backgrounds. Religion must, truly, be a personal experience. But Western Christians can enrich their spiritual experience by studying the Upanishads and especially the *Bhagavad-Gita*, just as Hindus can broaden their outlook and deepen their faith by familiarity with the Sermon on the Mount, or St. John's Gospel or Paul's Epistles. Both take thereby a step towards the realization of the Universal Brotherhood of the Spirit; but to do so does not and should not call for the assumption of a new credal label. The world's great scriptures, like the inspiring example of the lives of the world's great Teachers, is the common inheritance of all mankind. —ED.]

Two factors in our present-day affairs conspire to focus attention on the Indian contribution to religion and in particular to Christianity. One is the tremendous change that has taken place in India's political status; the sudden confronting of the Indian mind with responsibility; the incalculable significance of the steps which India has now to take towards making her own decisions and adjusting, not only her relations with the rest of the world, but also the relations between her different sects. How she will interpret her new responsibilities is of supreme concern to us all.

The second factor is the growing concern of Christians in the West with the staleness of their presentation of the Gospel; the lumbering archaism of much church machinery; the barrenness not only of ecclesiastical writing and of apologetics but also of the new creeds with the horrible titles like "Existentialism" —a name that carries its own condemnation in its hideousness. The beehive communities who profess Communism annihilate everything

that redeems men from being " lecherous, guzzling little mammals," in John Buchan's phrase. We desperately need something to help us to rely on those cries of the heart that will not be stilled. I believe that to understand the directness and lovely simplicity of the viewpoint of the best Indian Christians would help us to approach Christ afresh.

In the first place, Indian mystics remind us that Jesus Christ is from the East. It is Albert Schweitzer who has pointed out that Jesus is not of our own age or clime but a stranger: not the Christ of Western liberal theology but a figure who, loosed from the fetters of dogma and tradition and left free to move as a person, passes us by and returns to His own age. It is the Indians who most directly and simply remind us that Jesus was of Asia. " Was not Jesus Christ an Asiatic, His disciples Asiatics ? " asks Keshab Chunder Sen :—

When I reflect on this, I feel Him nearer in my heart, and deeper in my national sympathies....If you say we must renounce our nationality, all the devotion of our Eastern faith, we shall say most emphatically, No ! It is *our* Christ, Asia's Christ, you have come to return to us. The East gratefully and lovingly welcomes back her Christ.

We must remember these things when pondering the form and import of some of Jesus' " darker sayings," or when trying to make of Him a good Schoolman or a Platonist or a Liberal or a Socialist, after our Western fashion. The effort to unthink our own dogmas and prepossessions and simply to listen to His words is priceless in these days when everything is stripped of comfortable accretions and elaborate pretence.

The Indians can also remind us that Christianity is a personal religion : another fact which Western churches are slow to admit. Again and again Indian writers and mystics pay courteous tribute to it : Wrote Debendranath Tagore, the father of the poet :—

A divine voice had descended from heaven to respond to my heart of hearts. What is it that He has given ? He has given Himself. Leave everything else and enjoy that supreme pleasure.

Keshab Chunder Sen had the same experience :—

Jesus lay discovered in my heart as a strange, human, kindred love, as a repose, a sympathetic consolation, an unpurchased treasure to which I was freely invited. The response of my nature was unhesitating and immediate. Jesus from that day, became a reality whereon I might lean.

The famous Sadhu Sundar Singh said, " I felt when first I saw Him as if there were some old and forgotten connection between us, as though He had said but not in words, ' I am He through whom you were created. ' " And Rabindranath Tagore himself passed through a rich personal and spiritual experience, which, as has been pointed out, cannot be derived from Hinduism or from the Vedānta, but, directly or

indirectly, from Christ. He has described in a prose poem this sense of personal relationship with, and responsibility to, the Father. The very words have an ancient, authentic ring in the repetition of phrase and the simple, reserved dignity of the language :—

Day after day, O lord of my life, shall I stand before thee face to face ? With folded hands, O lord of all worlds, shall I stand before thee face to face ?....

In this laborious world of thine, tumultuous with toil and with struggle, among hurrying crowds shall I stand before thee face to face ?

And when my work shall be done in this world, O King of kings, alone and speechless shall I stand before thee face to face ?

Not only is the experience of Christ personal, but it is of the heart rather than the intellect. "It was not the dictum of my own poor intellect," says Debendranath Tagore of his experience of the love of Christ, "it was the word of God Himself." And Keshab Chunder Sen wrote :—

My aspiration has been, not to speculate on Christ, but to be what Jesus tells us all to be. In the midst of the crumbling system of Hindu error and superstition, of the cold, spectral shadows of secularism and agnostic doubt, to me Christ has been like the meat and drink of my soul.

Sundar Singh was once insistently questioned by a professor of comparative religion on the principle, the philosophic basis, which, for him, differentiated Christianity from his native religion. To every attempt of his questioner to turn the problem into the realms of metaphysics or philosophy, Sundar Singh returned the same simple and direct answer: "The particular thing I have found is Christ." R. E. Welsh says of Sundar Singh :—

He does not pretend to be a philosopher; his gift is of another order. What he has sought and knows by experience is, not metaphysical comprehension of the Infinite but personal devotion, not the vision of Reality but the love of One who saves.

It is in this way that we can best answer those piecemeal critics who dissect the teaching of the Gospels and think they can destroy Christianity or reduce it to a lower level by pointing out parallels from China, India, Greece or elsewhere. As a Hindu poet once pointed out, you can find parallel principles in the *Gitâ* and the Upanishads, but you cannot find the nectar of the life of Christ in either of them. Tagore wrote that "the history of the human soul is only its journey from law to love, from discipline to liberation, from the moral plane to the spiritual."

Religion is for the Indian Christian not a creed; not a matter of architecture, not what Rudolph Otto would call a "sense of the numinous," partly at least induced by awe-inspiring buildings or lovely arches and pillars; nor is it mediated by a scholarly priesthood who dot the 'i's and cross the 't's of holy writ; it is direct and personal, a warming of

the heart, a feeling of love.

And what of the working out of this inner warmth and personal relationship? Firstly, there is the duty of self-respect, of maintaining the citadel of one's integrity, of preserving the body and the senses as the temple of the Most High, of sharpening one's perceptions and powers by *ascesis*—not that severity of mortification which gives meaning to our present use of the word ascetic, but a firm and continued training of the whole being. Tagore puts it into words for us :—

Life of my life, I shall ever try to keep my body pure, knowing that thy living touch is upon all my limbs.

I shall ever try to keep all untruths out from my thoughts, knowing that thou art that truth which has kindled the light of reason in my mind.

I shall ever try to drive all evils away from my heart and keep my love in flower, knowing that thou hast thy seat in the inmost shrine of my heart.

And it shall be my endeavour to reveal thee in my actions, knowing it is thy strength gives me strength to act.

The renunciation is not to be of the senses: "I will never shut the door of my senses to the delights of sight and hearing," he says; but we must keep ourselves pure and active only that we may serve others. It is here that the Indian interpretation of Christianity has a simple directness and even a naïve literalness of interpretation that sets us thinking of Jesus' saying concerning the wisdom which is withheld from the wise and revealed to babes.

Leslie Weatherhead tells of the Indian student who taught the alphabet to an outcaste, although such a thing was strictly forbidden, and who in an examination, seeing a fellow-student who had forgotten to bring a pen, immediately lent him his own fountain-pen and himself continued writing with a pencil.

Stanley Jones, in his books on India, has numberless instances of quiet, enduring self-sacrifice, from the 300 homeless children in the institution at Dohnavur, cared for without pay or reward by a group of young women, who radiated love so that one could feel the presence of Jesus everywhere, to the theological student who enlisted as a sweeper in the 1914-18 war in order to go to Mesopotamia with some outcaste converts :—

He shared their life, bore their contempts, wrote their letters, kept them from evil and brought them back to India safe and true.

Religion must issue, not in organized philanthropy, not in socialistic nebulosities, but in the giving of *oneself* in personal relationships, in doing things for those whom we meet. Wrote Tagore :—

Leave this chanting and singing and telling of beads! Whom dost thou worship in this lonely corner of a temple with doors all shut? Open thine eyes and see thy God is not before thee!

He is there where the tiller is tilling the hard ground and where the path-maker is breaking stones. He is with them in sun and in shower, and his garment is covered with dust. Put off thy holy mantle and even like him

come down on the dusty soil!

...leave aside thy flowers and incense! What harm is there if thy clothes become tattered and stained? Meet him and stand by him in toil and in sweat of thy brow.

Since India has had her millions of underfed, unclothed, illiterate outcasts, never in literature has the duty of caring for the least of God's children been more poignantly and appealingly phrased. One of the most beautiful of Tagore's prose poems is upon this theme:—

Here is thy footstool and there rest thy feet where live the poorest, and lowliest, and lost.

When I try to bow to thee, my obeisance cannot reach down to the depth where thy feet rest among the poorest, lowliest, and lost.

Pride can never approach to where thou walkest in the clothes of the humble among the poorest, and lowliest, and lost.

My heart can never find its way to where thou keepest company with the companionless among the poorest, the lowliest, and the lost.

Keshab Chunder Sen puts it almost as appealingly:—

Christ reigns in some as the spirit of trustful, speechless suffering; in others as the spirit of agony, for others' sins...; as the recognizer of divine humanity in the fallen and despicable, the healer of the unhappy and the unclean and sore diseased; in the sweet humanity that goes forth to find and save its kin in every land and clime.

Would not Jesus Himself love those words and set His seal upon them?

Renunciation is not a pleasant word; much apter is what T. E. Lawrence referred to as the gospel of "bareness in materials"; living, not as if we were bodies which had a spirit, but as spirits who had a body. In meekness, love, service we can learn much from the handful of Indians who in the last century have written and thought of the impact of Christ upon them.

A. N. MARLOW

THE GLITTERING GATE

Along a lonely road,
One by one,
From contest and challenge,
The valiant come
To a hill, gold crested,
Where fairies wait
To destine the trusted
Through a glittering gate.

Here the Angels offer
To those who dare;
Imbued with their splendour,
Their crusade to share;
To the world in danger,
To light the way,
Like flaming messengers
Of the Coming Day.

MAUD BAYNES

THE INTERNATIONALITY OF LITERATURE

[In the lecture which we publish here, delivered by **Dr. Wallace Stegner** of Stanford University, U.S.A., at the Indian Institute of Culture, Basavangudi, Bangalore, on November 30th, 1950, he analyzes illuminatingly the universal appeal of great literature. Great literature, like all great art, is rooted in the particular but ramifies in the universal. Because the artist is more sensitive than the average individual, he is better able to catch intimations of enduring significance in life's eternal play of light and shade, insights which can be shared with the more dull of vision through the interpretative medium of art. The glimpse into the fundamental unity of humanity, the common background of our varied experiences, which great art gives, appealing as it does to something deeper in us than the mere brain-mind, contributes more to the realization of brotherhood and unity and peace than could a thousand homilies.—ED.]

It is a truism that science is a truly international activity, not limited by national boundaries and differences, and applicable up and down the whole range of humanity. It is only when science is perverted, as once by Hitler's ethnologists and more recently by Russian biologists, that it becomes the instrument of special national propaganda. And it is only in time of war, hot or cold, that science becomes a secret race for secret knowledge, jealously guarded and exchanged only by reciprocal theft.

Truth is a higher end than political advantage, but politics, and especially the failure of politics which we call war, can poison the sources of all science and of all art. All the sciences and all the arts are arts of peace, they thrive, are freely offered and freely taken, only in peace time and in a free environment.

But there is a marked difference between a science, any science, and an art such as literature. Science knows no language problem. Recently I attended, in an Indian university, a mathematics class conducted in Hindi. The formulas and explanations and equations put up on the blackboard would have been intelligible to any mathematics student in any country in the world. Hindi mathematics is identical with English mathematics, or German mathematics, or Arabic mathematics, but Hindi literature and English literature are two different things. Their surfaces at least are utterly different, they are mutually unintelligible. Their immediate appeal is local or national, not international, and in this fact is to be found not only the greatest limitation of literatures as a medium of cultural exchange, but their ultimate strength.

Consider facts such as this: Here is a writer, the Russian playwright and story-teller Anton Chekhov. The son of a peasant store-keeper, reared and educated in Russia, steeped in Russian life and knowing

no other except through books, he ought to be all but unintelligible to me. His stories and plays are written in Russian, of which I know not a word, and they deal with St. Petersburg cab drivers, Crimean peasants, Siberian exiles, Moscow sophisticates, artillery captains, girls in provincial places yearning for Moscow, noblemen on shooting parties, wide-eyed boys making journeys across the steppes, in weathers and among people I have never known.

Yet once the barrier of language has been crossed by the help of a translator, Chekhov speaks to me more plainly than mathematics will ever speak to me about anything. Across an abyss of cultural difference he reaches out to touch the very spot where I most live. Why?

Or Charles Dickens, with his street boys hanging around Wapping Stairs or the Inner Temple, or his derelicts jailed for debt under a law more bitter than any I have experienced. What do I know of the sort of school Nicholas Nickleby fled from, or the troubles that afflicted Oliver Twist? Nevertheless I feel those troubles as I feel my own.

Or Knut Hamsun, the early Knut Hamsun, who was a poet before he was a Quisling; a poet who wrote strange, filmy, Northern-lights stories about a Norwegian town, and followed them with an epic novel about the settlement of a remote farmstead in Finmarken. My mother's people were Norwegian, but I know no Norwegian myself and have never visited Norway. Yet Knut Hamsun used to shake me like a leaf when I was an undergraduate in college in Salt Lake City, in the middle of a Mormon community, 8,000 miles from Hamsun's Norwegian village.

Or Rabindranath Tagore, one of the few Indians whom an American can read because he is one of the few whose books have been published in the United States. I read Tagore in English, partly his own English, but everything else in him was strange. Hardly able to tell Hindu from Moslem; not knowing Krishna from Vishnu or from Shiva; my whole knowledge of India a vague notion that the dead were burned and the cow worshipped, and that Gandhi wore a loin-cloth and disbelieved in the machine—as ignorant as that, I could still move carefully and half-enchanted through Tagore's metaphysical world, and light such a lamp as I had at the flame he provided. Time after time he uses the symbol of the lamp humbly lighted and held aloft in darkness. His poems are like that, even to an outlander.

All of these, and dozens more, have to speak across barriers that science does not know, but they speak in ways impossible to science. They speak not only to the mind but also to the emotions and the spirit and the memory, out of a common humanity that is all the more exciting for appearing in strange forms and unfamiliar clothes.

The point that cannot be overlooked or over-emphasized is that

when it is most truly capable of reaching an international audience, literature is likely to be triumphantly local, even colloquial, in its settings, characters, morality, beliefs, in the whole back drop of its human and environmental scenery. To be a figure worth the attention of mankind at large, a writer must first be a good Indian, or a good American, or a good Russian, or a good Englishman—and I don't mean anything even remotely resembling politics.

Let us turn for a more explicit example to the work of the American poet Robert Frost, certainly the most distinguished American poet and one of the three or four finest living poets in English. It is possible that as yet he is not as well-known abroad as he deserves to be, because he is incorrigibly American in idiom and tone. In future years he may be especially admired for precisely these things. These are the trappings through which the man shines. The Americanisms are almost like a playful disguise, meant to be penetrated; so that in the poems of Frost, the two great literary effects of recognition and surprise can both be had—the recognition of the universal human spirit penetrating the initial disguise of the local manner.

One or two poems will illustrate. This is one called "Stopping by Woods on a Snowy Evening":—

Whose woods these are, I think I know.
His house is in the village, though.
He will not see me stopping here
To watch his woods fill up with snow.

My little horse must think it queer
To stop without a farmhouse near
Between the woods and frozen lake
The darkest evening of the year.

He gives his harness bells a shake
To ask if there is some mistake.
The only other sound's the sweep
Of easy wind and downy flake.

The woods are lovely, dark, and deep—
But I have promises to keep,
And miles to go before I sleep,
And miles to go before I sleep.

Even for an Indian ear, through the unfamiliar machinery of a snowy evening in northern New England and behind the unfamiliar muted cadence of the words, there may be in those lines the sound of a great poet confronting the ancient conflict between desire and responsibility, and the choice that is emphasized by the austerity of the repeated last line. The full flavour is there, undoubtedly, only for one who is bred up to the tartness of the idiom; but it is there to some extent, I think, for everyone, and a stranger may get an extra pleasure from the unfamiliarity.

Something of the same laconic, conversational approach to a problem as old as humanity is in "The Road Not Taken":—

Two roads diverged in a yellow wood,
And sorry I could not travel both
And be one traveler, long I stood
And looked down one as far as I could
To where it bent in the undergrowth:

Then took the other, as just as fair,
And having perhaps the greater claim,
Because it was grassy and wanted wear:
Though as for that the passing there
Had worn them really about the same.

And both that morning equally lay
In leaves no step had trodden black.
Oh, I kept the first for another day!
Yet knowing how way leads on to way,
I doubted if I should ever come back.

I shall be telling this with a sigh
Somewhere ages and ages hence;
Two roads diverged in a wood, and I—
I took the one less traveled by,
And that has made all the difference.

The universal tongue of poetry is there, deceptively discoursing in speech that might have come from the mouth of a Vermont farmer. And the universal anguish of choice, the hesitation and the doubt and the half-regret, are there too, ready to speak to any one who has ever doubted or hesitated before a hard choice.

Recognition in poetry is instant and complete and beyond language. Once, in Mexico, in a little village called Pericutin, where a new volcano had burst suddenly from a cornfield and poured out cinders and ash over the countryside for miles, coating trees and fields with 12 inches of powdery ash, filling air and nostrils, we stood in the street and watched the people of the doomed town. They had not yet moved out, though Pericutin was a village of death and silence. A pig rooted hopelessly through the cinders, people passed with their faces covered, like shadows. We saw roofs caving in under the weight of ash, and heard the whisper of falling dust and the rumble of the volcano, and our whole minds were filled with that strangeness and that slow death. And at that moment two little girls came out of a gateway in a wall, girls with their *rebozos* held across their faces and only their eyes showing.

Those eyes were bright and quick and alive in the darkness of their faces, so bright and alive that they denied all the death that sifted over the village. Through all the strangeness of race and scene and circumstance we had an instant strong recognition of the community of human endurance and persistence and the capacity to stay alive. Something like that, some shared understanding, is what a truly captured human situation in poem or story can give.

Difficulties of language or custom, national boundaries, iron or silken curtains, cannot halt that kind of communion. But the literature that inspires it must first have its origin in real soil, among real people, before it can have the immediacy and striking colour to catch and hold a reader. The Mexican children would not have made so deep an impression without their unfamiliar costume and the strangeness of the setting; Robert Frost, squaring his moral shoulders before his human responsibility in "Stopping by Woods" would be less immediate and arresting if the situation were not given a half-dramatized local setting, the sensuous imagery of a real place, and a language hewn out to be appropriate to place and time.

No one can read Frost or Dickens, or Chekhov, or Mark Twain, or Knut Hamsun or Tagore without feeling that each wrote out of what he knew and loved. Among them, for all the differences, there is a great shared sensitiveness to the vivid currents of life, *an inalienable common humanity. Put it in a paper lantern, or a chrome-*

plated flashlight, it is still light, it still shines.

That sharing which is so freely enjoyed, except when the arts are perverted to party ends and doctrinaire "correctness," is endangered or partially extinguished in our time by the rise of totalitarianism, but I believe it cannot be utterly extinguished for any length of time. There is some unanimity toward which people grope, as well as some originality or difference toward which they aspire, and the world swings uneasily from one to the other, tearing itself apart only to heal itself again, but always moving toward oneness, the oneness that is expressed in great art.

There is a body of principles common to all the great literatures, as to all the great religions. Archimedes, who remarked that if he had a pole long enough and a place to stand he could move the earth, might have stood on those principles. The only pole long enough, probably, is Time. There is a place to stand; for centuries men have been trying to trample it out wider, but there is even now a place. There is nothing to prevent its growing larger with every generation except the narrow denominationalisms of religion and politics and national cultures that divide us. These are the survivals of the ages of ignorance, and until we outgrow them it would be foolish to expect any real betterment of man's state on earth.

For a literary man, either writer or reader, there is one limited course of action which does, though only by painful inches, enlarge the area of common understanding. This is to circulate freely and widely and curiously among each others' books, making voyages of discovery among the strange and foreign in search of that invaluable flash of the familiar. There is nothing but death in a church, a country, a political party, that wants to burn any book. There is the hope of life in any church or country or political party which is willing to read and learn.

In any half-way developed literature there will be something to arrest and startle and impress, some glimpse of the essence that men share but that in different places is institutionalized differently. That essence is always much the same; it is always peace, always kindness, always generosity, always personal responsibility, always both active and passive, both Yang and Yin. No man who has seen it or heard it in the literature of another people can ever again live quite fully behind parochial and prejudiced walls.

That is the true internationalism of literature; it is born out of the homely and immediate, but it comes to belong to mankind.

WALLACE STEGNER

INDIA—A "SECULAR" STATE

[**Shri N. B. Parulekar** here adds his contribution to the discussion, begun in our September issue, of the implications of India's avowed status as a Secular State, with which status, we are in fullest sympathy. Fellow feeling for one's co-religionists is understandable, but surely no less sympathy should be called forth by sufferings inflicted by intolerance on human beings of whatever creed or land. A more restricted sympathy may blind one to the other side of the picture. If, in the disturbances consequent to the partition of the country, Hindus have suffered at the hands of Muslim fanatics—and they undeniably have—no less incontestably has Hindu fanaticism claimed its Muslim victims. Neither the people of India nor of Pakistan, alas, can come before the court with clean hands. Government of each territory has indeed a solemn obligation before its own conscience and world opinion to protect *all* within its territory. But, if it fails to do so, is it for any single country to assume the avenger's rôle? If India were to claim the right of armed intervention to protect Hindu nationals of Pakistan, she would logically have to concede to that country the right to protect Muslims in India if the Indian Government should prove unequal to the task. How much better to bury the old animosity, suspicion and grievances and to step forward, friends for the future!—ED.]

What object is there in specially declaring India in the new political set-up, to be a "Secular" as opposed to a "Theocratic" State?

What are the correct definitions of the terms "Secular" and "Theocratic." According to the dictionary, "Secular" means "worldly," or "belonging to this world," that is to say, "not belonging to the other world," or quite free from any spiritual basis, or "not belonging to a religious order." A "Theocratic" State is one in which the Almighty is regarded as the sole sovereign and the laws of the realm are looked upon as divine commands rather than human ordinances.

Thus, a "Secular" State is one which refuses to bring religion into politics, while a "Theocratic" State bases all its laws on the principles of religion. In practice, a "Theocratic" State is supposed to be partial to a particular faith which the majority of its citizens profess, leaving those of its citizens professing a different faith at certain disadvantages. A "Secular" State, in practice, may refuse to encourage any move based purely on religious grounds. The object apparently is to prevent clashes of interest between rival faiths.

No State, however, in my opinion, under the present changing beliefs of thinking people, can afford to dispense absolutely with the supreme authority of Deity and Moral Laws and to require its citizens to hold man-made laws only as supreme, if it wants to contribute to increasing

harmony and peace in the world. There is a growing realization among thoughtful people that all our worldly affairs, including politics, must be based more and more on spiritual principles, as most of the evils from which the world is suffering today are due to separating economics from ethics and politics from spirituality. Even the Government of India owes its own existence to the "Non-violent Movement" which was based wholly on spiritual foundations, on unshakeable belief in the Moral Laws of "Truth and Non-violence." Gandhiji's avowed mission was to spiritualize politics.

How is it that the Government of India thought it fit and necessary to declare itself to be "Secular"? What is actually meant by that term? Has it acquired some special significance.

Let us look at the background. Prior to the advent of the British, it had been only during the reign of the Muslim Emperor Aurangzeb that religious fanaticism had taken a somewhat virulent form. The success of Maratha arms, however, had effectively checked its growth.

How the British, fomented communal feelings in the subtlest manner, and also encouraged them openly, is clear. During the 150 years of British rule in India, they took every opportunity to foster communalism and it was allowed to play a heinous part in the life of the country. "Majorities" and "Minorities" on a religious basis came to be recognized and encouraged in the political life of India. Hindus were kept in perpetual dread of the militant Muslim minority and the Muslims were repeatedly made conscious of their numerical minority and of the consequent probability of their extinction by the Hindu majority.

For exacting maximum material gains for the British and for enriching the Treasury, the whole of the population had to be kept permanently in subjection; without this successful exploitation would have been very difficult. The Muslims had, thus, to be reminded often of their inevitable domination by the Hindu majority in the event of British withdrawal.

The growth of Indian nationalism under the Indian National Congress had to be checked and the formation of the Muslim League was a successful attempt towards that end. It automatically brought into existence the Hindu Mahasabha as a rival communal organization. These two communal bodies were a sufficient guarantee against the formation of any united front against British authority. The inevitable result was the hurling of charges and countercharges between the Muslims and the Hindus.

The Indian National Congress had to tackle this growing menace to the national solidarity so essential for a successful fight for freedom. And, when Gandhiji appeared on the political scene and took in hand the affairs of the Indian National Congress, he introduced as the basis of all political activities the novel prin-

ciple of "Truth and Non-Violence," a spiritual weapon, which was no monopoly of any one religion but was the fundamental principle of all the great religions.

The Indian National Congress claimed to be the people's organization, representing all classes and communities irrespective of religious affiliation. The Muslim spokesmen, however, began to attack this claim, alleging that, although a few Muslims had strayed into the Congress, it, being composed of a majority of Hindus, was essentially a Hindu organization and could not safeguard Muslims' interests.

To make this distinction on a religious basis more clear, the Muslim League went to the length of asserting that Hindus and Muslims had two altogether different cultures and therefore were in effect two different nations and could not live on the basis of equality as part and parcel of one nation. On the plea of their being a minority, the Muslim League began to claim for the Muslims more and more benefits in the services, a larger and larger proportional representation in parliamentary bodies, and a bigger and bigger share in political power and material gains. Any concessions given to them increased their greed. They looked to communalism to bring them limitless advantages and privileges.

Several times, under the British rule, communal riots broke out to intensify this communal hostility. All appeals by Gandhiji to higher spiritual realities were ascribed to ulterior motives and their sincerity was questioned. Gandhiji's lofty ideals of the unity of all religions and the necessity for mutual toleration and respect were scoffed at as impracticable and unsuitable to human nature. The Muslim Leaguers missed no occasion to charge the Indian National Congress with being a purely communal organization and the Congress Governments with tyrannizing over the Muslims. They loudly expressed their fears that there would be no safety for the Muslims at the hands of the Hindus, although, temperamentally and traditionally, an average Hindu has respect for a person belonging to another faith.

The result of all this was the political division of the country into Pakistan and India, with all its bitter consequences of uprooting whole populations and shifting them to strange surroundings, involving untold hardships, and heart-rending incidents occurring daily before our very eyes.

It was against this background that India thought it necessary to declare itself a "Secular" State. Therefore, the term "Secular" certainly cannot be expected here to convey its dictionary meaning. What it means is that India does not belong to a particular religious order; that is to say, India is not a Hindu State, but is cosmopolitan in outlook. India's "Secularity" is not on the Russian model. India cannot but hold to the truth of the Supreme Spirit, and regard Laws of Nature

as too sacred to be ignored. Laws of Nature do not mean only those described in the Hindu Scriptures. Other religions also deal with such Laws and equally correctly.

Therefore, the Indian Government's only concern is not to give any preferential treatment to the followers of any particular religion; nor to put followers of some religions to any disadvantage. It must treat all its citizens as on an equal footing, irrespective of the faith they profess. The Government has enforced this policy so rigorously in protecting the life and property of Muslims within its own borders, when they were threatened by provoked Hindu mobs, that the Hindus were left wondering why the Government was so partial to the Muslims who had precipitated the issue of the two-nation theory to the point of the partition of India.

In the event of persecution of Hindus in Pakistan by Muslims and of the Pakistan Government's failure to give the Hindus effective protection, what should our government do? Would the Indian Government, if necessary, permit direct armed action against the Government of Pakistan? This has agitated a section of the Hindus. These suspect that the Indian Government would be reluctant to do so, because of its avowed "Secularity."

We can, however, safely hold that the Indian Government's "Secularity" need not prevent it from rushing to the help of Hindus, even within Pakistan borders, if it considered this absolutely necessary. The Indian Government should take account of atrocities perpetrated in the name of religion anywhere within the borders of old India. It cannot remain a helpless witness to them. It cannot escape the responsibility of having been a party to the partition arrangement. Some of the population, if given sufficient time to make their choice of habitation and to make a move accordingly, would in a peaceful atmosphere and in safety have moved under the Indian Government's protection. These, who suddenly found themselves in hostile territory, were a sacred trust, entrusted by the Indian Government to the care of the Government of Pakistan. Such had a rightful claim upon the Indian Government for rescue if they did not feel safe in the hands of their caretakers.

The suspicion expressed in certain quarters that the Government of India, because of its avowed "Secularity," would not be able to render help to Hindus persecuted in Pakistan is thus without foundation. And the suggestion from the same quarters that India should become a "Theocratic" State in order to be able to deal effectively with such persecution is equally unsound in principle.

N. B. PARULEKAR

THE GREEK IDEAL OF THE PERFECT MAN

[**Mr. Ernest V. Hayes,** writes here of the Greek ideal of all-round development and the desirability of its revival. The Greek ideal of *areté*, or doing beautifully whatever needs to be done is but another way of stating the ancient Indian ideal of the perfect performance of *dharma*. To adopt either as the ideal would redeem the modern world alike from sordid materialism, aimless drifting, and dependence for salvation upon priest and rite.—ED.]

This paper is inspired mainly by two ideas. First, the undenied debt we owe to ancient Greece in philosophy, art and science. Second, the growing belief that the "wheel" is turning once again in favour of that heroic little country; that in religion, commerce, political tendencies and, possibly, more romantic ties, Britain and Greece are drawing near to each other, and that the latter country is likely to become in the future the spiritual heart of Europe as in the days before the beginning of the Christian Era.

It must be admitted, too, that the old idea of the tubercular, scrofulous and anæmic, man of God needs replacing by an ideal more vigorous and healthy, if religion is to win back some of the respect it has forfeited in modern times.

For modern Greece this should be easy, if she but revive her Past; Christ can be honoured by young athletes as much as Apollo, and the festivals of the Saints can end in the same healthy way as did the festivals of the demi-gods.

For Britain, accustomed so long to believe that to be good is to be thoroughly miserable, and that to live harmlessly is to live ineffectually, the future points to a great renaissance in the strength of her men and the beauty of her women, to a fuller and healthier life, but away (for the time being) from spirituality. Yet her young men will be the stronger if they can dream dreams (more real than daybreak) and her young women more beautiful, when to a well-formed and well cared-for body can be made manifest the loveliness of an awakened soul.

Nor must we forget India. The darkest days of her humiliation are surely passing; there will be lightning-streaked days of recovery. But as India faces her many difficult problems with a new heart, she will remember that her God-like King Rama, and her Buddha, were young athletes in body as well as athletes in the spiritual life. If Greece, then, can recover her olden glory of perfect manhood and perfect womanhood, she will stand out as the great example of what any nation, great or small, should be.

What was the ideal of a perfect man in Pagan Greece, before the beginning of her decadence? In speaking of the "perfect man" (and woman) do not think of those great

spiritual geniuses who were the hierophants of all the mysteries, worshipped as gods, or as closely related to the gods. Those elect souls were, strictly speaking, Supermen. They retained a human expression, not because they needed it but for the sake of their race. They were held to earth by the loveliest fetter of all, and that only: love for their younger brothers. They "held life and death in their strong hands." Think only, then, of men and women, still held by the earth's attraction, subject to Karma or Fate (symbolized as the three deities with their weaving and interweaving threads) yet making of that Karma a much pleasanter and less binding thing, and of the weaving a more delightful pattern, through an ideal attempted and sometimes fulfilled.

If we visit in imagination any of the great cities and centres of Greek culture of the past, we shall in most cases notice three institutions in particular. There will be others: market-places, theatres, pleasure-houses, but we can avoid them if we wish. The three that will force themselves upon our notice will be the Gymnasia and Baths, the Temples, and the Façades of the Mysteries. The Mysteries, truly, will be hidden, but not the Façades, for "many are called, but few chosen."

The whole life of the cultured Greek centred round these three institutions. It cannot be denied that the markets, the pleasure-houses, entered into the life of the Greek male rather fully in some cases; but his inner life did not centre round them; he went to them, did his business and took his pleasure, and turned again to the focal points of all that was great in him: to the Gymnasia for the culture of the Body; to the Temples for the training of the Soul; to the Mysteries (or at least, the Façades) for the unfoldment of the Spirit. It was the Latin, and later the Gothic, temperament that gave us the self-torturing saint of the mediæval ages; though, when Greece had utterly fallen, she also badly imitated a gross mortification which is the very opposite of a spiritual athleticism. And so Christ and His Saints became heavily clothed—whereas Apollo and his brothers had been as naked as they could be, having nothing to be ashamed of.

The perfect body was a part of religion. That meant moderation in all things. All things were lawful, subject to certain taboos devised for the stability of the family and the state. There was a natural control of the Flesh. It was to the males that Greek culture turned its chief attention (save in Sparta) for it is the male that experiences the greater difficulty in a chaste life. You do not have to ask the Gods to make men brave and women chaste; They have done it without the asking. But if you are to save men from too frequent visits to pleasure-houses (and worse) and so help them to save their souls alive, you have to create interests of an inner appeal, not outer. You have to make the young male *long* for a perfect body,

and then to know that he is not likely to get it, or maintain it, in gross bodily indulgence of food or drink or sex or indolence. The Greeks made the young male prefer to sleep in his own arms rather than in the softer arms of purchasable beauty. It led to certain undesirable extremes and swayings, but in the main, it worked, as in Sparta. Plutarch's account of Sparta will be recalled: the young women trained with the young men, and the women were generally honoured; the men, even when wed, reticent in sex. The reader can read for himself Plutarch's "Life of Lycurgus" in this connection. One anecdote is worth recalling now. A foreign lady expressed her surprise that the men of Sparta allowed themselves to be ruled by their women. The Spartan lady responded: "We are the only women who bring forth men." Lycurgus, too, once said in reply to the question what athletic exercises he most approved of: "All, except those in which you hold out your hand." Independence of mind, as well as excellence in body, shine out in this answer, and to both ideals the whole Spartan culture was directed.

And the Soul, and the Temples? The Psyche was seen as rational and irrational. The irrational was what Paul (Hellenized Jew as he was, touched by Christ) saw as "sinful nature" stamped inevitably with death. The rational was what we today sometimes call the Higher Ego, the Real Man, and not the Animal. Save in some occult schools, we allow this Soul to run all over the place, till, in the end, we do not know which is the Animal and which is the Man. We yield to some purely animal impulse, and we excuse ourselves with: "Well, after all, it is only human." The trouble is that it is not human; it is Lucius Apuleius as an Ass, and not restored to his former human shape by the power of the Divine Sophia. The Greeks faced this as later Apuleius was to face it, not with the plaintive "*Miserere*" of St. Augustine, (his fellow country-man in a later century,) but seeing with clear insight touched with humour, that a man can sink very low into the mire, a shape abhorred of the benign Goddess, but that the roses of restoration are always near at hand when one is ready.

It may sound like hypocrisy and self-delusion to believe when you are deepest in the mire that you have the power to rise, past Zeus, to the potencies beyond Him, but it is your salvation all the time that you do not lose faith in the spark within your inmost consciousness. The Temple helped you to realize that; it temporarily made a better man of you; you were, for an hour or so, what for the rest of the twenty-four hours of the day you denied. You were not afraid to pray, though you were stained; you looked your Gods in the eyes, standing, as you addressed them, and paid your homage. You knew you ought to be better, but you never allowed yourself to think you could not be worse, and from time to time, there would be a

repentance; not the mere being remorseful (as repentance has come to mean) but that changing of your mind, which is what the Greek word translated as repentance really means. And because of this training of the Soul in the Temples, added to the culture of the Body in the Gymnasia, at the right moment, you found your self being led to the Façade of the Mysteries; you were almost in the Outer Court of the Mysteries before you knew where you were, perhaps through such a training as the Pythagorean Discipline. You were initiated. Initiation is really death. Something died in you as it died in Apuleius. What died was your animal self. You were reborn, resurrected. After initiation, your life was not changed so much (save for the animal that was not really You) but heightened, intensified, as with inner fire, the Fire of the Spirit; Agathon, the God within. If you had been an artist before, you were one still, but like Phidias; if before an orator, now gifted with the golden tongue and irresistible sway; if a leader, now like Lycurgus; if an Advocate, a just one; if a business man, able still to drive a bargain but not unfairly; if an athlete, a vessel for a God; if a priest, something more than a priest. If misfortune came to you personally, or even death, you faced whatever came with the serenity and courage and good humour of Socrates. If misfortune, or even complete destruction, came to your city or your state (more grievous to a true patriot than one's own pettier afflictions) you were able to say with Hecuba, at the fall of Troy:—

Had He not turned us in His hand, and thrust
Our high things low, and shook our hills to dust;
We had not been this splendour. And our wrong
An everlasting music for the song
Of earth and heaven....

When the Greek ideal had faded, the Mysteries were withdrawn, and fanatical monks were allowed to break into white dust the lovely statues of the Gods. Who shall say that they cannot be restored, and not to Greece only? Not advertized, and not priced in dollars, but as the unsuspected result of a New Culture based on ancient Greek ideals; a culture through Theosophy, which is true spiritual healing, because it ends the conflict in man's inner nature. So Apollonius of Tyana saw when he said: "Pythagoras considered that the most divine art was that of healing. It must occupy itself with soul as well as with body. No creature can be sound if the higher part is sickly." And so, we shall take a great step forward in the spiritual unfolding of man, through the Gymnasia, through the Temples of the future, and finally within the seclusion of the Adyta.

ERNEST HAYES

THE RELIGION OF THE SANTALS

[The religion of the Santal tribesmen, as described in this article by **Shri Charulal Mukherjea, M.A., B.L.,** has points of resemblance not only with the religions of other primitive tribes, but also with those of more sophisticated peoples, being, like all formal religions in varying degrees, a mixture of truth and superstition. Some of their practices obviously fall in the category of sorcery, *e. g.*, sacrilegious animal sacrifices to godlings and to the spirits of ancestors and the revolting and dangerous relations alleged to subsist between certain members of the tribe and elemental beings—tools beyond a doubt in many cases of actively malevolent intelligences—relations such as have disfigured the annals of modern Spiritism. On the other side of the ledger they have a concept of a formless and inscrutable Deity, "the Creator and Sustainer of all" as well as the Destroyer, a Deity who does not "interfere with men" and who is honoured, when formally worshipped at all, by offerings only of water. The tradition that the ancient Santals had no gods or goddesses but believed in that Deity alone, no less than the evidence of one of their teachers, quoted here, to the Santals' belief in equitable recompense for good or evil acts, seems to be an echo of the truth which has characterized every religion in its original purity, only to be obscured by superstitious accretions in the course of time.—ED.]

"Do, please, tell me if we have any religion at all," an educated Santal lad at Rairangpur, Mayurbhanj, questioned me with a pathetic look. I was there studying the tribal life and manners, on the invitation of the State. I was mystified at first. But when the first shock of surprise was over, I realized that many young Bengalis of the Derozio school, who felt the heady impact of Western civilization with its introduction of the English medium of education, with its Occidental ideals, and Christianity in its train, must have questioned thus. The difference was in the time factor. That was in Bengal, in the time of Lord William Bentinck, whereas I was at Mayurbhanj in 1938.

The Santal lad was only seeing things from the angle of modernism; he had heard from preachers in the various missions, established to save the souls of the aboriginals, that theirs was a religion of "Animism," with myriads of godlings crowding the tribal pantheon. True, but with a goodly mixture of half-truth, more dangerous than untruth.

The Santals are one of the Proto-Australoid tribes of the Chota Nagpur plateau and, in common with the others, they believe in hill-spirits, village-spirits, ancestor-spirits, a house-hold deity and a number of mischievous gods. The chief presiding deity, *Maran Buru* (the great hill), possesses wide powers and is associated with both benevolent and malevolent gods and goddesses. He is offered a white

fowl, and, if a goat is offered, it also must be white and uncastrated. He requires propitiation in all birth, death and marriage ceremonies of the tribe, with a liberal offering of rice-beer.

But, to the ethnologist, the most important conception of the Santals is that of a Supreme Deity called *Thakur Jiu*, the creator of the earth according to Santal tradition. This religion of a fainéant Supreme Deity struck some early ethnographers as a theological conception. We closely questioned the Santals of Mayurbhanj as to their ideas regarding this Deity, whom they name *Dhorom*. Some identified him with the idea of God, the only One with no second. But it was clear that those living under Christian influence were attributing to him Biblical ideas, while others within the orbit of the Hindus were identifying him with the Upanishadic conception. The educated Santals of Mayurbhanj belonged to the latter category. It is, however, to be noted that ordinarily the Santal does not bother very much about this Supreme Deity, as he is too passive and good to interfere with men.

Sir Herbert Risley doubts whether a Hindu name like *Thakur* could belong to the original Santal system. And this Deity's exercise of supreme powers leads some ethnologists to associate him with a later stage of theological development. However that may be, this idea of a Supreme Deity makes it clear that the Santal cannot be dismissed as a fetish-worshipping savage.

It may be interesting to present the account of the Santal guru Kolean, as recorded by the Reverend Mr. Skrefsrud in 1870-71. *Horkoren Mare Hapramko Reak Katha*, which contains the institutions and traditions of the tribe, asserts that the Santals of primitive times had no gods or goddesses, but got these (as culture loans, of course) in the course of their legendary wanderings. At *Sinduar*, the gate of the Sun, they contacted *Sing Bonga*, the Sun-god. The ancient Santals, says Kolean, believed in God alone. They gradually forgot God as they met ghostly spirits in the course of their traditional wanderings. Now, the name of *Thakur* alone lingers in the tribal memory. Proceeding, Kolean says:—

> Many Santals today say, "The Sun-god (Sing Bonga) is the *Thakur* of the Santals because he was first seen with the very origin of the creation and our religion." But the ancients and their gurus even now say, "No, it is not correct. Certainly there is God; you cannot see him with your earthly eyes, but He sees everything. He has created the earth, the air, man, animals, birds, ants, snakes, scorpions, fish, crabs, trees, corn, millets and other things himself. He rules over us and everything and preserves and nourishes us all, great or small. He himself is our Creator and Destroyer. The creation did not result from the caprice of man or spirits, nor will it be destroyed at his or their will. God has measured everything during the creation and, till its destruction, none can be

obliterated. Good or bad will be measured out to us in *Svarag* (Heaven), exactly as we do and act here upon the earth.

Added to this the Santals of Mayurbhanj worship *Basuki* or *Basumata*, to exercise her benevolence for the welfare of agriculture, with offerings of fowls and goats. And in their own way they have evolved a theory regarding the disembodied spirits of ancestors, as evinced in the offering at all festivals, public or private, to *Haramko* or *Burha-Burhi*, a cock and a hen respectively, together with a share of *handia* (rice-beer). Thus, during the Spring Flower-Festival and the December Harvest Home Festival, supplications are made with obvious reverence and awe to the spirits of ancestors so that the tribe may have no diseases. Even the departed spirits of brothers and unmarried sisters receive worship after prayers for the benedictions of the ancestor-spirits.

Till the other day ethnologists like Sir Herbert Risley were content to describe the religion of the Munda tribes as "Animism." It appeared to him that the religious practices of the Santals were the active worship of some gods, good or bad to men, associated with the hazy belief in soul and a life hereafter, connoted by the term "Animism." Analyzing the reaction of a Santal when he thinks of a tiger-spirit, Risley observes that it is neither reverence for its flesh nor the apprehension of being injured by it that impels the Santal to placate it. When he thinks of a tiger-spirit, he does so from the vague dread of a mysterious tiger-power or tiger-demon, the essence and archetype of all tigers, whose vengeance no man...could hope to escape.[1]

With all deference to Risley and his like, they are, it seems to us, making a large draft upon the mental powers of the aboriginal. Here is an abstract power independent of a material vehicle awaiting mental apprehension; we must pause before making a hasty generalization.

It is useful here to remember that the Santal, in common with many of the Austric-speaking tribes, describes his gods as *Bonga*. Bodding, in his Santali-English dictionary, defines the word as meaning "a spirit, godling, demon." This omnibus word, standing for the spiritual hierarchy of the Chota Nagpur tribes, has fascinated Prof. D. N. Mozumdar, in his work on the Hos[2] and he coined the term "Bongaism" to describe their religion. He maintains that the meaning of "*Bonga*" is a power, a force, impersonal and supernatural, and that the Hos have derived it from the original idea of a vague and mysterious power akin to the conception of "*Mana*" prevalent in Melanesia.

The Reverend W. J. Culshaw rejects this idea, observing:—

Among the Santals there is no evidence to show that they either now or in the past have held beliefs which would

[1] Risley, *People of India*, p. 225.

[2] *A Tribe in Transmition*. 1937.

justify us in maintaining that the word "Bonga" can mean an impersonal and all-pervading power. Pantheistic notions among present-day Santals are a late accretion due to Hindu influences, and are in no way reflected in their customary practices and beliefs. It would seem that we must look elsewhere than in their "Bongaism" for traces of a conception analogous to "Mana."[1]

We closely questioned Nabin Manjhi, a patriarchal Head-man of Chamardahani, Muruda, Mayurbhanj, regarding their ideas on the Supreme Deity, styled *Dhorom* in their area and considered as the Creator of the universe. Asked whether *Dhorom* was at present worshipped by the Santals, he replied that he was invoked in all marriage ceremonies, with offerings of pure water, and nothing else. He emphasized that *Dhorom* had no shape and that he was called *Nirakar* (formless).

We found the Santal conception of the *Bongas* to be that they are spirits who exist everywhere and take an active part in human affairs. Some assume human shape and enter into extra-marital union with Santals of opposite sexes. Their folk-tales reveal that the *Bongas* have coiled-up seats like serpents (*Bonga gando*) near which fierce tigers crouch. They eat like men but when their food is brought on to this earth, it will be transformed into leaves and cow-dung. Santals in liaison with *Bongas* sometimes gain untold material advantages.

The early missionaries were only too prone to consider all the *Bongas* malevolent spirits and to assert that the Santals lived in perpetual fear of *Bongas*. The Reverend Mr. Culshaw improves upon this when he opines that

> the word has a neutral connotation... they believe that the "*Bongas*" can be controlled by proper ceremonies, and that they will play their part, of non-interference rather than active benevolence, if the ceremonies are properly performed.[2]

The Santals' reverent awe of an inscrutable Providence as symbolized by the conception of *Thakur Jiu* or *Dhorom* comes out in bold relief in a sentence towards the close of Kolean's account, in "*Horkoran Mare Hapramko Reak Katha*, where, speaking of their constant wanderings like "caterpillars advancing, grazing and eating," the tradition exclaims: "We do not know why *Thakur* (the Creator) is punishing us in this way." The Reverend Mr. Culshaw also admits that "He (*Thakur Jiu*) is acknowledged as the Creator and Sustainer of all." A system of belief which considers its Supreme Deity as the "sustainer" also, is not a "religion of mere crouching fear of the baffling mysterious powers of the dark."

From the dim prehistoric times, culture loans between the Proto-Australoids and people of the Aryan

[1] "Some Notes on Bongaism," *Journal of the Royal Asiatic Society of Bengal, Letters*, Volume V, p. 431. 1939.

[2] *Ibid.*, p. 430.

strain have been going on. Studying the *Bratas* of Bengal, the *stri achar* (folk-customs of women during marriages), and other institutions of Aryan culture, one finds the very basis sometimes to be pre-Aryan. But they are now the warp and woof of one great synthesis that is *Bharatvarsa*. To consider everything noble in the aboriginal as due to Hindu influence, and to weigh the Naga and the Santal in the same scale as anthropological specimens, is the way to arrive at the reverse of truth.

CHARULAL MUKHERJEA

HELP FOR THE HOME

We often say that the world has grown smaller with the improvements in communications and in transportation. It is sometimes overlooked that, paralleling the widening of the circle of human interdependence by international exchange of products has gone a narrowing of the walls of the home. In the East the trend away from the joint family system is strong, though with a perverse survival of the former sense of family responsibility in nepotism. In the West the single family, long the norm, has been thrust increasingly upon its own resources for domestic service, as more and more of the former servant class have sought employment carrying higher prestige.

As a result, under the stresses of modern life in Europe and America, many families are living dangerously close to the margin, not necessarily of subsistence, but certainly of the strength and energy of the home-maker. Any uncalculated contingency, such as illness, the mother's having to go out to work, etc., may challenge the stability and functioning of the home, which has been well called the corner-stone of our civilization.

This difficulty is being met to some extent in Europe by a new profession for young women which is reported by Yves Hécquard in *Unesco Features* for 1st January 1951. This calling is that of "the family helper," affording only a modest livelihood but paying large dividends to the worker in training and experience as well as in the gratitude of hard-pressed families whom she tides over a domestic crisis. Society benefits from raised standards of house-keeping and added recognition of the value and dignity of household work, than which no work is more important to society.

Besides the Family Association in France, the Home Help Service in England, the House Sisters in Finland, there are similar organizations in Belgium, Denmark and Switzerland. In France, the "family helper" is officially recognized; short preliminary theoretical and practical training in cooking, sewing, hygiene, domestic management, maternity care and child-rearing is required. Already 3,500 young women in France alone are "family helpers" and greatly in demand. The new profession bears witness to human interdependence and recognizes its obligations.

NEW BOOKS AND OLD

The Way of the Silpis or Hindu Approach to Art and Science. By GOVINDA KRISHNA PILLAI, M. & C. E. etc. (The Indian Press, Ltd., Allahabad. 357 pp. Illustrated. 1950. Rs. 22/8)

This is an outstanding contribution to our knowledge of ancient Indian art and architecture. The organic unity of the Indian view of life pervading all the spheres of Indian achievement is brought out in a vivid and natural way. The author is not content with general ideas and sentimental *clichés*. The work goes into detail in the comprehensive framework of mathematical and geophysical data which shaped the vision and work of Indian craftsmen, engineers and architects. The field includes the Mohenjo-daro and Harappa findings and links up the Dravidian and Aryan contributions in a convincing way.

Dr. Pillai throws a flood of light on the Indian way of determining the cardinal points and the equinoxes, the Tamil and Northern calendars, the Hindu system of surveying, as preserved obscurely in the sacrificial rites and rules of altar construction, the Hindu system of measurements and mathematical calculations of fractions and limiting values and so on. There are illuminating chapters on Town-Planning, House-Planning and Sculpture. Indian sources are competently utilized and the continuity of the tradition with the present-day practice of artisans and workmen is indicated.

A valuable table shows the derivations of Tamil months and their influence on North Indian systems, and compares the Indian months with the Greek Zodiac and Egyptian hieroglyphics. There are 29 diagrams illustrating a wealth of astronomical data and the principal types of town-planning. There are also many photographic reproductions of typical art products, images of Buddha, Siva and Parvati, decorative figures in temples, and, lastly, an interesting image of Sukra Acharya the ancient authority on Indian architecture and sculpture.

The work fills a void and carries forward the restoration and appreciation of ancient Indian cultural contributions. A useful bibliography enhances its value.

In addition to throwing light on the technical aspects of the field, the governing outlook and operative philosophy characteristic of the Indian genius are shown in sufficient outline. The work of the Silpis who stem from non-Aryan sources is seen to have coalesced with the Aryan cultural ways to make a single complex Aryan-Dravidian tradition, supplementing the work of Bharata's *natya sastra* and the theories of dramatists and literary critics of the *rasa* school. The outlines of a comprehensive Indian philosophy of art and craft emerges, covering all the fine arts in living integration with a spiritual vision and metaphysic.

M. A. VENKATA RAO

Strange Case of Dr. Jekyll and Mr. Hyde and Other Stories. By ROBERT LOUIS STEVENSON. 525 pp.; *The Essays of Robert Louis Stevenson.* Selected and introduced by MALCOLM ELWIN. 479 pp. (Macdonald Illustrated Classics Nos. 17 and 18, Macdonald and Co. (Publishers), Ltd., London. 1950); *The Master of Ballantrae.* By ROBERT LOUIS STEVENSON. (Hamish Hamilton, London. 251 pp. 1948. 6s.); *The Stevenson Companion.* Arranged and introduced by JOHN HAMPDEN. Illustrated. (Phœnix House, Ltd., London. 312 pp. 1950. 10s. 6d.); *Tales and Essays of Robert Louis Stevenson.* Edited and introduced by G. B. STERN. (The Falcon Press (London) Ltd. 112 pp. 1950. 5s.); *Selected Poems of Robert Louis Stevenson.* Edited and introduced by G. B. STERN. (Crown Classics, The Grey Walls Press, Ltd., London. 64 pp. 1950. 3s. 6d.) [All these received through the courtesy of the Representative of the British Council in Agra.]

Fittingly, a number of British publishers have brought out centenary editions of selections from the works of Robert Louis Stevenson. Here is a rich and representative assortment, revealing the great writer's versatility and imaginative power, combined with thorough mastery of his craft. Here are, too, his courage and his unshakable conviction of "the Liveableness of Life." But it was not only the confirmed invalid's living up to "the duty of being happy" which he preached that endeared him to his contemporaries and entitles him to the respect of posterity. Stevenson could feel deeply and express his condemnation of injustice in the strongest terms, as in his powerful defence of Father Damien in an open letter to the Rev. Dr. Hyde of Honolulu, which it is good to find included in the *Tales and Essays.*

That collection contains also a powerful scene from the unfinished *Weir of Hermiston,* which critics consider would have been Stevenson's masterpiece. The entire novel as far as written appears in *The Stevenson Companion,* which offers besides, a discriminating selection of stories, essays, travel sketches, poems, letters and *The Beach of Falesá.*

The Master of Ballantrae externalizes in the persons of two brothers the conflict between good and evil so unforgettably portrayed in *The Strange Case of Dr. Jekyll and Mr. Hyde.*

"A Chapter on Dreams" in the volume of *Essays,* whatever one makes of Stevenson's "little people" or "Brownies," is a fascinating psychological study and throws a very interesting light not only on the story of Dr. Jekyll and Mr. Hyde but also on "Olalla," deservedly less widely known, included in the collection of stories.

The popularity of *A Child's Garden of Verses* has well-nigh eclipsed Stevenson the serious poet, and it is well that a number of his major poems are brought together in one volume with many which have delighted the child's heart. Several are rewarding. "If This Were Faith" deserves to rank with the Epilogue to Browning's "Asolando" as the *credo* of a poet and a courageous man. It concludes:—

To go on for ever and fail and go on again,
And be mauled to the earth and arise,
And contend for the shade of a word and a
thing not seen with the eyes:
With the half of a broken hope for a pillow
at night

That somehow the right is the right
And the smooth shall bloom from the rough:
Lord, if that were enough?

E. M. H.

The Whig Interpretation of History. By HERBERT BUTTERFIELD (G. Bell and Sons, Ltd., London. 132 pp. First published 1931, reprinted 1950. 7*s.* 6*d.*)

It would be unreasonable to ask professors to profess less and to practise more. Professing is their job. Yet in face of such a booklet as this it is hard not to wish that its author, instead of talking about other historians' history, had given us some more of his own, such as he gave in *Christianity and History*. He would not then have fallen into the pit which he has here digged for those others.

His theme is that "the Whig historians" have "studied the past in too direct reference to the present day." They have, he contends, persisted in treating events of long ago as if they contributed directly to the developments of a later time, especially of their own time. Now that, it seems to me, is just what Professor Butterfield himself did in *Christianity and History*. There, however, the history outweighed the thesis. Here there is little but the thesis, repeated over and over again in varying phrases and with Martin Luther bobbing up so constantly as to produce on me the effect of King Charles's head in the table talk of Dickens's Mr. Dick.

No doubt some historians have overemphasized Luther's share in promoting religious liberty, but is there any need now to drive home the fact that he and other Reformers did not want to promote religious liberty at all? This was established long ago and summed up in the saying "Presbyter is but priest writ large."

Who "the Whig historians" are, the book does not tell us. Lord Acton is the only one mentioned by name and he was, though a Liberal, by no means Whiggish in the usual sense. Most readers' minds will turn to Macaulay, but he is not mentioned. If in controversy you set about demolishing an Aunt Sally, it is just as well to let the target be seen.

On the whole Professor Butterfield's outburst, first published 20 years ago, seems to me much ado about nothing. Historians have, it is true, dealt with far-off concurrences as if they all moved to "one far-off event," divine or otherwise, and have pronounced moral judgments, which Professor Butterfield says they ought not to have done. But does that matter? His own definition of history is "a form of descriptive writing" and descriptions must always be more or less coloured by the personality of the describer; they tend to be dull when they are not. Compare, for instance, Freeman with Froude. No intelligent person supposes that any kind of history can be strictly accurate, though one need not say with Sir Robert Walpole that it is all "lies," or adopt the late Mr. Henry Ford's term for it—"bunk." There are many facets of truth. Purely objective history, as Professor Butterfield conceives it, would be as deceptive as any other kind and much less interesting.

HAMILTON FYFE

Into the Unknown. By LORD AMWELL, C. B. E., SIR JOHN ANDERSON, BART, J. P., LAURENCE J. BENDIT, M. A., M.D. (Cantab), MRS. CHARLOTTE HALDANE, THE REV. CANON M. KNIGHT, B. D., and L. A. G. STRONG. Postscript by HANNEN SWAFFER. (Odhams Press, Ltd., London. 200 pp. 1950. 10*s.* 6*d.*)

This book is described by the publishers as a "Report of an investigation into Psychic Force by a panel of independant experts." There were six "experts" all of whom, except Canon M. Knight, seem to have been unprejudiced during their sittings with various mediums. They hoped to find proof that human consciousness survives death, but they reported that they could not go further than an admission that some of the mediums seemed to have demonstrated the reality of telepathy and mind-reading. Of course they would have been exceedingly lucky if, in these somewhat formal experiments, they had caught up any evidence which could not possibly be explained by telepathy.

Telepathy is, like Mesopotamia, a word of great comfort, but it is surprising that most investigators are satisfied with their experiments if they can say, quite justly, that the results could be attributable to telepathy. This, however, is like saying that if a traveller arrives in the United States he obviously voyaged across the Atlantic and entered by way of New York. The traveller might vainly state his belief that he crossed the Pacific and entered by way of San Francisco. In other words, many messages may come from discarnate beings and yet have been within the scope of telepathy. To defeat the telepathic net a message must contain a statement of fact unknown to the medium or the sitters and yet verifiable afterwards. Even then, the sceptic postulates that the medium had clairvoyant access to some old newspaper or long-forgotten will. In short, if the message is verifiable it does not prove that it came from a "spirit": if it is not verifiable, then presumably the medium made it up. The way of a genuine medium is indeed difficult.

CLIFFORD BAX

Personism: A Philosophy of Peace. By JOHN NIBB. (Sheppard Press, London. 83 pp. 1950. 6*s.*)

Modern civilization has reached its latest, though its best expression in nationalism. And nationalism has turned out to be, as the history of the last several decades, especially in the West, has shown like the proverbial Pandora's Box, the parent of a host of ills. "Personism," in the author's opinion, is the antidote. It stands for: (a) individual rights as against State dominance, notably in the question of conscription, and (b) the recognition that governments represent sections of nations and should not, on the pretext of "national unity," be identified with nations.

The book, which is a *résumé* of the arguments advanced in the author's previous two books, entitled *Christianity and Internationalism* and *International Thoughts*, with additional material, criticisms and comments, is thus a charge-sheet against nationalism. The core of its constructive contribution being the proposition that "personism" is "the path to peace or concord and to consequent freedom."

G. M.

Conditions of Freedom. By JOHN MACMURRAY (Faber and Faber, Ltd., London. 106 pp. 1950. 6*s.*); *Tradition of Freedom.* By GEORGES BERNANOS. (Dennis Dobson, Ltd., London. 165 pp. 1950. 8*s.* 6*d.*); *Of Fear and Freedom.* By CARLO LEVI. Translated from the Italian by ADOLPHE GOUREVITCH. (Cassell and Co., Ltd., London. 102 pp. 1950. 7*s.* 6*d.*)

Any or all of these three books would do much, if they could but be put into the right hands, to eradicate the imbecile notions of freedom current in the Western world today: of doing what one likes, that veritable apotheosis of selfishness which is the ideal of millions; or, that mythical "freedom" of the politicians, for the maintenance of which those same millions are plunged into the servitude of totalitarian warfare, cold or hot.

"To believe in freedom, in any sense worthy of consideration," says Macmurray, "is to believe in setting other people free." Elsewhere he says that "humility is the handmaid of freedom. It is the meek who inherit the earth." *Conditions of Freedom* is a Christian essay in the deepest sense: a noble attempt to reinstate the value of the human being, the individual, at a time when the omnipotent and inhuman State is divesting millions of their dignity, their sense of responsibility and the freedom which depends upon the exercise of dignity and responsibility. Professor Macmurray sees freedom as something outside the political field, a "product of human fellowship," a "triumph of friendship over mistrust, of love over fear." Follow our rulers in their frenzied craving for security, he says in effect, and we lose both freedom and security. The price of freedom, in short, is a voluntary insecurity.

In a very different idiom Bernanos says much the same thing. He sees modern society and total war as virtually identical. "Total war is Modern Society at its most efficient." Macmurray is a thinker; Bernanos an artist who gets to the heart of the matter with a sure intuition. "Obedience and irresponsibility—those are the two Magic Words that, tomorrow, will open the gates of the Machine Civilization Paradise." *Tradition of Freedom* is a magnificent indictment of the Machine Age, its politicians and their lickspittle servitors—a passionate, angry, cleansing book, which makes Macmurray's, for all its abundant sanity and virtue, seem academic and almost ladylike in comparison.

As for Carlo Levi's, it is a Book and not merely a book on freedom. Ten years hence, if our Machine Civilization Paradise does not blow itself up in the meantime, both the other two books will be forgotten, or will survive only as part of their respective authors' canon. But it is possible that *Of Fear and Freedom* will endure—for ten years or a hundred years. It suffers but little from the fact that it was originally written in France in the dark autumn of 1939, for its essence is timeless. It tells of man's servitude and tortured enchantment—through the totem and fetich of bloodshed and sacrifice—throughout the centuries of recorded history. Men are afraid of freedom, and set up idols because they cannot bear the sight of their own lineaments.

For men, incapable of liberty—who cannot stand the terror of the sacred that manifests itself before their open eyes—must turn to mystery, must hide and worship as a dark

symbol, the very *revelation*, the shining light of truth.

This is a difficult book to read, but it is amply worth the effort.

J. P. HOGAN

Interview with India. By MARGARET BOURKE-WHITE. (Phœnix House, Ltd., London. 192 pp. 1950. 16*s*.)

Now here is a remarkable book, and published at a remarkably moderate price. Mrs. Bourke-White is an American journalist, attached to *Life*, and a brilliant photographer. The pictures in the book are alone worth sixteen shillings. Many of them display the old magnificence of Princely India (and Pakistan). As many more, depicting physical misery and utter destitution, will awaken old sorrows in any Westerner who has been a lifelong lover of India and, in philosophy, a lifelong debtor. Perhaps the most impressive of all the 64 pictures are those of Gandhi at prayer (in public) during his last journey and of the cremation of his worn-out body. But any imaginative peruser of the book may easily pass from London to India ancient and modern. He has only to muse upon these pictures, whether of Rulers, untouchables, palaces or "worse than slums" and to listen to what the photographs are saying to him.

Again, Mrs. Bourke-White was no superficial globe-trotter nor does she scribble journalese. Not satisfied by a visit in 1946, she went back to the subcontinent in the two following years. My impression is that she was more sympathetic to India than to Pakistan —certainly more to Pandit Nehru than to Mr. Jinnah. To her, as to so many other visitors, Gandhiji was the mighty country's mightiest man; and she was fortunate enough to have a long and friendly interview with him a few days before his assassination.

So far as I can discover, the handsomest people in Europe are the Spaniards. From some of these photographs it seems that the handsomest people in Asia, and possibly in the world, are numbers of Indian men, women and children. Perhaps the Singalese and Portuguese children might compete without discredit.

CLIFFORD BAX

Gandhism for Millions. By Y. G. KRISHNAMURTI. (Pustak Bhandar, Patna. 37 pp. 1949. Rs. 3/-)

A division in the heart of humanity has brought sad consequences in present-day life. Mankind today suffers from the evil effects of a split personality. Gandhiji, the author avows, offers a philosophy of integration which "can unravel the self-tied knots of the atomic age." Such is the line of argument advanced in this small and rather abstruse book. One cannot, however, help wishing that the writer had not used a style which is at times so concise that it borders on the cryptic and the constrained; concealing, if not cancelling out, that intrinsic and winning simplicity which is the very soul and substance of "Gandhism."

G. M.

The Catholic Church against the Twentieth Century. By AVRO MANHATTAN. Second Edition, revised and expanded. (Watts and Co., Ltd., London. 470 pp. 1950. 5*s.* Cloth, 10*s.* 6*d.*)

This is the second penetrating analysis of the activities of the Roman Church which has appeared during the last twelve months. Mr. Howell Smith's *Thou Art Peter* dealt entirely with doctrines. Mr. Manhattan does not touch upon these; he examines Catholicism as a political force.

No one should object to any religious body which attempts by persuasion to induce individuals to embrace its tenets. The case is altered when a powerful Church acts as a pressure group with the aim of exercising political power. How the Church of Rome does this is shown very clearly, and also very fairly, by Mr. Manhattan.

At the beginning of this century nothing seemed less likely than that ten European Governments should be headed by and mainly composed of militant Catholic politicians, relying on Catholic majorities and working in co-operation with the Vatican. Yet this has today come to pass in Austria, Belgium, Eire, France, Germany, Holland, Luxembourg, Portugal and Spain. Outside Europe the South American Republics form a solid Catholic block, while in the United States all political leaders are forced to take the very large Catholic vote into serious account when they are shaping their plans. This is especially dangerous because American Catholics have done so much to stir up warlike feeling against Russia and to substitute ignorant hatred for the endeavour to find out how nations with opposing economic systems can live together in peace and friendliness.

From Mr. Manhattan's well-arranged and fully documented chapters can be learned how the Vatican has, during this century, "often and decisively steered the wheel of contemporary history," how with political purpose it contributed to the rise and establishment of Fascism and Hitlerism (hailing Mussolini as "a man sent by Divine Providence"), how it supported Pétain's rule in France, how it seeks everywhere to hold back "the progressive forces which are now sweeping the globe."

Very many Catholics privately dissent from this course of action and would have their Church remain outside politics. The Vatican, they think, should devote itself solely to the spiritual side of Catholicism. If only they would make their disapproval and their desire felt, the world outlook would be less threatening and dark.

HAMILTON FYFE

Sanskrit Culture in a Changing World. By DR. B. BHATTACHARYYA, M.A., PH.D. (Good Companions, Baroda. 106 pp. 1950. Rs. 2/4)

In this small but valuable book the author wishes to bring to the notice of the public the importance of the Sanskrit language for the correct appreciation of Indian culture and traditions. For years Sanskrit has been erroneously regarded in the West as a dead language and, as its study in no way fosters the material betterment of young men and women, it is passing through a crisis even in this country. People are becoming more and more indifferent to what happens to the works published in Sanskrit and allied

languages. No wonder, since they are almost completely ignorant in regard to the extent of the valuable store of knowledge in these Sanskrit works which still adorn—and threaten always merely to adorn—the shelves of the few manuscript libraries in India and abroad.

The main purpose of this book is to impress upon the people and the Government the fact that manuscripts to the number of several lakhs have not yet been published and that therefore the student of ancient Indian culture is deprived of a wealth of valuable information. The author, a keen scholar in the field of Indology, has spent a lifetime in studying, interpreting and editing manuscripts and is pre-eminently suited for writing such a work. His chapters on "Contents of Sanskrit," "Preservation of Sanskrit Manuscripts" and "Publication of Manuscripts" are highly illuminating and authoritative. Those who agree with him in considering that the loss of Sanskrit would be a matter of eternal shame to this country, will bestir themselves early to establish a Central National Institute, entrusted with hunting out manuscripts for preserving and for publishing. Such an Institute would also discharge the duty of passing on to future generations the means for understanding the heritage of ancient India.

M. A. MEHENDALE

Rabindranath Tagore: A Philosophical Study. By VISHWANATH S. NARAVANE, M.A., PH.D. (Central Book Depot, Allahabad. 238 pp. 1950. Rs. 5/-).

A poet's philosophy is, indeed, *darsana* ("philosophy") in the truest sense. For, it is fundamentally based on vision (*darsana*); it is a vision which does not exclude the intellect, while it transcends it. It is in its very nature personal. It is, nevertheless, stamped with the spirit of wholeness; and thus it has a touch of the universality of truth. Therefore the writer has in this thesis (originally presented for his doctorate), wisely eschewed the temptation to derive ideas from the Poet's writings with a view to reducing them to a philosophical system or structure.

Rabindranath Tagore was truly a peace-maker among philosophers. For, being a poet his eye was always intent on achieving harmony between diverse points of view. Dr. Naravane has presented what he believes were the poet's views (a) on Ultimate Reality, which he presents as both personal and impersonal; (b) on the Individual Self, which he presents as finite-Infinite; (c) on Nature and Man, which he explains as going hand-in-hand; (d) on Æsthetics, defined as a blending of inspiration or ideation and expression; and (e) on Ethics, described as an amalgam of self-realization and self-transcendence.

The author has drawn largely upon the poet's original Bengali writings. His work is, therefore, a valuable source for non-Bengali students of Tagore.

G. M.

Medicinal and Food Plants of British Columbia. By DR. IRENE BASTOW HUDSON, M.B., B.S., M.R.C.S., L.R.C.P. (London), L.M.C. (Canada). (Published by the Author: 1982 Taylor Street, Victoria, B.C. 70 pp. 1950. $1.50)

The value and interest of this recently published illustrated brochure, are not limited to that Province in Western Canada.

With a commendable breadth of outlook the author has drawn on a variety of sources for the medical uses of the "Native Medicinal Plants" and "Naturalised and Introduced Plants" listed in two fairly extensive and informative indexes. Thus she has cited homœopathic as well as allopathic practice, the work of naturopaths and herbalists, and the available medical lore of the American Indians, in whose medical art, she believes, "we can trace a faint knowledge of the ancient medicine of Asia."

> Their knowledge may seem to be slight and their habits crude, while beneath is a basis of wisdom, and signs of ancient teaching which once held sway in Africa, South America, Europe and certainly Asia.

Even hints given by the instinct of reindeer and of bear have not been ignored in the author's quest for medicinal and food plants. Convinced that the bounty of Nature has afforded, in the wilds of her Province, except when under snow, a maintenance diet and many valuable remedies, she pleads for the recognition and conservation of herbal treasures, some of which are reported in danger of extermination.

E. M. H.

A Tear and a Smile. By KAHLIL GIBRAN. (William Heinemann, Ltd., London. 172 pp. 1950. 9*s.* 6*d.*)

Anyone who read, and found beauty in, *The Prophet* will not be disappointed by the fables and verses in this new book by the same author. Gibran, born in 1895, had Lebanon as his childhood background and is therefore a Syrian poet. In time he migrated to Paris and New York. That, no doubt, is why his semi-mystical drawings here, as in *The Prophet*, show so clearly the influence of Blake.

Many readers of the book will be reminded of the work of Rabindranath Tagore, and if they found inspiration in the Indian's poems they may find some in the Syrian's. It is noteworthy that so true a mystic as "A.E." is quoted by the publisher as having written:—

> I do not think the East has spoken with so beautiful a voice since the *Gitanjali* of Rabindranath Tagore as in *The Prophet* of Kahlil Gibran, who is artist as well as poet. I have not seen for years a book more beautiful in its thought, and when reading it I understood better than ever before what Socrates meant in the Banquet when he spoke of the beauty of thought which exercises a deeper enchantment than the beauty of face ....I could quote from every page, and from every page I could find some beautiful and liberating thought.

"A.E." would probably find the same virtues in this new book, and his appreciation was well worth winning.

CLIFFORD BAX

Shri Aurobindo: Lettres. Vol. I. Translated by JEAN HERBERT. (Les Grands Maîtres Spirituels dans l'Inde Contemporaine, 4, Square Rapp, Adyar, Paris 7. 320 pp. 1950. 480.-fr.)

The letters in this first of three projected volumes in French translation of Shri Aurobindo's letters to his disciples cover a wide range of subjects. The series in which it appears testifies to the growing interest abroad in Indian thought along spiritual lines.

E. M. H.

Men and Manners. By "PARDESI." (Hind Kitabs, Ltd., Bombay 1. 138 pp. 1950. Rs. 3/-)

The author has the lightness of touch which the informal essay or the light skit demand; and an insight into human nature that finds the weak points in another's armour with a gentle prick. His irony rarely deserves the name of thrust, though the fat, avaricious priest who spoils for "Pardesi" an ideal place of peace might cry him mercy.

"Autographs" is a good example of his style, clever but with a barb which will wound the *amour propre* of some who attended the conference he does not name but which he unmistakably describes. His Indian sketches convey a very strong impression of having been written from behind the scenes.

"Pardesi" does not lack originality and a style of his own, but will there ever be a writer of personal essays in English upon whose pages the shadow of "Elia" will not seem to fall, so ineffaceably has Lamb set his stamp upon that literary form? Lamb's wit and Lamb's nostalgia we seem to find, but not Lamb's tenderness.

E. M. H.

CORRESPONDENCE

"ON MEDICINE"

In his article, "On Medicine," in the November 1950 ARYAN PATH, p. 486, Don Salvador de Madariaga says: "This hypothesis [Hahnemann's] confirmed nearly a century later by vaccination (like curing like) has become a scientific law, confirmed time and again by experience."

For the sake of accuracy I think it should be said that vaccination, *i. e.*, for smallpox, is used as a *preventive* measure and has nothing to do with the curative processes in the strict sense of the term. It is claimed that it prevents smallpox; when the disease exists it is not used because it has no curative effect. The advocates of vaccination might claim that like prevents like, but the homœopaths could scarcely claim that as a part of Hahnemann's teachings. Controversialists have shown that vaccination has confirmed very little, and certainly no scientific law.

HARRY CLEMENTS

195 Bickenhall Mansions,
London W. 1,
14th December, 1950.

THE INDIAN INSTITUTE OF CULTURE

[An American naturalist with a genuine reverence for nature, **Dr. Alexander F. Skutch** of Costa Rica, whose valuable paper on "Life and Immortality from a Scientist's Viewpoint," especially prepared for the Indian Institute of Culture, was taken up at a Discussion Group Meeting of the Institute on January 14th, 1950, and published in THE ARYAN PATH in March, prepared another paper for the Institute on "Ahimsa on the Farm," which was discussed at the Institute in January 1951 and is published below. We wish that Dr. Skutch were right in his assumption of the practice of *ahimsa* by Indian farmers, but between the principle of the philosopher and the practice of the sons of the soil there is too often a wide gulf. The hopeful feature in India is that here, perhaps, more people are awakened to the evils of cruelty, and there is a determination to end the present abuses.—ED.]

AHIMSA ON THE FARM

Of the many lofty ideals which India has given to the world, that of *ahimsa* or harmlessness to all creatures, is one of the noblest and most beautiful. It springs from "divine compassion" and a recognition of the essential unity of all forms of life. It is the doctrine of *noblesse oblige* brought to its highest moral perfection and its ultimate logical conclusion. It is the philosophical development of the homely aphorism: "Live and let live." It teaches us that the true measure of wisdom and power, in individuals or societies, is not how many other creatures they can bend to their own inexorable will and crush for their selfish ends, but rather how well they succeed in adjusting their relations with other living things so that all may dwell together in harmony.

Like all noble ideals, that of *ahimsa* is not easy to put into practice; it does not come to men so naturally as walking and eating. In a world where living creatures compete ceaselessly for space and for food, in which animals can stay alive only by eating other living things, *ahimsa* is exceedingly difficult to follow; perhaps in its perfect manifestation it must remain an ideal toward which we strive rather than an accomplishment. When we recall that the ruthless struggle for existence with resultant natural selection has hastened the evolutionary development of living things and their progressive modification into more complex forms, we may question whether it is in any sense desirable to practice *ahimsa*. But out of this very strife and competition may at length emerge beings so powerful, in one way or another, that if they do not mitigate and control their predatory instincts they cause infinite harm not only to the living world as a whole but even to themselves. And once they have become conscious of the cruelty of the strife, of its grimness and pathos, they cannot go on with it without doing violence to those higher qualities of spirit of which this dawning awareness is an expression.

The practice of *ahimsa* is not equally difficult to all men. The scholar among his books, the mendicant friar, even the professional man and the merchant, if they are just in their dealings with other men, refrain from cruel "sports" and are willing at times to endure small annoyances from animal pests of various sorts, may pass their lives do-

ing very little harm directly to other creatures. But all these people must eat, and if their food comes from farms where *ahimsa* is not practised, in eating it they commit violence or *himsa* indirectly or vicariously—even though they may never see these farms and know nothing of what occurs on them. They cannot be held wholly guiltless and without a share in any deviations from the rule of *ahimsa* perpetrated by the farmer who produces the food they eat. And for the farmer, whose business is the exploitation of living things of certain species at the same time that he competes with those of other species, the practice of *ahimsa* is by no means so simple as for the holy recluse, the man of letters, the philosopher, or the astronomer.

The production of food from the earth is incompatible with the practice of *ahimsa* in the highest degree; it inevitably involves strife not only with vegetable but with animal life. So far as vegetation is concerned, the farmer commits violence not so much against his crops as against those plants which grow spontaneously upon the land that he cultivates. We cannot be held to harm vegetable life when we eat fruits; the plant produces them as an inducement to animals to disseminate its seeds; and the husbandman who nurtures fruit-trees and eats or sells their fruits is co-operating with these trees in such a manner as, could they express their volitions to us, they would doubtless highly approve.

But the farmer's relations with the native vegetation are far less happy than those with the plants he cultivates. He must ruthlessly destroy the forest or other natural vegetable growth which covers the land that he intends to work; and he must wage unrelenting warfare against the weeds of all sorts which spring up in his fields, and which, if allowed to grow unchecked, would overwhelm his crops and make them unproductive. I see no avoidance of this strife so long as men must sow that they may eat. Yet we might make some small amends to the native flora by setting aside areas where it can grow in pristine splendour and not be wholly lost from the earth.

With animals of all sorts, too, the farmer inevitably wages war. Hosts of insects prey upon his fruit-trees, his garden vegetables, and his field crops. Although he may, if he practices *ahimsa*, carefully pick the caterpillars from a single small tree or ornamental shrub in his dooryard and carry them to a distance—to starve, most likely, unless they can find another member of that particular group of plants on which they subsist—this is obviously impracticable in the case of a large orchard or an extensive field. Then the farmer must either combat the voracious insects with some poison dust or spray or else lose his labour. The control of insect pests, as well as of fungal diseases of plants, is somewhat easier where agriculture is diversified or scattered and the areas devoted to any particular crop small and separated, than where whole districts are planted almost solidly with a single crop; yet with multitudinous urban populations incessantly clamouring for food, large-scale cultivation with the resulting necessity for drastic control of insect and fungal diseases appears to be inescapable.

Even more lamentable than this warfare against insects is the farmer's strife with birds and mammals, which

are psychically no less than structurally far more closely akin to himself. First he drives them from their ancestral domain of woodland, savanna or prairie, which he clears and subjugates to the plough; then, when, because they have been deprived of their natural sources of food, hunger drives them to claim a portion of the crop produced on the land from which they were expelled, he ruthlessly shoots, traps and poisons them. The law of *ahimsa* no less than a sort of natural justice enjoins us to let them freely take a portion of our fruits and grains. When we know in advance that they will come for their share we can, in some instances, plant a little more for them. The birds repay our bounty with their songs and their bright plumage and their industry in removing destructive insects; the four-footed animals with their grace and the sylvan charm of their presence. But when these wild visitors to our farms become too numerous or persistent and take more than the tithe we can afford to allow to them, we must protect our crops in some fashion or else starve. The first method of control that occurs to the unregenerate is by killing; but if we be wise in the ways of the wild and give thought to the matter we shall find that there are, in many cases, alternative modes of protecting our crops which are economically feasible and not inconsistent with the practice of *ahimsa*.

In our treatment of the domestic animals of the farm the principle of *ahimsa* is often glaringly violated, and with far less excuse than in the case of the wild creatures which at times ravage our crops. We propagate these animals deliberately, and we exercise a greater degree of control over them than over any other living creatures, not even excluding our own children. Society intervenes in a parent's relations with his children to a far greater degree than in a farmer's treatment of his animals. Even where there exist laws for the prevention of cruelty to animals, they can have little force on isolated farms far removed from the eyes of the guardians of the law; and in any case only the more glaring instances of abuse are likely to be brought to the attention of the magistrates. Because the lives of domestic animals are so largely under the owner's control and his treatment of them is regulated by his conscience alone, he is in the highest degree responsible for their welfare.

Happily for these animals, the owner's self-interest operates in their favour even when true kindness and mercy are lacking. If the farmer works his horses or his oxen too hard and with too little food, or maintains his cows on rations too meagre, they may die and he will lose money. But it is amazing how many owners of animals are too stupid or too lazy to look after their own best material interests; and because animal organisms are on the whole so tough and enduring, a good deal of cruelty and abuse may be not incompatible with the economic interest of the owner. On the contrary, as we become more "scientific" we learn how to get more out of our animals, in work or in food-production, with less regard for their natural instincts and comfort, and often by deliberately thwarting them—just as a vindictive tyrant, if he be "scientific," can keep his victims alive for a longer period of torture than if he be quite lacking in science. In the West, at least, the prevailing method is to

handle domestic animals in the fashion which will yield the greatest monetary return, with slight regard for their feelings. Dogs and cats, which although mostly useless are adepts in the art of flattering man, receive the most considerate treatment. Occasionally a horse or, more rarely, a cow will win its master's affection, become a pet, and be pensioned off rather than slaughtered when its period of useful service is past—but these are exceptions to the general rule in the treatment of domestic animals.

Can we, under any circumstances, rear animals for our own advantage without violating the principle of *ahimsa*? It is obvious that raising them for slaughter is incompatible with this principle. But if we keep horses and oxen for traction, cows or goats for milk, chickens for eggs, sheep or llamas for wool, do we not exploit them selfishly and fall short of the full practice of *ahimsa?* This depends, I believe, upon whether we give them a fair return for what they give us. It might be possible to arrange an exchange of services which would be mutually beneficial.

Biologists are familiar with numerous instances of two organisms, often the most dissimilar, which live in close association, to their mutual advantage. Such partnerships are known as symbiosis. One of the most wide-spread and successful of these symbiotic unions is that between algæ and fungi, which, when growing in closest interdependence, form lichens. The fungus provides attachment, protection and raw materials to the embedded green algal cells, which alone are capable of photosynthesis and elaborate the food for both members of the partnership. Each can live alone, but in company they are far more successful and thrive in raw and desolate areas where scarcely any other form of vegetation can exist.

The ideal association between man and his domestic animals is this mutually beneficial symbiosis, of which nature provides so many examples. Only at this level can it conform to the principle of *ahimsa*; if the association degenerate into parasitism or helotism it violates the law of harmlessness.

As physicians and lawyers have special codes of ethics related to the peculiar conditions of their occupation, so farmers need an ethical doctrine to guide them in their treatment of animals, plants and the soil. Ethics begins on the land; no society can be considered moral unless it practises a moral agriculture.

Nearly a decade ago, I settled on a rough and rocky farm at the edge of the wilderness in Central America. I was not attracted to the region by its potentialities for lucrative agriculture; I wished merely to live quietly, to observe the life about me, to study and to meditate. But it was necessary for me to produce enough to eat, with a small surplus to sell and cover the operating expenses of the farm. I had not intended to keep many domestic animals. Although for one reason or another I have had more than my original plans called for, the number has still not been great. I have consistently striven to live with them symbiotically or on the principle of a mutually advantageous exchange of services. My experience has been limited to horses, horned cattle, and chickens, but may serve to exemplify the kind of association which it seems necessary to

foster if we wish to practise *ahimsa* on the farm.

My longest and most satisfactory experience has been with horses, which are the most intelligent, friendly and docile of our farm animals. At one time I considered the breeding of horses for sale, but after learning of the abominable treatment of one which I had sold, I abandoned the notion of making a profit from horses and have bred only enough for the use of the farm. In this region, where the natural vegetation is heavy rain-forest with practically no grass, horses could not survive without the aid of man. Pastures must be laboriously made and at considerable expense kept free of woody and weedy growth, which, if allowed to spring unchecked, will soon shade and choke out the grass. Horses also need salt, and grain if they work frequently, and they enjoy delicacies such as sugar-cane and bananas. It is necessary to keep them free of parasites, to disinfect their wounds, and to treat them when they fall sick.

When, in return for these services, we ask a horse to take us on a journey or to carry sacks of grain, I believe that we do not demand anything unreasonable or exorbitant. We merely take some return for value received. Each member of the partnership does for the other something he could not do for himself, or could not do so well; and both benefit by the exchange of services. But if we make a horse's life miserable with blows, overwork and insufficient food, we reduce him to a state of helotage and steal from him just as surely as though we entered a neighbour's house in the night and carried off his property. Since our animals cannot expostulate with us or form unions for collective bargaining, we are the sole judges of the equity of our demands upon them; and the just man will be careful not to require an excessive amount of work in return for the benefits he gives them. He will wish them to live happily no less than himself. I sometimes wonder whether my horses ever surmise the relationship between the journeys they make with me and the pasturage and other food they enjoy.

I should live more placidly without horned cattle, which require unremitting attention to keep them free of a multitude of external parasites from which horses are largely immune, which frequently develop malodorous sores that must be carefully disinfected, and which have far less respect for fences than horses, so that it is more difficult to keep them out of the planted fields. But because my people are never quite content without milk, I perforce keep a few cows. The usual practice on small farms in Central America is to rear all the calves, at least until the age of weaning. In the afternoon or evening the calf is caught and kept separate from its mother during the night; in the morning at milking time it is allowed to take a few sucks at each teat to start the flow of milk—many of the local people believe it impossible to milk a cow without the calf's assistance. Usually the milk is taken from only three of the teats, the fourth being left for the calf, who is turned out with its mother to suckle when it will, and to graze, through the day. The calves thrive under this regimen; a good cow on rich pasturage gives far more milk than the youngster needs; and to take a portion of her milk in return for food and care appears to be a mutual ex-

change of benefits and no robbery. The male calves are trained as oxen to haul carts and to plough, and the same principle of exchange of services applies here as with horses.

Because they are cheaply produced, easy to transport and to keep without refrigeration, and quickly cooked, eggs are one of the most satisfactory forms of protein and help greatly in balancing the diet, especially in tropical countries where so many of the most common foods, such as bananas, plantains and a multitude of root-crops, run heavily to starch. Gandhiji tells in his autobiography how he refused to give eggs to his ten-year-old son Manilal, although the lad was dangerously ill with typhoid and the physician believed that diet necessary to save his life. The religious conviction that it is wrong to eat eggs, held even by those who do not hesitate to drink milk, is apparently based upon the fact that the former may give rise to living animals, whereas the latter serves only for their nourishment. This difficulty might be obviated by segregating the hens from the cocks and producing sterile eggs.

The question which here concerns us is whether it is possible to produce eggs consistently with the practice of *ahimsa*. The domestic chicken, native of tropical Asia, has never, so far as I can learn, been able to establish itself in a feral state anywhere in the American tropics, although opportunities have certainly not been lacking during a period of four centuries and over an immense area comprising almost all the varied ecological conditions to be found in this hemisphere. Chickens thrive with us only if given food to supplement what they can find for themselves, and a roost where they are inaccessible to opossums, tayras, and other predatory animals. Our hens have the freedom of the yard and surrounding pastures and live happily, if we may judge by the frequency of their not too melodious "songs." I look upon the eggs they lay as a fair exchange for the maize, crushed shell, and other food I give them, the safe roost I provide for them. Because I have close control over the rate of reproduction by "setting" hens to incubate only often enough to replace losses through death and predation by animals from the neighbouring forest, overpopulation does not present a problem with chickens as with cattle. There is, however, the difficulty of the ratio between the sexes. Although males and females are hatched in approximately equal numbers, chickens are naturally polygamous; if there are too many cocks in a flock they annoy the hens and sometimes fight among themselves. What to do with the excess cockerels is a problem I have still not solved to my satisfaction.

For a number of reasons I do not keep pigs, although in this locality they yield a good profit for the farmer. Since they are useful to men only for their flesh and fat, breeding them is inconsistent with *ahimsa*. After living for many years in primitive communities where the swine pass freely around and often within the rustic dwellings, creating unsanitary conditions; where their trespasses upon fields and gardens each year cause great loss, discourage the planting of essential foods and occasion endless disputes between neighbours, I salute the wisdom of the ancient lawgivers who forbade their people to eat pork.

As we find it easier to be helpful and generous to our fellowmen when we love them than when we act merely from an intellectual conviction of duty; so it is easier to treat our domestic animals with kindness and justice when we feel a warm affection toward them. We are the more likely to admire and respect these animals the more they retain something of the grace, the alertness and the intelligence which belonged to their wild ancestors. Modern breeders are amazingly successful in developing races of animals which seem to be hardly more than machines for producing flesh, milk, eggs, or whatever else is required of them, at the expense of those qualities which spontaneously engage our admiration. The owners of these highly selected animals, hypertrophied in certain directions and atrophied in others, find it increasingly difficult to consider them as sentient creatures rather than as food-producing mechanisms. These same animal breeders, given a similarly free hand and an equivalent period of time measured in generations rather than in years, could doubtless develop a race of human morons weighing upward of 300 pounds. Would not the presence of a large group of men whose bodies had become hypertrophied at the expense of their spirits play havoc with accepted ethical principles?

The possibility of practising *ahimsa* is closely related to the problem of population control. Men are not likely to give thought to *ahimsa* in the absence of a fairly generous margin between their basic needs and their resources. If the human population increases to the point where it presses too heavily upon the land, so that the farmer can with difficulty wrest a living from his few acres of impoverished soil, he must drive his oxen and his ass, as he drives himself, almost to the point of exhaustion. In order to survive, he will have to devour everything which by any stretch of the imagination can be considered edible, regardless of ethical principles. This situation is familiar to everyone who knows at first hand the poorest and most crowded agricultural districts. Similarly with our domestic animals, if they increase beyond our means to support them, what shall we do with them? In this recently settled district with an increasing human population, I have found it possible to sell excess cattle to neighbours who will take care of them as milch cows or draft-oxen; but how would it be if the market for such animals were already saturated? Certainly my own pastures would soon be filled beyond their carrying capacity and the cattle would starve. It is for this reason that I feel far more confident that I can follow the principle of *ahimsa* with horses, of which both sexes are useful even when they do not reproduce, than with cows, which continue to yield milk only so long as they continue to give birth to calves.

These are some of the experiences and perplexities of one who has been striving to practise *ahimsa* on a farm situated in a country where scarcely anybody else gives much thought to the matter. In the Occident, especially in English-speaking countries, it is, paradoxically enough, far easier to enlist people's sympathies over the fate of dogs and cats, and even of wild creatures, than for the welfare of those domestic animals which so greatly help them to live. The question, at any rate, will scarcely interest anyone

whose values are measured in monetary units alone, whether in dollars or rupees. Doubtless Indian farmers, with centuries of experience in the practice of *ahimsa* to guide them, have advanced far beyond the point I have reached, and it would be of value to Occidentals to know their methods.

ALEXANDER F. SKUTCH

EDUCATIONAL IDEALS

Sir Mirza Ismail's formulation of ideals for university education was a particularly valuable feature of his Convocation Address on February 4th at the Muslim University, Aligarh.

His stand against sectarian exclusiveness was uncompromising. He called it "the most insidiously deadly enemy of the essential ideal of a university." He recognized that it offered a special temptation to an institution whose members were chiefly of one community, but

> if it is yielded to by a university in even the slightest degree, that university is doomed to futility and worse.

It was not a sterile neutrality that he envisaged, but "the living sympathy that comes from a sincere attempt at understanding." He implied that such a university as that of Aligarh—and the same applies, *mutatis mutandis*, to other universities—should train students in religious understanding. The opportunity should be deliberately given

> of understanding other religions, the greatness of their teachers, the sublimity of their thought and impulse, the sincerity of their devotees. . . .Surely our times, in particular, require this.

On the academic side, he warned that university and college standards were gradually deteriorating, from a number of causes. The result was stereotyped teaching that failed to train the student to be intellectually self-reliant; it failed largely to provide leaders, whom the country needs.

It was not enough, he made plain, that the products of the universities should be young men of wide knowledge and culture. Even more important was it that they should be "young men of high character, gentlemen in the true sense of the word." Reliability and integrity he called the unvarying essentials of true manhood.

> There is no good in being brilliant but unreliable, clever but lacking in honesty of thought, word, and act.

He brought home to the students themselves their responsibility for effort on their part, not only when they were taking professional studies but also when working for the purely educational degrees which he declared were "really the most useful of all," as the best preparation for life. Conscientious work, he told them, was the best possible investment, not because it brought a degree but because it made a valuable man.

Of encouragement to the stumbling and falling nations no less than to universities and individuals was his wise reminder:—

> Not in a day can you build for all time; slow and unforced is the growth of the fruits of the spirit.

ENDS AND SAYINGS

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

Several false assumptions of his countrymen are forcefully challenged by Stringfellow Barr, President of the Foundation for World Government, in a brochure published by the University of Chicago Press, "Let's Join the Human Race." "The basic problem of the one world," which modern science and modern techniques have built, is, he maintains, not Communism but the misery of a large proportion of mankind. Russia is not "all that stands between mankind and a stable peace." The only chance is to do something about the real problem.

He insists that it is not an American problem and that America's attempts to "play Santa Claus" not only cannot possibly meet the need but necessarily arouse resentment in those not favoured by her bounty and in many of the rest even suspicion that imperialistic developments are to be looked for next.

...if we start looking at the real facts about the human race...if we stop planning *for* the rest of the race and start planning *with* them, we will find a way to handle this business.

The achievement of the Tennessee Valley Authority in transforming a whole region had caught all peoples' imagination. It had been a public corporation, ultimately responsible to the people, but free to follow sound business practices, and it had represented the devotion of the capital accumulation of the whole country to the making prosperous of one "underdeveloped" part. It offers, he suggests, a model for a World Development Authority, a "TVA of the World."

If the UN, the nearest thing to the common government which is indispensable for a stable peace, is not allowed by the national governments that dominate it to set up such a World Development Authority with adequate *pro rata* national support (mammoth but cheaper than World War), some international group or country

must make the Great Proposal, must call in the neighbours from all the Mighty Neighbourhood....Let us take common counsel for our common cause.

Writing recently on "Asian Renaissance" Lord Pethick-Lawrence declares that what would most startle a statesman of 50 years ago, if he could be awakened like Rip Van Winkle, would be the present status of the Asian countries which border the Pacific and Indian Oceans. In his day, the future had been assumed to lie with the white races.

Brown men and yellow men were all very well in their way...they might perhaps some day under the tutelage of "more advanced" nations, attain to a "civilization" not greatly inferior to that existing in the West. But that by the middle of the twentieth century they would be able to look the white man in the face on equal terms would have seemed a visionary and fantastic prediction.

Comprising but one-seventh of the world's land area but supporting almost half its population, these countries, all claiming great past civilizations and

with a distinctive common Asian outlook, hold the answer, Sir Pethick-Lawrence implies, to the future history of mankind. "On which side will Asia throw its weight in the conflict between totalitarian Communism and Western Democracy?" That answer has not, he thinks, been given finally even by China, whose Government has not yet proved itself Communist in the Russian sense. Its policy may be Chinese rather than Russian.

While the writer does not ignore defensive preparations as a deterrent to aggression, he calls for far-reaching economic reforms which shall remove the poverty and undernourishment which makes the common people of South-east Asia an easy prey to propaganda for another order of society. "...the prime duty of everyone who wishes to prevent Asia from becoming Communist is to do everything to improve the lot of her common people."

Such a policy, dictated by humanity no less than by self-interest, would do more to insure Asian good-will than all the abstract propaganda for the blessings of democracy.

In Shri K. G. Mashruwala's Republic Day article on the "'Ram Raj' of Bapu's Dreams," he challenges the irresponsible and unconsciously hypocritical attitude which clamours for Gandhiji's "Ram Raj," without even a clear idea of its implications. He brings out that Gandhiji's ideals for India, to bring it to a state paralleling that of Ayodhya in the universal prosperity and peace of Rama's rule, would demand changes not only in attitude but also in mode of life.

Gandhiji's "Ram Raj" means, he shows, a sense of common nationality, with peace and mutual trust, without seeking favours for one or another community, class or caste or linguistic division. Regional languages would be fostered, however, and decentralization of administration in favour of local autonomy as far as possible. All honest and useful labour would command equal respect; and civilization would not be judged by the growth of wants and luxuries, cities and palaces, but by the opportunities for preserving health and morals and for development of mind and social instincts. Technical and industrial advance would be regulated in the best human interests. Stress would be on furnishing the conditions of health rather than on medicine; families and villages would care for their own aged and cripples; education would be everywhere, but keyed to life; large cities might be broken up into small towns. The foreign policy would be friendly and non-exploiting and security would rest not on armaments but on the people's moral fibre and the development of the technique of non-violent resistance to injustice and aggression, at home and abroad.

Gandhiji's "Ram Raj" would include these features, Shri Mashruwala concludes. If people do not want them, let them not clamour for it. If they do want them sufficiently, let them work for "the Ram Raj of Bapu's dreams."

THE ARYAN PATH

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

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"THUS HAVE I HEARD"—

The modern state, totalitarian or democratic, large or small, is patterned on the business corporation. Marshal Stalin heads the Board of Directors of the capitalistic corporation known as Russia; President Truman heads the Board in that known as the U.S.A. To be sure, the latter Board is duly elected by the shareholders; the former is not. Through his vote the American citizen has, like the ordinary shareholder, some say-so as to how the business shall be run; and, if denied his rights can take his grievance to the highest court in the land. The Russian subject is not free even to protest, to say nothing of having no influence on policy; he has no rights; he can only take what he is given and do as he is told. The war of ideologies of which we hear so much is, from this point of view, primarily a war between the advocates of radically different methods of seeking the same professed ends —the economic well-being of the citizen and the political security of the state.

The primacy of these ends is commonly taken for granted. The economic "standard of living" receives more attention than the "standard of life," with its implication of moral values. There is no question that outer conditions of life in the United States—abundance of food, educational and employment opportunities, sanitation, etc., present a standard for other countries to emulate. But many problems remain unsolved in spite of economic prosperity. Wide-spread neurosis, juvenile delinquency, prostitution, venereal disease, alcohol, racial and creedal prejudice persist in the Democracies and no doubt also behind the Russian purdah, though to what extent and how dealt with are matters of speculation.

The fundamental reason for the failure of all modern nations to achieve the goal of an enlightened and responsible as well as prosperous body of citizens is to be found in the almost universal failure to put first things first. Neither totalitarian Russia nor democratic America will save themselves, to say nothing of saving the world, until their policy is changed and moral principles, moral values, receive the place in their consideration that politics and economics have long usurped.

It would not be a new experiment. Three centuries B.C., in the great Empire of Asoka, the primacy of moral values was recognized in principle and practice. Is it not time to consider some of the fundamental teachings found in Asoka's Edicts and to call the great Buddhist Emperor of ancient India in consultation for the erection of the new World State? For it can never stand if built on the competitive increase of armaments, which must inevitably lead to war. It can rest firmly only on the rock of tried and tested moral principles.

Asoka's chief concern was to promote Dharma, duty or the moral law, among his people. His Rock and Pillar Edicts set forth, in different languages of his time, the requirements of moral conduct in injunctions as valid today as when they were inscribed.

Good is Dharma. But what does Dharma include? (It includes) freedom from self-indulgence, abundance of good deeds, kindness, liberality, truthfulness, and purity. [1]

Asoka was a model king, even by modern material standards, in his solicitude for his people's physical well-being and comfort, causing shade-trees to be planted along the high-roads, having orchards planted, wells dug, rest-houses built; but after enumerating these benefactions he explains:—

...that the people might strictly follow the path laid down by Dharma was this thus done by me.

Officers enforced the law, "being in a position to recall to duty the fickle-minded," but Asoka held outer conformity to the regulations to be less important for the advance of the people in Dharma than "inner meditation," which led them to applications beyond the requirements of the law. He sought to implant in his people regard and love for the moral law, by example as well as by precept:—

Whatever good deeds have been done by me, these the people have followed and these they will imitate and thereby they have been made to progress, and will be made to progress.

By the breadth of his religious tolerance no less than by the universality of his sympathies is Asoka fitted to be chosen as one of the architects of the new World State. "Concord alone," he declares, "is commendable, in this sense, that all should listen and be willing to listen to the doctrines professed by others."

The breadth of his sympathies is proved by benefactions to neighbouring countries, in which as well as at home, he was responsible for instituting medical and veterinary treatment. The missions which he sent abroad to spread the ennobling teachings of the Buddha are well known and have had a potent influence on world thought. The spirit which animated his efforts is reflected in his Rock and Pillar Edicts, which breathe a universality as much needed by the modern world as are his abjuring of war and his preaching of non-violence towards living beings. For Asoka declares:—

All men are as my children; as, on behalf of my own children, I desire that they may be provided with complete welfare and happiness both in this world and the next, the same I desire also for all men....

My highest duty is, indeed, the promotion of the good of all....There is no higher work than the promotion of the commonweal.

SHRAVAKA

[1] Citations are from *Asoka*, by DR. RADHAKUMUD MOOKERJI. (Macmillan and Co., Ltd., London.)

WHAT IS DEMOCRACY ?

[**George Godwin** needs no introduction to our readers. In this frank expression on Democratic and Welfare States there are some thought-provoking statements. The subject is vitally important and needs to be discussed further.—ED.]

Two political terms, Democracy and Communism, now designate the two rival political systems which divide all mankind into two great camps. Communism has been very clearly defined, both in the works of Marx and in Communist Manifestos and expositions of later writers. We consequently have a very clear and precise idea of what Communism is as a political philosophy. We also know by experience during the post-war years by what methods its exponents seek to impose their philosophy upon the world.

The Communist sees human society as an antithesis in which the wicked Capitalist oppresses the victimized wage-slave, a description once true, but, in the main, no longer so. The object of Communism is the capture of political power by the proletariat, the abolition of private property, and the complete subjection of the individual, as individual, to the State.

The question is: What do we mean when we use the term Democracy ?

Unlike Communism, Democracy is not a closely-reasoned political philosophy, with a single prophet and a holy book. Democracy has no Karl Marx, no *Das Kapital.* It is a general conception of the relation of the individual to the State. It is amorphous and in perpetual flux, changing with historical changes, meaning one thing today, another yesterday. And since we oppose this way of life to that sponsored by Communism, using the term continuously, uncritically and often, perhaps, with little understanding of its meaning, the need for understanding and definition is now of vital importance.

In general terms, Democracy has always meant some system in which power rests with the body of the people, as opposed to the rule of one, or of an oligarchy of the superior few. In antiquity it worked successfully in the form of the city state, but under conditions which would be held today to invalidate it. For Athens and other Greek City States tolerated the institution of slavery. Moreover, the classic form of Democracy was never subjected to the test of quantity, being designed for a comparatively insignificant social and political unit —the city. The characteristic of this form of Democracy was the ever-present liability—or, if you prefer it, the right—of every citizen to share personally in the government of the city.

A repeat pattern is discernible in

all subsequent forms of Democracy from that of Rome to the emergent cities of Flanders and Germany in the Middle Ages. As cities became absorbed into states, democratic ideas were subjected to new tests, for what may be suitable for a small political unit may be unsuitable for a large one. One cardinal change which came with the growth of nations was the substitution of indirect for direct representation. The citizen no longer expressed himself in person, but through his nominee. The nearest thing to the old system of democratic political function is to be found today in Switzerland. There, though the cantonal system of elected representatives converges on a central legislature in Berne, every commune, even the smallest village community, has its parliament and every villager *the right to initiate legislation.*

The central ideal of modern Democracy, theoretically, at least, is the widest possible degree of personal freedom for the individual, equality before the law, and political power, that is, the right to vote.

The citizen who possess the vote derives from it a sense of political effectiveness. He feels that he can bring to bear personal pressure, that he can function to make or unmake governments. In a true Democracy this would, indeed, be the case. But with delegation has passed control, for the voting of any one political party into power is in a real sense the surrender of political power by those who voted it in. A government, under a Democracy such as the English, can retain power for considerable periods after it has lost the confidence of the majority which returned it to power. The development of Gallup Polls and similar methods of sampling public opinion have made possible very close estimates of public opinion at any given time when the government in power has been in little danger of losing office by vote of censure in the House of Commons or other constitutional processes.

The truth would appear to be that the sense of political power conferred by the vote is largely illusory and that the endowment of a political party with a mandate to govern is, in fact, a surrender to a small group of supreme power, within that party. Sorel said many years ago :—

> The modern State is a body of intellectuals which is invested with privileges, and which possesses means of the kind called political for defending itself against the attacks made on it by groups of intellectuals eager to possess the profits of political employment.

Bertrand Russell has also suggested the illusory nature of the vote as an instrument of political function. The truth would appear to be that the possession of political power, whether wielded with absolute one-man authority, as in the case of Hitler, Stalin and Franco, or by a cabinet on the British pattern, engenders power appetite and propensities in individuals thus invested which were not apparent before their accession to power. It would there-

fore appear to be the case that beneath democratic forms may exist autocratic, or quasi-autocratic power, the State, as represented by the Cabinet, or central committee of the party in power, taking to itself, little by little, more and more of the liberty of the subject, drifting by force of innate psychological trends towards the dictator or autocratic mentality. Bertrand Russell said :—

It has become increasingly difficult to put trust in the State as a means to liberty, or in political parties as instruments sufficiently powerful to force the State into the service of the people.

The above observation was made a number of years ago. Since then the tremendous increase in the power of the State in Britain has given new point to it. The present-day trend in countries vocal in their adherence to Democracy, in particular Britain and the United States, is towards the infringement of the rights of the individual and the enthronement of the State at his expense. To believe that this trend is peculiar to Communism is to be deceived by appearances. The price of the planned State is the freedom of the individual. It involves also the creation of a new caste system, one based, not on wealth, but on that privilege which belongs to the official who is armed with State authority. In Britain, the first years of State planning have radically transformed former fixed ideas of the rights of the individual as against the State. A vast body of bureaucrats has been created, armed with powers greater than the civil service has ever before aspired to, in particular with the power to make law by process of delegation. These are trends, not towards a political condition in which the State assumes less and less authority, but towards a forceable authoritarianism which is the negation of Democracy.

We have to ask another question concerning Democracy as it tends today towards the so-called Welfare State. It is this : Can the Welfare State, with its perpetual preoccupation with material goods, over estimate their importance at the expense of the things of the spirit ? Is poverty, divorced from actual want, a great evil ? If so, the teaching of the sages of all time has been grievously wrong. May it not be that poverty, divorced from actual lack of the necessities of life and redeemed from the fear of war, provides a better soil for the flowering of the human spirit ? And is it not significant that mankind's greatest teachers have been those who renounced material possessions, from Christ to Gandhi ?

Can there be any true Democracy without freedom of conscience ? Until the turn of the century wars were fought by small professional armies supplemented by hired mercenaries. They were small in scale, fought on well-defined battlefields, and were felt by populations only through the imposition of taxes to pay for them. Modern warfare has introduced a new ethical problem, namely, the right of the State to

force a man or woman to take part in total warfare, either as combatant or otherwise. In nothing else is the issue of State *vs.* Individual brought so sharply before the tribunal of men's consciences.

Conscription, hated but endured, by European peoples, was considered, even in the lifetime of this writer, as something alien to the British democratic way of life. A man fought when he wanted to and as a volunteer. The issue was seen as one for his own conscience and the State brought upon him no duress to go against his inner voice in this matter. Today we have conscription in the two western democracies of Britain and the United States, so that throughout the West the so-called Democratic states have assumed this power over their subjects, overriding the protests of those who have pleaded conscientious objections to all forms of life taking in the name (and this may well seem strange) of the State religion. Their fault is that they accept the Christian commandment: "Thou shalt not kill," literally.

Yes, the reader may interject at this point, but you excuse those who can prove a genuine and sincere objection. Here again there exists a wide gulf between the truth and general belief. It is true that the State recognizes this principle; true that tribunals were set up with the curious task of finding out the conditions of men's souls. But it is also true that these tribunals were sometimes little better than the court of Pilate, that men bitterly opposed to war were often forced into the fighting forces. Nor is that the last word here. Many conscientious objectors were kicked, beaten-up and treated with every sort of cruelty for refusal to take any part in the war.

The whole horrible story of this overriding of the individual by the democratic State has been told by Denis Hayes in, *Challenge of Conscience*, a fully-documented presentation of the facts. This is a book that reveals how far Britain has travelled towards the methods she condemns in the Totalitarian States.

Below the surface goods of many of the State's activities in the modern Democracies are evils similar to those execrated in the Communist lands. Democracy, like the British Constitution, is an unwritten instrument, in which it differs fundamentally from the theory of Communism, founded, like Papal authority, on the dogma of infallibility. It is in a state of perpetual flux, and has been, since the days when Socrates stood his trial before an Athenian court. Today, those who use this term should consider what they mean by it, and we who hope for the liberation of the common people of all lands from all idealogies and national hatreds and rivalries, should have a care just now and consider whether Democracy is indeed drifting towards a masked form of Totalitarianism—and take thought, too, as to what we can do about it.

GEORGE GODWIN

CAN A BUDDHIST BE A COMMUNIST ?

BUDDHIST PHILOSOPHY AND MARXISM

[The Editor of the English Buddhist journal, *The Middle Way*, **Mr. Cyril Moore,** writes here of the fundamental antithesis between the ideology of the Buddha and Dialectical Materialism, the recognition of which antithesis would be the best bulwark of Buddhist countries against Communist infiltration.—ED.]

Buddhism, as shown in the remembered and recorded words of Gotama, has some points in common with Marxism. They both reject dogma, *a priori* principles and formal logic, and they both view nature, not as something static, but as a process of continuous change, of becoming, in an evolutionary sense, in which all things are interconnected. Buddhism, that is to say, agrees with the dialectic of Dialectical Materialism. But it does not agree with its materialism ; and their similar attitude to life only serves to make more clear their differences.

Karl Marx, it will be remembered, basing his conclusions upon a study of history, economics and philosophy, explained the consciousness of man as the product of his environment.

> All the ideas, and all the various tendencies, without exception, have their roots in the condition of the material forces of production.
>
> It is not the consciousness of men which determines their existence, but, on the contrary, their social existence which determines their consciousness.

Consciousness is limited by the technology of production ; knowledge is limited to sense data which come within the capacities of existing instruments such as the micrometer and the microscope. Metaphysics he contemptuously labelled, " intoxicated speculation. "

Buddhist philosophy recognizes no such limitations either in the range of experience or in the nature of consciousness. It is based upon a radical and complete analysis of human nature in accordance with the law of cause and effect. Indeed, one of his followers epitomized the teaching of the Buddha thus : " Whatsoever things are produced by causes, of these the Buddha has revealed the cause. And likewise how they cease to be, this the great Master has expounded. " On hearing this, Sariputta, one of the most learned philosophers in India at the time of Gotama, at once attained a clear perception of the truth. There is no more scientific philosophy or religion than Buddhism. Instead of setting up boundaries to truth, it affirms that, as long as any barriers continue to exist in the mind, the understanding of truth is impossible.

Technologies are, after all, a matter of fashion ; they are based upon partial truths, since we can never, in

ordinary experience, know any more than a fraction of reality or a small part of the factors involved in any situation. The world we see, as Professor Young said in the Reith Lectures (1950), is a construct of the human mind. The ecclesiastical philosophers of the Middle Ages saw the world in theological terms; the modern scientist sees it in terms of relativity and mathematics; the Marxist in terms of economics and the technology of production. The Buddhist sees life in terms of human nature. Ignoring the boundaries of materialism he carries his dialectic beyond the world of the five senses into worlds of matter finer than air and energies more subtle than gamma rays. For, just as there are, beyond the million-starred galaxy of the Milky Way, others and larger galaxies which no telescope has yet seen, so, beyond the material world, there are others which can only be perceived by extra-sensory perception, by introspection, by intuition or by the direct experience of the mystic. It is unscientific to deny these facts, which have been experienced by hundreds of thousands of people, just because those people cannot adequately describe their experiences to the others. The colour yellow cannot be adequately described to a man blind from birth. About matters which are beyond comprehension the Buddha advised his followers not to waste time in useless speculation, but to keep an open mind. Any other attitude, except a critical one, is unscientific.

But the experience of those worlds which the materialists call illusion, because they cannot be measured by mechanical instruments, is the crowning achievement of the Buddhist way of life, the gateway to higher wisdom. It has nothing to do with magic or superstition and is free and open to anybody provided he prepares the instruments (his own psycho-physical organism) in the right way, for which detailed instructions are given in certain *sutras*.

Contrary to the Marxist belief that the forcible changing of conditions will produce a new kind of individual, the Buddha asserts that it is only by change in individuals that conditions can be altered. The most popular Buddhist scripture, *The Dhammapada*, brings out the point in its opening verse:

> All that we are is the result of what we have thought. It is founded upon our thoughts. It is made up of our thoughts.

This is no more than a saying, a collection of words, until the individual has, by self-knowledge and searching analysis, seen how his character, body, circumstances and his appearance in other people's minds all, without exception, result from causes not outside but within himself. Then only can he, if he wishes, set in operation the causes which will affect his final enlightenment. The process is summed up in the Eightfold Path. There is for the sincere Buddhist no escape from a scientific understanding and

application of the laws of his own being.

From the Marxist point of view the Soviet Union has been true to its doctrine in imposing rigid control over the material and mental conditions of its subjects in order to mould them as instruments of production or of state power. To deny freedom of thought and speech and compel uncritical acceptance of Marxist ideas was quite logical. Similarly, for those who imagine that mental and moral forces are outside the laws of cause and effect, it would be quixotic to think of kindness or to hesitate to use the forces of fear and misrepresentation if they appeared to offer a short cut to Utopia.

The Marxist, however, is not concerned with each individual, he is concerned with the state. Both Marx and Engels denied that the main function of the state was to organize, co-ordinate and control the activities of the nation for the benefit of its rulers (whether they were a minority or the majority, represented by an elected government). The state to them was the product of the irreconcilability of class antagonism. Their minds were obsessed with the functions of the police, the prisons and the armed forces. When one considers it, it was quite natural that this aspect should absorb the attention of men who conceived their mission to be the appropriation of property and the means of production and the deposing of governments by bloody revolution. Compare this with the views of historians like Prof. G. M. Trevelyan and one sees how thoroughly the individual mind influences the interpretation of facts. Marx prophesied that the effects of their schemes would make it possible to create a nation of beings of a new type who would not need to be controlled, and so would render the state unnecessary; his assertion was: "The state will wither away." But even Marx admitted that there was no historical evidence to prove that these effects would follow from such causes.

The Bolsheviks, it is well known, followed the Marxist plan to the letter. That was over 30 years ago, too soon, by a thousand years or more, to expect a whole nation of new-type beings to emerge. But are there any indications that state repression is becoming less necessary in Russia? Has the state even started to wither? On the contrary, there has arisen a monster of the very pattern Karl Marx feared. No modern state, except perhaps Germany under Hitler, so completely fits the definition of a "repressive force for the suppression of the oppressed classes." Russia's tremendous police force, backed by a network of secret agents, her colossal army, the suppression of freedom of speech, of the press, of elections, the prisons and prison camps, the devilish methods of psychological torture and the attempt to segregate the nation behind an iron curtain, all these show how large, wide-spread

and strong are the oppressed and how great is the fear of the oppressors. The history of similar dictatorships, accompanied by a reign of terror, goes to show that the forces of hatred, cruelty and oppression which have been engendered eventually bring about the destruction of the oppressors. The means condition the end; the law of karma is ineluctable.

Marxists in Buddhist countries are trying to make people believe that Buddhism is compatible with Communism, just as in Christian countries they attempt to prove that it is practical Christianity. Lenin himself severely and contemptuously denounced such people as pretend that bloodshed can be avoided and who try to soften the doctrine. In *State and Revolution*, after condemning all such pretence, he wrote "The substitution of the proletarian state for the bourgeois state is impossible without a violent revolution" and "The necessity for systematically imbuing the masses with *this* and precisely this view of violent revolution lies at the root of the *whole* of Marx's and Engels' doctrine."

The Buddha left no possible ground for compromise upon this point when he said, "There are two things in the world which are immutably fixed, that good actions bring happiness and bad actions result in misery." How can a sincere Marxist, who is convinced that the class struggle is the actual motive force of events and believes in a mission of hatred, murder and appropriation, follow the Buddhist teaching to cultivate a mind of loving kindness towards all the world? The Buddhist way is diametrically opposite to the Marxist way. For each day the devout Buddhist

> lets his mind pervade one quarter of the world with thoughts of love, so the second and so the third and the fourth. And thus the world above, below, around and everywhere, does he continue to pervade with a heart of love, far-reaching and beyond measure. (*Tevijja Sutta*).

It must follow, of course, that any so-called Buddhist who does not do everything within his power to amend social injustice and to ensure the welfare of all, is merely a hypocrite. "Inaction in a deed of mercy" becomes, to the virtuous, "an action in a deadly sin." Each man and woman must choose between the two philosophies and must suffer the consequences of that choice either in this life or another.

It would be unfair to deny that the ideal adopted by Marx was a good one as far as it went: "From everybody according to his capacity; to everybody according to his needs." This is the heaven Marx promised to his followers—only to be realized, however, after the elimination of the state and the creation of a nation of beings of the new type. As the inspiration for a religion of social justice it is a powerful force today, for Marx knew that men habitually act contrary to their personal interests when they are convinced that the end is good. One must not confuse

the passionate self-sacrifice of Communist idealists with the power lust of the thugs who cynically use that idealism to achieve their own designs and then invariably liquidate the idealists. The Communist ideal is powerful enough to compel intelligent men, brilliant men like Dr. Fuchs, to betray secrets which they know will be used to conquer the country which fosters them. These traitors imagine themselves to be crusaders of liberation. They become as fanatical as the religious maniacs of the Middle Ages who handed over their own families to the fiendish tortures of the holy murderers.

What, to the Buddhist, appears to be the greatest delusion of Marxist thinkers is the belief that a nation, or a group of nations, composed of dominated, intellectually enslaved individuals, living in fear of liquidation if they criticize the official dogmas in science, art or politics, can ever become a new and better type of being or even a really great nation. If men are not free to make mistakes how can they learn, how can they evolve? Buddhism logically carries its scientific attitude to a point where the Marxist dare not follow—that of individual choice of belief and action. The individual is exhorted to rely upon no other light except his own intelligence. Many times in the *sutras* appears a warning which may be paraphrased as follows:—

> Do not give credence to anything merely upon hearsay. Put not your faith in traditions merely because they are old. Do not believe anything merely upon the ground of common report or long usage, or merely because of probability. Believe nothing merely upon the authority of teachers or priests.
>
> But whatsoever, after personal experience and investigation, is found to agree with reason and tends to serve your own well-being and the well-being of others—that cleave to as truth and shape your life in accordance with it.

Here individual judgment and experience are supreme. On this basis Marxism and Communism, as we know them, could not exist.

CYRIL MOORE

THE NATURE AND DESTINY OF MAN

A SPIRITUAL VIEW

[We publish here in somewhat condensed form the synopsis prepared by **Dr. P. Nagaraja Rao** of the Gujarat College, Ahmedabad, of his two lectures delivered at the Indian Institute of Culture, Basavangudi, Bangalore, on April 15th and 17th, 1950, on "The Nature of Man" and "The Destiny of Man," respectively.—ED.]

What a piece of work is a man! How noble in reason! how infinite in faculty! in form, in moving, how express and admirable! in action how like an angel! in apprehension how like a god! the beauty of the world, the paragon of animals! *Hamlet*, Act II, Scene II.

Man's reflections on his essential nature and destiny have produced the spiritual and the secular views. The spiritual and the Humanist views regard man as the unique product of evolution and as having a consciously formulated destiny.

At the human level evolution took a distinct turn. Its pace is enormously accelerated. The discontinuity is significant and striking. Man is the trustee of his progress, and evolution is no longer blind and automatic. It is self-conscious and Man can choose to seek his destiny or to sink into savagery. In the words of the *Aitareyaranyaka*,

The animals live from moment to moment; among living beings, it is man alone that says what he has known, that sees what he has known. He knows the future, this world and the next; and desires to attain the immortal through the mortal. Thus he is endowed, while other creatures are aware of only hunger and thirst.

Man's interests outrun his biological needs. The animals, Walt Whitman wrote, "do not sweat and whine about their condition. They do not lie awake in the dark and weep for their sins." It is man that keeps diaries, uses mirrors, writes histories, propounds mathematical theorems in beleagured cities, conducts and composes metaphysical arguments in condemned cells. Or, as Dr. Julian Huxley in our day has written:—

With the evolution of man the character of progress is altered. With human consciousness, values and ideals appeared on earth for the first time. The criterion of further progress must include the degree to which those ideal values are satisfied. The quest for truth and knowledge, virtue, beauty and æsthetic expression, and its satisfaction through the channels of science and philosophy, mysticism and morality, literature and arts, becomes one of the modes and avenues of evolutionary progress.

The distinct characteristic of man according to the Humanists is Reason. According to the religionists

man's distinct characteristic is a supersensuous, immortal entity called Soul. Both regard man as capable of self-criticism and of conscious planning. Man stands at the cross-roads of evolution with an animal heritage and a rational ideal, between which there is a perpetual conflict. The human predicament is well described by Fulke Greville :—

Oh wearisome condition of Humanity,
Born under one Law to another bound,
Vainly begot and yet forbidden vanity,
Created sick and commanded to be sound.
What meaneth Nature by these diverse Laws?
Passion and Reason, self-division's cause.

Man according to the Humanist, can overcome the split in his personality by reason and thought. He is capable of self-examination. "To be ignorant is not the special prerogative of man, to know that he is ignorant is his special privilege," Dr. S. Radhakrishnan has observed.

Man has immense possibilities for good and ill. He is the architect of his own fortune or misfortune. With his powers of conceptual thought and speech and his capacity for action, he has glutted the modern world with scientific inventions and filled the art galleries with his creations. He has but to pursue the proper ends and adopt the right means to be able to build a paradise on earth.

The uniqueness of man and his importance are not accepted by certain scientists who regard man as just like any other natural product. Copernicus, by declaring that our earth was not the centre of the universe but only a tiny speck in the world system, abolished the primacy of man's planet in the universe. Darwin in his turn abolished the primacy of man on the planet by robbing him of his majesty and relegating him to Simian stock and ape-like instincts. Mechanistic and deterministic psychologies have abolished the primacy of mind in man by obliterating the difference between mind and body.

Since the days of Descartes men have accepted the "ghost in the machine" called mind or soul. In *The Concept of Mind* Prof. Gilbert Ryle attempts to exorcize this ghost, asserting that it does not exist. There is no distinction, he claims, between mind and body and to erect the mind as essentially having, for its attribute, thought is the sort of mistake we make, if, after seeing all the colleges that compose a university, we ask to see the university itself.

Apart from this denial of any distinction between mind and matter, Freud dealt the severest blow to man's craving for grandiosity. He declared the freedom of man to be a myth, and that every man was a plaything, a puppet governed by the unconscious in him. We do not choose things, he maintained, but things are chosen for us. Thus in different ways the successive savants of secular thought challenged man's uniqueness.

It is pointed out that man does not differ from animals in his physical and chemical constitution.

The working of man's mind obeys also, it is claimed, the same laws of physics and chemistry as a piece of matter. His instincts are his prime movers. A strictly mechanistic interpretation of the most complicated activities of man is given by Watson's Behaviourist school, which explains all human behaviour in a stimulus-and-response formula. Man is a huge, complicated, organic machine assembled and ready to run. Consciousness is merely an epi-phenomenon. The mechanist hypothesis is fast going out of fashion, even in scientific circles, though the infant science of endocrinology makes us the victims of our ductless glands, which are claimed to determine not only our stature but also our mental powers. A wise conditioning and good glands, we are told, can make angels of us. The supply of iodine to the thyroid sets right many defects.

The popular theological view of man is not materialistic but it also is unsatisfactory. It posits a soul but this soul, according to the fundamentalists of the various theologies, is a fallen creature, born in sin and under the dominion of Satan, from which he can be delivered only by the grace of the Lord, mediated through a particular Prophet. Every denominational religion promises salvation to followers of its own creed. Such rigid dogmatizing necessarily leads to the condemnation of other sects as heretical. The results are religious wars, crusades, and all that is associated with fanaticism. We have rival sects and constant ill-will. This is what Swift meant when he said, "We have enough religion to make us hate one another."

We need not, however, despair. Neither the purely scientific nor the purely rationalistic view of the nature of man makes it possible to reconcile his destiny and the ideals he has pursued. The various naturalistic and Rationalist theories, moreover, are themselves the products of man's speculations, and they do not cover his entire nature. The late Prof. A. S. Eddington concluded his work, *Space, Time and Gravitation*, with this verdict:—

> We have found that where science has progressed the farthest, the mind has but regained from nature that which the mind has put into nature. We have found a strange footprint on the shores of the unknown. We have devised profound theories, one after another, to account for its origin. At last, we have succeeded in reconstructing the creature that made the footprint. And lo! it is our own.

Nor need the theological view of man make us despair. In the history of human thought there is a *spiritual view* of man coming to us down the ages. It has the largest intellectual ancestry. It is variously called the perennial philosophy, the Eternal Gospel, the *Sanatana Dharma*, Theosophy. This view states that the essence of man is spiritual consciousness, which is at once Bliss, Knowledge and Reality (*Sat, Cit* and *Ananda*). Man is a many-levelled being and at his core

he is Spirit. This Spirit is called in the Upanishads: Brahman and Atman. There is no plural for Atman. It is one undivided consciousness functioning in all. Man's ignorance and his unregenerate nature cover over thickly the Reality in him and because of this men feel that they are competing individuals, the good of each being opposed to that of the other. The spiritual experience of the fundamental oneness of Reality alone can make us realize the fellowship among men.

The spiritual view declares that the nature of man is not his observable personality, his vital principle, his mental states, or his intelligence. In the language of the Upanishads these are in him, the *annamaya, pranamaya, manomaya* and *vigñānamaya koṣās*. At the back of them all is his real nature which is described as the state of bliss, the *ananda maya koṣā*. The moment man realizes this state he sheds his limitations and becomes godlike in his apprehension and his sympathies. The call of spiritual religion is the exhortation to seek, not the brief satisfactions, but the lasting purpose of life, not pleasant existence but creative spiritual life. The spiritual consciousness is the centre. Browning called it the "imprisoned splendour." The great novelist, Charles Morgan, put it thus:—

> For years you may not ask "Who am I?" Men go all there lives without asking a question about the circulation of their blood. But their is never a time, walking or sleeping, in which the idea "I am" is not alive in you, unaffected by time, deeper than thought, deeper than feeling, the very spring of instinct and intuition, the original, the unsilenceable whisper of the Soul.

With one voice the great spiritual Masters of the world have asked us to seek the experience which is man's manifest destiny, as indicated by the "master-word" of Indian Philosophy, which is *mokṣa*.

P. NAGARAJA RAO

MISSIONARY PHILOLOGICAL ERRORS

[Some interesting points are brought out in this article by **M. D. W. Jeffreys, M.A. (Oxon.) PH.D. (London)**, based in part on his own observations as an official in West Africa. His essay provokes thought upon issues besides the one he raises. Perhaps linguistic confusion is the symbol of the confusion of ideas which proselytism inevitably introduces by attempting to superimpose one set of dogmas on another. The level of African thought and expression would have to be incredibly low for the travesty of Christianity in the children's book quoted to represent a cultural advance !—ED.]

An ounce of scientific training is worth a ton of amateurish enthusiasm. This truism may be illustrated by a remark, attributed to an army surgeon whose hospital at the outset of the South African war was staffed with " born nurses " brimming over with enthusiasm. He shipped them home with a request for a few trained ones. In the mission field the same need holds good.

For many years recruits have conformed with the above type of enthusiastic amateur. A burning zeal and a complete ignorance of the culture and of the basic principles of the language spoken by the heathen among whom they are to work, have been in the past sufficient qualifications to win many a martyr's crown and yet leave unleavened the heathen masses. Such was the picture that I met when, more than 35 years ago, I began life as an Assistant District Officer on the mud flats of the Niger.

A good instance of such misguided enthusiasm coupled with ignorance of the cultural and linguistic background of a Pagan African people is the following :—

> At least one heresy, splitting the church asunder, can be traced to an erroneous translation of a word in the Bible. The translator came to the text: " Thou shalt not suffer a witch to live. " Not knowing and not taking pains to enquire as to the African's belief in witchcraft, he translated " witch " by *musawo*, which means the " witch finder, " the " doctor. " " Thou shalt not suffer a doctor to live "—was offered to the people as the authentic word of God. Basing their doctrine upon that text, a sect arose which refused to call in a physician or use medicine.[1]

Today much is changed, schools and colleges for training the neophyte exist and he no longer plunges into an uncharted sea, untaught in the art of keeping his head above water. Training today specializes in the linguistic principles of the languages where the future missionary's activities will lie. Thus, in Africa, thanks to the School of Oriental Studies in London and the linguistic work of Drs. Ida Ward and Westermann,

[1] *Knowing the African*. By E. W. SMITH. 1946. p. 44.

it is at last recognized that most Sudanic and Bantu tongues are tone languages. Yet this discovery was announced nearly 60 years ago. Sir Alfred Moloney, then Governor of Lagos wrote :—

A Yoruba goes so far as to consider that his language is sufficiently musical to be easily imitated instrumentally, and accordingly to allow a player, through his instrument, to convey his thought without having recourse to words. Such a practice is often referred to as the drum language; *viz.*, the imitation of the human voice by the drums; and to understand it, one has to know the accent of pronunciation in the vernacular and to be capable of recognizing the different and corresponding notes of the drummer.[1]

Nearly 40 years prior to Governor Moloney's statement, Bishop Crowther[2] had made this point clear. Thus, years ago, a few persons had the wisdom to realize that many African languages depended upon music for their understanding, yet in spite of such wisdom existing in some missionary societies, one found the zeal of the ignorant over-riding it and the translation of European hymns into a tone language, to be sung to the European hymn tunes, occurred on a grand scale. For the unreflecting zealot it was possible to say, as the sun set on a life's endeavour: "Something attempted, something done."

Yet the results, the tune translations, were a chaos of unintelligible sounds with a consequent complete loss of sense, because the words were strange. "In such a language the tone or pitch of the voice may serve two purposes; it may be a bearer of meaning in that it, and it alone, distinguishes one word from another (semantic tones), and it may be used to show grammatical relationships (grammatical tones)."[3]

Because musical sounds (tones) can convey a correct idea of words in speech, it follows that to alter the musical sounds (tones) will result in altering the meaning of the words in speech. For singing in Ibibio, it is necessary to reverse Lewis Carroll's advice, and say instead :—"Take care of the sounds and the sense will take care of itself."[4]

Captain Rattray had clearly drawn attention to this linguistic feature:

...it would appear that when we set a *librette* in Ashanti to a European score we must jumble the whole sense of the words and render them either meaningless or ridiculous. I have been informed by Africans that this is really the case, and that when children sing songs in schools in their own language set to our music, the whole thing is unintelligible to the outsider and is often to the singers themselves ridiculous.[5]

[1] Royal Geographical Society. *Proceedings*, Vol. 12, p. 609.

[2] *Grammar and Vocabulary of the Nupe Language*. By S. CROWTHER. 1864. p. iii.

[3] *The Phonetic and Tonal Structure of Ejik*. By I. WARD. 1933. p. 30.

[4] *Old Calabar and Some Notes on the Ibibio Language*. By M. D. W. JEFFREYS. 1935. p. 92.

[5] *Ashanti*. By R. S. RATTRAY. p. 247.

The recognition of the part that semantic tones play in the philology of a language is having its effect. The translation of European hymns into native languages sung to European tunes is ceasing. Philological errors based on this ignorance of the part played by semantic tones in a language are not likely to be repeated on a large scale in future, and many of the present, translated hymns and tunes will be dropped as more appropriate ones are written.

It is more than likely that no known European church tunes will ever fit any native translation of a hymn. A vast field, with fame awaiting its pioneers, now lies to hand, namely, the collecting of native tunes and melodies and the creation of hymns in the native languages to fit these tunes. We find a certain number of melodies common to many of the languages on the West Coast of Africa. Thus some of the native dance tunes of the Gold Coast, reproduced by gramophone records, were instantly recognized among the Ibibio of the Okanafun clan as tunes of their own.

There is also another domain where philological errors are rife and create disappointment, namely, the cultural one. All West African tribes have had several culture contacts. No tribe has an indigenous culture, one evolved entirely by itself.

The Rev. Father Williams in *The Hebrewisms of West Africa* draws attention to a widely diffused type of culture which extends, so far as Africa is concerned, from Cairo to the Canaries. Father Williams's thesis is that the diaspora of the Jews resulted in a number of them settling in various parts of Africa and there perpetuating a culture, of which so much still remains as to be recognizable today as Jewish, hence the title of his book.

The title is unfortunate. What the Reverend Father is describing is the existence of items of culture among the tribes of West Africa similar to, or even identical with, those of the Hebrews. To state that West Africa owes this identical item to the Hebrew is to make a deduction from evidence that is non-existent.

The known facts are, that the Hebrews entered Egypt as Nomad pastoralists and left as skilled craftsmen and agriculturalists. The time spent in Egypt is not agreed upon but the accepted limits are 250 to 400 years. In either case the period affords a sufficiently long sojourn for the Hebrews to have become thoroughly imbued with the Egyptian religion and culture.

The subject of Egyptian cultural influence on the Jews cannot be discussed here but two indications of this influence will be given.

Traces of Egyptian influence are conspicuous throughout the book (*Exodus*). Its language shows a large infusion of Egyptian words: the enactments of the Mosaic law are based upon Egyptian life.[1]

It is well known that the native tribes to the West of the Nile have

[1] E. A. WALLIS BUDGE. p. 11.

also been repeatedly exposed to Egyptian influences and culture, ever since Egypt began to trade with and to send expeditions into Africa. It is thus not surprising to find among the West African tribes the same signs of culture as one finds among the Hebrews. Both people inherit from a common cultural source. So much for the background of modern missionary effort in West Africa; now for the philological errors.

Philologically, what happens when a people acquires a culture, either by imitating it or by having it imposed upon them, is a question that does not appear as yet to have been asked and answered. The answer to one aspect, is the following truism. *In an acquired or imposed religious culture the technical, or key-words are not indigenous but foreign.*

In the great Ibo tribes of Nigeria there is a sect who call themselves Umundri, *i.e.*, the children of Ndri or Nri. They claim to be of sky origin, from the sun, and perhaps in the term *Nri* one may detect the Egyptian root *Re, Ri* or *Ra* = Sun.

An examination of their culture shows a worship of the sun still existent today. One of the Ibo words for the Supreme Being is *Chuku.* A local Ibo word for the sun is *chi*; as in such expressions as "*Ra Chifo,*" a form of greeting, meaning, "Until the sun rises." A similar expression exists for the setting of the sun. A halo around the sun is called *ndi chie* where *ndi* = children. But this root *Chu* is too close to the Egyptian root *Shu* for the resemblance to be a fortuitous coincidence. In the worship of *Chuku* or of *Chiuku,* one sees such a true Sun worship as in Abyssinia and in ancient Egypt. *Chuku* appears to be a pure Egyptian word, whereas *Chu* is the Ibo for the Egyptian *Shu.*

Now in Christian religious instruction, *i.e.*, in catechisms, and in translations of the Bible into Ibo, many missions have adopted the Ibo word, *Chuku,* to translate the word God. But is God the sun? What concepts of the Christian idea of God can the Ibo convert have, accustomed as he is to a worship of the sun?

This sun-cult background manifesting itself through the Christian teaching, due to the use of vernacular words to translate the Christian words, can be seen in operation among the South American Pagans. "The Quecha of Bolivia assimilated the Holy Virgin to their female Earth Deity, and credit her with the invention of coca-chewing, while Brazilian aborigines identify Christ and St. Peter with the sun and moon, respectively." [1]

Similar types of errors, through disregarding the above italicized rule, can be detected in Southern Nigeria. Thus among the Ibibio, the word for the ghost of a dead man and hence for the ancestral spirit is *ekpo* but the missions have selected this word to translate: "devils."

[1] *Cultural Anthropology.* By R. LOWIE. 1946. p. 375.

For the native, *ekpo* denotes the disembodied "ego," the persistent personality. Now the *ekpo* of one's ancestor is revered and adored. Prayers are offered to it, which is not at all the attitude a missionary expects to be adopted towards Satan and his Host.

> The word adopted by the old Romish missionaries for "holy" was *nkisi*, fetish, a most unfortunate selection.... The old missionaries had made a still more egregious blunder in the word which they adopted for "church," *nzo ankisi*; this is the common word for "grave"; it is a euphemism meaning "fetish house." The missionaries called their churches—the buildings—"fetish houses," and then, apparently in perfect ignorance of its meaning, they spoke of the *nzo ankisi a Roma*, "the church of Rome." To the native ear it meant the "Roman grave," so we cannot wonder that the poor people became a bit confused when the "company of believers" was called a "grave"; the whole idea was an impenetrable mystery.[1]

If a new heaven or a new earth is to be presented to the heathen, it is useless to use their terms, because their terminology fits into, and is part and parcel of their Pagan religious background. If the key-words are to retain more than a semblance of their Christian significance in their Pagan environment, they must be words new to the Pagans, words which carry new ideas.

Pagan words cannot be emptied of their Pagan content or treated as Pagan material objects were when Pope Gregory instructed St. Augustine, in his mission to then Pagan England, to cleanse and purge with holy water the Pagan temples and then to consecrate and dedicate them to the worship of the true God. Words are crystallized psychology and, once crystallized, cannot be metamorphosed by any missionary alchemy. If we think otherwise we deceive ourselves.

Some of the Roman Catholic Missions have avoided this pitfall, not because they were consciously aware of it, but because a certain procedure was forced upon them by the multiplicity of Pagan tongues. They found themselves at the gates of a Tower of Babel and decided to use a type of *lingua franca*.

However deplorable, from an æsthetic point of view, this device may have been, nevertheless from an instructional point of view the choice is sane. A new technique is being introduced and with it the technical or key-words are also taught in place of selecting "inadequate vernacular terms" from a local Pagan dialect.

In the Prefecture of Buea which covers the British Cameroons, such a great veriety of languages is spoken that the *lingua franca* selected by this Roman Catholic Mission for the instruction of its adherents is "pidgin" English.

Two extracts from a book for children will show that the contrast between the new and the old order, between Christianity and Paganism,

[1] *Pioneering on the Congo.* By W. H. BENTLEY. 1900. I, p. 236.

is well defined and well kept. The decalogue is being presented to the child :—

4. And Moses he been bring them people close for the Hillside, and them here how God, He been talk for inside them cloud say :
1. " I am God your Massa. You no must get other god only me. You no make juju.
2. " You no talk God name for nothing.
9. " You no want other man he woman. "

Christ before Caiaphas :

2. For back, Caiaphas he been stand for up, for talk for Jesus say :
" Me, I do swear You by God whe He de live, make You talk for we, You be Christ the Bikin for God who He de live, or You no be ? "
Jesus, He been answer for He say :—" Yes, Me be. "
After the high priest he been tear cloth he say :
" He done curse God ! How you de member for them one ? "
All them been halla say : " He done fall ; make he die. "[1]

At the back of the selection of a *lingua franca*, to surmount the difficulties of multitudinous languages, may possibly be discerned the unthinking acceptance of the rule that by making the entire instruction of a new religion in a new language one can control the teaching and the concepts taught.

M. D. W. JEFFREYS

CO-OPERATIVE EDUCATION

One of the most recent of the valuable studies of the Reserve Bank of India in the co-operative field is its survey of " Co-operative Education, " international in its scope and practical in its recommendations. That education in the principles and practice of co-operation is tremendously important, if not indispensable to success, seems obvious. Co-operative schools, training classes, study courses for co-operative office-bearers and employees as well as ordinary members in many countries bear witness to the widespread recognition that co-operation in many lines has a definite technique that must be mastered.

The failure to provide for co-operative education on any adequate scale in India, with all due deference to the efforts in certain of the more co-operatively advanced states such as Bombay and Madras, must be held partly responsible for the failure of the Indian Co-operative Movement to meet the high hopes which had been entertained for it.

Yet, if enthusiasm for a calling cannot by itself produce the master craftsman in any line, no more can technical virtuosity alone suffice. Emerson was right in declaring that " every great and commanding movement in the annals of the world is the triumph of enthusiasm. " No more than honesty as a policy or non-violence as a technique can co-operation as a mere tool of economic betterment command full loyalty or readiness to sacrifice the self-interest of the moment for the group's long-term good. The failure of propagandists to impart the philosophical basis of the movement as expression of human brotherhood and the slurring over of the possibilities of co-operation for character formation is a disservice to the public and the cause. Co-operation at its best is not a mere expedient ; it can and should be made a way of life.

[1] *Bible History : A Pidgin English Edition of Dr. Knecht's Child's Bible History.* 1930. pp. 46, 126.

MONASTIC MUSINGS ON COUSIN DEATH

[**Swami Agehananda Bharati** presents here his considerations on a subject which concerns every man. Those convinced of the omnipresence of Life, in which even the mineral atom shares, will not admit the blankness and inertia which he tentatively ascribes to the stone, chosen by him to symbolize non-consciousness. Likewise those who have themselves brought back from "dreamless sleep" inspirations, intuitions, insights of many kinds, which were not theirs when they went to sleep, will fail to find convincing his equating of unconsciousness with "dreamless sleep" as also with final Bliss. But, while many may not agree with his conclusions or share his hope for a rather too facile escape from the round of birth and death, they will find in his article a challenge to preconceptions and a stimulus to thought.—ED.]

Some famous man has exclaimed: "How sweet is Death! Thank God that it exists, else the world would be intolerable." We can underwrite this and hold its confirmation obligatory for a philosopher, even though he be a hedonist, a eudæmonist, or a utilitarian—or rather because of being such. Yet it takes a good deal of humour plus a spirit of enterprise to see it, and the faintest trace of Philistinism is an unsurmountable obstacle to candid reflection on death, which the philosophic tyro must think a gloomy subject.

At the outset we shall have to rid ourselves of loyalty to any eschatological dogma. As long as we abide by what the priests declare on the matter, we remain guilty of a sort of spiritual Philistinism.

There are two types of eschatological promise—pessimistic and optimistic—their respective votaries being philosophers and prophets, quite promiscuously; it is wrong to believe that the former necessarily tend to pessimism, the latter to the other extreme—there have been as many pessimist prophets as optimist philosophers, *e.g.*, Calvin and Bacon. Both these outlooks are too subjective to serve as all-valid criteria for the problem; hence, they are no better than full adherence to the scriptures. We shall try to apply a dose of philosophic common-sense.

The question whether there is going to be *something* after our demise or whether there will be *nothing* has been the standing Problem ever since young Nachiketas put it to Yama, to the great embarrassment of the Old Man. The question is as bewildering to wise men today and the answer is no nearer. We do not have the assurance to venture on a self-concocted reply nor shall we commit ourselves to any reply given in the world's bibles. We shall try to hold before us whatever our minds can fancy, and then adjust our attitude to these possible eventualities. Without trespassing on epistemological grounds, we can imagine but three kinds of post-mortem

states: (1) There will be nothing at all or (2) there will be something bearing some relation to what we have been or done here or (3) there will be something quite unconnected with what we have been, done or imagined.

Let us start with the last. Suppose a man came back to tell us that he had experienced some kind of consciousness, but that it was impossible to re-think or narrate it—although he had not forgotten even the details. This is what Lazarus is said to have reported, according to an apocryphal record. Well, such an account is of no interest to us. The premise on which we must agree for dialectic expression should be one of at least formal logic—and this demand is not satisfied by this 3rd proposition. Formal logic permits us to depict an elephant singing "*O sole mio,*" or even the famous hare's horns of our Nyaya logicians —but it does not permit a square circle or boiling ice-cream. It can connive at any weird Puranic description of how the good and the wicked fare after death, but not at Lazarus' proposition, so this is out of present consideration.

As to the 2nd possibility: here lie all the hope and anguish of mankind. The pessimist's as well as the optimist's experiences can move only within this sphere. Here again there are but two subdivisions: either we shall, in some way or other, receive reward for our virtues and punishment for our vices, or we shall receive suffering or happiness through the unconditioned will or whim of some Being in charge.

If the latter be the case, we had better not think of such a Being, and least of all pay it obeisance, but try to have a good time now. The alternative—reward for the good and punishment for the bad—amounts either to the logically acceptable Indian teaching of Karma, or to the non-Indian paradises, heavens, hells, purgatories, etc.

Of course there may be some prejudice in our contention that even independent, untraditional reflection rather leads toward the Karmic line of eschatological thought. But the deductions of our non-Hindu and non-Buddhist colleagues in support of eternal salvation or eternal damnation as resulting from our ephemeral deeds (and we cannot understand human action as other than ephemeral) fail to convince us. They do not fit into the causal *nexus* natural to our minds. The idea that there is no such *nexus* incumbent on the great Dispenser of reward and penalty, makes us then blame Him for having installed this faculty in His creatures. If the Buddhists thus claimed an eternal sequence from a non-eternal cause we could understand it, as causality is radically denied there—the *patticca-samuppada* is no causal statement—but even the Buddhist prefers the Karma explanation.

If we feel attracted by psychological idealism we may hold that whatever we *want* to be, or *believe* to be the state hereafter, some such state

will be conjured up, one which we have loved to imagine or one which we have dreaded. All this presupposes, of course, that we take a surviving entity for granted. To put it simply: the psychological idealist, or the solipsist, expects some pleasures or tortures beyond, which he can now conceive as proportionate to his good or wicked demeanour. Such an attitude is very common and sound, and it is usually also that of the unreflecting. It certainly serves as a stimulant to charity and civility and as a deterrent from their opposites.

To be in a position to catch hold of a last prop if all else has failed, and to clasp a last chance to make up for a lifetime's ethical failure, is a comforting thought, moreover, for Mr. Everyman. This accounts for the fact that redeeming sacraments, confessions, ablutions and absolutions in the last critical minutes are welcome even to such as would before have been the least suspected of "believing." Oliver Ropes, the notorious gangster, is reported to have said, in his Negro dialect, on calling a priest in before his execution: "One never know, do one?"

The first suggestion, however, seems to us the most interesting one, *viz.*, "There will be nothing at all." Now Bergson found that "nothing" was a fictitious notion—being either an inversion of "something" or a substitution by anything else. But this is not what we mean by our eschatological "nothing." In this respect at least, we are too Cartesian in our mental make-up. Unless the *cogito ergo sum* applies to the hereafter, we cannot take the matter up at all—neither can the believers in a gospel.

What we here mean by "nothing" is a state of complete unconsciousness—or at least as complete as that of dreamless sleep—positing that there is a state like that. Judging by common-sense alone and skipping all reflection for the moment, we must conjecture that there cannot be any subjective difference between such a state and that of a stone—positing again that a stone is as blank and inert as we think. This may be what the *Yoga-Vasishtha* refers to as "*pâshânavat-samam*," *i. e.*, "like unto a stone"; strangely enough, this book points this out as the very highest state of spiritual achievement, above the *turîya*-state of superconsciousness usually mentioned. And the *Shruti* itself declares that the soul merges into Bliss at the time of deep sleep.

What are we to make of all this? Well, risking some discomfort on the part of those who understand Bliss anthropomorphically, *i.e.*, sensing a relation, however faint, with some positive pleasure, we like to interpret these dicta in a more literal way. We identify that Bliss with absolute, stone-like inertia or non-cosciousness. Many objections are bound to arise here and they are well understandable to the psychologist. All, from the outspoken Epicurean to the severest Shankarite, tend to claim something positively conscious for

the final state. We can only reply laconically, that it is all only a matter of taste. We contend that what we "remember" to have been hours of dreamless sleep, were the very best; or, put in a banal, concrete manner, the most "agreeable." What we actually remember is not the unconsciousness of that sleep itself, but the pleasant sensation that time had passed without our witnessing it—this being one of the rare instances of a purely negative sensation.

So, apart from the philosopher's desire to be sure, by not expecting too much and too fancifully, he can hardly make out any state or event to be more blissful than that sleep; which may have occurred far less often than we think. Making a retrospective comparison, he will find that those hours of deep sleep were more blissful, indeed, than even moments of consummated beauty and love. Perhaps this was what made Wagner's Kundry cry at a most critical moment, when the gates of redemption were flung open for her once again:—

"*Schlafen, schlafen,—ich muss....*"

(Sleep, O sleep,—I must....)

Now if a life, or a series of lives of moral and spiritual endeavour be crowned by such a state, it should suffice as a philosopher's hope; though it goes without saying that the true philosopher does not bother about the possible outcome of his efforts. Yet the fantast growls at the prospect, asking, "Is this all, after so much toil?" This attitude seems to explain the various and ofttimes fantastic exigeses of texts stating the likeness of deep sleep and death—or salvation.

The older works did not draw a very distinct line between the latter two. In his dialectic opposing of the monists, Âchârya Râmânuja committed himself to the claim that "if one were to lose one's individuality, one's individual consciousness, when merging into the Absolute—no one would ever try for such a state." Well, here the Master was evidently wrong. I know many people, cœnobite and lay, who would strive their utmost to realize a state of lasting "nothingness" or "unconsciousness" of the type dealt with. The Buddha Himself and His radical schools, headed by Nagârjuna and the Mâdhyamikas, philosophers not to be despised, neither presume, nor care for, nor promise anything but the dissolution of consciousness —*shûnya*, the Void.

We cannot help feeling that all opposed conceptions are lacking in philosophic prowess—it is no joke to get established in and ready for an eternal void. But as said above, taste is the only criterion. Those who do not want Paradise, prefer "Nothing" to it. Some have stated that they would even prefer Hell. Ajita Kesakambali, Charvâka and most of the rank materialists here and in the West, propound absolute non-existence after death—the inescapable conclusion of the teaching of the oneness of body and soul. The objective student of these

and, on the other hand, of the most spiritualized schools, feels that their respective eschatologies converge to some identical state.

The latter, including Thera- and Mâdhyamika-Buddhists, the *Yoga-Vasishtha*, etc., *hope* and *aspire* for that state of virtual inertia consequent on the destruction of individuality; and the former, including all Western materialistic schools from Anaximander to the Marxists, merely *state* its inevitability with a shrug.

Some will hold that, if the materialists be right, it would be almost too beautiful to be true! If, without any ethical effort, we are to earn that incomparable state of eternal rest—of the stone as we think it—it would be a marvellous bargain indeed. Here, funnily enough, the materialists are the optimistic group. The spiritual are a bit cautious and will not risk anything; they try to establish a kind of balance by a virtuous or even an anchoretical career.

The charge of cowardice can apply in their case; for whatever has been made the target—be it the Seventh Heaven or our blissful, stone-like unconsciousness—if the means toward it, the *Sâdhanâ*, be sincere and difficult, the decision to take them up and to persevere is proof of the finest courage. Moreover, the adept may be prompted to show the path to others, whatever the end he may be convinced of.

To conclude this survey, let us take a more orthodox stand, on what our classical commentators want the relevant scriptural passages to convey: The soul merges into no inert Bliss, no *Jada-Ananda* in the event of death, or into that of the Death of death, as the *Brihadaranyaka* styles salvation; it merges into *Sat-Chid-Ananda*, Existence-Consciousness-Bliss, the Absolute. It does not then become inert, but Consciousness Itself; or rather it recovers its forfeited state. Well, if such be the case—all the better! If we adapt ourselves in time to welcome either of these contradictory or mutually excluding states, we can naturally be optimists—and that without the risk of bias or self-committal.

SWAMI AGEHANANDA BHARATI

AN OLD ARGUMENT FOR THE EXISTENCE OF GOD

[The Ontological Argument of Anselm and others for the existence of God is examined by **Mr. Rufus Suter** of the U. S. A. in this short article. It is interesting that the God whose existence this argument may be claimed to prove is no Personal Deity such as that conceived by various creedal religions, but Existence, which might better perhaps be described as "Be-ness" than as "Being."—ED.]

A favourite pastime for some of our most careful thinkers has been to try to prove things that people do not doubt. Scholars thus have filled large tomes with attempts to prove that 1 + 1 = 2, and that the world we pry into in chemistry and physics is not a dream. Scholars similarly have tried to prove the existence of God. Men of genius, who might have spent their creative urge more expansively have been turned into intellectual drudges by this plodding sort of reflection, thankless because in the end their arguments win assent less widely than do the facts which the arguments are supposed to prove. But the lure of systematizing rigorous demonstrations is as irresistible to some minds as creating grand opera is to others.

In the present article we shall discuss an attempt to prove the existence of God first presented in fully explicit form by Anselm, an Italian born in 1033, who became Archbishop of Canterbury. Anselm, in his *Prologion*, defined God in such a way that if you deny His existence you utter a self-contradiction.

This argument, traditionally known as the Ontological Argument, may be analyzed into two parts: (1) a definition of God; (2) a bit of logical virtuosity by which the denial of existence to God lands the doubter in self-contradiction.

To discuss the second part first: for Anselm it was enough to examine only one proposition to behold the divine existence proved. This proposition was "God is not." If we understand what Anselm meant by "God," this proposition "God is not" will immediately reveal its self-contradictory nature. But before examining Anselm's definition, let us first look briefly at the reason he assumed that, if the proposition "God is not" is self-contradictory, the proposition "God is" is true.

Many of us will recall a principle known as the Law of Contradiction. First stated by Aristotle about fourteen centuries before our Italian Archbishop of Canterbury, it is not explicit in Anselm's treatise. It was part of the tacitly accepted background of his thought and of the thought of those for whom he wrote, as it is part of our background. The

Law of Contradiction, however, for those who are interested in the method of Anselm's argument, is a statement of the nature of contradiction: namely, two propositions are *contradictory* of one another if both cannot be true, but if also both cannot be false.

An example of mutually contradictory propositions is: "All men are mortal" and "Some men are not mortal." If we study these propositions we shall see that they cannot both be true; but we shall also see that they cannot both be false. One or the other must be true; and it is this characteristic of contradictories which makes them useful in the determination of truth, for if we know on some independent ground that one of the contradictories is false, we also know immediately that the other is true. To disengage another element in Anselm's method we should mention that his technique for showing the falsity of one of the propositions in his pair of contradictories is the same as that often used by theologians and geometers. It is, indeed, a favourite technique among deductive thinkers, though there is never any occasion for its use in the experimental inductive sciences. The technique is to show that a proposition involves a self-contradiction. No *reductio ad absurdum* is more effective that this demonstration that the position to which one's opponent is pushed involves a flagrant self-contradiction, such as "A cause precedes the First Cause," or "1 = 2."

As the intelligent reader has no doubt seen already, Anselm's contradictories are: "God is not" and "God is." The former of these propositions Anselm shows to involve a self-contradiction. The latter, therefore, is true. But how does he show the former to contain a self-contradiction? This will be plain when we consider his definition of God; but first we must glance at the vicissitudes of the Ontological Argument in the minds of some other thinkers.

Six centuries after the venerable Archbishop of Canterbury, the French inventor of analytical geometry, Descartes, propounded the same demonstration, except that he makes it more attractive for the mathematical-minded by introducing an analogy from geometry. In his *Meditations* is the hint that the proposition "God is not" is false for the same reason as the proposition "A triangle contains four interior angles" is false. Care should be taken to guard against the misinterpretation sometimes made that Descartes by such a geometrical analogy meant to imply the *existence* of triangles with three interior angles. The argument does not require, and he did not intend to assert, the *existence* of triangles. It requires merely that in the realm of self-consistent thought the idea of having three interior angles must be inseparable from the idea of a triangle.

Descartes meant merely that the jump from the definition of God to the fact that God exists is analogous to the jump from the definition of

triangle to the *idea* that triangles have three interior angles. The essential point is that in the Ontological Argument a transition occurs from idea, in the mental processes of a thinker, to that external reality which contains, for example, other minds. For Descartes there was nothing more paradoxical in this leap than in the movement from the conception of triangle to the implied idea that a triangle has three interior angles. At this stage of our discussion we do not know yet what Descartes meant by God. Hence, the force of these remarks is not apparent. Later, when we look into Descartes' definition of God, we shall be in a position to grasp the strength of his demonstration.

Let us add a remark about the Ontological Argument as stated by the Jewish metaphysician, Spinoza, who was so greatly impressed by the certainty with which geometers reach conclusions that he wrote metaphysics after the model of Euclid, with the paraphernalia of definitions, axioms, theorems and corollaries. In his *Ethics*, his definition No. VI is of God, and his theorem No. XI is to prove that God necessarily exists. By assuming as true the contradictory of the proposition to be proved, much as in geometry one assumes the converse of the parallel-line proposition, you run counter to an axiom and to some of the earlier theorems already demonstrated. God, therefore, exists.

The Ontological Argument has had a fascination for mathematicians. Even Leibniz took it seriously.

If the gist of this second part of our argument (the logical virtuosity) is clear, we are ready for the first factor, the definition. It has already been suggested that the cogency of the Ontological Argument rests upon the term " God " being so defined that the proposition " God is not " will contain a self-contradiction. This situation is obtainable if God is defined as " Being. " Then the proposition. " God (that is, Being) is not " is self-contradictory, if the copula " is " be taken as meaning " to be, " and not as being the mere linguistic symbol of the connexion between subject and predicate.

The fact is that this equation of God with Being or Existence is precisely what each formulator of the Ontological Argument did in his definition of God, although in each case the identification was more covert than has here been suggested. Anselm defined God as " That than which nothing greater can be conceived, " where existence is the least that can be predicated in the series of degrees of reality from " great," through " greater," etc. The idea is more direct in the familiar mediæval formula by which God is equated with the " *Ens realissimum* " (" The Most Real Being.") For Descartes, also, the identification is made under technical verbiage. He defines God as the Being whose Essence is Existence. For Spinoza, God is Substance.

If the Ontological Argument is not a play upon words—a learned pun in which the copula is confused with

the predicate "is" asserting existence, it is possible that it may prove something. The God whose existence is demonstrated, however, (that is, supposing anything *is* demonstrated) is not the God who is believed in by many Christians and others—not a supreme Personality. Only Existence is proved; or, to express the idea less cryptically, it is only proved that something exists. The argument fails to specify whether this something is one thing, or two, or 831760002 things, or an infinitude of things in one or another sense of infinitude. The argument proves, in short, merely another of Aristotle's principles, known traditionally as the Law of Identity, which asserts: "Whatever is, is." And it demonstrates this, in the last analysis, by pointing out that if you deny it you run counter to his other principle, the Law of Contradiction.

There is a possibility that the Ontological Argument at most hints at our having knowledge that does not spring from empirical data, that is, from the facts revealed to our sense-organs upon which the experimental sciences are based. The knowledge, if there be such, is absurdly thin from some points of view. It does not tell us whether the something or things that exist are dreams, objects like tastes, colours, smells, etc., or are substantial facts in an external universe independent of our consciousness: or whether it is or they are, an unknowable Kantian *Ding an sich*, or an unfavourable Spencerian Absolute, or a Hegelian Absolute. It does not enlighten us about whether reality is material, mental, or a mixture of the two, or neither, or neutral, or something or things else. Yet such possible knowledge from another point of view is remarkable. For it would be rather unexpected, at any rate in positivistic quarters, if we could feel the least suspicion that we had any knowledge whatever which was not, strictly speaking, scientific.

RUFUS SUTER

NEW BOOKS AND OLD

The Malays : A Cultural History. By SIR RICHARD WINSTEDT. (Routledge and Kegan Paul, Ltd., London. Revised edition. 198 pp. 1950. 15*s.*)

This is the revised edition of a very conscientiously written book which first appeared in 1947. The author is conversant with all aspects of Malayan history, whether ethnological or linguistic, religious or social, political or economic. With the recent political and social changes in South-East Asia there has been a greater need for the understanding of the people of Malay and Indonesia and their cultural heritage. The present book supplies us with trustworthy material for such an understanding.

The main racial elements in Malay are three : the Negrito, the Sen-oi and the Jakun. The Sen-oi-Sakai are the connecting link between the Indonesians (Battaks of Sumatra, Dyaks of Borneo, etc.,) and the Austro-Asiatics (the Veddahs of Ceylon, the Khasis of Assam and the Mundas and their kinsmen of the Central belt of India). The Jakuns represent the Mongoloid element that migrated to the area much later, between 500 B.C. and the time of Christ.

Nearly 85 per cent of the Malayans profess Islam. Islam was introduced from India in the 14th and 15th centuries. But Hindu influence had been dominant in the country since the time of its introduction towards the beginning of the Christian era. The Malayan society, political organization, religious beliefs, literature, arts and crafts were deeply influenced by Hinduism. Islam could not totally obliterate the older cultural traits. The Malayans evolved a very peculiar syncretism of the older Hindu elements with the new religion. This point has been well brought out by the author in the various chapters of the book.

After the introduction of Islam the Malayans destroyed all their idols, but on the linguistic side the Sanskrit words for "religion," "fasting," "teacher," "heaven," "hell," etc., had become too familiar to be abandoned. Many Hindu ceremonies connected with birth, initiation and marriage have survived. Elaborate Hindu rituals survive in the enthronement ceremony of a Malay king.

A most impressive lesson taught by Hinduism was that the Seer is born of austerity and that fasting and abstinence win magic power and spiritual victory. In the beginning of the 16th century there were 50,000 ascetics in Java alone. Islam respected them, and the old ascetic tradition was continued, later on, by the Sufi teachers. The Malayans still use many of the old Hindu magical incantations with slight modifications, *e.g.*, using the name of Allah at the beginning and at the end.

The ancient literature still endures. There are Malayan translations of the *Mahabharata* and the *Ramayana*, both derived from Javanese sources. These epic tales were popularized by shadow plays. Stories of the *Panchatantra*, the *Kathasaritsagara*, the Javanese *Panji* tales, are still popular in Malay with a slight Muslim colouring.

The Malayan syncretism is best illustrated in some of the Malayans' religious beliefs :—

The Perak medicine-man was taught to invoke his predecessors of old and Siva and Vishnu to defend the fellers of a new rice clearing from the malice of Arabian genii, Persian fairies, Hindu demigods and Indonesian nature spirits and to ascribe his incantation to Siva the Divine Teacher, Siva the Destroyer, Brahma and Luqman al-Hakim, father of Arabian magic.

But the author points out that momentous changes are now taking place in South-East Asia. The knell of theocratic culture is sounding in the Malay world and religion and politics are beginning to be conceived as two separate fields of activity. The modern insistence on individual rights rather than on social duties is at the moment regarded by the Malayans as of great poitical value.

P. C. BAGCHI

The Enchanted Glass. By HARDIN CRAIG. (Basil Blackwell, Oxford. 293 pp. 1950. 12*s.* 6*d.*)

The title of the book is culled from a passage in Bacon's work, *The Advancement of Learning* : "For the mind of man...is rather like an enchanted glass, full of superstition and imposture, if it be not delivered and reduced." The author, a Professor of English at Stanford University, seeks to peer into the "enchanted glass" of the Renaissance mind, as revealed in English literature in the widest sense of the term, by exploring a mass of material having for its theme, in some form or another, Man and his welfare.

In Professor Craig's opinion, "erudition—science, pseudo-science, philosophy, history, school-learning in general with all its vagaries and variations, —has an important bearing on the interpretation of the literature of the Renaissance." Thus rays of light are let into the cosmology of the 16th century; its philosophy, shot with Aristotelian and Neo-Platonic thought; its witchery and astrology and magic, with references to Agrippa's writings; its veneration for Latin, with quick glances at Ascham; its theology, as exemplified in Hooker's immortal work; its enquiries in the fields of psychology and science; its passion for logic in general and Ramistic logic in particular; its preoccupation with religious problems; its partiality for rhetoric, oratory, pedantry and dialectics.

Behind this variegated façade of intellectual activity there was the great force generated by the Renaissance, a force that was manifest in the exploratory enthusiasm, dash and spirit of adventure of the Elizabethans. Illustrative passages, not only from the giants, Marlowe, Shakespeare, Spenser, and Burton, but also from the lesser fry, are given in support of the main argument. The author's enthusiasm for Bacon is, however, manifest everywhere; the various chapter headings and the motto at the head of each chapter are all extracted from Bacon's works. Professor Craig claims that the Elizabethan age was, at least in some respects, better than our own. Whether one agrees with this view or not, it will certainly pay to read the book as an introduction to the literary history of the Renaissance period in Great Britain.

R. BANGARUSWAMI

Goethe the Poet: By KARL VIETOR. (Harvard University Press, Cambridge, U. S. A. $ 5.00)

Prof. Karl Viëtor holds the Kuno Francke Chair of German Art and Culture at Harvard; he has written a very readable book on *Goethe the Poet.* It is to be followed by a companion volume on "Goethe, the Scientist and Philosopher." Goethe's vision of life is very much needed in our times. In his view of life there was a fundamental difference and conflict between ordered evolution—which was Goethe's innermost faith, and was, to him, true Nature—and forced and violent change.

Therefore, all great passion is, for him, a disease; it is psychic illness in the individual soul. Goethe gave expression to the idea in a paradoxical way: "It is inherent in my nature; I would rather commit an injustice than tolerate disorder." Goethe was *not* a conservative; he did not believe that there was rigidity in things. He saw "continuous development" everywhere. He trusted rather "in the gradual organic growth of all living forms." Not only was Nature's transformation of man, Nature; but also man's transformation of himself was, to Goethe, a part of Nature.

Goethe was a humanist, but his humanism and his faith in humanity were such that "the man who trusts the divine over him and in him is capable of self-perfection, and this achievement can be his." Goethe saw the workings of a Power in Nature and in man which, following Socrates, he called "the demonic." "Man may turn whithersoever he will, he may undertake whatever it may be, always he will return to that path which nature had once designated for him." "No man can alter a fibre of his being, however much he may add to his stature." "Such *must* thou be, thyself thou canst not fly." Goethe's vision of life includes "a sensitive contact with the universal-divine presence." "He feels it as a formless, ever present power surging up everywhere about us, its essence filling and permeating the Universe." It may not, as Goethe said, be "comprehended but is accessible."

Altogether a very interesting book.

N. A. NIKAM

The Meaning of Beauty. By ERIC NEWTON. (Longmans, Green and Co., Ltd., London. 15s.)

Yet another attempt to clutch at the intangible essence of Beauty and declare in triumph: "Lo, here it is—Beauty's self, her tantalizing secret!" Vain are all these attempts, yet must they be made from time to time, for, while the failure is implicit in the task, the adventure itself is most exciting and is often its own reward, both to the adventurer and the spectator. Mr. Newton realizes at the outset that Beauty cannot be seized in a frontal attack, or measured and pinned down. He accordingly follows a subtler, if less bold, strategy. He looks about and about, before and after; explores the affiliation between beauty in Nature and beauty in Art; explains how the medium meddles with the Dream during the process of its translation into Art; expatiates on the vicissitudes of "good taste"; reinforces his points by periodic glances at the classics (there are over 50 illustrations in the book), and gazes for quite a few minutes at Veronese's "Mystical Marriage of St. Catherine"; passes in quick review the newer

schools and coteries; attempts a study of the relation between form and content; and clinches the whole affair with a set of interesting definitions. If it means anything at all, "beautiful" (says Mr. Newton) "describes the perfect balance between sensation and perception, between the sensuous and the intellectual." The key word, of course, is "balance"; and round it, it would be wise to build all theories regarding the meaning of Beauty. Mr. Newton's book is born of knowledge and enthusiasm, and he writes with both candour and insight. One may not agree with all that he says, but one will close the book a greater votary of Beauty than ever.

K. R. SRINIVASA IYENGAR

Alaṁkāra-Saṁgraha. By AMRTANANDAYOGIN; edited by P. G. BALAKRISHNAMURTI, M.A., B.O.L. (Śrī Veṅkaṭeśvara Oriental Series No. 19. Śrī Veṅkaṭeśvara Oriental Institute, Tirupati. 175 pp. 1950. Rs. 3/4).

Students of Sanskrit rhetoric will be delighted with this critical edition of the *Alaṁkāra-Saṁgraha* of Amṛtānandayogin, based on three important manuscripts. This work deals in 11 chapters with all aspects of rhetoric. In fact, it is a compendium of all the writings on poetics and dramaturgy down to the times of the author, who, according to the editor, belongs to the 13th century. Manva Bhūpa, the patron king at whose request the author composed this work, was a devotee of Śiva. Unfortunately, this king remains unidentified.

In his critical Introduction the learned editor deals in detail with the significance of the work, the chronology of the author, and the subject-matter, chapter by chapter. It is curious that Amṛtānandayogin makes no mention of Dhvani, a predominant authority on poetics. The value of the present treatise is enhanced by the illustrative verses quoted from several earlier works, no longer extant. We strongly recommend this edition to the students of Sanskrit rhetoric in our universities and express our gratitude to Shri P. Balakrishnamurti for the labour he has spent on its careful production.

P. K. GODE

Hamari Aḍim Jatiyan. By BHAGVANDAS KELA and AKHIL VINAY. Hindi. (Bharatiya Granthamala, Daraganj, Allahabad. 355 pp. 1950. Rs. 3/8).

This is, perhaps, the first pocket-encyclopædia in Hindi, or, for the matter of that, in any of the Indian languages, which is packed with documented facts and figures about the life, manners, customs, religion, literature, art, music, dance, professions and problems of the twenty-five millions of aborigines, such as the Todas, the Gonds, the Bhils, the Nagas, etc., who inhabit India. Now that we have it in our own hands to fashion the destiny of our country, it is but proper that we be well informed about these hitherto unknown fellow citizens of our Republic, so that they, too, may join us in our onward march. For, to know is to understand, to understand is to love; and to love is to serve. A pioneer and praiseworthy publication, indeed.

G. M.

Tantra Sāra Saṅgraha of *Nārāyaṇa* (Tāntric) *of Śivapuram*, (with Commentory). Edited critically with Introduction in English and Sanskrit by VAIDYARATNA PANDIT M. DURAISWAMI AIYANGAR. (Madras Government Oriental Series No. XV., Government Oriental Manuscripts Library, Madras. 546 pp. 1950. Rs. 15/4)

The Government of Madras deserves the best thanks of all lovers of Indian culture and literature for its wise decision in May 1948 to start the Madras Government Oriental Series of hitherto unpublished important works on philosophy, medicine, science, etc., with Shri T. Chandrasekharan, Curator of the Government Oriental MSS. Library, as the general editor.

The volume under review, which now appears in this Series, is based on two rare manuscripts of a work in Sanskrit verse on varied Tāntric topics composed, according to the editor, in the 15th or 16th century A.D.

The correct title of this work is *Tantra Sāra Saṅgraha* as it is a collection of important materials from several Tāntric works. The work consists of 32 *Paṭalas* or chapters comprising numerous formulæ and rites for the attainment of health and happiness, not to say superhuman power. The work is a storehouse of *mantras* and rites for the worship of several gods as a means for the removal of physical and mental diseases caused by *viṣa* (poison), sorcery, etc. In fact, there is a mixture of magic and medicine in the several formulæ recorded in this compendium. The value of these formulæ needs to be verified by all interested in the history of Āyurveda.

The editor has done a distinct service to the cause of Tāntric literature, much of which lies in unpublished form at present, by his critical edition of this encyclopædic compendium, which is a typical product of Malabar. It is only the critical study of the Tāntric works that can give us a correct estimate of Indian life and culture through the last 2000 years of political and social vicissitudes. The Tāntric foundations of Indian life and culture need more excavation and critical research; that which has been done so far has been done in a slipshod manner. We, therefore, heartily congratulate Shri Aiyangar and the Government of Madras for giving us a critical edition of an important Tāntric text of great cultural significance. The topical index so carefully prepared by Shri Aiyangar and published at the end of the volume is an admirable view-finder for the contents of the text.

P. K. GODE

In Defence of Philosophy Against Positivism and Pragmatism. By MAURICE CORNFORTH. (Lawrence and Wishart, Ltd., London. 260 pp. 1950. 12*s.* 6*d.*)

To students of contemporary philosophy, this ably written book will prove stimulating if not also provocative. The author adopts the standpoint of Dialectical Materialism derived from Marx, Engels, Lenin and Stalin with the struggle of opposites, the destruction of the old and the emergence of the new as its key concepts. In the light of this conception, he subjects to rigorous examination current philosophical theories, the Logical Positivism of Bertrand Russell

and the Vienna school and the typically American brands of Pragmatism, Instrumentalism and Semantics.

The main purpose is propagandist. The analysis is lucid; some of the criticisms are admirably marshaled. The author has no difficulty in exposing such short-comings as the doctrine of limitations and the unknowability of the real world, the narrow specialization of professional philosophical thinking, its scholastic phrase-mongering and its barren abstraction.

The constructive portion of the book is the second chapter where Dialectical Materialism is expounded. The task of philosophy is shown to consist in generalizing the laws of change and development as seen in the discoveries of science and in the whole complex movement of modern society, with a view to understanding the forces at work and mastering them. Philosophy should cease to be the intellectual exercise of men of learning and become the possession of the masses, their theoretical weapon, in their struggle to end the conditions which oppress them and to find the road to emancipation.

The great systems of modern thinkers are seen to reflect the character of the economic development and social life of their respective epochs. The mechanistic theory reflects the great age of scientific discovery; the discovery of the microscope issued in the monadology of Leibniz. The colonial expansion of the 19th century is seen to issue in Capitalist Imperialism. The new outlook is due to the rise of the proletariat and aims to liberate man from exploitation.

With all his pleading, Mr. Cornforth does not examine the uncritical assumption of the relation of man and objective nature, the fundamental failure to emancipate the mind of man from regimentation and the totalitarian suppression of individuality which are characteristic of the Communist ideology of to-day.

D. GURUMURTI

Vedanta Through Stories. By SWAMI SAMBUDDHANANDA. With a Foreword by the Hon. Shri Syama Prasad Mookherjee. (Sri Ramakrishna Ashram, Khar, Bombay 21. 178 pp. 1950. Rs. 2/4; $1.00; 5s.)

This is a laudable attempt to popularize some of the ideas of Vedantic philosophy through tales and anecdotes. Many of them are striking, energizing and helpful, and characteristic of the good Swami who is the President of the Bombay Ramakrishna Ashram. A good Introduction graces the opening pages and we hope with Swami Sambuddhananda that at least a few readers will be helped "to get rid of the obstacles to spiritual realization like fear, anger, attachment, avarice, pride, conceit," etc. The book ought to have a wide circulation.

O.

The Story of Joseph and Pharaoh: An Adaptation for Children. By FRANCES DALE. (Hodder and Stoughton, Ltd., London. 52 pp. 1950. 7*s.* 6*d.*)

There is a growing mass of semi-literate and unliterary young people who have never read the Bible. To persuade them to do so, some writers have felt it their duty to make new versions of the Old Testament. The more religious of these usually mistrust the 1885 Revised Version in English. This is not because as literary purists they revere every word of the King James Version of 1611. They acknowledge the merits of both the old texts: the strong, simple beauty and remarkable durability of the language. But they do not consider either of them suitable to the needs of the progressive, up-to-date child.

Of course, one can easily make a case for toning down the directness of the Old Testament style in one or two places, but if the price is to be such novelettish evasions as Miss Dale's, it is surely too high. In her book she has expurgated from Genesis far more than the few immodesties that no doubt were very shocking to her Victorian forebears. She has deprived the Old Testament Book of its integrity, puissance and wisdom. Compare the beginning of Joseph's tale in the King James Version:—

> Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours. And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peacably unto him....

This tight, pithy prose overshadows by contrast Miss Dale's tortuous watered-down manner. She is completely lacking the bold psychological realism of the original:—

> Now Jacob had many sons but Joseph he loved specially and had a pride in him from the time of his birth. This pride grew mightier and mightier as the babe passed through childhood to become a young man glowing with health and with great beauty of form and face.
>
> One morning, when the sun was high above the hills of Canaan where Jacob and his family lived together, Jacob gave a gift to his youngest son. It was from this giving that all the troubled and miraculous events arose which make this tale remarkable.

Remarkable, perhaps, it is in Miss Dale's telling; though not for the illumination she brings it, but for the enduring prose and vigorous truth she leaves out. We look in vain for the glorious Passages which have reverberated down the ages and caused the Bible to remain one of the sublimest books in the world:

> O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall.

Miss Dale makes no attempt to graft this genuine branch to her artificial tree, for which restraint we are grateful.

DENNIS GRAY STOLL

India and Malaya Through the Ages. Edited by S. DURAI RAJA SINGAM. (Editor, Kuantan, Malaya. Illustrated.)

Impressive pictorial evidence for the influence of Indian culture upon the culture of Malaya is assembled in this album. The ancient Indian colonization of Malaya is claimed to have affected not only the music, arts and crafts of the Malays, but also their language and their literature. Such a compilation as this, with its informative explanatory text, represents a definite contribution to present-day Indo-Malayan *rapprochement.* In the subsequent editions the excellent photographs should be more attractively reproduced.

E. M. H.

The Meaning of Evolution. By GEORGE GAYLORD SIMPSON. (Geoffrey Cumberlege. The Oxford University Press, London. 364 pp. 1950. 18s.); *Man Is a Microcosm.* By J. A. V. BUTLER. (Macmillan and Co., Ltd., London. 152 pp. 1950. 10s. 6*d.*)

While Dr. Butler (Courtauld Institute of Biochemistry, Middlesex Hospital School) deals with the chemical constituents of living animals and plants, Professor Simpson (American Museum of Natural History) discusses the whole course of the evolution of life and its meaning in terms of the nature of man.

It is nearly a hundred years since the publication of Darwin's work *The Origin of Species* (1859); but the thought of the great naturalist still dominates the evolutionary scene. The multitudinous elaborations and speculations that have afflicted the intervening century are but variations on the single theme of natural selection as explaining the development of species. The line of descent was expressed in Darwin's view of all creatures as "lineal descendants of some few beings which lived long before the first bed of the Silurian system was deposited." We do not know who these "few beings" were, and Professor Simpson does not enlighten us. Even *Eozoon*, "proudly named 'the dawn animal'" he informs us, "is now considered to be no animal at all, nor yet a plant or any form of life, but a mere inorganic precipitate."

When he comes to interpret the evolutionary process, Professor Simpson cites many examples in support of the theory that adaptive control exists, and he widens the conception of natural selection by defining it as "a process of differential reproduction," involving "complex and delicate interplay with those genetic factors in populations that are the substantial basis of evolutionary continuity and changes." He thinks that "Man is the result of a purposeless and materialistic process that did not have him in mind." Why plan, purpose, and goal should be absent in nature until the coming of man is left in some obscurity; but this does not prevent Professor Simpson from enlarging upon "the fact of responsibility and the ethic of knowledge."

Dr. Butler, like his American confrère, has the gift of attractively presenting a most difficult subject. He does not like the prevalent view of man as "a mere unit of man-power, a cog in a machine." Yet, for him, living things are "very complex mixtures of many kinds of proteins," with simpler molecules as auxiliaries, and man is differentiated only because of his ability to use symbols, and, through symbols, to acquire power over objects. His chief concern is with the living cell, and its tremendous transformations, and almost everything mentioned in his book has been discovered within the past 15 or 20 years. The coalescence of physics and chemistry with biology has now come to constitute a "science of life," but Dr. Butler advises caution in jumping to conclusions. After describing the great chemical complexity of even simple proteins, "we may find," he writes, "that we are still remote from knowing the secret of life, and that the whole of the living organism is greater than its parts." He admits that hardly anything is known of the "organizing factors" which take hold of the cells of an organism and direct

them to appropriate functions.

Dr. Butler quotes Paracelsus on his title-page:—

> Man is a microcosm, or a little world, because he is an extract from all the stars and planets of the whole firmament, from the earth and the elements; and so he is their quintessence.

There, perhaps, we may take leave of these works, both admirable in their descriptive power, with a special word of praise for the plates in *Man is a Microcosm*. It is permissible, however, to suggest that without the recognition of a triple evolutionary scheme—spiritual, intellectual, physical—the conception of man as the microcosm of the macrocosm becomes impossible.

BASIL P. HOWELL

Prehistoric India : To 1,000 B. C. By STUART PIGGOTT. (Penguin Books, Ltd., Harmondsworth, Middlesex, England. 293 pp. 1950. *2s. 6d.*)

Prof. Stuart Piggott has done a real service by the publication of his book *Prehistoric India*. The book contains seven chapters of which the first deals with the discovery of prehistoric India. He says at the outset that writing was known and employed in the third and second millennia B.C. and that prehistoric India includes all human communities in the subcontinent from the old stone age nearly to the Christian era. In his study of the Indian stone age he remarks that "to understand the subsequent prehistory of India we must look beyond its present frontiers to other lands of Western Asia." He then proceeds to review Indian archæology in relation to that of Western Asia as a whole and especially of Baluchistan, and points out the activities of the peasant communities in general.

Again, there are two chapters dealing with the cities of the Punjab and their decline, which, according to him, was due mainly to the onset of a foreign culture. It is difficult to agree with him when he says that the Harappa culture had possibly inherited the early Iranian tradition. We may remark that, however conservative Indian culture may be, its features influenced that of Iran, Babylonia and even Egypt.

In the last chapter he examines the linguistic parallels within the Indo-European group and takes for granted that the *Rig-Veda* was a composition later than the Indus culture. Even the possibility that it could have been precedent to that culture has not been touched upon. It is again remarked that the forts and towns that Indra is said to have destroyed are perhaps those of the Indus region and that the Dasas and the Dasyus might possibly be the people of Harappa and Mohenjo-Daro. He further enunciates without warrant that the Mauryan culture was to some extent indebted to the Harappa culture. On p. 288 he remarks: "Chandragupta Maurya was not a foreigner, no invader such as Harsha or Babur." To our knowledge Harsha was neither a foreigner nor an invader. Apart from some of the views on which we have to differ from the author, the book is, no doubt, well-written and contains some new materials worthy of notice by any archæologist.

V. R. R. DIKSHITAR

T. S. Eliot: The Design of His Poetry. By ELIZABETH DREW. (Eyre and Spottiswoode, London. 256 pp. 1950. 12*s.* 6*d.*)

This is a brave and honest book that gets down to the central problem in Eliot's poetry: interpretation; that it does not always succeed or satisfy is the fault, not of the author, but of the symbolic or "mythical" method used by Eliot. According to the author, Eliot adopted this method to secure the effects of concentration and intensity. But, as the meanings of many symbols are hidden away in recondite literature, and as no symbol can be pinned down to one meaning, Eliot's poetry perplexes even when it pleases. Elizabeth Drew has earned the common reader's gratitude by offering him a key to this poetry, the more so as the offer is made with no superior gesture, no pitying smile. To interpret the work of any writer, she believes that it is necessary to find the design that gives unity to it. This design in Eliot's work she finds in what may be called his progressive struggle from a profound disgust at the barren materialism of modern life to the healing peace of faith. It is her task to interpret Eliot's poetry in the light of this unifying design.

The early poems show us "the immense panorama of futility and anarchy which is contemporary history." The poet feels imprisoned in an empty, ugly, alien, society; the only thing he can do is to transmute its welter of triviality and horror into a wealth of objective symbols. From "Gerontion" onwards, says the author, Eliot's poetry is

> a record of the gradual development from the position when his *intellect* accepted Christian dogma through the stages by which intellectual acceptance grew painfully and arduously into a conviction embracing the totality of personal and social experience.

"The Waste Land," in spite of its concluding part, with its "awful moment of surrender," marks, according to Miss Drew, only a stage in this development. It is in "Ash Wednesday," however, that the corner is turned; the symbols here are of revived life and hope. And so on to the "Four Quartets," with their contrast between the revolving circle and the central "still point" of secure faith.

An interesting feature of this study is the attempt to illustrate the central theme of spiritual rebirth, as well as its several stages, from the "archetypal images" described by the psychologist Jung, which symbolize the process of "transformation" or integration of personality. While there is no question of borrowing, these age-old symbols of birth and death do help us to understand Eliot's symbolism.

G. C. BANNERJEE

All About H. Hatterr: A Gesture. By G. V. DESANI. (The Saturn Press, London. 239 pp. 1949. Reprint. 9*s.* 6*d.*)

The style could be no madder; the content hardly more bizarre; but from the ranting and the raving there emerge, the worse for the encounter with the author's mordant pen, sham sadhus, pseudo-mysticism, honorific titles, sex-obsession, man's exploiting man.

The experience on the Ganges bank rings true; an oasis of beauty in a desert of mockery. The phantasmagoria is lit by fitful gleams of philosophical reflection tending towards the fatalistic: "the Tyranny of Law": "*Accept*! Things *are*": "Carry on...."

E. M. H.

Bhārgava Nāḍikā. Edited by C. KUNHAN RAJA. (194 pp. Rs. 6/-); *Hariharacaturaṅgam*. By GODAVARAMISRA; edited by S. K. RAMANATHA SASTRI. (256 pp. Rs. 6/8); *Brahmasūtravṛtti Mitākṣara*. By ANNAMBHATTA; edited by P. S. RAMA SASTRI. (272 pp. Rs. 7/-); *Nyāyasiddhāntatattvāmṛtam*. By SRINIVASACARYA; edited by S. SUBRAHMANYA SASTRI. (82 pp. Rs. 2/8). (Madras Government Oriental Series Nos. XVI, XVII, XVIII, XIX. Government Oriental Manuscripts Library, Madras. 1950)

The Government of Madras is to be congratulated upon its enlightened policy of bringing out critical editions of important, as yet unpublished works from the manuscript collections in the State of Madras. They have started the Madras Government Oriental Series for the publication of literary works in Malayalam, Marathi, Telugu, Tamil, Sanskrit, Kannada and the Islamic languages, and already 66 works have been taken up for publication in the next four years.

The *Bhārgava Naḍikā* is a short work in 1854 verses mostly in the *anuṣṭub* metre, dealing with an aspect of astrology, *viz.*, the *daśū*-system, according to which a man's life is divided into nine stages presided over by as many planets. Within each stage there are sub-stages, each further subdivided into four sections. The work gives no information about the author; occasionally others' views are cited, mostly without naming the writers. Though the work is based on a single MS., Dr. Raja has prepared a fairly accurate edition.

The *Hariharacaturaṅgam*, edited by Shri S. K. Ramanatha Sastri from a single manuscript, deals partly, as suggested by the title, with the fourfold army elephants, chariots, cavalry and infantry. The chapters on chariots and infantry are very meagre, but the others are exhaustively considered with details about their mythological origin, physical features, habitat, good and bad characteristics, and usefulness in war. The remaining chapters (5-8) deal with archery, diplomacy, the conduct of war and military sports. Godāvaramiśra was the *Guru* as well as the Minister of King Gajapati Prataparudra, who ruled over Orissa in the 16th century A.D.

The *Brahmasūtravṛtti Mitākṣarā* is a very lucid commentary on the basic Vedānta text, the *Brahmasūtras*. It is written by Annambhaṭṭa, an Āndhra Brahmin, the son of Tirumalācārya. A junior contemporary of Bhaṭṭoji Dīksita, he lived in the first half of the 17th century. He is the celebrated author of the most popular handbook of Indian logic, the *Tarkasaṅgraha* and its commentary, *Dipikā*. This edition of the *Mitākṣarā* is based on three MSS., only one of which was complete. Shri P. S. R. Sastri has edited it carefully, noting the exact sources of the quotations and has added an informative Introduction in Sanskrit.

The *Nyāyasiddhāntatattvāmṛtam* of Śrīnivāsācārya is a short treatise in simple style, dealing with the seven categories of the Vaiśeṣika school. As the author refers to the author of the *Dīdhiti* who flourished in 1547 A.D., our author must be assigned, at the earliest, to the latter part of the 16th century.

Shri T. Chandrasekharan, the general editor of the Series, would do well to evolve a standardized editorial technique and format. In all cases indexes of verses, authors and citations would enhance the usefulness of the works. Scholars would be thankful for greater care in the correction of proofs.

N. A. GORE

Collected Impressions. By ELIZABETH BOWEN. (Longmans, Green and Co., Ltd., London. ix and 269 pp. 1950. 16*s.*); *The Heat of the Day.* By ELIZABETH BOWEN. (Jonathan Cape, Ltd., London. 319 pp. 6th impression, 1950. 9*s.* 6*d.*)

The depth and freedom from preconceptions of the reflecting mind determines the value and appeal of any "impressions—of books, scenes or events." These are outstanding, whether criticisms of books, in reviews or prefaces, accounts of dramatic productions and exhibitions, or sketches of the atmosphere of cities or of "the Big House" of the Irish country-side.

As critic, Miss Bowen is free from what she calls "the critic's godlike non-participation." She adapts herself, chameleon-like, to the mind of her author, reviewing appreciatively but with discrimination books on diverse levels.

Her reaction to the popular taste in art, in "Royal Academy"—brilliantly written—is cutting, if indulgent, ridicule. She does not lack the "inherent kindness" implied as essential to great art, but she is no sentimentalist :—

...judgment is the bone and muscle of pity. The reaction to human suffering must be awe, first, not simply the good cry.

Subjugating the personal to the impersonal comes out repeatedly in these essays. She cites Flaubert, for whom virtue in art was impersonality, and Gorki, who

identifies happiness, purity, dignity with the *generalized* moment, when man rises clear of his cramping individual consciousness to the full of his human height, forgetting himself.

"Great novelists," she declares, "write...from outside their own nationality, class or sex," and without preassumptions which restrict the circle of readers to those who share them. "Literature," as E. M. Forster wrote, "tries to be unsigned." But art needs to use morality, Miss Bowen holds.

...it may be implicit but it has to be strong. By the plumb-straightness of lines and trueness of angles any work of the mind is, ultimately, judged; fancy may diverge from the upright, but there must be an upright.

She finds morality "the very nature of the Ben Jonson plays' superb competence," and finds in Gorki's novels "the strong torturous upward growth of the spirit of man, that will not stay down."

To read *The Heat of the Day* in the light of the "Notes on writing a Novel" in this collection is to realize Miss Bowen's consummate craftsmanship in her unobtrusive stress upon moral values. It has as background war-time London, with its stresses. She presents life irresponsibly lived, without prejudgment or overt condemnation, but she shows, in the course of the events she portrays, how treason punishes itself, how the ignoring of responsibilities to society subtly deteriorates the one concerned. Perhaps the most impressive moral lesson is the evil influence exerted, unconsciously and unknown to the woman responsible, upon the little mediocrity, met but once, for whom she had symbolized "refinement" and "respectability."

For Louie, subsidence came about through her now knowing Stella not to be virtuous. Virtue became less possible now it was shown impossible by Stella, less to be desired because Stella had not desired it enough.

E. M. H.

Aquinas and Kant: The Foundations of the Modern Sciences. By GAVIN ARDLEY (Longmans, Green and Co., Ltd., London. ix + 256 pp. 18*s*.)

There are many modern thinkers who draw a parallel between the 13th century and today. As the philosophers of the older age had the task of sifting and assimilating a mass of new ideas and reconciling them with traditional ways of thought, so in the modern age many new problems compel the thinker to seek new harmonies. Indeed, Dr. Ardley defines the present task as that of picking up the threads where they were left by St. Thomas Aquinas and carrying on. He believes that the Thomist philosophy elicited certain permanent principles of truth which at once produce indefinite development and provide the criterion by which to judge what is new. This book takes its place in the unending task.

So far, so good: but where does Kant come in? What has the great Catholic Master of the Middle Ages in common with the Protestant Rationalist of the modern era? Let the author answer:—

> Aquinas represents the metaphysician of the *philosophia perennis*. Kant on the other hand, as we understand him, in his basic contentions gets to the heart of the characteristic non-metaphysical preoccupations of the modern world. These preoccupations seem, *prima facie*, to be alien to the *philosophia perennis*. Consequently the juxtaposition of Aquinas and Kant throws the mediæval-modern conflict into high relief. It is the purpose of this work to moderate the conflict, and to show that what is *basic* to Kant is not really alien to Aquinas, but that they are, on the contrary complementary.

Just as the Christian Fathers and Aristotle seemed in opposition to the men of the 13th century but the conflict was resolved, so, Dr. Ardley believes, may be this modern conflict.

In making good his thesis, the author ranges over a vast area and touches on everything to which the word *science* has been applied since Galileo. He includes a competent analysis of Thomism and an account of Kant which amounts to a re-valuation of his contribution to thought. The writing is clear and economical and great care is given to the definition of certain terms, *e.g.*, *Physis* and *Nomis*, on which the argument turns.

The argument is enlivened with touches of humour, as, for example in the account of the Bed of Procrustes which is used, and re-used, as a parable of what the physicist does with Nature.

> He makes Nature conform to what he wants, and having done so announces that he has discovered a law of Nature: namely that all travellers fit the bed.... In brief, physics is a put-up job.

It is doubtful whether all physicists will accept the indictment, but it is quite certain that Dr. Ardley has dealt a shrewd blow at all thinking which proceeds from unverified assumptions.

The book is a competent piece of sustained argument, splendidly indexed, and attractively organized under sub-headings. Discriminating use is made of the insight of the poet to enlighten the argument of the philosopher. If the book does not finally persuade everyone, it certainly raises many questions which need to be answered by the scientific dogmatist.

MARCUS WARD

Roman Road. By G. R. LAMB. (Sheed and Ward, London and New York. 125 pp. 1950. 7*s.* 6*d.*)

Here is a frank, not uninteresting and most instructive study in what the jargon of the day calls "escapism." The writer, born some 35 years ago, was brought up by his own account to be a misfit. His childhood was passed in a Manchester mean street, and the first mistake his mother made, he says, was inducing him to "go on learning until I was 16 instead of 14, so that in the end I should be free of the incessant money worry which had nagged her life." This brought "a deep social unsettlement and disturbance of the mind, more corrosive of happiness than occasional out-of-work periods or just-above-the-poverty-line standard of living." He stayed on at grammar school, worked hard, went to Cambridge with a scholarship which gave him £200 a year to live on, and left the University a blighted being, deplorably conscious that he was a misfit, but blaming the universe instead of himself.

"Society did not want me," he moans. The reason was plain; he had nothing to offer. He had developed into a poor creature without interests, tastes or principles. Educational effort had been wasted on him. He lived by playing an instrument in a cheap dance band.

When war came, he refused military service because he thought civilization "an idiotic myth." He went to a pacifist farm settlement and for the first time began to be a "real person" and to like T. S. Eliot's poetry because of its "Christian orthodoxy," though he was at this time apparently not a Christian. He did not stay at the farm long, but took gardening jobs, one of them at a Roman Catholic school. By this time he had begun going into a Catholic church experimentally and now found that here was the escape from his misfit unhappiness. The book ends with his reception into the Church and reminds one not unsympathetically of Matthew Arnold's verses in which a devout believer declares "This or nothing I believe" and the poet answers "For God's sake believe it then."

HAMILTON FYFE

CORRESPONDENCE

REPLY TO PROFESSOR N. A. NIKAM

I have read with great interest Professor Nikam's reply to my article "Evil Cannot be Conquered by Evil" in THE ARYAN PATH of January 1951. I am sorry to say that he has overstretched some of my points. That the greater evil conquers the lesser is no precept of any kind, but only a fact of a certain order of which we have to take note. I have nowhere *advocated* the use of force, except in certain contingencies where non-violent methods are bound to fail. There is also nothing to be said against the non-violent mentality in social and economic matters, where it amounts to social justice or charity.

The real issue is: Is there any purely spiritual force that is adequate to overcome certain forms of evil on the

physical and mental planes ? We can argue with the aggressor and appeal to his moral sense. But what if we find that reason has deserted him and that his conscience is dead ? We may be prepared to suffer rather than retaliate. Innocent suffering has a great appeal. But, firstly, it takes time to bring about a favourable reaction and it requires a certain cultural refinement in the aggressor. Secondly, it is only possible in the case of less violent forms of persecution. And, lastly, there is a very definite limit within which it can bring justice. It cannot affect ideological differences which are often the source of the injustice.

We may be prepared to make the supreme sacrifice of life itself. But is it certain that even this will draw any more response ? And, if it does not, is evil conquered ? We are told by Professor Nikam that non-violence is " not inconsistent with resisting evil. " But how are we to resist ? Laying down our lives meekly, and refusing to kill even if we could thereby save ourselves, is not resistance in any intelligible terms.

It is conceivable that meekness, whatever it may entail for the individual, has a value. Physical life as such has no great value. We can readily, therefore, sacrifice this life on the altar of a spiritual principle. But can the same thing be said about a community ? Yes, if the community is a community of saints who care not for the good things of the earth but live wholly in spirit and for the spirit. But where is there such a community ? It is difficult to find an individual who goes so far, to say nothing of a community ! A community consists of persons at all levels, united by a common bond and common interests. Before the cultural and spiritual values can have any scope within it, it must live and thrive; and the only way it can do so is to guard itself on the physical plane by appropriate physical means.

No community or nation can be expected to commit suicide. Even the strongest men in it must be made to submit to the will of the whole in this respect; or they must at least cease to create dissensions through ill-conceived propaganda; for only thus can the discipline necessary to the commonweal be kept. There may be martyrs made in the process. But the community can console itself with the reflection that the life of the whole is more precious than the life of the individual. The whole can thrive only by the employment of those weapons which are the common stock of warring nations in an emergency.

It is argued that the search for deadlier weapons will defeat itself. "...if war is 'total' as it is now threatening to become, war will abolish itself." But then why should we blench at the prospect ? What is life worth without the qualities of courage and self-respect ? If it is possible peaceably to change conditions so that war shall not arise at all, that is all to the good. But the answer to aggressive and warring nations is not pacifism or talk about non-violence, but more vigorous preparation for war.

We must speak to every man or nation in the language that he or it can understand. There is no cheap solution to national or international rivalries. Sometimes, therefore, it requires greater moral stamina to face war and its consequences than to avoid war. Pacifism and escapism are poor

moral substitutes for the sufferings and rigours of war.

It is a common argument with those who unreservedly accept the Gandhian teaching on this subject that India became free because of the efficacy of a spiritual power, the sort of non-violent movement which Gandhiji started against British domination. Unfortunately, we are not persuaded of the validity of this argument. Where are those people *now* who were trained in the exercise of this power? And did not some of the worst communal riots take place before the very eyes of the prophet of non-violence and his devoted disciples? Could they do anything in the matter except to preach high moral principles of truth and non-violence when the worst had already been done, and the forces of law and order had ultimately prevailed through sheer brute force? The partition of India was an unmitigated evil, recognized by all true patriots. Could Gandhiji and those who took their clues from him prevent the evil by the employment of any spiritual force? How did they resist the evil? With their lives? The partition of India impressed all dispassionate minds with the greater efficacy of Muslim League tactics of browbeating all opponents by employing force and threats of force. Who won in the struggle—the spiritual force or the admittedly non-spiritual and violent forces let loose by the League? The British Empire was admittedly mightier than the League.

It appears to me that there is some misunderstanding about the ethics of violence. Professor Nikam poses the question: What happens to the agent who uses violence? The question is ambiguous. We should first of all seek to know what end the agent has in mind. Has he exhausted all the resources of sweet reasonableness? Violence cannot be an end in itself. It is only a means; and the value of a means is dependent upon and derived from the value of the end, which alone has intrinsic value. It is conceivable that violence gives rise to violence, almost endlessly. But if violence is tempered with charity—and there must come a time when there is some scope left for charity—we need not despair. Violence is a more sensible and practical way of conquering evil in certain contingencies than any purely spiritual force.

The Hindu religion makes no bones about the employment of physical force to suppress evil. The employment of such force is quite consistent with righteousness and spirituality of the highest order. Social duty and the religion of the spirit are not inconsistent with each other. All duties, however earthly and unpleasant, can be spiritualized. It all depends upon the spirit in which we do our duties. As social beings, we are bound by the discipline of the society which has educated us and made us what we are; we cannot run away from our duties to it.

As spiritual beings, we are not bound by anything. We are all complex individuals, inheriting the divine and inheriting the earth. We are sons of both God and man, whom we combine in our earthly existence. It is proper, therefore, that we should combine in our life, social duty with spiritual enlightenment, personal excellence with the welfare and uplift of fellow-beings. There is no opposition between these two sides of our nature; nor is there any between violent methods for limited social ends and unlimited spiritual greatness.

G. R. MALKANI

ENDS AND SAYINGS

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

Dr. A. C. Ewing of Cambridge University, speaking on February 6th at the Indian Institute of Culture, Basavangudi, Bangalore, on "The State and the Individual," made a constructive contribution to the consideration of totalitarianism *vs.* the individual. While conceding that, short of complete State Socialism, the State had the duty to limit undue interference by individuals with the freedom of other men, he maintained that it should, in its own interest, insure to each the maximum possible control of his own life.

If freedom of speech, for example, was denied, the community suffered in the denial of the opportunity to have what was wrong in the prevailing views being separated from what was right "by the winnowing fan of criticism." If individuals, moreover, were systematically prevented from expressing their views, there could be no democracy in more than in name. It was even questionable how far people could be "real individuals," *i.e.*, beings with intelligence, initiative and responsibility," under a system of rigid coercion which limited service to the State more or less to that of a machine.

The community consists of individuals, and we shall be without the material to build a good State if they are not properly developed individuals. The state will then be like an elaborately constructed milling machine which has only chaff to grind and not wheat, or like a wonderful safe which contains nothing but dust and ashes.

Treating man as a mere means, not as "an end-in-himself," struck at the very root of civilization, Professor Ewing declared. Experts in science or government might be claimed to know best what was good for the people; they might be useful in deciding on means, but the individual had to have a voice in the determination of ends to be sought or fall into slavery.

A significant recent change in American literary interest was brought out by Mr. Norman Cousins, Editor of *The Saturday Review of Literature*, in answering questions put to him at an informal Bombay gathering on February 27th, under the auspices of the P.E.N. All-India Centre. The highly subjective novels, like those of stark and satirical realism, had waned in popularity. Americans were beginning to think in epic terms rather than in terms of mere realism. They had realized the importance to survival of recapturing the universal principles on which the true America was built. The last decade had seen a great revival of interest in Thomas Paine and Walt Whitman, who had contributed most to American citizenship; also in Emerson and Thoreau, and in the basic writings of Thomas Jefferson, in whom, too, there was the real pulse beat of America.

Though admittedly somewhat provincial in philosophy and even in litera-

ture, Americans thought of universal values. Lecomte du Noüy's *Human Destiny* and Toynbee's *Study of History* had been tremendously popular, heading the non-fiction lists.

Mr. Cousins suggested that the novelists had failed to rediscover America because they had failed to rediscover themselves. We were, he said, living in a neurotic age, in which Fear was the abiding reality. The sources of man's fears had to be recognized and the fears externalized. An epic novel remained to be written with the state of man in the 20th century as its theme. It should give larger goals to which allegiance could be given, and when men had those larger goals they could surrender their petty fears and create a larger and better life.

"Amongst all the 'ifs of history,'" declares Mr. Vincent Sheean in "The Buddhism That Was India" (*Foreign Affairs*, U.S.A., January 1951) "one of the most impressive is...what might have been Asia's history if India had remained Buddhist?" It is a pertinent question, since, as he points out, India is still "Holy Land" to the devout Buddhists of many Asian countries. Buddhism had been enlightening the whole of the East for centuries before the triumphant revival of Brahman orthodoxy had suppressed it in India, where there were today but a handful of the Buddha's followers, and only the beauty of the Buddhist monuments remained as remainders of the formerly wide-spread faith.

After the decline of Buddhism in India, caste had reasserted itself; and, abroad, though the Buddha had had no use for images or ritual, he had himself become "the reigning image of innumerable temples." Mr. Sheean makes a thought-provoking parallel between the cases of Buddha and of Gandhiji, in whom he finds a resemblance to the Buddha in thought and action. He notes in India "a species of deification of Gandhi...accompanied by a disregard for much of what he wished to teach his people," mentioning as an example the flourishing of communalism today.

> Some of the phenomena we see in India suggest that Mahatma Gandhi's laborious life may produce a not dissimilar result—that he will be revered almost to the brink of adoration, and, so far as practice is concerned, ignored.

"Is it possible," he wonders, "that Gandhi's teaching will have the same fate as Buddha's—will go somewhere out of the land of its birth and be, perhaps, almost forgotten there?"

It is a possibility against which we warned editorially as long ago as January 1949, apropos of the reported enthusiasm for Gandhiji's teachings in Japan. In that connection we urged that India should not fail to make full use and application of them herself, adding:—

> It is the greatest tragedy of Indian history that the Buddha's teachings found ultimately a more congenial soil abroad than on the Indian subcontinent itself. Will the people of Japan or some other country prove more consistently responsive to Gandhiji's message than do his fellow-countrymen?

History must not be allowed to repeat itself, for, whatever difference it might have made to Asia if India had retained Buddhism as a guiding force, India's own history would certainly have been far different and brighter; and sectarian bigotry would not have claimed its noblest modern victim in Gandhiji himself!

THE ARYAN PATH

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

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"THUS HAVE I HEARD"—

"The Sutra of the Endless Life" is really magnificent. "The Forty-Eight Vows" stands out among the others and its every phrase is edifying. This book should be read by every man in the Government today, so that the people may receive a new life. It deals with fundamentals. Things like the United Nations and World Peace can be attained only when man has lost his avarice. Human greed is instinctive; the formation of nations comes from greed, and beautiful words talking about "national existence," "self-defence," and so on are simply expressions of the national greed which culminates in what is known as war. To do away with this greed, two Prophets, Sakya-Muni in the East and Jesus Christ in the West, came into the world, and have striven for thousands of years to save the souls of men. Unfortunately, their creeds have not been practised, and with the passage of time, things have degenerated. So I am convinced that statesmen and politicians could do themselves good by reading this book and thinking over its teachings. I am ashamed to say that I myself only discovered it here in Sugamo. The fact is that life cannot be seen objectively except from prison. Buddha is a Being so vast that It can neither be sculptured in wood nor painted in colors. But modern men do not know this. That shows how much our faith has changed from that of the past. We have become degenerate.—HIDEKI TOJO

These words carry the conviction of the converted militarist, the Japanese General Tojo. He was tried, found guilty and executed on 23rd December 1948.

While a prisoner under trial he experienced an inner and real conversion. Born a Shinto, he had conducted himself as a patriot of Japan, worshipping the Mikado. The story of his remarkable conversion to a higher perception is to be found in a volume of outstanding merit, *The Way of Deliverance,* by Shinsho Hanayama, the Buddhist Chaplain who served for three years the prisoners under trial as war criminals in Sugamo Prison. Among these was

Hideki Tojo, who, in 1941, had formed his own government, holding the portfolios of Home and War Ministers as well as of the Premier, and who had started the Pacific War. He had held sway over the Japanese nation and may well be regarded as the Dictator of modern Japan. After the war he had tried to kill himself but failed.

The story of Tojo's imprisonment and his conversion, and that of other mind-souls, his fellow-prisoners, who, like him, went to their execution in serene submission and with steady hearts, full of good-will to all, makes *The Way of Deliverance* a book to be read by all who love the Cause of Peace. It indicates one way, perhaps the only way, by which martial ardour and a warlike spirit can be converted into the spiritual vision necessary for the Faith of Non-Violence and Peace.

The method adopted by the earnest and sincere practitioner of the Buddha Way of Compassion who preached and discussed spiritual matters with Tojo and others has its own message for educators of the public mind and morals. Shinsho Hanayama's book has a universal appeal for men of good-will, irrespective of their race or religion. The real human heart is neither Hindu nor Muslim, Buddhist nor Christian. The true helper of that heart must himself possess the light of peace to overcome the darkness of might in warriors like General Tojo.

There is a touching story recorded in the volume:—

"Well, everything comes back to Buddha, you know." He suddenly smiled. "I felt terrible about this at first," he said, glancing at the hand chained to that of the officer beside him. "But this is good too. When I raise my hand, he raises his, you see. This is one of the ties of Buddha. Thinking of the matter in that light, recently I have felt good about it. When I exercise, he walks with me too. It's all so glorifying."

Below we print some of his last words to Shinsho Hanayama:—

"For one thing, I can tender my apologies to the people. Next, I am able to offer myself as a sacrifice to peace and become one stone in the foundation for the rebuilding of Japan. Thirdly, I can die in peace of mind because no trouble was brought upon the Emperor. Fourth, is the fact that I can die on the gallows—my death would have had no meaning if it had come through suicide....Last night, when the announcement was delivered, I felt very cheery at heart."

SHRAVAKA

TOWARDS A UNITED WORLD

[**Dr. L. S. Dorasami,** Honorary Secretary of the Indian Institute of Culture at Basavangudi, Bangalore, analyzes here the message of Unesco's idealistic Director-General, Dr. Jaime Torres Bodet, as enunciated on three important occasions on his recent Asian tour.—ED.]

Three suggestive and significant speeches were delivered by Dr. Jaime Torres Bodet, Director-General of Unesco, on March 14th in Ceylon, on March 19th in Pakistan and on March 24th in India, before the respective National Commissions of those countries. They were all informed by a high idealism; the address at New Delhi particularly was one of the great statements defining Unesco's ideal of a harmonious, prosperous and peaceful world.

Space does not permit detailing the many admirable projects in which Unesco is sponsor and/or participant, many of which were enumerated in the addresses at Colombo and Karachi. Some are primarily to assist the under-privileged, nations and individuals, towards the equality of opportunity which justice and, in the long run, peace demand. Such are represented by Technical Assistance Projects, like the help in the fields of meteorology, geodesy and radio now being given in Pakistan; the work of the Regional Science Co-operation Offices, etc.

Other no less important projects subserve more directly the spread of the mutual appreciation and fellow-feeling upon which harmony between peoples so largely depends. For if, as Dr. Bodet pointed out at Colombo, "intellectual and spiritual aspirations must be consecrated and expressed in action," it is equally true that the improvement of material conditions alone will not bring lasting unity or peace, or relieve the intellectual starvation and mental destitution which, as Dr. Bodet implied at Karachi, meant an "intellectual proletariat," holding the "mortal threat to society" of which Arnold Toynbee had warned.

At New Delhi he put thus the need for unity on a higher level than the material:—

> The inner problem confronting every conscience today may be summed up as that of progressing from the sense of one physical world to the sense of one spiritual world. The exchanges which make of this earth one world may bring with them life or death... beyond that there must be an awareness of effective solidarity driving men to act according to the demands of equity and universal brotherhood.... The soul must work for the ideal of peace.

It is, it may be mentioned in passing, the recognition of the need for fostering mutual sympathy between peoples which inspires the efforts of the Indian Institute of Culture at Bangalore, though necessarily on a much smaller scale. To that Insti-

tute's special interest in Unesco's project for a scientific and cultural history of mankind, which promises so great a contribution to such mutual understanding, Dr. Bodet referred in his New Delhi address.

Unesco's projects of this second type include the promotion of translations of the classics of different countries; regional centres of fundamental education, regional or international seminars, at which there can be a meeting of minds from different backgrounds for the consideration of common problems; the fostering of study abroad; the popularizing of the cultural achievements of great citizens of different countries; pilot education projects like that planned for Ceylon and the pilot library project for India.

Dr. Bodet refuted at Karachi the charge that Unesco was merely adorning the façade of a tottering building when it should be strengthening the foundations. In one sense, he admitted, culture, education and science were superstructures, "frail achievements, painfully won," and yet they represented the sum of mankind's accumulation of wisdom and skill, the international administration of which legacy was Unesco's function. In fact, he declared, in propagating science, education and culture, Unesco was "going to the very root of the most grievous problems afflicting humanity today," and the harvest of the future would spring from the seeds which it was sowing.

At New Delhi he further defended Unesco's addressing its efforts to these instruments, which "act on the mind alone."

> ...the mind is the alpha and omega of all action: it gives the order and stimulates the deed.

He made it plain that the aim of Unesco was not uniformity, but a harmonious diversity. It sought to help each civilization "to achieve self-realization, while simultaneously participating more fully in a pacified and peaceful world community." It tried to turn the very diversity to account for the progress of mankind. Thus,

> for the good of all mankind, India, as she advances, will yet keep her soul.

Among Unesco's Member States, Dr. Bodet said, India had been one of the most active and receptive to the idea of co-operation between peoples. "Its antiquity has set on Indian civilization the crown of wisdom but has in no way lessened its surging vitality." He praised the "goodness allied with decision," to which the Rock Edicts of Asoka bore witness, and his concept of "a universal comity seeking the good of all created things."

Can India, as Dr. Bodet hopes, abolish poverty and hunger "while remaining faithful to an ideal of peace and brotherhood, justice and liberty?" He praised the "calm courage and vision" with which India confronted "the uncharted problems of integrating modern technology into an ancient civilization," as found in the poet Rabindranath

Tagore's magnificent acceptance of this challenge :—

I feel proud to have been born in this great age. I know that time will be needed for us to adapt ourselves to circumstances not only new but almost a complete reversal of what has been. Let us proclaim to the world that the dawn is breaking, not that we may withdraw behind barricades, but that we may meet one another in an atmosphere of mutual understanding and trust on the common ground of co-operation; never to nourish the spirit of denial and negation, but for that joyous acceptance which ever brings to flower the best that is in ourselves.

In " that noble cry of faith " Dr. Bodet seemed to hear " the echo down the centuries of the dawn hymn of the *Rig Veda* summoning men to action." Significant was the rôle which he assigned to India; heavy the responsibility that he laid upon us, a responsibility which India's sons dare not fail to discharge :—

The vastness of the tasks awaiting you compels our respect and the way in which you discharge them may well provide an example for the world. Within your frontiers you are working out more than your own country's destiny : all mankind knows that its own fate is, in a measure, in your hands.

L. S. DORASAMI

NEEDED—TRUE RELIGION

The venerable Indian thinker, Dr. Bhagavan Das, presented at the Annual General Meeting in 1950 of the Ganganatha Jha Research Institute at Allahabad the " Essentials of Hindu Culture." His analysis, published in the Institute's *Journal* (Vol. VII, Parts 2-4), disposes summarily of the countless non-essentials to get at the kernel of the contribution of Hindu Culture to the solution of today's problems. He finds in *Manu Smṛti* the clue to the failure of the present-day leaders, rulers and teachers of the nations to establish peace and good-will among men. The ancient Indian lawgiver states :—

All this universe...is but Ideation of the Supreme Self. He who knoweth not the Nature of that Supreme Self, being ignorant of the Meaning and Purpose of life, cannot bring any action to fruitful issue; for he will not be able to guide his own and others' lives righteously, duteously, purposefully.

Dr. Radhakrishnan had stated at Moscow on March 5th, 1950, that " we face our problems with the wisdom of the ages as the fervour of youth. " Dr. Bhagavan Das sees little of that " wisdom of the ages " in the policy of India, and finds the " fervour of youth " alarming in the absence of that wisdom. He recognizes the impossibility of completely abolishing pain and evil from a world governed by the Law of Polarity, of Duality, of the Pairs of Opposites, but he holds out the hope of at least a few centuries of " peace on earth and good-will among men, " if only a little of the Indian ancient " wisdom of the ages " is applied in the activities of India and Pakistan, of Russia, China and the U. S. A.

SOME OBSERVATIONS ON T. S. ELIOT'S THEORY OF CULTURE

[In the important and pertinent reflections which we publish here, **Sardar K. M. Panikkar,** India's Ambassador to China, has considered the problems of Indian and Asian cultural unity in the light of the thoughts on culture put forward three years ago by Mr. T. S. Eliot, O. M. and Nobel Laureate, in his *Notes Towards the Definition of Culture.* That seminal volume was reviewed by Prof. Marcus Ward at the Indian Institute of Culture in January, 1949, his review having appeared in our pages in April of that year. Sardar Panikkar's warning against the threat to the growth of Indian cultural unity, which the present tendency to over emphasize the local cultures holds, is the more significant and will command the more serious hearing from the prominent position which is his among Malayalam essayists, poets, fiction writers and dramatists.—ED.]

This article is not intended to be a review of Eliot's *Notes Towards the Definition of Culture,* but only some reflections on his conclusions in terms of Indian conditions.

Eliot's first point is that true culture exists in relation to religion and can be understood only against a religious background. His second point is that the transmission of culture can be only through stable classes within the general body and that this transmission involves a smaller and more intensive culture in the group. Wider religious cultures, he argues, will geographically divide themselves by their special characteristics into what may be termed national cultures and even these would have regional variations. Another point that he emphasizes is

> the balance of unity and diversity in religion, that is, universality of doctrine with particularity of cult and devotion.

European culture, Eliot emphasizes, is Christian in its general character. Geographically it is divided into the national cultures of England, France, Germany, etc., and each of these has regional divisions which add richness, individuality and variety. Thus in France, the Breton and Provençal cultures are regional, while the Protestant culture is a religious variation.

The conclusion that Eliot reaches is that

> culture is the one thing that we cannot deliberately aim at. It is the product of a variety of more or less harmonious activities each pursued for its own sake.

It is fundamental to Eliot's argument that as a society develops towards functional complexity several cultural levels will emerge; "the culture of the class or group will present itself." The question he poses is whether the transmission of the "group culture' must be by

inheritance or is possible by a process of selection.

"Group culture" is to be differentiated from "cultural specialization," which may be disintegrating. "If religious thought and practice, philosophy and art all tend to become isolated and are cultivated by groups in no communication with each other," then cultural disintegration will automatically follow.

The basis of Eliot's argument about classes is that "in a healthy society this maintenance of a particular level of culture is to the benefit, not merely of the class that maintains it, but of the society as a whole." To him a higher class is not, therefore, a superfluity. But he opposes the functional grouping of the *élites, e.g.*, those apt for powers of government and administration, groups concerned with art, groups concerned with philosophy, as well as groups of men of action.

To him the whole doctrine of *élites* "posits an atomic view of society ...the differences of background will be so great that they will be united only by their common interests and not by anything else."

Perhaps his most significant contribution to the discussion is his emphasis on diversity as an important factor of culture. Postulating that a people should be neither "too united nor too divided if its culture is to flourish," each area should have its characteristic culture, which should also harmonize with and enrich the culture of the neighbouring areas. If the Welsh, the Scots and the Irish were to become indistinguishable from Englishmen,

> what would happen of course is that we would all become indistinguishable featureless "Britons" at a lower level of culture than that of any of the separate regions.

It follows from this argument that local cultures have a direct relationship to regional languages, on the cultivation of which will depend the variety and originality of their contributions. He makes out a strong and, as it seems to me, an unanswerable case against the prevalent view that a national language should become a monopoly vehicle of culture in national units.

Variations of sects and cults in the same religion naturally have similar results in enriching culture, but only if they influence each other, and not if they become totally separated, so as to be without mental contacts. This latter aspect is exemplified to some extent in Christianity by the division between the Eastern and Western Churches and to a greater extent in Buddhism by the division between the Hinayana and Mahayana sects. But in Western Christianity, as in Hinduism in India, the numerous sects and cults have remained within the cultural fold of the central tradition and have enriched each other and produced a composite culture to which the entire community can lay claim.

The above is an unavoidably scrappy summary of the main theses of Eliot's book. Their application

to India's religious, cultural and social life is the purpose of the present discussion.

It is undeniable that, over a long period, there was a marked decay in Indian culture. It culminated in the almost total disintegration of cultural life in the 18th century. The reason for this disintegration was failure of the processes of cultural transmission. The ossification of caste, the decay of the classes which had the hereditary function of transmitting culture, especially the Brahmins, and the strict and impenetrable barriers which separated these classes from the community at large in a period of political and social anarchy, all contributed to the failure of Indian culture during this time. Also, the language of the mother culture—Sanskrit—had in the 18th century ceased to fulfil its functions. In the unparalleled field of Sanskrit literature, the 18th century is almost barren, except in the extreme South where cultural life still flourished.

When Indian culture witnessed a new revival, it was on the basis of three new factors—a revived religion, a linguistic vehicle spread over the whole of India and the formation of a new class in society, drawn from many sections, on which fell the duty of transmitting this culture.

The revival of religion, which started with Ram Mohan Roy, was, it will now be conceded, a movement within the fold of Hinduism. From Ram Mohan Roy to the latest founders of sects and cults, the religious revival was also cultural. Nor is this process confined to what may be called Hindu orthodoxy. The great Christian thinkers of India, like Kanakarayan T. Paul and A. K. Dutta remained Hindus in culture, though devout Christians in religion, and contributed substantially to the development of modern Indian culture within the Hindu fold.

The second aspect of the revival of culture in India is its relation to a "national" language, national in the sense that its sway extended over the whole country. The growth of regional languages had rendered the revival of an over-all Indian culture impossible without the advantage of a dominant language. That was provided for a hundred years by English. It is necessary to remember that even much of the literature of our religious revival spread to all parts of India through the effective use of English. Also, the point requires to be emphasized now that the transformation of our regional languages into vigorous vehicles of modern thought, which is the outstanding testimony to the revival of our culture, was itself under the impetus of the New Learning brought to us through English.

The third and to my mind the most significant factor in the revival of our culture is the coming into existence of a new class on which has fallen the duty of transmitting this culture. After the failure of the traditional castes to perform this function—except perhaps in relation

to matters of dogma and ritual—society, if it was to survive, had to develop a new class. And this is what happened in India. The new *Kayasthas* (official class) represented originally a mixture of foreign and indigenous culture. Broadly, they conformed to the Hindu traditions but assimilated and transmitted much of what they learned from the West. Recruited from all castes and strata of society, this new class developed a consciousness of their functions and from their original positions as *Kayasthas* have slowly transformed themselves into a new Brahminhood on the basis of *Guna* and *Karma*.

The stability of this class has been demonstrated during the last three generations. While the hereditary principle has manifested itself—not by way of exclusion, but by a general process of transmission—the selective process has given it strength by drawing into the class new blood in every generation. A random analysis of leadership in the higher offices, professional classes, political life and productive economic activity during the last half a century in India has shown that in this new Brahminhood about 30% are children of those who had already established themselves in the class, over 40% belong to castes with inherited traditions of cultural transmission, 10% belong to groups with inherited technical skills and 20% are newcomers, *i.e.*, belong to classes at low cultural levels. Analyzed differently, 30% come from the new cultural classes, 40% have stepped into a slightly different culture, while the rest have been newly recruited.

That the cultural classes in India tend to integrate at a higher level, keeping at the same time their roots in other levels, will not be denied. The future of cultural development in India will depend on the extent to which these classes are able to influence the cultural levels below them, recruit new blood from the broadest bases and at the same time maintain the high level of their own culture. That this culture should have a certain general unity of outlook, purpose and ideals seems obvious. Within the general background of Hindu tradition, as renovated by the New Learning, such a unity is not only possible, but has already come into being. The danger which India faces is that this unity may disintegrate before it has taken firm root.

This brings us to the problem of regional cultures. Eliot is right in emphasizing that a national culture will wither away and die if it is not continuously enriched by satellite cultures. But it is equally true that a great national culture will disintegrate if its unity becomes blurred by the growth of powerful regionalism. It is only when there is a dominant culture that the regional variations can enrich and promote it. Otherwise the local variations will themselves become small pools deprived of the currents and tides of the greater whole.

The danger in India is the ten-

dency of the regional cultures to usurp the position of the national culture in their respective areas, this tendency arising mainly from the strength, virility and hold of the great local languages. The fact that until now it was English that performed the functions of a national language, and that loyalty to that language was altogether impossible, has helped in the growth of the tendency towards disintegration. It becomes, therefore, vitally important that India should develop her national language as a medium of culture and not permit the present tendency to over emphasize local cultures to undermine the growth of a general unity of Indian culture.

It is not unusual in India for groups to be formed for the revival or promotion of languages which at one time had some significance, but which, with the greater integration of the major languages, have ceased to be of importance. For example, there is a Rajasthani Institute at Bikaner which is doing considerable work on that language. Maithili again is a language with a great past and I have heard of associations for the promotion of Garwali and Dogri. All these linguistic groups are, let it be remembered, in what is known as Hindi-speaking areas, regions where Hindi has become the dominant language of culture.

While I have no doubt that research in these languages and their revival as a matter of scholarly interest will help to enrich Hindi and add content to our national culture, any attempt to revive these languages as media of present-day culture can only strengthen the processes of disintegration. Also, is it not clear that, while in non-Hindi-speaking areas culture has to be based primarily on regional languages, it is likely that the unity of culture which was slowly achieved during the domination of English will tend to vanish if the national character is not expressed through a national language which belongs as much to the other areas as to its own original home?

This is not to say that even if such a regionalism were to triumph, Indian culture would cease to have its individuality, but it would be something like the cultural unity of Europe, where each language influences the others and the interactions of art movements and thought of different countries are important features of cultural life. To some extent this has been the case in India. Who will deny the influence of Tagore's poetry or Prem Chand's stories on literary developments in other Indian languages? Vallathol's revival of Kathakali has affected the dance forms of all parts of India. The Bengal school of painting has in the same way contributed much to the new developments in Indian art. But, generally speaking, these are the results of interaction between cultures with a common background and only in a lesser degree the expressions of cultural unity.

We can only hope that the tendencies working towards the evolution of a dominant national culture

will not be frustrated by the placing of undue importance on nationalism. This reflection arises from the just emphasis that Eliot places on upholding regional cultures, within the framework of a dominant national culture. But Eliot's own view is best brought out by his use of the word "satellite" cultures to represent these regional types. The very conception of satellite cultures posits the idea of a dominant national culture and it is only when that position has been reached and there is danger of forcible unification that Eliot's emphasis becomes significant. In India we have to reverse the process, for the danger here is the very opposite of what Eliot fears in Europe.

A last reflection with regard to the future of culture in India as Eliot visualizes it. He sees the prospect of stability in India as dependent on one of two alternatives: development into a loose federation of kingdoms, or the achievement of a mass uniformity "attainable only at a price of the abolition of class distinctions and the abandonment of all religion, which would mean the disappearance of Indian culture."

This view seems to be based on two unjustifiable assumptions. In the first place, it is assumed that Indian culture has not sufficient unity to maintain itself as a predominant culture in the country, because of the existence of two rival cultures side by side: that based on the Hindu religion and that based on Islam. Whatever may have been the truth of this statement before the partition, when Islamic integration, based on the general acceptance of Urdu as the cultural language of Muslims in India, was a force to be reckoned with, today the dominance of a single culture based primarily on Hinduism, but enriched by the culture of Islam and of other religious groups, is practically assured. Without the abandonment of religion, as anticipated by Eliot, this has been possible by the acceptance of partition.

The second assumption, that the unification of Indian culture will mean the abolition of class distinctions has been proved equally fallacious. In fact we have in the previous paragraphs tried to prove that, with the dissolution of castes as transmission agencies of culture, India has been able to develop new classes, based both on heredity and on selection, which have so far successfully fulfilled the functions of developing a cultural life and transmitting it.

Perhaps we may conclude this article with a word or two on the possibility of the development of Asian culture. Clearly the Middle East from Egypt to Pakistan has a religious unity which has helped to evolve a culture of its own. Is anything similar likely to develop in the Far East also? In the past, there was undoubtedly a unity of life which extended from Annam to Japan, based mainly on Buddhism and on Confucian ethics. Equally it is possible to see a similar loose unity

of culture between India and the countries of South-east Asia, based on a Hindu-Buddhist tradition.

What are the prospects, in the circumstances of modern life, for the development of a general pattern of life in South-east Asia, similar, let us say, to the unity among European nations? An examination of conditions would show that there are factors working both ways. The break down of the Buddhist tradition in China, Mongolia and certain parts of Korea has taken away the religious basis of this culture. In its place, a new approach to life's problems, based on Communist teaching, is shaping social life. Even a casual observer of rural life in China would have noticed till quite recently that on the lower level of culture, Indian and Chinese life were practically similar. It was in the higher cultural groups, the one moulded by Hinduism and the other by Confucian teachings, that the differences were marked. The position in the future will be progressively different. So, the prospects of an all-Asian cultural unity including both Southern Asia and the Far East do not seem bright.

Is the position any better in the countries of South-east Asia? It is not of course possible to speak with any certainty, but the following facts would seem to support the view that the chances are more favourable for the development of a common culture in this area. In the first place, religious tradition has not broken down to any considerable extent. Secondly, the cultural ties with neighbouring countries, though loosened, still exist and play a considerable part in the life of the people. Even in Indonesia, which is predominantly Islamic in religion, the popular culture, the dance, music, classical literature, folk traditions, all have close connections with Buddhist and Hindu areas.

Further, and this seems to me to be of special importance, the social evolution of the last hundred years, in the different countries of this region, based as it is on contact with the nations of Europe, has been on similar lines, leading to the evolution of parallel movements in culture.

As against these factors, we have to take into account the growth of an aggressive, and in some aspects exclusive, nationalism in these newly liberated areas, the desire to emphasize the special characteristics of each nation and the tendency to be suspicious of all foreign influences. These may be only temporary phases, but the immediate effect of political independence in India, no less than in other countries of South-east Asia, has been to some extent in the direction of cultural exclusiveness.

These are but stray reflections on what is undoubtedly a major contribution to the problem of the nature, development and transmission of culture, which Eliot has made through his book. One can only hope that we in India, faced with the problem of a transformation of our cultural life, will take to heart the lessons of this important work.

K. M. PANIKKAR

THE UNEXPLAINED MYSTERY OF WATER DIVINING

[**Prof. A. M. Low**, distinguished consulting engineer and research physicist of London, who has satisfied himself by personal scientific investigation that dowsing is an actual means of locating water, prepared for one of the Discussion Meetings of the Indian Institute of Culture, Basavangudi, Bangalore, the paper which we publish here. It was discussed at the Institute on December 28th, 1950, and aroused keen interest.

So open-minded an approach as Dr. Low's to a problem admittedly unexplained by known physical laws is as rare in a scientist of standing as it is hopeful. 'Science, he assures us, does not deny that the diviner works, though it cannot explain how he gets his results. How important these results may be has been reported to have been illustrated in connection with the holding of the Gallipoli Peninsula in the first world war. It is claimed to have been made possible by an Australian's having located water with a divining-rod in a region where neither Turks nor Allies had known of its existence.

It may be hoped that the possibilities in this direction will not be overlooked in the international programme recommended in November last by the Unesco-sponsored Interim International Arid Zone Research Council at its Paris meeting. This programme calls for "intensive scientific exploration of the world's deserts to find underground water which may help restore to human usefulness the one fourth of the earth's surface now barren or semi-arid." The Unesco Press Release of 27th November on the proposed programme does not mention that either the use of water diviners or the investigation of their claims is contemplated, though two recent investigations in the U. S. A. are stated to have resulted in significant findings.

Dr. Low—rightly, we think—suspects the rôle played by faith in the divining-rod in stimulating the dormant faculty of dowsing; it arouses the confidence of the man through whose perceptive affinities with the powers and substances of nature the work is done. But, while the phenomenon is of course not supernatural, it seems more likely to be understood if approached as a psychic rather than as a physical manifestation.—ED.]

In spite of modern inventions, the water-diviner still practises his art and is in considerable demand in country districts. There are estimated to be some hundreds of expert diviners or "dowsers" in Britain and it is interesting to note that a number have worked with the Army, finding water sources in North Africa and elsewhere. The method of the dowser is so familiar that it hardly requires description. In brief, he holds in his hands a fork of young wood, usually hazel, and walks

systematically over the area where it is hoped to discover water. The presence of water underground is indicated by the rod turning downwards and a series of "readings" enables the course of an underground stream to be traced.

There are a number of variations. Instead of a hazel fork, a metal rod or a fork made from copper wire or from whalebone may be used. Some dowsers even use a simple pendulum. In some cases the "normal" position of the fork is horizontal and it moves upwards in response to water. Others assert that the rod should be carried upright when searching for water and horizontal when searching for metals. Each dowser is, in fact, something of a law unto himself and makes his calculations of the amount of water and its depth in his own way.

Some years ago I was asked by a wealthy Australian, who was exceedingly interested in the phenomena, to collaborate with him in research on water divining. I worked on this subject for ten months with expense no object and I think we largely exhausted the possibilities of examining it with the measuring devices then available. We sought to discover first of all whether dowsing was a "fact." Was water really discovered in this way, or was it a superstition, a plausible ceremony, consciously or unconsciously used to cover a good guess by knowledge obtained in other ways? We further sought to discover the nature and strength of the forces, if any, which were at work.

There was no question that water could be discovered by the methods I have described, with greater or less success by different individuals. The dowser is able to indicate the presence of water even when blindfolded and led, thus ruling out the possibility of his knowledge of where he is. There was no question that he felt some sensation and I discovered, rather significantly, that in so far as this sensation could be described it seemed to be a curious "taste" on the tongue. I say "significantly" for, of course, owing to electrolysis, the tongue is sensitive to small electric currents and "tasting" used to be one way of testing for these currents in the old days.

But what was the nature of the force that moved the rod? It would take a powerful electric current to produce the effect that can be seen —sometimes the rod twists so violently and suddenly that it is broken! Particularly is this the case if one end of the fork is held by a "sceptic" and the other by a dowser. The force can be felt and it is not easily explained mechanically on the lever principle. I carried out a great number of tests, some of which were elaborate. I tried a dowser with his hands locked in plaster; I tried ground resistances; I tried "insulating" him from the ground so that if an electric current of any kind were concerned, it could not pass into him. I even charged him with electricity.

By eliminating one possibility

after another, I came to the conclusion that the movement of the twig was purely imaginative. Or, to put it in another way, it was the result of psychological forces and not of physical ones of the kind that we can measure. The dowser's wrist muscles moved, probably entirely subconsciously, in response to a command from his nervous system. The movement, in other words, was not caused by the water, but by the dowser. Many of the practitioners are difficult to test, for when water is not discovered by digging, they are apt to remark "It's further down."

This does not, of course, altogether answer the question. The twig, copper wire or pendulum is simply, in my opinion, a means of expression. The dowser knows there is water underground and subconsciously makes the twig move because he believes it ought to do so. Given the same "faith," a fountain-pen, a pair of scissors or anything else would serve as well, as an indicator. Professor E. Garnett, lecturing at the National Laboratory on: "Observations on the Divining-Rod" some years ago, told of a water diviner working in South Africa with great success who used no twig or rod. He simply walked over the ground to be searched. When asked how he knew where the water was, he replied: "When I am searching for water I feel a violent reaction pass through me."

We could call this "clairvoyance" but we should not be much wiser unless we could explain what clairvoyance was. Some confirmation of the view that not a physical, but a "psychical" force is involved, comes from the fact that a dowser seems to get no reactions when he is not concentrating. If he walks "idly" over underground water with a rod in his hands, it does not move. There is probably a simple psychological explanation for this, and here, perhaps, I should note another aspect of the phenomenon which I found. Only water under pressure, *i. e.*, running water, seems to produce the effect. It may be supposed therefore that the moving water produces vibrations in the earth and that certain human beings act as very delicate seismographs, picking up these waves. This is the principle, of course; on which some modern, mechanical methods of water and mineral "divining" work. But it is pure hypothesis that the human body is able to act in this way, or that human beings could detect any variations in electrical ground resistance.

One scientist has said that the phenomenon of dowsing is "attributable to an unknown and subconscious cognitive faculty giving rise to a chain of physiological and psychological happenings." It is "occult" in the sense that we cannot fully explain what happens. We can talk of "intuition," "clairvoyance" and all sorts of things, but all that we have is a word to describe an inexplicable phenomenon. Fortunately, the idea that there is something "supernatural"

about it is disappearing. One day, possibly, we shall have the means and knowledge to measure the forces involved and we shall know how to separate superstition from science. It is widely held, for instance, that seventh children of their parents are specially gifted as diviners, but statistical examination suggests that most people are able to dowse, more or less, and that their success increases with practice.

We must allow also for the fact that there may be a good deal of showmanship about dowsing, perhaps quite unconscious showmanship, on the part of the dowser. He knows he has a special gift, a gift which is "mysterious" because it is not fully explicable and, human nature being what it is, the tendency is to build up the "mystery." Some dowsers are considerably exhausted by their efforts, perspiring violently and even becoming pale and giddy. It would be ridiculous to accept the hypothesis that this suggests some contact with the "next world" when it is much more easily explained as the result of great exertion towards concentration.

I do not think we should dismiss any of these "psychic" phenomena lightly and dub everything we cannot explain at the moment as "auto-suggestion" or fraud. The sceptic who refuses to examine fully what he cannot explain is simply showing the same "blind faith" which he pretends to despise in others. As a scientist, I say that at the moment we can only postulate the forces involved. The definite fact seems to be that the power to detect the water is in the dowser and not in his rod, stick, pendulum or whatever it may be. If you ask me to speculate —without any evidence—I might suggest that the "gift" of the dowser is some relic of that faculty that enables animals to find water, perhaps related to the faculty that enables animals to find their way home. It is significant that among some primitive peoples there are "diviners" who "smell" water. In the course of countless thousands of years of evolution, a faculty of "smelling" water may have changed into one of "sensing" water; and "civilization" may have resulted in this faculty being stifled unless it is stimulated by "faith" in something —like the divining-rod. But this, I should make it clear, is pure speculation.

A. M. Low

VEDIC SCHOLARS AND THE ATHARVAVEDA

[**Shri H. G. Narahari, M.A., M.LITT.,** a Sanskrit scholar who is not unknown to our readers, brings out in this article some interesting points about the *Atharvaveda* and its undeservedly controversial status, of which another Indian scholar, Shri U. K. Oza, wrote informatively in our August 1950 issue. —ED.]

Gujarat has long been known to be the home of a number of Atharvavedic Brahmins[1]; and, for students of the Veda who, like myself, have not so far met an Atharvavedin, it is indeed a pleasant surprise to learn of Shri U. K. Oza, whose family Veda is the *Atharva* and to know also that there are a number of Atharvavedins "found scattered all over India." Shri Oza says that his Gotram is Pāṇinīyas and, tracing his descent from the grammarian Pāṇini, mentions "that it is not generally known that the grammarian Pāṇini is the head of an Atharvaṇa Brāhman clan."[2]

At least 60 years ago Goldstücker[3] maintained that Pāṇini did not know the *Atharvaveda*; and it is the opinion current among close students of Pāṇini that he favours the *Rigveda* among the Vedas. Nor do we know of any Atharvavedic seer whose name is Pāṇini. To the writer it seems that of grammarians it is only Patañjali that may possibly have been an Atharvavedin since his special favour towards *Atharvaveda* is well known.[4]

It is indeed true that, in ancient India, the *Atharvaveda* for a time was not accorded equal status with the three other Vedas and was often treated with contempt. But soon this Veda did have powerful champions. The grammarian Patañjali cites it and its attached ancillary texts almost exclusively. In giving excerpts from the four Vedas, Patañjali gives the first place to the *Atharvaveda*. The celebrated Mīmāṁsaka, Śabara,[5] also gives as much importance to passages in this Veda as he does to those extracted by him from the *Yajurveda*.

In Jayantabhaṭṭa, a very important writer on *Prācīna Nyāya* (Ancient Indian Logic), the *Atharvaveda* found a powerful champion. Very

[1] S. P. Pandit, who edited the *Atharvaveda* with Sayana's *Bhasya* (Bombay, 1895), mentions a large number of Atharvavedic Brahmins, three of whom even served him as consultants. He mentions among these certain Ojhas, one of whom may well be related to Shri U. K. OZA.

[2] U. K. OZA, "The Value and Importance of the *Atharva Veda*," in THE ARYAN PATH, Vol. XXI, p. 360, August 1950.

[3] *Panini*, p. 142. (London, 1891),

[4] H. G. NARAHARI in *Indian Culture*, Vol, VI, p. 373 f.n., 1940,

[5] *Ibid*,

able and efficient arguments are advanced in his authoritative work, the *Nyāyamañjarī*, to support the claims of this Veda to be regarded as on an equal footing with the three others.[1] One of the most important charges levelled against the *Atharvaveda* by its adversaries is that it contains hymns devoid of sacrificial utility, while the three other Vedas, being full of prayers and sacrificial formulæ, are more holy and useful in sacrifices. Nothing is farther from the truth, Jayantabhaṭṭa would contend, pointing out that in the performance of sacrifices like the *Iṣṭi* and the *Ahīna*, the use of the teachings of the *Atharvaveda* is indispensable and unavoidable. After a thorough examination of the entire question, the conclusion at which this authoritative writer of the 10th century arrives is that, as a work the authority of which has to be acknowledged, as a Vedic text useful for study and contemplation, and, finally, as an instrument whereby to secure the *summum bonum* of life, the *Atharvaveda* is on a par with any other text in the Vedic canon.

There is, indeed, nothing like a rite exclusive to a single Veda, for each is based on the authority of all the branches of the Vedic canon. Four are the branches of the Vedic tree, each having a number of offshoots laden with innumerable flowers and fruits whose sweet juice becomes sweeter on the tongue of the priest-chanter. Those who persist in making distinctions among Vedic texts are those "who are not afraid of the consequences of scoffing at a Vedic text."[2]

This stern threat of Jayantabhaṭṭa is enough to cow the most fanatic among the orthodox opponents of the *Atharvaveda*. It has little effect on the modern Indologist, but it would be incorrect to assume[3] that the latter have only joined hands with the orthodox in an undeserved and unbecoming condemnation of this Veda. As early as 1853, the well-known American Indologist, Whitney,[4] remarked:—

> It is well-known to all who are in any degree conversant with the Sanskrit literature, that *Ṛk*, *Sāma*, and *Yajus* are often named as the three Vedas, to the entire exclusion of the *Atharvan*; it never, indeed, attained to the high consideration enjoyed by the other collections, nor, so far as is known, found a native commentator.[5] It would be highly unjust, however, that the Indian example should in this respect be followed by us: for to us the *Atharva* is, next after the *Ṛk*, the most valuable of the four Vedas, as being itself also an historical collection, and in much the greater part of independent contents.

Nearly 50 years later another Indologist of the same country,

[1] These arguments are elaborated by me in *Indian Culture*, Vol. VI, pp. 369 ff., 1940.
[2] *Nyayamanjari*. (Vizianagaram Sanskrit Series), p. 261.
[3] U. K. Oza, *op. cit.*, p. 364.
[4] *J. A. O. S.*, Vol. III, p. 306.
[5] Whitney was then unaware of Sayaṇa's commentary on the *Atharvaveda*.

Maurice Bloomfield,[1] said that the assumption that the *Atharvaveda* had really "nothing to do with the larger Vedic ritual" was "erroneous or defective." There were many *mantras* in this Veda, he declared, which "could have no sense and purpose except in connection with *śrauta* performances." Such prejudice against the *Atharvaveda* as may exist even now,[2] is thus essentially popular; and, since this is based on ignorance, not much attention need be paid to it.

Ancient India seems never to have made a real attempt to understand the full value of the Veda. Nearly 2500 years ago Yāska, the old Indian philologist, had to exhort students to try to understand the Veda, and not remain content with the ability to recite it, parrot-like.[3] He exclaims:—

> He is the bearer of a burden only—the blockhead who, having studied, does not understand the meaning of the Veda. But he who knows the meaning obtains all good fortune and, with his sins purged away by knowledge, attains heaven.
>
> Whatever is learnt without being understood, is called mere cramming; like dry logs of wood on an extinguished fire, it can never illuminate.

The fact that nearly a dozen traditional commentators, including Sāyaṇa, sprang up thereafter did not, unfortunately, improve the situation very much. This was for the simple reason that, to almost all these commentators, the Veda appeared to be little more than a treatise on sacrifices. Even philosophy is more the concern of the Upanishads than of the Saṁhitās. Only during the last century, when modern scholars took up the study of the text, did it become evident that the fourfold Veda, the fountain-head of Hindu culture and civilization, is also the earliest known document of the human race. The Veda is also known now to yield very valuable data to all astronomers and anthropologists, biologists and botanists, geologists and geographers, physicians and philosophers, scientists and artists, who would understand the contribution of the old Vedic civilization to each of these branches of knowledge.

It is again to these investigators that we owe the discovery that, of the four Vedas, the oldest and most original is the *Rigveda* and that the remaining three are largely dependent on it for their content; but some of the hymns forming the nucleus of the *Atharvaveda* are "just as old as the earliest in the *Rigveda*."[4] The *Yajus* and the *Sāma* are important only for liturgical purposes, though the latter Veda is often spoken of as the source of

[1] *Hymns of the Atharva-Veda.* Sacred Books of the East, Vol. 42, p. LXX. (Oxford University Press. 1897.)

[2] U. K. Oza, *op. cit.*, p. 360.

[3] *Nirukta*, I., 18.

[4] A. A. Macdonell in *Encyclopædia of Religion and Ethics*, Vol. VII, p. 55, 1914.

Indian Music. The other two, the *Rig* and the *Atharva*, have a wider importance. In point of literary merit, the *Atharvaveda* is decidedly the inferior of the two; but as a repository of incantations useful in the cure of "diseases, ailments and injuries, such as fever, jaundice, scrofula, leprosy, dropsy, cough, baldness, ophthalmia, impotence, poisoning, snake-bite, wounds and fractures" it is, Macdonell holds, "our earliest source for the history of Indian medicine."[1] In the *Rigveda* we read of gods like Agni and the Aśvins, Savitṛ and Soma, Indra and Rudra, who possess considerable medical skill whereby they cure the ailments of their devotees who approach them with such a request.[2] The *Atharvaveda* probably provides the medical equipment, not only for these divine physicians, but also for those who, in incipient illness would try to cure themselves. The cosmogonic and theosophical hymns of the *Atharvaveda* are certainly more advanced than their congeners in the *Rigveda* and sometimes even supply the "connecting link between the philosophy of the *Rigveda* and that of the Upanishads."[3] Together these two Vedas supply:

> a body of material which is of inestimable value, not only for the early history of India in its various aspects, but for the study of the development of human institutions in general.[4]

H. G. NARAHARI

RELIGION IN ASIA

Is Asia indeed prepared, as Mr. Avro Manhattan suggests in "Asia, the West, and Christianity" (*The Literary Guide and Rationalist Review*, March 1951), to repudiate religion altogether? That would be to deny the deepest intuitions of the Indian heart, which are not fundamentally different from those of the human heart anywhere.

The kernel of true religion is present at the core of every creed, however overlaid by priestcraft with ritual, superstition and dogma. The expression in each case of a great lover of humankind, that essence of true religion is not different from the spirit which inspired "the most equitable principles of the French, American and Russian revolutions," the true application of which would indeed be "the surest guarantee of the enduring friendship of all the races of the world." Without that spirit of true religion, what can check the terrifying "fecundity of hate breeding hate"?

Asia's rejection of Western pretensions and Western domination was inevitable and in the long-run interest of all. But the reaction must not go too far, nor must resentment blind Eastern eyes to the nobility that has found expression in the lives as well as in the words of many in the West, or to the sincerity of the commitment of many Western as well as Eastern minds and hearts to the ideals of universal brotherhood and of the dignity, the duties and the rights of man as man, and above all of high mystical endeavour to lead a holy and enlightened life.

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[1] *Ibid.*, p. 56.

[2] For details see H. G. NARAHARI, *Atman in Pre-Upanishadic Vedic Literature*. Adyar Library Series, No. 47, pp. 152 ff. (Adyar, 1944).

[3] For an instance see H. G. NARAHARI, *Ibid.*, p. 81 ff. Macdonell denies the principle in his article cited but appears to accept it in his *Vedic Mythology*, p. 4.

[4] MACDONELL, in *Encyclopædia of Religion and Ethics*, Vol. VII, p. 57.

THE BASEMENT

[**Claude Houghton** is well known to our readers as a novelist. He has made his mark in creating a particular type of story, which has a meaning and a message in itself. We take pleasure in publishing his latest story of which he writes: "I realise that this is the most extraordinary story I have written."
—Ed.]

It is unnecessary to know my name. I am a man who had a certain experience which started in a low oblong room in a house in Montmartre. There is a small restaurant on the ground floor: the oblong room, which is kept for private parties, is on the floor above. At the top of the house are three bedrooms—I was living in one of them, the others were empty. The patron and his wife had bought the house only a few months before I took a room. They knew nothing of its history. It is very old.

The date of my stay in this Montmartre house is irrelevant. The fact that, at the time, I was confronted by a supreme crisis, has only a personal significance. It is not important to know why I am able to narrate events which happened outside the oblong room—and to record what was not said. It is the experience which is important—for me. Whether it will have any importance —for you—I do not know.

* * *

It was nearly half past twelve on a mist-curtained autumn day. I had spent the morning in the Luxembourg Gardens. To reach my room, I had to pass through the restaurant on the ground floor. When I entered it, I found Madame arranging flowers on the table.

"Ah, Monsieur! We are busy today—I thank the good God. We have a private party upstairs—a party of twelve. You have seen the room? No? Ah! I show you. One trembles to think how old it is."

I followed her up the flight of steep narrow stairs. She opened a massive door.

"You stay and look round. Yes? One day, you give a party. Pretty girls and students like yourself. One must be gay when one is young. Afterwards? One needs memories. There is much suffering."

She went out, closing the door behind her.

Although twelve places were laid —although the table was bright with flowers—the room had a timeless quality. There was a wooden bench along one wall.

I sat on this bench.

I do not know how long I stayed there, motionless with closed eyes. ....I heard young voices, laughter, the sound of light feet on the stairs. The door opened—six girls and six young men came into the oblong room. They were students. The girls were gaily dressed. It was evidently a gala occasion.

Two of them instantly interested me. A girl called Annette, fair and lovely with the bluest eyes I had ever seen; and a student whose name was Jacques. One could tell that Annette was in love with him.

Jacques sat alone on the bench, an unlit cigarette in his hand. I noticed the beauty of his head—the sensitive features—the delicate but powerful hands. Anyone would know that he was an artist, and one at the outset of a great career. The brow was marked by destiny: the burden of genius isolated him.

Someone put a glass of sherry in his hand. He remained silent, motionless, the glass of sherry in one hand; the unlit cigarette in the other. Annette stood apart from her companions—who were laughing and drinking—looking at Jacques.

Suddenly, everyone became silent.

The silence lasted for a minute.

Then Jacques said in a tense whisper:

"*Listen.*"

The door opened and a woman came into the room.

She was a widow. She stood in her black dress, framed in the doorway. They stared at her. She was pale. The features bore the signature of unique suffering. Her beauty seemed that of another world.

She came nearer and they gathered round her—hushed, expectant, awed. Jacques remained on the bench. He did not look at her.

Then the woman said, in a low but very distinct voice:

"I have come to tell you about myself. It will not take long.... My husband lost his reason—and was sent to an asylum. For three years, I spent all the time I could with him. Then he died."

She went on:

"There, for the first time, I saw the suffering of the world. The suffering that is hidden away. Everyone, sooner or later, is destined to look on that suffering."

After a pause, she continued:

"When my husband died, I took a ground floor room—near here. I put a notice in the window, asking those—whose hour had come—to look upon the world's suffering with me."

One of the girls stepped back from her with a cry.

"Yes, Mademoiselle, they thought—as you do—that I was mad. So I took the notice out of the window—and now, every day, I seek those who are destined to look upon the sorrow of the world. As I passed outside, I heard voices—and came to this room."

They stood in a circle round her. Jacques was still on the bench. He had not looked at her. Annette watched him apprehensively.

Then the woman went on:

"Near here, there is great sorrow. But only those who know that they are responsible for it—are destined to look upon it."

Jacques said:

"We are all responsible."

"That is true, but—only those who know that, have the power to look on such sorrow."

Jacques rose and went to her.

"I will come with you."

Annette cried:

"No, Jacques, *no!* You will destroy yourself!"

Jacques said to the woman:

"You say this suffering is near here?"

"Very near."

"Let us go."

They went out together. When they reached the street, they walked in silence. A few minutes later, the woman stopped outside a small house.

"Why have you come here? This is my house. My mother left it to me when she died."

"Open the door."

"But you are absurd! I live alone here."

"And the woman who looks after you?"

"I know nothing about her—except that she has a room in the basement. She lives her life—and I live mine."

"You are going to see."

They went into the house. At the end of a narrow passage, was a heavy wooden door. He opened it. Steep winding stairs led to the basement. She could see by the way in which he descended that he had never been into the basement.

Almost immediately, a continuous high-pitched moan was heard.

"What is that?"

"You will see."

She stopped before a shut door.

"What is in there?"

"The evil that men do to women. ....In another room—in another house—near here—is the evil that women do to men."

"I am going into this room."

She put her hand on his arm.

"You are young. You have genius. Your youth—your genius—may wither if you go into that room."

"An artist must look on everything. Everyone is responsible for everyone else."

He went into the room, shutting the door behind him.

Several minutes passed.

Nothing could be heard, except the high-pitched continuous moan.

Fear came to the woman. Fear for Jacques, the artist, in that room.

At last, unable to bear the fear—which made her marble-still and marble-cold—she opened the door.

On a pallet, was a girl of eighteen. She was blind. Her hair was matted. The features were so distorted that the face seemed a diabolical mask. Unceasingly, the high-pitched moan came from her motionless mouth.

Jacques was sitting by the pallet. His hand held hers.

For more than a minute, the woman stood, looking at them. Then she went out, shutting the door.

A vision came to her.

She saw all the meetings there had ever been between the girl, Jacques, and herself. All the countless meetings—down the ages. Meetings in lands she did not recognize—meetings in unimaginable circumstances

—meetings which revealed change after incredible change in their relations—meetings which froze her with terror—meetings which winged her with wonder. All the meetings between the three of them—down the ages.

Then she knew that this was their last meeting on earth.

A triumphant hymn of joy surged through her. The air was filled with the beating of vast wings.

She went into the room.

Jacques rose. Together they stood, looking at the girl on the pallet.

The high-pitched moan ceased.

The girl's eyes opened. She looked from one to the other.

Then she said :

"We are together again—for the last time. This is the last death."

She said to Jacques :

"You are dead."

She said to the woman :

"You are dead."

Then she said :

"I am dead."

Her eyes closed.

Again, they heard the high-pitched continuous moan.

They went out of the room and up the stairs.

When they reached the front door, Jacques asked :

"Who is she ?"

"She is the daughter of the woman who serves you. She is herself. She is the evil men do to women. And she is a child of the Most High. She is risen."

"Risen ? She said that I am dead—that you are dead—that she is dead."

"It is the same as saying : you are risen—I am risen—she is risen."

Then she said :

"We three shall not meet again on earth."

And then she said :

"You must go back to your friends."

"I can never go back to them."

"Come."

They walked in silence along the street.

They went through the little restaurant and began to ascend the stairs. The sound of laughter came from the oblong room.

"I tell you I cannot go in there ! They are laughing !"

"Annette is not laughing."

She turned and began to go down the stairs. He watched her till she disappeared.

Then he opened the door.

And went into the room.

CLAUDE HOUGHTON

NEW BOOKS AND OLD

DRAMATIC APPROACH TO PHILOSOPHY *

M. Marcel has the advantage of most, if not all his predecessors as Gifford Lecturer at the University of Aberdeen, in being a creative writer as well as a philosopher. This is not, of course, to say that a philosopher may not be a creative writer in his own right. Indeed a true philosopher must be so. But it is a lamentable fact that philosophy in modern times has been largely reduced to systematic speculation. In M. Marcel's philosophy, however, we shall not find a system or even an approach to one. Indeed he is continually on the alert to avoid the plausible logical traps into which the systematizer so inevitably falls. For him philosophy implies a search or a quest and, as one who has written many plays, his approach to truth is at once imaginative and, in the deepest sense of the word, dramatic. Truth, as he sees it, is not a mere matter of abstract reasoning or didactic exposition, but a situation, costly and often painful, in which we are all most intimately involved. In referring, for example, to the difficulty which philosophy must have in ridding herself of her idealistic prejudices, he recalls the periods of anguish through which he passed, more than 30 years ago, when he was waging this sort of war against himself. For such a philosopher, in his own words, "the reference of the idea to the general human condition is fundamental" and it is not arrived at by way of abstract thought, but rather "grasped through intimate lived experience," as in the inner awareness of the poet or the artist.

The world, in fact, is what it is today through men's refusal not only to reflect, but at the same time to imagine. For you cannot do the one truly without the other. M. Marcel's philosophy is a sustained expression of that truth and it is, therefore, natural that he should often use the themes of some of his plays to elucidate his meaning. For in these we have truth presented in some vital human situation. In applying his method, too, of "working my way up from life to thought and then down from thought to life again" he starts always from certain very simple and immediate experiences which philosophy has always tended to overlook. For him an example is not merely "an illustration of an idea which was fully in being even before it was illustrated." He compares the pre-existing idea rather to a seed.

> I have to plant it in the genial soil that is constituted by the example before I can really see what sort of a seed it is; I keep a watch on the soil to see what the seed grows up into.

It is thus that he strives to avoid the kind of philosophy which has been too often built up, not on experience, but on a waste product or simulacrum of experience that has "taken experience's name." In this task of reinstating vital experience in philosophic thinking he follows in the steps of

* *The Mystery of Being: Reflection and Mystery.* Gifford Lectures, First Series. By GABRIEL MARCEL. (Harvill Press, London. 219 pp. 1950. 15s.)

Bergson, but his journey and his style of walking are entirely his own. That the pure metaphysician would probably describe him as more of a psychologist than a philosopher, while the psychologist would deprecate his metaphysics, shows how creatively he mediates between the ideal and the phenomenal planes. He is, in short, an Existentialist who is true to the realm of being and the reality of spirit. By refusing to dissociate spirit and flesh, by claiming indeed, that spirit "only constitutes itself effectively *as* spirit on condition of becoming flesh," he raises the body itself from the status of an object, or even of an instrument or an apparatus, to that of a subject. My body, he writes, is "my way of being in the world." When one speaks of it, one speaks not merely of that uniform mechanism with which science is concerned but, in a very real and unique sense, of oneself.

This is a good example of the way in which M. Marcel seeks to heal the division which has become so acute in the thinking and feeling and life of what he calls our "broken world in which the heart has stopped beating," a collectivized world which has lost the secret of community and in which real persons are being more and more reduced to abstract nobodies on an official dossier. We are even tending, as he puts it, to become bureaucrats in our relations with ourselves, to lose the immediacy of self-awareness and our sense of life's old intimate quality. It is characteristic of him to approach "the question upon which all the other questions hang," the question: "Who am I?" by way of such concrete and contemporary facts, which have not generally been the concern of modern philosophers.

But it would be quite misleading to suggest that, even in this first series of lectures, in which he is clearing the way for a consideration of man's approach to God, he is not continually referring the actual human situation to a veiled reality, a mystery outside us and within us in which all the apparent oppositions of Self and self, of the intelligible and the natural, of the passive and the active, of life and death, of separateness and relatedness, can alone be resolved. To be resolved they must be transcended. But transcendence for him is never falsely bodiless and vague. It is rather a transcending in our experience of "the primary, and fundamentally spatial, opposition between external and internal." It is, in his own words, "ingatheredness," a depth and fullness of being which creates, also, in our relation to others, a "togetherness."

It is from this mystery, this something that is not itself, that reflective self-clarification draws its strength and fulfils itself in a knowledge of truth that is a knowledge of life. Of such reflection, these lectures, so apt and lucid in style, so simple and concrete in their human reference, so subtle and imaginative in thought, are at once an interpretation and an engrossing example.

HUGH I'A. FAUSSET

The Lonely Tower: Studies in the Poetry of W. B. Yeats. By T. R. HENN, C.B.E., M.A. (Methuen and Co., Ltd., London. 362 pp. 1950. 21s.)

Yeats's career as a poet extended over more than 50 years. In the 1880's and early '90's Yeats was first drawn to esoteric practices and came under the influence of Madame Blavatsky and Mohini Chatterji. He also met George Russell, Lionel Johnson, Sarojini Naidu, "the little Indian princess" and Maud Gonne, his flame and faith. Towards the other end of his career in the 1930's, Yeats collaborated with Shri Purohit Swami, and in his poetry gave evidence of a new vitality and even a seeming preoccupation with "lust and rage," remotely symptomatic of the Nazi creed of brutality and violence.

In between, Yeats assumed many masks—Celtic revivalist, resourceful myth-maker, symbolist, weaver of the tenuous web of dreams, rejuvenated modernist, self-induced mystic; yet the masks became him when he actually wore them, and every mask implied its anti-mask as well.

It cannot be said of Yeats, as it might be said of Pope, for instance, that he early perfected a single verse technique into which his inspiration flowed readily and freely for the rest of his life. Yeats, on the contrary, was subjected all his life to the pressure of the world around him,—its politics, its current of vital ideas, its human inhabitants—and, being both sensitive and alertly responsive, he changed, he grew, he fashioned fresh instruments, he bravely met the challenge of each new phœnix hour, he was never afraid to be himself.

Such a career as Yeats's, then, holds in miniature the history of an entire epoch, and forces upon our attention the crisis through which humanity is passing in the 20th century. Yeats the Anglo-Irish poet often enacted in his mind the tragedy of Ireland's star-crossed history, and this tragedy seemed to him symbolic of the tragedy of the world, of the human race. Having been both within and without the Irish movement for independence, Yeats suffered its horrors, shared its brief elations and its long frustrations, and turned them all into memorable song. Forever seeking harmony and beauty but finding only discord and ugliness, Yeats was repeatedly lured to the regions of the invisible; he was driven to invent symbols—"Byzantium," for example—which would act as "Open Sesame" to the far heavens of his imagination.

It is not at all surprising that in his poetry experiences coalesced and fused, and diverse types of knowledge found something of a common denominator. He drew liberally from painting no less than from politics, from mystic ecstasy as well as from triumphant sensuality, from the future and its isles of promise and not alone from the past and its oases of superb achievement. Yeats's poetry is thus a worthy—if also a taxing—theme for the scholar and the critic, and many have attempted to elucidate and interpret it. Mr. T. R. Henn is the latest, the best-informed and, in some respects, the most satisfying of such interpreters; decades of reverent study and years of searching inquiry have gone into his impressive memoir. An Anglo-Irishman himself, Mr. Henn is able to recapture the atmosphere in which Yeats grew through boyhood and adolescence to maturity

and fulfilment. Scholarship and criticism meet biography and history on a familiar level, and we are enabled to watch the evolution of the poet's mind and art, and to relate them to his times and to all time. A truly monumental work, *The Lonely Tower* will have an abiding place in Yeatsian studies.

K. R. SRINIVASA IYENGAR

Idea of God : The Foundations of Religious Experience. By K. C. VARADACHARI, M.A. PH.D. (Sri Venkatesvara Oriental Institute Studies No. 3. Sri Venkatesvara Oriental Institute, Tirupati. 155 pp. 1950. Rs. 3/-)

No idea is more widely spread than the idea of God, though only a few are interested in the logical proofs of God's existence or in learned discussions about God. Dr. Varadachari, who is well known for his learning and scholarship, presents in this book the theistic conception of God as found in the Vedas, the Upanishads, the Darshanas, the *Pancharatra Āgama*, and also in the writings of Ramanuja and Sri Aurobindo.

The great merit of Theism, as distinguished from Deism, is that it makes God dearer to men's hearts and nearer to men's needs. Theism reconciles the conflicting claims of the transcendence and the immanence of the Godhead. As Professor McTaggart has rightly observed, "If there is a God, He is a person and not an abstract quality." The mystics of all ages and countries have unanimously affirmed that they have had a direct experience of God, which brought them infinite light, peace and happiness. In Indian thought emphasis is laid on the realization of the Divine rather than on the proofs of God's existence, as occurs in Western philosophy. We heartily recommend the book to all who are interested in the problems of philosophy and religion in general and in the problem of God in particular.

We very much wish that the get-up of the book were of the same high quality as the spiritual excellence of its contents.

D. G. LONDHEY

Gandhi—Fighter Without a Sword. By JEANETTE EATON. (Morrow Junior Books; William Morrow and Co., Inc., New York. 253 pp. Illustrated. 1950. $3.00)

Recently there have been several biographies of Gandhiji published in the U.S.A. Of these one of the most outstanding is Jeanette Eaton's *Gandhi —Fighter Without a Sword.* This book is for children between the ages of 12-16, and we have here a very worthy biography of India's great leader, told dramatically and with remarkable awareness of the Indian atmosphere and way of life.

Miss Eaton's simple and direct style have shown her to be a gifted story-teller. She has imaginatively woven the landmarks and events of Gandhiji's life into a story which will hold the attention of her readers till the very end. In the pages of her book Gandhiji lives and breathes again and the

warmth and human charm of his personality, which endeared him to India's millions, is immediately conveyed to the reader. The South African period and the political part of his life have been handled with skill. Enough is told to show the great part played by him in achieving India's freedom without burdening the story with too many historical facts and dates. This is, indeed, most creditable, for, without being aware of it, an American child will have learnt a great deal of the history of India's independence and also of the manners and customs of the country.

Miss Eaton's book makes us feel that Gandhiji does not belong only to India but to the world and to humanity; and that the message and significance of his life were not "of an age but for all time."

Although written primarily for American children this book will also be very valuable to children of the same age in India, and Ralph Ray's attractive illustrations enhance the charm and atmosphere of the story, and add to its appeal.

SHAKUNTALA MASANI

Immersion. By MANJERI S. ISVARAN. (S. Viswanathan, Central Art Press, Chetput, Madras. 80 pp. 1951. Rs. 2/-)

Manjeri Isvaran's latest book *Immersion* is a poignant tale, narrated with great feeling and fluency. A slender volume, it holds the reader's interest in a strong grip.

The four characters, each definitely individualistic, are delineated with remarkable perception and understanding; the author has the gift of bringing out an entire personality in a few words. For instance that of the priest, who, when stark tragedy was about to overtake the family that he had guided and served all his life, "precipitated himself down the stairs—but he did not plunge into the waters. He was wearing silk." In the brevity of that last sentence lies a chapter.

Isvaran neither condemns nor extols; the judgment of the reader is left completely unfettered.

The descriptive passages, particularly in the early pages, have much charm and originality, and there is a refreshing absence of hackneyed expressions.

Above all, we commend the author for the admirable restraint and delicacy with which he refers to the "contamination" of Jagada. A great many novelists of the present day have a tendency to indulge in quite unnecessarily pornographic phraseology under the mistaken impression that it adds to the forcefulness of the narrative. In *Immersion*, on the contrary, the author's very restraint makes all the more vivid the foulness of the act committed. Many modern Indian writers would do well to emulate Isvaran on this point.

R. K.

Silver Jubilee Commemoration Volume of the Indian Philosophical Congress. Edited by DR. T. M. P. MAHADEVAN. (Copies obtainable from Prof. N. A. Nikam, Basavangudi, Bangalore. 311 pp. 1950. Rs. 20/-)

In preparing this *Silver Jubilee Commemoration Volume* the editor has given much attention to form—the result is imposing—and has devoted a good deal of space to matter not strictly philosophical. There are reminiscences, messages, photographs, and a reprint of Rabindranath Tagore's Presidential Address to the first session of the Philosophical Congress in 1925.

The principal philosophical interest of the volume is in the three symposia. On " The Place of the Philosopher in Modern Society," Prof. A. R. Wadia is critical of Indian tradition, but he and Prof. H. D. Bhattacharyya reach the same conclusion that, in an age of declining faith the philosopher has a very important opportunity : to raise once more the banner of the ideals of truth and goodness.

Four philosophers discuss whether Sri Aurobindo has refuted Mayavada. Dr. Indra Sen argues that by attempting to synthesize the transcendental and the empirical, Sri Aurobindo adopts a more satisfactory position than Śaṅkara. Prof. N. A. Nikam replies that even if the Ultimate " manifests " itself in the empirical, the distinction between the two remains, because the relation between them is conceived as that of Reality and appearance. Prof. H. D. Chaudhuri holds that all serious philosophical positions are valid, but that their mutual reconciliation is impossible : the transcendental and the empirical are two legitimate points of view, but their co-existence is a mystery.

Prof. G. R. Malkani, although upholding Mayavada, nevertheless differs sharply from both its other defenders. If the Absolute " manifests " itself, it is *saguna*, and that is logically incompatible with its being *nirguna*. If we admit concurrent reality to different " points of view " we concede dualism. The only position compatible with monism is that of Śaṅkara, that the empirical world is an illusory appearance. Professor Malkani thus rejects the external experience of the material world in favour of the internal experience of the spiritual world; and for a characteristic reason, because not to do so " degrades spirit to the status of an object." Despite his rigorous logic, his decision is finally made on grounds of value.

The expositions of six living faiths, Hinduism, Jainism, Buddhism, Zoroastrianism, Islam and Christianity, afford interesting contrasts of attitude. The first four are statements by instructed devotees, who do not conceal their deeply felt convictions. The Christian, an American, though presumably as devout as the others, feels impelled, in accordance with the scientific spirit, to suppress his convictions and give an anthropologist's statement of Christian dogma. The Muslim's contribution is less an exposition of his creed than the reflections of a liberal thinker on the problems of modern society—valuable reflections, but of an interest quite different from the others.

The volume contains a selection of the other papers read at the session. Sri Aurobindo's is a good expression of the synthetic view discussed in the symposium, an argument that spirituality does not detract from, but increases,

the importance and dignity of material life.

Indian philosophers employing the Western categories remind one of a life-long abstainer sniffing suspiciously at some indulgence and finding that he likes it. Prof. A. C. Mukerji discovers in Existentialism unexpected sidelights on familiar truths. Prof. J. N. Chubb is ironical about Logical Positivism but concedes that there may be sense in the empiricist's criterion. He suggests that empirical propositions can be rescued from the positivist's condemnation by saying that instead of being empirically verifiable they are "to be realized." The implication is the disappearance of metaphysics as an intellectual exercise, and its absorption in mysticism. Not a small concession!

Indian and Western thought have been in contact now for a century and a half, but the results hitherto, at the philosophical level, have been meagre. This Silver Jubilee Volume suggests that their cross-fertilization may at last be about to produce valuable results.

P. SPRATT

The History of Scientific Thought with Special Reference to Asia. By H. J. J. WINTER, M.SC., PH.D., A.INST.P., M.R.A.S. (Transaction No. 5, The Indian Institute of Culture, Basavangudi, Bangalore. 15 pp. 1951. Re. 1/-)

The modern tendency to consider seriously only the Greek and modern phases of scientific thought receives a needed corrective in this thoughtful paper, prepared for a Discussion Meeting of the Indian Institute of Culture, where it was read on November 16th, 1950. Dr. Winter brings out the considerable legacy of technical skill and empirical rules bequeathed by "the Eastern Empires of Antiquity in which science first flourished," on which Greece began erecting her "great edifice of deduction and a system of knowledge," and also the rôle of Islamic culture in preserving and passing back to Europe the Greek legacy, augmented with their own and with Hindu knowledge, to form the foundation of the scientific renaissance and of modern technology.

The technological achievements in the Indus Valley, the Yellow River Basin, and in the Nile and Tigris-Euphrates regions are paralleled if not eclipsed by the astronomical and mathematical developments in Babylon, Egypt, Central Asia and China, as well as in India, where the decimal system was developed and trigonometry originated.

Dr. Winter, in fact, finds "the glory of Asian science in its mathematical or imaginative aspect rather than in the experimental or practical." And yet,—

> in the 10th century Cordoba was "The Jewel of the World," the cultural focus of Europe, where one could walk for 10 miles in a straight line by the light of the public lamps. In London, 700 years later, there was not a single public lamp.

Perhaps the Transaction's most important contribution is the clear evidence which it offers of the interdependence of human thought, East and West.

E. M. H.

St. Francis in Italian Painting. By GEORGE KAFTAL. (George Allen and Unwin, Ltd., London. 121 pp., including 39 illustrations. 1950. 12*s.* 6*d.*)

Here is a slender book which is the fourth in an ambitious series. The purpose of the series is "to bring home to the modern world the highest spiritual achievements of mankind in East and West" and also "the essentials of religion in this age of doubt and discouragement."

The author of the present book says rightly that Francis is the most popular of Western saints, although some of the literature about him has been "mawkish." His short biography is well done. As most people know, Francis (born 1182) was the son of a successful merchant in Assisi. In early years he was the life and soul of the Bright Young Things in that small city, and it seems to have been during an illness that his personality turned over. His former companions were dismayed to find him becoming more and more religious and ascetic. They gave him up entirely when he broke with his father and was cut off without even a shilling.

When he was 27 he took to the life of a wandering friar and soon formed the nucleus of the Franciscan Order. He saw everything, from the sun itself to any leper, as a part of God's creation, and his loving-kindness to all sentient creatures can seldom have been equalled anywhere. The life is of course crowded with miraculous events, and most of the pictures record one or another of them. Unfortunately these pictures are not very clear but they are sharp enough to show us the architecture of the age.

They also make us realize with wonder that only 700 years ago in the most advanced part of Europe nearly everybody whole-heartedly believed in God and was impressed rather than surprised by the occurrence of miracles.

CLIFFORD BAX

The Penguin New Writing 40. Illustrated. Edited by JOHN LEHMANN. (Penguin Books, Ltd., Harmondsworth, Middlesex)

An elegiac mood seems an appropriate approach to reviewing this swan-song of a distinguished literary medium. A fatality has seemed to pursue the little magazines which have offered an opportunity for expression to many previously obscure writers and a forum to the already arrived. Their mortality has been heavy, disturbingly so, to the extent that it implies a turning of the public interest from the voices with something to say upon the printed page to visual and auditory media which make even less demand upon the mind. To the extent, however, that popular indifference reflects a reaction against ultra-sophistication it is not an unwholesome sign. Some of the poems, essays and short stories in this final issue are admirable. Edith Sitwell's opening poem, "A Song of the Dust," is magnificent. Some others, however, suffer from the decadence that blights so much of modern writing in the upper register.

E. M. H.

Jānāśrayī. By JANASRAYA. Edited by M. R. KAVI (Śrī Veṅkaṭeśvara Oriental Series No. 21, Śrī Veṅkaṭeśvara Oriental Institute, Tirupati. 73 pp. 1950. Re. 1/-)

The Śrī Veṅkaṭeśvara Oriental Institute has done a great service to the cause of learning and research by its numerous publications during the last decade. This text is a work on Sanskrit prosody containing 197 quotations from the Buddhist works of Aśvaghoṣa and the non-Buddhist works of Bharata, Vararuci, Śūdraka, Kālidāsa, Kumāradāsa, Bhāravi, Vikaṭanitambā, and Sundarapāṇḍya.

The name *Janāśrayī* or *Jānāśrayī* is given to the work as it was produced by King Janāśraya, otherwise called Mādhava Varman (between 580 and 620 A.D.). The work was written by the King in the form of *sūtras* (aphorisms). The prose explanations of these *sūtras* are said to have been composed by the poet Guṇasvāmin.

This work is of great importance for the history of Sanskrit prosody (*Chandas*) and we are heavily indebted to Prof. M. R. Kavi for preparing the present critical edition on the basis of two manuscripts (from Malabar and Trivandrum) and to Shri P. V. Ramanujaswami, the Director of Śrī Veṅkaṭeśvara Oriental Institute, for publishing it in its Series.

P. K. GODE

Literary Style and Music: Including Two Short Essays on Gracefulness and Beauty. By HERBERT SPENCER. (The Thinker's Library, C. A. Watts and Co., Ltd., London, 119 pp. 1950. 2*s*. 6*d*.)

It is difficult to find in these four reprinted essays of Spencer's on the elements of æsthetics anything which speaks to our present condition; they tend to read nowadays like rejected sketches for later work in the same field. Spencer, unlike Nietzsche, a greater contemporary whom he in many ways resembled, spoke for his own age, not for the future. Today man's search is for a way in which to exist as an individual who is also a member of a closely related community, and for an understanding of the findings of the physical sciences which shall enhance, not exclude, the subjective truths of religious belief.

Æsthetics has a contribution to make to both these phases of the contemporary search. But in the last hundred years psychology alone has taken us a long way beyond these rather naïve investigations of Spencer's into the nature of literary style, music, gracefulness and beauty. The quality of imagination is the one which Spencer lacked; and nowhere is its lack more clearly demonstrated in this book than in the essay on *The Philosophy of Style*, a curiously arid piece of writing, which proves very adequately that a style wholly submitted to the "scientific" use of words which Spencer advocates will defeat its own ends: it ceases even to be lucid. It is only necessary to compare Spencer's writing with George Eliot's (who, it will be remembered, came under his influence) to see in what need Spencer stood of her imaginative sensibility.

R. H. WARD

The Fundamentals of Hinduism. By SATISCHANDRA CHATTERJEE. (Das Gupta and Co., Ltd., Calcutta. 177 pp. Rs. 4/8 and Rs. 3/8)

Religion, being a blending of belief and behaviour, must necessarily be studied against its own appropriate philosophical background. This is exactly what the author has attempted in regard to Hinduism in this book. He has succeeded admirably, too, in presenting simply, synthetically and succinctly a survey of the fundamentals of the Hindu faith; such as the Nature of God, the concept of Self, the Law of Karma and the Doctrine of Rebirth. In addition, he has essayed "to orient the fundamental elements of the Hindu religion in the light of Western thought." Therefore his thesis is free from the stamp of sectarianism. The book will, therefore, certainly serve the needs of readers interested in Hindu philosophy and religion, as the writer hopes.

G. M.

The Web of Indian Life. By SISTER NIVEDITA. (Advaita Ashram, Mayavati, Almora. 324 pp. Indian Edition. 1950. Rs. 3/8 and Rs. 5/-)

The late Ananda K. Coomaraswamy wrote that Sister Nivedita (Margaret Noble), an Irish disciple of Swami Vivekananda, had given, in *The Web of Indian Life*, "almost the only fair account of Hindu Society written in English." And Tagore in his Introduction wrote:—

> The mental sense, by the help of which we feel the spirit of a people... finds its objects, not by analysis, but by direct apprehension. Those who have not this vision merely see events and facts, and not their inner association.... Sister Nivedita has uttered the vital truths about Indian life.

The observations, appreciative and admonitory, offered by one who devoted her life to the service of India, are as valuable today as they ever were, for all—Indians and others—who would gain a truer and deeper understanding of Indian character.

E. P. T.

The Science of Heredity. By J. S. D. BACON, M.A., PH.D. (C. A. Watts and Co., Ltd., London. 187 pp. 1951. 3s. 6*d*.)

Dr. Bacon has given a brief outline of the modern theory of heredity in which hereditary traits are carried by genes, or minute components of the cell which survive from one generation to another. His account must be an excellent one for those beginning a detailed study of the subject but may prove tedious for those with little or no scientific background, or who seek only a nodding acquaintance with the essentials of the theory.

As one observes biologists, such as Dr. Bacon, continually elaborating their theories in order to explain new possibilities always being observed, one wonders why it never seems to occur to them that they may be chasing the limitless number of ways in which an indwelling consciousness may use these wonderful tools, the cells.

G. H. B.

Sarvodaya: Its Principles and Programme. By M. K. GANDHI and OTHERS. (Navajivan Publishing House, Ahmedabad. 61 pp. 1951. Re. 1/-)

Appropriately, this compilation on *Sarvodaya* (the welfare of all) begins with excerpts from the writings of Gandhiji, laying down his principles for its attainment. Most of the book is given to clarifications and applications, by half a dozen of his followers, of the implications for the individual and for society of the *Sarvodaya* ideal.

Gandhiji rejected as a utilitarian formula "the greatest good of the greatest number," in the name of which individual rights are today so widely set at naught. He insisted on the universal good as the aim, and on Truth and Non-Violence, on "bread-labour" for all, on the trusteeship of wealth, and on the purity of means as well as of end. His principles form the basis of the Gandhian fellowship known as the Sarvodaya Samaj, formed in March 1948, soon after his assassination, to foster the spirit of service and to strengthen faith in the moral laws, as explained in an appendix.

There are valuable contributions from India's Prime Minister and President; from Shri Kaka Kalelkar and Shri K. G. Mashruwala, now the Editor of *Harijan;* as also notes by Shri Narahari Parikh of a significant talk with Gandhiji. Shri Mashruwala makes a valuable contribution to international understanding in his rejection of the largely false distinction between Western and Eastern outlooks. "I, for one, do not understand where the West ends and the East begins." Shri Kalelkar also brings out that free intercourse enriches culture.

But it is Shri Vinoba's message, occupying about a third of the book, that most lucidly expresses the very spirit of the departed Gandhiji, defending the Gandhian economics, demanding "operative meditation," insisting on the unity of life and that true interests cannot conflict. He defines the aim of the Sarvodaya Samaj as

> mixing ourselves completely with the entire society and trying to give our shape to it; "our shape" does not mean the shape of our passions and egotism, but the shape of the pure spirit, free from the taint of all egotism, one and universal—beyond race, nation, caste, creed or colour.

The complete freedom of the Sarvodaya Samaj worker, within the frame of Truth and Non-Violence, offers a pattern for an organization-ridden world.

E. M. HOUGH

Studies and Sketches. By K. CHANDRASEKHARAN. (S. Viswanathan, G. T. Madras. 94 pp. 1950. Re. 1/8)

These are "essays in the same theme —Indian Culture," says Shri P. V. Rajanmennar, Chief Justice of Madras, in his Foreword. And they are that indeed, for the author's subjects—Tagore, Nehru, V. S. Srinivasa Sastri, Malaviya, P. S. Sivaswamy Aiyer, Ananda K. Coomaraswamy, Dr. Rangachariar, Thyagayya, Rukmini Devi and Balasaraswati—are truly representative of the poetry, statesmanship, scholarship, humanity, dynamic thought, music and art of our country. While studying these characters the author analyzes them like a lawyer; but when he sketches them he humanizes them as an artist; hence, the depth and delight of his essays, each of which is a literary gem.

G. M.

The Searcher of Hearts. By PAUL-ANDRE LESORT; translated by A.M. (Cassell and Co., Ltd., London. 439 pp. 1950. 15*s.*); *The Shadowed Hour.* By CORAL HOPE. (Faber and Faber, Ltd., London. 244 pp. 1951. 9*s.*6*d.*); *The Eternal Echo.* By PHYLLIS CRADOCK. (Andrew Dakers, Ltd., London. 276 pp. 1951. 10*s.* 6*d.*)

The first of these three novels is a translation of *Les Reins et les Cœurs*, which was very favourably received when it was published in France a few years ago. To judge from the translation, its success was deserved—the more so as it is a first novel. Ostensibly the Drouets, the Lavallées and the Estiennes are brought together through the death of the head of the family, old Eugène Drouet; but in point of fact their lives would seem to have been very much interwoven in any case, and old Drouet's death provides only a unifying "idea." The main theme is that human beings are members one of another; and it is explored with relentless thoroughness and precision which not only bring the *persona* of every one of the characters into the limelight but reveal as well—as in an X-ray photograph—the secret places of their hearts. An impressive work.

So too—but on a smaller canvas—is *The Shadowed Hour*, which takes us to Beirut in 1912; to the dust and heat and clamour and the ominous silences of Syria during a period of tension between the Turkish and European authorities. A child of fifteen, daughter of the British Consul, sees on her way to school the bodies of three men hanging on the gallows. One of them she recognizes; and it is his story which gradually unfolds itself to the girl's receptive ears in the course of the ensuing twelve hours. Miss Hope manages a difficult theme with real art; and even the hint of a Galilean parallel never impinges upon or distorts her delicate portrayal of character, her narrative of a dramatic series of events.

The Eternal Echo is an exotic—and erotic—fable of Atlantis, written in a florid style which one reader at any rate found oppressive and pretentious. According to the blurb it was written *through* Miss Cradock, not *by* her; and one can only hope that next time she will be firm and refuse to do "Somebody Else's work for Him."

J. P. HOGAN

The Great Revivalists. By GEORGE GODWIN. (Thinker's Library, Watts and Co., Ltd., London. 220 pp. 1951. 3*s.* 6*d.*); *Humanity Comes of Age.* By VERA STANLEY ALDER. (Andrew Dakers, Ltd., London. 212+xii pp. 1951. 8*s.* 6*d.*)

The first book gives some interesting studies of the Protean psychology of those who, searching with mixed motives for the spiritual world, enter the middle psychic region between it and everyday mundane life. Here is the "hall of illusion," the very essence of personal subjectivity, where emotion masquerades as devotion, veiled sex desire disguises itself as spirituality and self-will and arrogance call themselves divine inspiration, while astral intoxication or a contagious passivity seems heavenly bliss. Even a genuine soul-vision may be transformed, through ignorance and pride, into a means of delusion. The book brings this out well. After considering crowd psychology, conversion and the revivalist

technique, it surveys revivalist movements in Europe and America through the centuries, from the mass mania of the Crusades down to Booth and his Salvation Army and the Welsh Revival of 1904. That the author recognizes the difference between the spiritually energized man and "the neurotic character active in the religious sphere" is indicated by his final reference to Albert Schweitzer; one feels, however, that the tone values of the portraits which he gives are over-dark, because painted with so strong an emphasis on the lower psychology.

It has been said that the worst hells on earth are made by men forcing their own ideas of heaven upon it. The earnest adolescent, in particular, is given to dreaming Utopias which ignore realistic executive details, and the fact that, in life, one has to deal with human nature, and its innate free-will. The dreamer has only to say "This will be so." Then World Government, the Spiritual Cabinet, the Council for This, the Council for That, will all co-operate in harmony; teachers will teach, business men will transact their affairs, farmers will farm, workers will work, families will love, all in an atmosphere of brotherliness—in the dream. *Humanity Comes of Age* is such a dream; some ideas are good, but too generalized to be constructive; on others (including some of the advice on self-development), one must cast a dubious eye. The author's intentions are high. But good intentions and dreams do not change the world. Knowledge, slow-earned, and wisdom fixed through hard experience, alone give the power to help.

E. W.

Poems from the Persian. By J. C. E. BOWEN. (Alexander Moring, Ltd., London. 102 pp. 1950. 10s. 6*d*.)

A high-water mark, indeed, in *creative* translation from one language into another as well as in artistic book production. The result is that 50 choice selections from Persian poetry, from Firdausi of the 10th Century to Qulzum of the 20th, rendered into English verse, read as if they were each "a piece of original verse in the new tongue."

Each poem is presented in the shape of a T-square, the left-hand panel of which has a pen-and-ink drawing by the Polish artist, Anatole Plavinski, illustrating the poem, while in the upper panel there is the Persian script by Zarin Khat, one of the best calligraphers in Teheran.

Thus both the ear and the eye further impress the reader's mind with the many-faceted wisdom of the masters included in the anthology—such as the superiority of the valiant deed over voluminous words; the immortality of art or poetry which is "a monument Time cannot touch, nor wind, nor rain destroy"; "how Earth feels when Spring is at hand"; "Be happy *now*, Dear Heart, and do not fear"; "Live always by your own unflinching toil"; "Patience and Victory are friends of one another"; "Your own stale loaf is better than another's honey-jar." A brief biographical sketch of the poet precedes every selection. In short, *Poems from the Persian* is a thing of beauty and a joy for ever.

G. M.

Atlantis: The Antediluvian World. By IGNATIUS DONNELLY. A Modern, Revised Edition. Edited by EGERTON SYKES. (Sidgwick and Jackson, London. 355+xix pp. Illustrated. 1950. 18s.)

Donnelly's classic work was well worth reprinting. This edition, with an editorial foreword and appreciations of Donnelly by H. S. Bellamy and Lewis Spence, omits some matter as out-of-date, but gives valuable additions—data since come to light, and quotations from ancient texts. Unfortunately, the square-ended italics differentiating the new passages produce an uncomfortable visual "flicker" and are not readily distinguishable from other italics in the text. Some "improvements" are doubtful—moving the source-references to the back of the book, and replacing the index (surely indispensable here) by a list of source-reference names. About 150 line sketches and maps are omitted and the index of 12 new photographs lists 5 items not reproduced and omits 5 others.

But, criticism apart, the book is stimulating, even if one cannot accept some details, like the recent Hoerbiger theory that the "capture" by the earth of the moon, hitherto an independent planet, produced the Atlantean flood. Esoteric and exoteric records quoted by Mme. Blavatsky make the moon the earth's "parent," and state that its occasional cataclysmic "pull," as also the periodical shifting of the earth's axis, are themselves related to disturbances produced by the dynamics of human thought. Tradition attributes the doom of Atlantis to the sorcery of its giants, the prostitution of their creative and intellectual powers. Tradition makes them the possessors of the cosmic force, *Mashmak*, which could pulverize whole cities in a second. Any book that helps to recreate that traditional past may help also our awareness of danger from the repetition of ancient sins.

W. E. W.

The Unending Quest: An Autobiography. By SIR PAUL DUKES. (Cassell and Co., Ltd., London. 260 pp. 1950. 16s.)

This is a book as unusual as it is gently exciting and deeply satisfying.

Sir Paul's life has been an unconventional one, for it was not planned out by others; rather was the curve of his career determined by his own inner urges and the tensions of the outer world. Chance gave, chance took away, and chance gave again; and Sir Paul has neither missed a good chance when it came nor whined when things went wrong. He has been teacher of languages, musician, diplomat, writer and speaker, acrobat, hypnotist, faith-healer and "holy charlatan"; and, above all, he has been a tireless knight-errant of the Spirit.

The strictly political part of his life is kept out of this book, as it has already been covered elsewhere, and this deliberate self-limitation gives *The Unending Quest*, for all its entertaining variety, an inspiring unity of its own.

Sir Paul has never accepted the material world as the sole ultimate Reality. From matter to Spirit is one single gamut and, through music, meditation and ceaseless adventure, Sir Paul has striven to discover the filiations between the two seemingly

contradictory ends of omnipresent Reality. Hypnotism, astrology, yoga, fasting and spiritual exercises—Sir Paul has kept an open mind to them, and has gathered knowledge and grown in wisdom with the advancing years.

The Odyssey of Sir Paul's spiritual quest culminates in the splendorous revelations within the walls of the Great Pyramid. He has knocked and knocked, and the doors of felicity are open; he has sought the name, the word, and he has found it at last :—

> The sound 'O' trailing off into 'M.' The note never ceased, for the echo continued to vibrate from the end of one breath to the beginning of the next. Louder tones seemed to billow in waves through the hall like purling musical thunder.

Was Ouspensky right, after all, when he said that the Great Pyramid is somehow really alive? Writes Sir Paul :—

> It has been given to me to escape for a time from that stifler of the soul the world calls sanity or normality. I was reborn once more, seeing everything again for the first time.

On the other hand, it is the measure of Sir Paul's humility that, having found the truth, he is now content to live by it and does not write as though he is bursting with a new message. It is Sir Paul's humility and his utter humanity that make his book altogether irresistible.

K. R. SRINIVASA IYENGAR

I Follow After : An Autobiography. By LAKSHMIBAI TILAK. Translated by E. JOSEPHINE INKSTER. (Geoffrey Cumberlege, Oxford University Press, Indian Branch. 353 pp. 1950. Rs. 7/-)

This book appeared in Marathi several years ago and immediately became popular. It was written in very simple language, without the least bias, and was factually faithful. The Rev. Narayan Waman Tilak was a Brahmin who became converted to Christianity. His wife, Lakshmibai, also became a Christian a few years later.

Tilak was known to Marathi readers as a good poet, and his fine poetry has been read by thousands.

Lakshmibai, in this autobiography, gives a detailed description of how her husband became a Christian and how he behaved all through his life. She records that he was a very good but an eccentric man. He would leave his home without giving warning and then would reappear without notice after some time. Lakshmibai had, therefore, a peculiar man to look after.

It may be said that, in his daily behaviour, Tilak was a good Maratha Brahmin; and in his poetry there is no trace of religious propaganda.

This story is well told and, except for Shrimati Ramabai Ranade's *Memories in Our Life*, there is no book like it in Marathi. The English is as good as the original Marathi and to English readers this book will give an excellent idea of how Maharashtrians of modest means live.

Narayan Waman Tilak was a Christian of the highest type and Lakshmibai, who died some years ago at Nasik, was beloved by Hindus as well as by Christians; she was kind and serviceable to all.

M. D. ALTEKAR

THE INDIAN INSTITUTE OF CULTURE

[The 1951 programme of public activities of the Indian Institute of Culture at Basavangudi, Bangalore, began with the lecture which we publish here, in which **Dr. Gardner Murphy** of the New York City College, in India on behalf of Unesco to organize research in connection with its Tensions Project, gave a special progress report. The problem of tensions has many spreading branches but a single root, human selfishness rooted in ignorance of the fundamental unity of the human family, and ignorance of the higher nature of each man, wise and compassionate and just, above the attractions and repulsions of the personality. Social Tensions Projects may give clues to symptoms and suggest palliatives, but only understanding of man's real nature and action in accordance with that understanding can eradicate prejudice and still the promptings of assumed self-interest.

The Institute had two Special Meetings in January and February, in celebration respectively of Indian Republic Day and Lincoln Day. It also offered to the public a number of interesting lectures, including illustrated ones by Dr. W. C. de Leeuw of Holland and by Mlle. Suzanne Karpeles; lectures on "Negro Life and Culture," by Dr. Merze Tate; on "The Individual and the State," by Dr. A. C. Ewing, F. B. A.; on "The Atom and After" by Dr. N. R. Srinivasan; on "East and West: Some Aspects of Historical Evolution," by Prof. Constantin Regamey of Switzerland, etc. The subject of Dr. Paul A. Schilpp of Northwestern University, U.S.A., was "On Human Understanding." Shri T. N. Sreekantaiya told the story, as recorded in Kannada literature, of "Gomatesvara," whose colossal 10th-century statue draws many sight-seers as well as devout Jains to Shravanabelgola in Mysore State. Mr. Elmore Philpott of Vancouver, British Columbia, spoke on "International Peace"; Prof. K. Anantharamiah on "Non-Violence: Theory and Practice"; Dr. Wolmer Clemmensen, Secretary of the Danish-India Society of Copenhagen, spoke on "Social Education in Modern Democracy"; Mrs. Caresse Crosby, Founder of "Women of the World Against War," spoke on "The Need for a World Ideal"; and Mr. Wayne M. Hartwell, Cultural Affairs Officer of the United States Information Service, Bombay, spoke on "The United States Government's International Exchange of Persons Programme."

Early in April an interesting innovation was introduced. A Discussion Meeting on a paper on "Norwegian Culture," prepared especially for the Indian Institute of Culture by Mrs. Inger Aubert Daan of Oslo, was followed a few days later by another meeting at which, thanks to the co-operation of the Royal Norwegian Embassy at New Delhi, the Royal Norwegian Consulate-General at Bombay, and others, an informal talk on Norway was given, illustrated by epidiascope with pictures of Norwegian life and culture, some of which had been sent by Mrs. Daan herself; and several records of distinctive Norwegian music were played. It was felt that these meetings made a real contribution to the better understanding of another people and its daily life and cultural achievements.

There were also, early in 1951, three Discussion Meetings on papers sent to the Institute for the purpose, on "Ahimsa on the Farm," by Dr. Alexander F. Skutch; on "Anarchy and the Individual," by Mr. Claude Houghton; and on "The Albigensian Struggle for Spiritual Freedom," by Mrs. Hannah Closs. There were also Book Discussion Group Meetings, Lectures for Ladies and Kannada Lectures, besides showings of educational films, all in fulfilment of the Institute's effort to broaden the cultural outlook and to help produce enlightened and responsible world citizens.—ED.]

UNESCO STUDIES OF SOCIAL TENSIONS

It is a very great honour and a very great satisfaction to me to come and talk to you informally about a problem which is of international importance and in which India has taken a keen interest. I should like to give you a few words on the background of the international efforts to understand social tensions from the point of view of the social sciences before I talk about

India and its efforts in the investigation of this problem.

"War begins in the minds of men"; this phrase appears as a slogan in Unesco's declaration of principles in 1946. If war begins in the minds of men it becomes necessary to look sympathetically at all the economic, political, historical and sociological factors which affect men's minds. From such a point of view a group of social scientists was called together to explore different projects related to war dangers. They finally formulated what they called the Tensions Project, so sketched that every aspect of the research was to deal with tensions possibly leading to war. If some of the problems that I ask you to consider are purely domestic problems dealing with communities or castes or economic levels, I beg you to keep in mind that the reason for Unesco as an international body putting its effort into this is the fact that all human beings are essentially alike and essentially capable of learning from one another to form one common humanity.

In this connection let me speak at the outset about the unity of humanity. A father came home from his business tired and his small son wanted to have a good time with his dad. The father, tired as he was, sank into a comfortable chair exhausted, looking for some relaxation. But the boy wanted attention. The father saw a map in a magazine. He tore the map into a number of pieces and handed them to the boy, saying, "See if you can put these together, son!"

Then he thought he could read his newspaper in comfort, but a minute later, the boy came,—"I have solved the problem!" And there was the map all beautifully put together.

"How on earth did you do it?" asked the father.

The boy replied, "You see, you did not notice that on the other side of the page there was a picture of a man and if I put the man together the map comes together."

He seemed to say that if you put the man together—human beings regardless of time and birth and circumstances,—our global existence will make more sense.

Sometimes it is economic differences that make individual human beings view their life predicaments in a particular way. We know that frequently one man may feel that he has nothing compared with another man who has much more than himself. He may feel that he is discriminated against. Actually the discontented man may be in comfortable circumstances. It is not always economic facts but sometimes economic facts as they are understood by human beings that cause tensions. But it is because economists have done a good job that we may be able to do a bit in our way, particularly in the way of integration; by way of sympathetically getting together all the different pieces of the map.

Now, when the Government of India learned what was being done by Unesco during the years 1946-48, it began to take a prominent part in the international planning of the Tensions Project. So I should like to tell you something of both the international project and its Indian phase. About a dozen special divisions of the Tensions Project were formulated between 1946 and 1949. One of them is a series of studies of the way of life which members of

different cultural groups follow. It involves noting down systematically the things that are important to them in their ways of life. What is it that a Japanese or a Burmese or a Frenchman or a Brazilian regards as really essential in his way of life ? What are the things he regards as worthy and not worthy ? What are his cultural values ? This means getting them to tell us what it is that seems to them most important in their own culture and their way of life.

The second series of studies represents an attempt to read history impartially. The idea is to read history in terms of what each country owes to other countries. To study, for example, French history, not in terms of the glories of the French nation, but in terms of what other nations have given to French culture. From such a point of view you do not ignore the contributions of other groups. There may be international episodes in French history in which the school children are particularly interested and which may be so presented as to arouse prejudice. Many people believe that prejudice and misunderstanding begin very early in life and that it is possible to avoid such misconceptions.

During the last world war certain problems led to a concentration of suspicions and even hostility. It is hardly believable that any nation can be made up primarily of people who want suspicion or hostility. It may well be that there are men of violent inclinations in larger numbers in any particular national group. It is conceivable that, owing to economic circumstances, there can be more prejudiced people within one country than another. But it is hard to believe the same in the case of entire groups.

One way of getting at the causes and extent of prejudice is to ask what, for example, Norwegian children or Italian children think about the children of another country. A sort of misconception may be revealed like the white American's misconception of the Negro Americans.

Unesco established a Commission to study the tensions connected with the rapid movement from village life to large-scale factory production, resulting in dislocation and therefore frequently hatred, frustration among human beings. Studies of industrialization were begun in 1948 in four countries, with parallel investigations of the effects of industrialization, comparing, in each case, an industrialized village or city with one which was non-industrialized. The four countries which agreed to take part in these investigations were France, Sweden, Australia and India. India came prominently into the picture partly because of the personal interest of Dr. Guha of Calcutta. I know that he gladly gave the time required to study comparatively two Bengalee villages, one of which was heavily industrialized through the development of jute manufacture, and another village south of Calcutta which had not undergone industrialization. Now the reports are coming in from Australia, Sweden and France and Dr. Guha's study is going to throw more light upon these investigations.

Another thing, however, happened in 1948. It was the determination by the Indian Ministry of Education that all the Universities in India should be invited to take part in the investigation of social tensions, in terms of what Vice-Chancellors and faculties would

like to undertake. So a communication was sent to all the Vice-Chancellors, requesting them to arrange to inaugurate systematic studies in their institutions and giving them suggestions as to how the various social science faculties might collaborate in the preparation of reports within the region in which the University was situated, and as to the steps which the Government might be able to take. Obviously this occurred in the shadow of partition and communalism and it was hoped that repetition on any large scale of the tragedies of 1947 could be avoided if the social sciences would give their support to this project.

It happened that Mr. P. N. Kirpal of the Ministry of Education was in Paris in March 1949 and he presented to the Social Sciences Director India's desire for greater participation in tensions research. A plan was worked out by which Unesco, having this interest in research in the tensions problem, would finance the inter-University studies. On that basis a plan was worked out and finally an invitation was given to me to go to India as a consultant who would assist in the project and would visit various Universities where research interest in this problem was known to exist and where it would be possible to frame plans.

That was a year ago last November, and all our spare time from November to June was spent in correspondence and in talking with Indian scholars. We corresponded with 100 social scientists and we had a continuous stream of visitors from India who were going through New York to Lake Success or to Washington, or to take up various responsible posts in the Universities or in research.

Our idea was to help individual Indian scholars, whether they happened to be economists or anything else, in getting research going in their Institutions, utilizing the junior staff members or post-graduate students and paying them from Unesco funds. We proposed as much co-ordination as was possible. Our feeling was that it was impossible to cover all India or all problems, but we were told that the communal problem should have top priority and that we should emphasize studies in sections where the communal problem was acute. We should emphasize also studies where the refugee problem was acute. You will see, as the story goes on, why it was possible to take hold of the communal problem and the refugee problem in the particular way that this was done.

We arrived in India on the 1st of August, and held a conference of 20 people, who we knew were interested in this problem. Several of them were well known as research workers in social tensions from one view-point or another. Now among those who took part in the New Delhi conference were people whom we had had the privilege of knowing actually in New York. One of them, who had been at Lahore, teaching in the University, was deeply interested in all the various aspects of the problem, having himself suffered through the communal clashes. He could explain the nature of the communal problem and who would be the logical persons to analyze it.

Another person was Professor Vakil, the Director of the School of Economics in the Bombay University, who was eager to put the resources of his Institution at our disposal.

Another opportunity that came our

way was the fact that the Ahmedabad Textile Industry had begun a research study of all the things that held up production, whether originating in physics, chemistry, economics, or psychology. We found that we could use the Psychology Division there under the leadership of Chowdhry. Then it was our good luck to have an old friend by correspondence in Lucknow and we had every reason to be doubly grateful to the pioneer work of Dr. Guha and asked him to join with us.

Now it became evident to everybody after discussion that these people were to be asked to hold and co-operate in research schemes, finding whether other schemes could be added. We must get something done and we had a group of people who were willing to work without compensation so that we could use all the funds mainly for post-graduate students who would work. The work at Bombay was actually guided by Dr. Desai, working under Professor Vakil. Now all that we had to do was to visit these research teams, study what they were doing and offer assistance.

I will give you a brief synopsis of what we found when we went around. We arrived in Ahmedabad and found projects going under Chowdhry on the measurement of hostility of workers. Some of these were interviewed and studied by direct observation in the mills. Some were given the "Thematic Apperception Test" in which the task is to interpret pictures; the individual reveals his prejudices and hostilities by his interpretations. India has already developed a dozen different forms of this interesting test.

Then we went on to Bombay in September, where we found that already a team of 27 post-graduate students had been working and they were eager to compare three groups—the Hindu resident group, the refugee group (mostly Sindhis) and the Muslim group. We worked with family heads of these groups and studied their normal psychology, all the differences between these groups, and the background factors. I am personally very proud to have had the chance on the way to Bangalore to see these finished projects of the Bombay team.

When people told me that the Indian social scientist had normally given the problem up, as all social scientists had done, it has been a very interesting experience for me to see such a brilliant and effective job as the Bombay team has done. The emphasis here was on the economic background and the relationship in the last few months. Some people say that the reasons go back to the partition period and earlier. But we wanted some concrete results of this problem which was so pressing.

From Bombay we went to Lucknow to find a team organized and developing a questionnaire and many of the Bombay problems can be reviewed in the United Provinces around Lucknow. Then we went on to Patna, where we found a great many students in the Psychology Department working on their independent project. In December we went to Dr. Guha, who had nearly completed the comparative study of the industrialized and non-industrialized villages and was taking up his second study, based mostly upon the problem of refugees. Guha's problem is—What are the characteristics of a good refugee settlement? What difference does it make in the people's

morale ? Have you ways of understanding them ? How can you measure the reactions ? Can you get into their feelings and necessities and frustrations ? Can psychology help us to get a more complete and realistic picture of what affects these ?

New study schemes will shortly be inaugurated; I know of one in Madras that may find willing hands to give it shape. The tour is not closed and I think I may conclude on an optimistic note and express my personal belief that scientific study is going to help us understand the nature of prejudice and hostility and suggest practical ways of removing the blindness which has been the cause of mutual suspicion. The Government of India seems to be convinced that this type of investigation should be a permanent interest of the Government. In the West, investigations of this sort are mostly in the hands of municipalities or Provinces or States; not of the Central Government, so far as I know. Therefore, I think that it will be a wonderful thing if the Government of India can succeed. I understand it is willing to take over the work of the Unesco. I am inclined to think that the Government will take it over within a few months and carry on the work and India will be ahead in this also as she has already been in the request to participate in social science research with reference to this social evil of group hostility.

Now the problem is whether academically formulated inquiries and results are of lasting weight in the way of economic, moral and educational forces, or whether the social sciences are too abstract. My answer is that we have found practical people, including statesmen, who have been very eager and far ahead of the general public in understanding what we are trying to do. Members of the press have been reasonable and have given their support and the University people have not only understood, but have given their practical participation.

Finally, and most important, is the fact that we have this as an international problem to be solved by international efforts. The Indian public apparently has been moving fast in the direction of science. Let us not argue whether the cure lies in science, religion or education. Let us have *all* these as weapons. Let us not say that science is poor compared to religion. Maybe that is true, but let us hope that in the years to come India will use *all the resources at her command* for bringing about better human relations and that other nations may learn from her.

GARDNER MURPHY

ENDS AND SAYINGS

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

The addresses of Dr. Jaime Torres Bodet, Director-General of Unesco, before the National Commissions of Ceylon, Pakistan and India, are commented on in some detail in the article entitled "Towards a United World" which Dr. L. S. Dorasami, Honorary Secretary of the Indian Institute of Culture at Bangalore, has contributed to this issue. Of special interest in that connection were the Inaugural Address of India's Prime Minister, Pandit Nehru, and the address of the Education Minister, Maulana Abul Kalam Azad, on the first day of the New Delhi session, March 24th.

Pandit Nehru dealt with the crisis in the spirit of man which was represented by the trend away from the "mighty spirit of creative effort and faith and hope" symbolized for India, in their distinctive ways, by Gandhiji and Tagore, and towards "the spirit of denial and destruction." How were mankind's problems to be met? Unesco gave the obviously correct answer—"by education, science and culture." But all these could be perverted to narrow, separative ends. The problem of tensions could be studied at Lake Success! He saw grave danger in the unchecked urge to impose accepted patterns upon other peoples with different backgrounds, different present problems, and he did well to apply this principle within the country as well as to the world.

...while inevitably we are developing common ways of action and thinking, because that has become quite essential, inevitably also there are differences and we must recognize those differences and give full play to them.

Maulana Azad called for a reform, in the interest of world unity, in the teaching of history and of geography. He saw hope in the Unesco project of a history of mankind that would emphasize the growth of unity, to which Dr. Bodet had referred. And in geography teaching it needed to be emphasized that the world was one; maps for elementary instruction should be in one colour and the children should be taught that though "the world is divided into segments like Asia and America, Africa and Europe...such divisions do not disrupt the unity of the world." To such teaching reforms, the cult of narrow nationalism offered perhaps the greatest obstacle. "Unless we can go beyond nationalism, the future of man is dark."

Dr. Bodet stressed that not uniformity but harmonious diversity of cultures was the aim, but perhaps the most important part of his message was his call, which Dr. Dorasami echoes, for

an awareness of effective solidarity driving men to act according to the demands of equity and universal brotherhood....The soul must work for the ideal of peace.

The Indian Social Reformer, which is maintaining the balanced and dispassionate attitude of its respected founder in evaluating public events, offered sound advice to the Indian Congress

for Cultural Freedom in its editorial of March 24th, almost on the eve of that Congress's Bombay session. That advice was that the Congress should avoid concentration on the denouncing of the Communist solution to modern problems to the exclusion of considering "obstacles to cultural freedom" nearer home. In India itself, as the Editor pointed out, there are great inequalities, other than those of wealth, which are expressions of caste-conditioned thinking; thinking not only in terms of the traditional but also of newly forming castes. There is also, he mentions, a revival of resistance to equal status for women. Many more such obstacles might have been named, including prominently the social and economic conditions which deny to the majority all but the bare bones of culture, to say nothing of their denial to the masses of effective freedom.

The repudiation, however well justified, of a particular solution, such as Communism, should not imply the ignoring of the need for finding a better one. The cause of cultural freedom demands, as the Editor brought out, not overlooking or ignoring that which threatens it in the Democracies themselves.

Shri Jayaprakash Narayan, presiding at Bombay on March 28th over the inaugural session of that Congress, warned against over-simplifying world problems. Totalitarianism did not offer the only threat to democracy. Gandhiji had been imprisoned, during the Democracies' war against Fascism and Nazism, for asserting the right to freedom of expression. Would victory to the Democracies in a war against totalitarianism guarantee their own just future treatment of other nations? The problem of cultural freedom, the Indian Socialist leader declared, was essentially the problem of equality of opportunity. There was prolonged applause when he urged:—

> Let us form a free community of world nations. Then only the people of Asia and Africa will have faith in anti-totalitarianism and then there will be no need of atomic bombs. Let such a society be formed from New York down to Liberia; a society where there will be no difference of race or nationality nor any based on inequality between man and man. I am sure that if this picture of anti-totalitarianism is presented, Communism will collapse the very next day.

The event justified the fear of not a few well-wishers of the Cultural Freedom Congress that it would dissipate in fulminations against a hostile ideology much of the energy that might have gone into constructive thinking about how the Democracies could set their own houses in order. That not all the totalitarians are in the Communist camp has been amply demonstrated and some of the denunciations of totalitarianism from the Cultural Freedom Congress's platform rang rather hollow on the lips that uttered them.

The Hindu in a very sane and balanced leader on March 30th pointed out that totalitarianism of the Right as well as of the Left threatened cultural freedom. The anti-Communist hysteria that has led to the political witch-hunts in the United States threatens the cause of genuine democracy no less than do the tirades in the Communist press. The way to mutual understanding lies not through mutual recriminations but through

the earnest effort to understand each other's point of view and also to remedy that which calls for remedying on the home front. Is, after all, the same freedom of political faith that all civilized nations now allow in matters of religious conviction an altogether unrealizable ideal?

The Hindu pinned its hopes of the Cultural Freedom Congress chiefly on the contribution which its personal contacts might make to mutual understanding between the Western world and India, "a better and more balanced appreciation by each side of the culture and the way of life for which the other stands." Not only does America need to get to know "the real and essential India." There is a "real and essential America" to which Tom Paine and Jefferson, Lincoln and Whitman and many another statesman and poet, lovers of their fellow-men, bear witness. The concerted unofficial effort tentatively planned to promote understanding by each nation of the "cultural and moral values, the traditions and patterns of behaviour of the other," to which *The Hindu* refers, is of tremendous potential importance to world peace.

Vigil, founded by Acharya J. B. Kripalani and edited by Krishna Kripalani, is living up to its name in its week-by-week reflections upon men and matters. The "Musings of a Plebeian" published in its March 24th issue, include rather pungent comments on the Government-sponsored All-India Cultural Conference at Delhi. Recalling Dr. Rabindranath Tagore's saying that the roots of culture lie in the people, Plebeian suggests that Government solicitude for culture might well be shown "by providing opportunities for education and for a decent and healthy social existence." He demands:—

> What is the use of holding cultural conferences in a city which has palatial buildings for Government officials and fat banias but no decent library, museum, theatre, nor even a decent garden worth the name—a city with any number of fashionable clubs and cabarets but not enough schools?

The criticism has point, but important as it is that culture be broad-based, it is also necessary to foster cultural expression by the already articulate and especially to promote mutual understanding and sympathy between the different regional cultures. From this point of view an All-India Cultural Conference has an important contribution to make to national unity on the higher level. It did not rise fully to its opportunities.

As a starting-point the Conference may be regarded as a good departure, but the organizers will have to be more efficient, thorough and dispassionate if the future of this particular cultural movement is to do real good to India.

THE ARYAN PATH

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

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"THUS HAVE I HEARD"—

It is an ancient teaching that mental laziness provides a fertile soil for the germination and growth of many vices, among them vanity, jealousy, avarice. It is not only that Satan proverbially finds mischief for idle hands to do. To produce idle hands, that constant enemy of man on earth must instil indolence into the mind of man. If the mind moves aright it creates virtues and establishes itself on moral principles. But this the minds of men are not doing.

There is prodigious mental activity in the civilization of today. That activity in action spells restlessness and discontent; it deludes men and women into fancying that they are busy. Busy whirling like mad *dervishes*, hoping for ecstasy! Ratiocination is mistaken for meditation and restlessness for activity; mental laziness is obscured by the myriad motions of passions, prejudices, prides. When men are moved by inordinate likes and dislikes they mistakenly assume that they are mentally active, whereas their minds are more or less inert.

Mental creativeness is rare; imitation of the activity of the few creative minds is rampant and often those imitations are parodies—pathetic when not ludicrous. In the solution of his problems man rarely proceeds in the right way. The calm and dispassionate evaluation of one's own problems by the light of one's own mind, aided by Right Ideas which have always ruled the world, is not undertaken.

Our civilization is built upon false values. The ever-changing nature of matter is pointed out by modern science, but for the scientist himself and those for whom his word is law, the immortal and never-changing nature of Spirit is an unproven, vague generality. The masses of men *are* influenced by the Divinity at the core of their own being which shapes *its* ends, rough-hew them how they will. But countless men who admire and worship science transfer their intuitive loyalty from the

stability of immortal Spirit to the shifting sands of kaleidoscopically changing matter. Organized religions, on the other hand, confuse the human reason by false notions about god and gods, heaven and hell, and so lead men to a hedonistic activity ruinous alike to mental calm and to a steady life.

To overcome difficulties, to live intelligently and to move onward, one needs to hitch his wagon to some constellation of Divine Ideas. Such cannot be found in the constantly shifting sands called knowledge by the modern schools. There is that Knowledge which changeth not, which, like the Spirit in man, is constant; its laws are thoroughly consistent.

Philosophical ideas and ethical ultimates are the basis on which that knowledge is reared. Though psycho-analysis and the so-called science of psychiatry would do away with man's Divine Intuitions, as biology and physiology and chemistry have all but done away with the philosophical principles of immortality, causality and the activity in the many of Spirit, which is One, still those innate ideas reveal themselves in the intuitive response to their presentation; and even today the moral ultimates command assent from the consciousness of man.

Truth, Justice, Mercy, Harmlessness, mean ever the same. Passionate Minds may argue about them and write volumes, but the heart of the common man knows what is meant by and is implicit in these Divine Virtues, these moral Principles.

Ethics are difficult to practise because their cosmic counterparts are not glimpsed. The universe is moral —is just and merciful, aye! even harmless, though it may not seem so.

The pepper plant will not give birth to roses, nor the sweet jessamine's silver star to thorn or thistle turn, for rigid Justice rules the world.

The moral order of the universe is a superb fact; the ancient sages taught that truth in which the human mind today needs to be trained. The moral universe and not only the material one is governed by Law. Our mental laziness will disappear when we perceive this truth and act upon its numerous implications.

SHRAVAKA

THE ROLE OF THE WRITER IN THE PRESENT CRISIS

[The article of our esteemed Irish contributor, R. M. Fox, in our February issue, on the tyranny of the machine, which is destroying the truly civilized life of the world, and on what creative writers can do to provide a remedy, was so provocative as to prompt us to secure the two notable opinions which follow. **Shri J. C. Kumarappa,** with his usual penetration to first principles and their application to human life, presents important views. He stresses the evils of the mechanistic aspect of our civilization which are corroding the sense of Justice and destroying Liberty the world over. **Shri K. R. Srinivasa Iyengar** appeals to his brother writers to meet the challenge of mechanistic and militaristic forces by the correct use of moral forces.

The curse of technology has been strikingly and vividly portrayed by the Roumanian novelist, G. Virgil Gheorghiu, in his very remarkable and awe-inspiring novel, *The Twenty-fifth Hour*. The Indian public is not aware of the real tragedy of Europe, caused by the wars; all the evils they caused are not known and the most potent of them threaten to overtake us in India who are neglecting to apply the principles of the great Father of the Nation and are thoughtlessly following industrialization, mechanization, militarization, and so furthering the regimentation of the thought, will and feeling of India's humanity.

Writers everywhere must attack what is wrong and dangerous in their own leaders and people, and Indian writers in particular must follow the helpful suggestion that they look for inspiration, guidance and sustenance for their creative labour to the ideology of the seers and singers of the ancient world. Our writers and those of other democratic states (unlike their Russian confrères) are still free to express their views and to educate and enlighten the masses. They should, so as to become what Shelley truly called the poets: " the unacknowledged legislators of the world."—ED.]

I.—THE CORE OF REAL DEMOCRACY

In the February issue of THE ARYAN PATH Mr. R. M. FOX, in his article, " The Writer on the Anvil, " holds the factory to be " the forcing ground for a view of life that excludes beauty, freedom and compassion. " He is " concerned with the place of the individual in modern industry and the stultifying, deadening effect of factory routine " and urges " those writers and thinkers who ignore the workshop and its problems, while pleading for a freer world, " to realize " that they are leaving out of account large areas of modern life which can exert the greatest amount of mass pressure for good or for ill. " Thus he seeks to harness the writers' ability and influence to democratize industrial life.

While we fully endorse the arguments and thesis of Mr. Fox, we feel that he did not have in mind the industrial life of India, which is only a small fraction of the entire economic life of the people. However influential the industrial sector may be, it is not enough for Indians to stop the democratizing effort there, as the major part of the nation's life throbs in the rural areas. We heartily endorse Mr. Fox's contention that the relation of the individual to his means of livelihood should be put on a proper foundation. But the livelihood of more millions of our people lies in the fields than in the factories. Hence, we would urge that democratizing rural life is a still greater responsibility resting on the writers of India.

India has attained political independence with adult franchise. The future of the country lies in the hands of the voters and the voters have to be educated by the writers. But, before the writers can presume to undertake this grave responsibility, they have to study the rural people—their life, their thought, their work and their problems. The industrial sector is much nearer home. Most writers, like the industries, are town dwellers, and so their acquaintance with the industrial workers is closer. They can understand them better. The rural areas are the "interior," little known and less sought. Their importance and potentialities are, however, immense. How are we to tackle this field of work? What is required to democratize rural life?

No doubt democracy provides the necessary training ground to develop the inborn "human qualities of eagerness, curiosity, courage and generosity of mind." Mr. Fox thinks that democratic practice and a degree of responsibility in the conduct of industry will afford all that is needed. To us it seems that organizational forms, while they may be useful in helping the mechanism of democracy, will not go deep enough to mould character.

More than democratic practice, what is wanted is democratic living. People's association with one another in their daily lives should develop all that is noble in man. The opportunities for close-knit human life are very limited in urban areas. The dweller in one flat does not know who the occupier of another part of the house is. The fullest opportunities for the growth of all faculties are offered in those walks of life that bring us into touch with our fellow beings at as many points as possible. To assure that this close contact shall lead to mutual benefit there must, of course, be good-will and fellow-feeling; otherwise it may bring about violence. Hence we hold non-violence to be the bed-rock of democracy.

Close contact is inevitable in rural life, where everybody is acquainted with everybody else; the problems are common and the daily needs of all are the same. In attempting to meet the situations that confront them, people should draw closer to-

gether and this would bring about the oneness of feeling which is the foundation for democratic living. Political democracy should arise out of such living, mutual experiences and not out of a set form of behaviour.

At the present time rural life is disintegrated; all kinds of foreign elements have crept into it, bringing in their wake selfishness, greed and isolationism. To overcome these it will be essential, in the first instance, to rebuild village life; to build it on co-operation rather than on commercial competition. The impact of industrialism of the Western type has demolished all vestiges of unity and co-operation. It is important that the daily life in the villages should bring out the fact that we are all members one of another. This cannot be brought home to the people unless the economic life is so fashioned as to bring about a family spirit among the villagers. As long as every cultivator works only for his own benefit, irrespective of what happens to his fellows, there can be no mutual confidence or faith. And without these as the foundation it is not possible to construct any form of democracy.

As already indicated, non-violence is the essence of democracy. It would seek mutual benefit. In a simple society the elementary needs of life are the basis of social welfare. Food, clothing and some protection against the weather are what is needed. In providing these the villagers should work together and guarantee each other's needs. This would call for village self-sufficiency as a condition for non-violence. If these needs were to be in short supply at any time the stronger would be tempted to assert himself to gain possession of what is available. This would give rise to the exploitation of the weak by the strong and ultimately might would succeed. Where might rules, there can be no democracy. Real democracy can exist only when the weakest is treated as well as the strongest. Equality and justice should prevail irrespective of the individual's ability to enforce his will on others.

It becomes essential, therefore, to work towards village self-sufficiency in order to generate the basic forces that will lead to the development of the real democracy which will not be content with a mere formal structure but will bring about the full expression of the spirit underlying human relationship of the highest order.

Rural life will be built up on an economic base that will work to bring about the satisfaction of primary needs. Agriculture will be planned to produce the types of food needed for a balanced diet for all the people; and cotton, etc., enough for other needs. The humblest in the village, whatever his work may be, should get a balanced meal. The products of cultivation should be distributed *pro rata* according to need, and every member should contribute towards production to the best of his ability. The village

artisans should get their share of agricultural products based on their human needs and not as a reward for work done.

This was the principle underlying the old Indian village organization. That simple structure could not withstand the onslaughts of modern commerce and gave way under the stress of industrialism. We have to reconstruct it, not exactly on the same old lines, yet keeping in view the humane considerations underlying it.

In an economic order of the kind just described there will not be the wide range between glut and want that exists today. The level of life will be more or less even. Private property will assume the status of a trust and will be held for mutual use and enjoyment.

To bring this condition about, as a first step, a few social experimenters will have to settle in the villages and share in the life of the people. They should produce all that they themselves need in the way of primary necessities and set an example for others to follow in maintaining a high standard of sanitary and hygienic living. With the co-operation of the villagers they should run schools and dispensaries, organize cultural entertainments, etc. Thus they can demonstrate to the villagers what can be done by their own efforts to bring about their own welfare. This will create self-confidence and develop the spirit of self-help on which alone democratic life can be built.

Little Panchayats can be set up to look after the village needs, such as constructing roads; keeping clean the neighbourhood of wells and tanks; collecting the refuse and night-soil and making compost manure out of these; and providing other common facilities needed by the village. This life will call for the sharing of many hardships and entering into the problems that confront the villagers generally, but it will provide the training ground for democracy, not only for the villagers but also for the experimenters themselves. It will fuse the whole community into a solid whole. Such a type of common existence alone can usher in real democracy.

This democratic village life will expand into tahsil dimensions and, stage by stage, be applied on a district, Provincial and Union-wide scale. Then the more experienced and gifted ones may transcend even national barriers and enter the international field. Democracy cannot be limited to small regions. Its spirit will in time permeate the whole world. When that happens humanity will assume the character of a united family, where each member feels the joys and shares in the sorrows of all the other members. When such mutual understanding and co-operation come into existence there can be no major conflicts to precipitate totalitarian wars.

Today countries like the U. S. A., the U. K. and the U. S. S. R. all pretend to follow democratic principles, have set up various forms of

democratic governments and yet generate jealousy and hatred. These land them periodically in deadly diabolical wars which draw into their orbit other peace-loving nations also, much against their will. Real democracy can be developed only by adherence to non-violence leading to a society which abhors the exploitation of fellow-men.

The acid test of democracy is continued peaceful living. Wars are a denial of democracy. No formal imitation of democratic fashioning of the nation's life can usher in real peace. The world needs democracy of the right type to set it on proper lines. The starting-point of all democratic life is the village, where life should be shared in its fullness. Other attempts may provide a semblance of democracy but it will crumble to pieces the moment the winds of dissension blow upon it. Democracy is not worth while unless it be strong enough to withstand the conflicts that, from time to time, shake the foundations of human relationships.

As long as human nature is not perfected into the divine, differences will arise; but the spirit of social existence should be so strengthened by the sharing of life and its problems that the realities of life will solder the people together instead of blowing them apart. The world today needs this spirit in abundance. The writers should not only preach and write but also strive to live such lives themselves. Only then will they be able to discharge the heavy responsibilities resting upon them.

J. C. KUMARAPPA

II.—A FUTURE FOR THE CREATIVE WRITER

Mr. R. M. Fox's article on "The Writer on the Anvil" in the February 1951 number of THE ARYAN PATH raises certain fundamental issues. What is the future of creative writing in the face of increasing regimentation? How is the factory worker to be enabled to preserve his individuality, when he is but one of thousands engaged in mere mechanical processes inside an unbeautiful and stifling industrial plant? With specialization taking such strides as we witness, how much longer can human beings speak a language which all can understand? These are, of course, related questions, arising out of the impact of the machine on the status of man as a self-poised, self-evolving, self-realizing phenomenon. The real question, therefore, may be stated thus: What will be the status of individual man in the atomic age?

The technological revolution of the 19th and 20th centuries has radically changed the structure of society, and middle-class society especially has suffered in consequence. Quick means of transport, culminating in air travel, have largely shattered both the barrier and the

romance of distance. The far-flung operations of industry and "Big Business" have led to the destruction—at any rate the loosening—of the discipline and unitary structure of family life. Life partners are often forced to live apart, children find themselves scattered over the entire subcontinent, and the whole family rarely, if ever, manages to gather together and thus experience that sense of identity which in olden times so largely contributed to the continuity of tradition. Sinister mental barriers arise unawares and communication is neither easy nor natural.

The average middle-class man has become a veritable nomad today, a Sindbad without his romance, a Wandering Jew without his intensity. His cultural life is a mere chapter of accidents, a heap of odds and ends. Half the time, when an Indian of the middle class talks in the vernacular, he thinks in English; when he talks in English, vernacular modes come breaking in; and, of course, Hindi falls in between, a puzzled intruder or a conscripted guest. In the home there reigns a babel of tongues, with the mother hysterically voluble in the vernacular, the children chattering in a variety of languages—classical, modern Indian, modern European, or a medley of all these—and the father tolerant or cross or sternly monosyllabic.

How can there be a society, asked E. M. Forster, without houses, without neighbourhoods, without foci? Here in India conditions are even worse: our middle class has not only no homes, no neighbourhoods and no foci, but not even a language of its own. In such a barren, exotic, multi-lingual atmosphere, how can choice flowers of culture bloom, fruits ripen to perfection? Flowers and fruits there are, no doubt,—not so many as we should like, but still quite a few—but they are there in sheer defiance of the unpromising circumstances.

There is, then, the worker in the factory. Today great agitation is being carried on to secure for him good wages, shorter hours and various other advantages. All this, however, leaves untouched the central problem: the status of the individual man.

The agricultural labourer works hard, but he at least knows what he is doing; along with the toil there is pride as well—pride in the feeling that he is participating in an activity demonstrably creative. His round of duties falls into a rhythmic pattern, and his life is broadly tuned to its movements. He sows, he tends, he waters, he watches, he reaps. He lives in hourly association with Nature's munificence; his intercourse with his fellow-men is easy and natural; and, caste-ridden though it is and hence with many sore spots, there is still something of a "society" in agricultural areas.

Even when the peasant or the farm labourer is ignored by the Government and by party politicians alike—and this is only too often the

case—he jogs along somehow and, within the limitations of his milieu, he is even happy and contented. Rural arts, folk-songs and dances, local festivals and carnivals, *purān*-readings and expositions, all these help to keep the agricultural population educated and cultured in the quintessential meaning of the term. To be literate is not necessarily to be educated or cultured, and wisdom and mother wit may often prove more fruitful than a grinding drill in the three R's.

The worker in the factory, better-dressed and better-paid than the agricultural labourer, literate and clever in a way that astonishes his country cousin, is fatally cajoled by city attractions to live improvidently. He has, accordingly, neither peace nor security; he experiences no pride in his work; he does not even understand what he is doing day after day within the confines of the factory. Mechanical processes tire and demean him, make him stale and gradually immobilize his intellectual faculties and deaden his sensibilities. He becomes, in course of time, a "sub-man"—a "mole" among men, or a "prole," as George Orwell has imagined him—a creature as trim and efficient as a screw or a nut, and almost as incapable of intellectual and spiritual life.

The technological revolution, unattended by a democratic revolution in the real sense of the term, has created communities like those of ants and bees, and vulgarized all aspects of life and thought. The cinema, the radio and the newspaper have brought about an utter chaos in values, and the urban dweller of our times is helpless to resist its disintegrating pressure. The life of the city's teeming millions is a nightmare, a contagious disease; the tempo of urban life is maddening and organized civilization has become almost an organized conspiracy. In the village, on the other hand, even when all its manifold discomforts are admitted, some sane and healthy life is still possible.

Further, industrialization and urbanization have brought in their wake a high degree of specialization —in skills, in occupations, in modes of life. Some keep awake at night and sleep in the daytime; some have their ears forever glued to receivers; some watch a dial and take notes; others tap-tap and file away the hours, days and years. Even in a university the members of different faculties talk seemingly at cross-purposes; what the science man says sounds increasingly like *abracadabra* to the humanist, and the humanist's attitude is mere Greek to the scientist. Everywhere the common denominator in social intercourse is being remorselessly reduced to zero, and the community is thus fast splintering itself into innumerable segments, each talking a lingo nearly unintelligible to the others. The language of abbreviations and contractions—UNO, UNESCO, ECAFE, etc.—is being perfected to a frightful degree of incomprehensibility. In the newspapers, different columns

are meant for different classes of readers; there are few items which are meant for or appeal to all. There are detective-story addicts, wild-west story addicts, cheap-romance addicts, and so on; and thus even readers of fiction fragment themselves into smaller units determined by their fierce preferences and prejudices.

We witness, then, a twofold evil; atomization and regimentation. The human family is first broken into bits and shuffled into divers categories; then standardization is effected ruthlessly within each category. The commissars at the top, the "proles" at the bottom, the many intervening categories; all are factory-products, neatly turned out by Collectivism Unlimited. Manners and morals, food and clothing, athletics and amusements—everything is being controlled. The itch for routine and regimentation knows no bounds. Not even science is nowadays exempt from interference from Authority. Not to conform is to perish. The individual human being is less than nothing; the aggregate, the state, the party, is everything. The still small voice of humanity must be stifled; there is room only for the fearful boom-boom-boom of Propaganda.

It is not at all surprising that, in these circumstances, literature seems to be in a withering state—or, to vary the metaphor, in a state of artificial bloom, like paper-flowers in gorgeous colours. On the other hand, it would be a confession of despair to predict either that the Atomic Age would see the suicide of the human race or that it would completely muffle the creative life of man. It is prudence to measure the dangers ahead, but it is folly to be overawed by them. What man has called into being—even when it is as hideous as a Frankenstein—man can control and turn into a helper.

Political or socio-political adjustments come first—the application of democratic principles to industry, for instance, to which Mr. Fox has made pointed reference in his article—and these may be expected to ease the situation considerably. A living wage, an honourable and responsible sense of participation in the work, reasonably agreeable conditions of life—these are necessary to the manual no less than the intellectual worker. But much more is needed if the malady of the century is effectively to be cured. The worker today, torn from his home and his ancestral moorings, is but a leaf in the storm of urban artificiality; what is urgent is to give him ground for healthy subsistence and growth. His roots are drying up; and the agonized cry is: "Lord, send rain!"

The creative writer, faced as he is and as humanity is with the Janus-faced evil of atomization and regimentation, has to brace himself to meet it boldly in strong, shining armour and to strive to save, not only his own soul, but also humanity's future. The threat of atomization has to be countered by the

reiteration of tradition, the reality of the Living Past, the nectarean quality of a current of living ideas, the vitality and complete validity of the *philosophia perennis*. The *Ramayana* and the *Mahabharata* are not dead; the *Gita* is not out of date; the *Bhagavata* is not a back number; their influence is still potent in the life ways of the people. Our old myths, *purānic* stories and episodes from the epics may be rendered afresh in terms of modern consciousness; and such works will more effectively meet the crisis in our culture than so-called proletarian literature or sociological fiction. Subramania Bharati's *Pānchāli Sapatam*, Sri Aurobindo's *Savitri* and Tagore's *Urvasi*—to name only a significant few—are arches of understanding that embrace the present and link it with the past and the future.

Yeats and Constantine Cavafy have done something in the same vein in respect of Irish and Greek myths and legends; and even Eliot's poetic strategy, for all its brilliantly successful camouflage, is in essence the same. There are touches, flashes, that render the whole world kin—not contemporary humanity alone, but all humanity, all creation—and the poet's power is invariably measured by the extent to which he achieves these touches, these flashes. The true poetic word, it has been said, is a dance of creative life; it is beyond space and time; it is seraphically free from the taint of personality and almost participates in the Bliss of Brahman. The answer to all efforts at atomization is mantric poetry like *The Rose of God* or *Four Quarters*, or epics with the sweep and ambrosial quality of *Savitri* or *Kāmāyani*. When we have tasted such nectar, we shall never be in danger of forgetting either the fatherhood of God or the brotherhood of man.

Identity on the plane of spirit certainly needs to be affirmed, for without such affirmation the human family will inevitably continue the suicidal race of indiscriminate fragmentation, but it will be fatal to acquiesce in the insidious forms which regimentation of the intellect and the emotions assumes in modern totalitarian states. Derogation and appreciation are organized on a nation-wide scale; mass hysteria is whipped up for particular ends; witch-hunts are started and treason-trials come madly tumbling after. The non-conformist risks being branded a traitor; and the penalty for treason is death. Greater than political liberty is individual freedom, for the latter can recover lost liberty, but political liberty without individual freedom cannot win back the freedom that has been lost.

The paramount need, therefore, is to devise ways of preserving individual freedom within the framework of the Nation's liberty. Here, too, the poet has a duty to perform, a duty which, by the very compulsion of his nature, he cannot help performing. Life in the spirit is an undercurrent that runs stilly in the unplumbed depths of our being; but

surface life needs variety; without a considerable measure of freedom and variation human beings will lose their humanity and become like beasts or flints. If, on the one hand, the poet—and this is applicable to all creative writers—has to incarnate in his poetry the spiritual oneness of humanity, on the other, he has to be simply and challengingly himself. By asserting his right to be himself, he will be fighting the battle for individual freedom on behalf of even those who are less gloriously armoured than he is; and, by winning his own battle, he will also be creating conditions of freedom for us all. Auden writes :—

All I have is a voice
To undo the folded lie,
The romantic lie in the street
And the lie of Authority :
There is no such thing as the State
And no one exists alone :
Hunger allows no choice
To the citizens or the police
We must love one another or die.

Poets who dare to "undo the folded lie," who refuse to be hypnotized by Propaganda and who assert their right to be loyal to their own vision of life are our "happy warriors"; they are ranged alongside the other evolutionary forces that are pressing mankind towards the horizons of the future. Humanity has never lacked such warriors, such knight-errants of the spirit, and they are with us still; that is why we may confidently speak of a future for Creative Writers and, by necessary implication, of a Hope for humanity.

K. R. SRINIVASA IYENGAR

INDIA IN HOLLAND

A hopeful sign of the times is the formation in Holland of a society to foster international sympathy between the people of that country and the people of India and its neighbouring countries to the north and the south. Its formation, we are told, has been prompted by the wish of an increasing number of people of the Netherlands to know more of the ancient culture of the peoples of the Indian subcontinent and of life as it is lived in contemporary India, Pakistan and Ceylon. Both India and Pakistan were officially represented at the inaugural meeting of The Netherlands—India, Pakistan and Ceylon Society on April 7th, on which occasion the Indian Ambassador referred felicitously to the possible contribution of such societies to the world peace so greatly needed and so universally desired.

It is the same faith in the possibilities of better mutual acquaintance for bridging the differences in outlook, often more apparent than real, which seem to separate the really indivisible human family, that prompts the efforts of the Indian Institute of Culture at Basavangudi, Bangalore, to widen the horizons of interest, of understanding and of sympathy, not with one part of the globe only, but between Indians and all men everywhere.

YOU ARE A MASON !

[It is a timely call for the assuming of individual responsibility for world regeneration, for the building of the Ideal State by the only lasting method, that of self-regeneration, which the English novelist and essayist, **Esme Wynne-Tyson,** has sounded here.—ED.]

All reformers throughout the ages, from the first tent-planners to Karl Marx, have looked on everything that man has made and beheld that it was far from good. Whereupon they have laboured at blue prints for its betterment, altering here a style of building, there a form of government or a financial system, and imposing these upon their fellow-men by anything from force of argument to bloody revolution; and only a few of their more enlightened critics observe that *plus ça change, plus c'est la même chose;* while still fewer realize the implications of that observation.

The chief implication being that, fundamentally, nothing has ever been changed by the most revolutionary of social reformers, for the simple reason that they have always merely manipulated effects, trying to put right this and that aspect of a world that is rotten to its foundations. And, until this fact is perceived, until the old foundations are abandoned and new ones established, there will never be an essentially different world; arrows will merely have given place to atom bombs, the Star Chamber to the Gestapo, and the slave galley to the concentration camp. The attitude of mind which made any and all of these things possible remains unchanged by materialistic manipulation, however thorough or wide-spread this may have been.

It is here that the spiritual seers of the ages have shown themselves to be wiser and more realistic than the reformers, for they have all taught that the world can never be better than the individuals composing it. Every visible detail of civilization is the direct result of the thought and ingenuity of some man. Obviously, then, say the seers, if the world-visible is imperfect, the imperfection lies in that which has projected it, *i.e.*, in the thinking of mankind. Therefore, true reformation cannot be brought about by trying to improve and manipulate the effects, but by purifying, reforming, spiritualizing the cause—the thought behind the appearance.

And it is always from this point that the greatest Teachers have started. From the Zoroastrian who warned: "Thou should not be too much arranging the world; for the world-arranging man becomes spirit destroying," to Jesus of Nazareth who taught that "the Kingdom of God" (or the rule of universal harmony) "cometh not with ob-

servation: neither shall they say, Lo here! or, lo there! for, behold, the Kingdom of God is within you," all have realized that there can be a regenerate world only when there is a regenerate man, since the outward is forever a projection of the inward.

But this, the one and only solution to the problem of life, has always been considered altogether too hard a saying for the majority of mankind, whose all-too-frail flesh shrinks from such spiritual purgation; and so, through the constant rejection of the cure, the disease has become worse and more deeply rooted, until, in these days, the crisis has been reached, and mankind must either suffer the purge—or extinction.

The writer of the first chapter of Genesis postulated a Divine Mason. He saw that if a wholly good Mind projected, or fathered, a creation, that creation must be "very good." This elementary logic seems always to have been taken into account on the highest level of thought, and from this premise has been deduced the conclusion that the visible world, with all its evident imperfections, cannot be the world divinely based.

Unlike the reformers, the Seers have not flattered, or wilfully or ignorantly deceived, mankind by saying that everything would be all right if this or that section of it would act differently, or if this or that social reform or financial system could be brought about; they have faced the situation squarely and declared that the thinking and living of mankind as a whole is false and deluded, and is therefore necessarily objectified in a false and delusive environment.

But, although there are sometimes a few converts to this radical point of view, humanity in general has turned in panic from the thought of any essential *volte-face*, and demanded some form of compromise, usually in the shape of the teachings of an established Church which takes the responsibility for salvation upon itself and does not exact a too fundamental reorientation in the lives of its members. It harps on their frailty and helplessness and evolves theories of vicarious atonement to be gained by the comparatively easy means of loyalty to, and financial support of, the Church organization. And, so deeply rooted is the fear of any radical change of the *status quo*, that people will endure the greatest possible tyranny and domination of the Church rather than suffer the all-essential purgation. And so we find the Church and priesthood of all creeds standing between the masons and the ideal world that they alone can build; craven masons, they who agree to this "protection" in order to evade their only reason for living!

But there are a great number today, stirred by the terrible pass to which mankind has been brought. They are not willing to suffer this reactionary "protection." The need for building has become too obvious and too urgent, and if they do not glimpse the need for new foundations, they can still insist on new

buildings being erected on the old. They can follow the reformers even though they reject the Seers, hence the outbreak of Communism and all other forms of materialistic totalitarianism. At least our modern ideologists see the need of doing *something* about it; but when that something is the wrong thing it only results in confusion worse confounded.

About 400 years B.C., Plato, a great Master-Builder, called for a spiritual Freemasonry to build a world on the lines of his Republic. In detail this Republic was far from being the Ideal State such as would have been conceived by, say, the consecrated Buddhist or Christian; but it had one great merit: its conceiver clearly stated the way in which it—or any still higher concept of life—might be built, or brought into being: by, and in, the consciousness of the individual.

"You speak of the city whose foundations we have been describing, which has its being in words; for there is no spot on earth, I imagine, where it exists."

"No...but perhaps it is laid up in Heaven as a pattern for him who wills to see and, seeing, to found a city in himself. Whether it exists anywhere or ever will exist, is no matter. *His conduct will be an expression of the laws of that city alone, and of no other.*"

Here not only is it clearly shown how the outward and visible world is made by the quality of the inward and invisible man, but the important and startling pronouncement is made that the Ideal State already exists in Heaven; and that it has, therefore, to be realized rather than made.

If Heaven has unfortunate, localized associations in many people's thought, it may convey the idea better to say that, inasmuch as we can conceive of perfection, that perfection already exists if only as an ideal in thought. It has not to be *created* but brought forth into the visible, as has every idea that has ever been externalized.

It is this that the materialist finds so difficult: a thing exists for him only when he sees it expressed three-dimensionally in some material form. He does not see that before anything —aeroplane, church or atom-bomb —is made visible, it must clearly exist in every detail in thought, otherwise it could never be objectified. And if this is so of things, how much more certain it is in matters of conduct. No man can be better than his highest concept of good, and therefore until a perfect concept of the Good is maintained in the consciousness of mankind, there can never be a perfect man. And until a perfect world, governed by unerring, divine Mind and influenced by perfect, Good-governed men is mentally conceived, we shall never experience perfection or anything approaching it.

For, owing to the limitations of materiality, the ideal always exceeds the manifestation. The perfect aeroplane or motor-car remains in theory and, because it does so, there are constantly improved models in mani-

festation. In precisely the same way, if the conception of the perfect Good and a perfect universe were held in the world-consciousness, the outward manifestation would be a constantly improving world, not an immediately perfect one. But, without that conception, the world, though mechanistically improving, is spiritually degenerating; for, in its capacity for evil-doing, the atom-bomb is a degeneration of the arrow-head or the primitive axe, even as Hitler, in the vastness of his evil conceiving, was a degeneration of Julius Cæsar.

But, although Plato so clearly indicated the "means," his ends, or his visualized Republic, were not ideal enough to ensure that State depicted as "new heavens and a new earth." Gautama Buddha, who is reputed to have lived a hundred years earlier than Plato, could have provided him with a far more foundational and ideal blue print. And, 400 years later, there emerged from the Middle East a Way of Thought that was primarily concerned with the founding of a truly Ideal Kingdom.

It began with the statement of a prophet in Israel, known as John the Baptist, that the Kingdom of Heaven was at hand. "At hand" must certainly mean "available," "ready to be appropriated," to become actual and practical. And this cry was taken up and expanded by one Jesus of Nazareth and his followers. The expansion consisted of the all-important localizing of this Kingdom in the words, "The Kingdom of God is within you." (Luke 17 : 21.) Not, obviously, within the flesh-and-blood frame, but within the consciousness of man wherein dwells all that we have ever thought or experienced. This was at once the Gospel, or the good tidings, of Christianity, and its challenge.

As a challenge it is the greatest that has ever been or ever will be given to mankind, for it demands nothing less than the sacrifice, or the crucifixion, of the fleshly man and the putting on of the spiritual concept of man, made in the image and likeness of the Divine Mind. And, to reach this concept, every experience symbolized in the life and actions of Jesus must be ours, individually and collectively. That is the true meaning of the Gospel of the Christ, the Messias, the highest concept of manhood which is our salvation from the lower sense of manhood, the carnal or fleshly man : the imperfect concept of man which appears to those deluded by the five deceiving senses.

It is from this transformation, or translation, that the flesh (which is to be sacrificed, or given up) naturally shrinks, and that is why *Homo Sapiens*, the man of thought, continues to suffer the tortures of the damned within the limiting strait-jacket of carnality.

This is the hard saying that has been taught by all the greatest Seers of the ages, the saying which the churches have watered down to the easy and acceptable demand for the

denial of some of the indulgences of the carnal self. They have never taught the true self-denial, which is no less than the complete elimination of the carnal self, the noughting of all but the spiritual selfhood of man.

A few mystics have seen the necessity for this. The priests have never come nearer than the futile persecution of the flesh, the denial of the joy and fullness of life (which is the very reverse of true self-denial, since joy belongs essentially to the spiritual concept of man) and the flagellation and ill-treatment of the all too long-suffering fleshly concept of man.

These methods have nothing to do with the True Masonry: the building up in consciousness of a truly regenerate man, and, through him, to found new heavens and a new earth wherein dwelleth righteousness.

This is the call to every one of us. This is the "harvest" which always finds labourers "few," but must now be gathered if mankind is to survive. We must all know ourselves as Spiritual Masons; all hold in consciousness the Ideal State ruled by Divine Intelligence and strive to the utmost to be governed in all our actions by the laws of Love. The Ideal State will arise only from the consciousness and labours of regenerate Masons.

ESME WYNNE-TYSON

ON RUSSIAN WRITERS

The alienation of one after another of the Western defenders of the Russian experiment in social justice cannot be without a cause. Maurice Hindus justifies their disillusionment in his open letter to Constantin Simonov, editor of the influential Moscow *Literary Gazette*, who had brushed aside as "threadbare slanders, a waste of time to discuss" the pertinent questions asked by J. B. Priestley in the London *New Statesman and Nation*. Mr. Hindus's letter, published in *The Saturday Review of Literature* for March 10th under the title "Too Late for Calumny," shares Mr. Priestley's scepticism as to the sincerity of the Stockholm Resolution, with its denunciation of the atomic bomb and its pointed silence on the weapons in which Russia excels the other Western nations or any combination of them.

Mr. Hindus condemns the war of hatred that is being waged through the Soviet press, radio and theatre, with the Soviet writers as the "apostles of hatred and prevarication." He gives instance after instance of fantastically false statements caught up as weapons in the difficult campaign against the Russian mind and heart. Hindus, who knows the Russians intimately, describes them as "among the most unhating people in the world.

Stalin, Hindus recalls, had declared, during the war years, that "to fight the enemy you must hate him." The Soviet writers are today providing in advance the psychological munitions of war. If their desire is indeed for peace, they are walking west to meet the rising Sun.

HUMANISTIC TRANSFORMATION

[**Dr. P. T. Raju, Ph.D., Sastri,** of Jaswant College, Jodhpur, Rajputana, has long been interested in *rapprochement* between East and West, as proved by his *Thought and Reality: Hegelianism and Advaita.* He makes in this thoughtful essay a valuable contribution to mutual understanding between the philosophers of India and the West, throwing a bridge across the gap in their concepts of which so much has been made, to the detriment of human unity. —ED.]

The present article deals with the changes that are almost imperceptibly taking place in the philosophical atmosphere of India in the new world context. It is true that "Indian philosophy" is still understood to connote the concepts of the ancient philosophers. There are some who think that an Indian, even when speaking of metaphysics in general or of Western philosophy, means by "self" what the term connotes in ancient Indian philosophy. There are doubtless Westerners who would wonder, whenever an Indian used the word "self" even in conversation with his wife, whether he was not referring to the metaphysical *Atman* or *Brahman*. But these exaggerated notions apart, Indian philosophers are no longer where Indian philosophy was about ten centuries ago, though most of them exhibit a strong tendency to discover the latest theories in ancient thought itself.

Since the author attended the East-West Philosophers' Conference in Hawaii, he has been thinking about the common ground and point of interest for Eastern and Western philosophers. One may say that philosophy is philosophy whether it is developed in India, Germany, England or America. But then one would be referring to what philosophy ought to be but not to what philosophy actually is, in different parts of the world. When one speaks of Western and Indian philosophy, one does not imply that in one philosophy two plus two would be four, while in the other it would be five. Formalized logic, like mathematics, would be the same for all cultures and philosophies. But the realms of experience in which philosophical interest in different countries seemed to be centred happened to be different and the development therefore took different forms.

For instance, the Greeks were primarily interested in social questions while the Indians were attracted by questions about the nature of the Inner Spirit, though the Greek and Indian philosophers belonged to the same racial stock, the Aryan. The Indian of the time would answer the question about the nature of society from the stand-point of what social conditions would be favourable for the realization of the Inner Spirit; while the Greek would

answer the same question from the stand-point of the psychological aptitudes and urges of the individual for social action. But, whether philosophy is concerned primarily with man as essentially the *Atman* or as essentially a social being, it is concerned with man all the same. So to say that philosophy is concerned first with man and next with the question whether his essential nature is spiritual, biological, social, psychological or material or even something else, ought to be acceptable to all.

Philosophical interest is essentially humanistic. First, thought about things and the world is human thought: there is no impersonal thought in abstraction. Even pure thought, raised to the level of the Logos, is human thought. There is therefore an unavoidable element of anthropomorphism, however small it may be, even in pure thought. Secondly, man thinks in order to solve the problems of his existence. The purpose of his thinking is therefore human. A philosopher may avoid the problems of human destiny deliberately, and say that his philosophy is meant for intellectual satisfaction. But such an artificial intellectual work, unless connected with the world of our existence, would be of no interest for us, and sometimes would have no meaning for us. Even the most abstract part of mathematics is a clarification of certain thought-forms applicable to concrete existence. Thirdly, it follows that conclusions about the aims of human life cannot but be drawn from philosophy, however uninterested in these aims the philosopher may be. If the philosophy be materialistic, it would be difficult to avoid the conclusion that man, under the conditions which the material world offers, should try to have the least possible discomfort and unhappiness and make the best of his life here: and if the philosophy be spiritual, the conclusion that he should ultimately aim at spiritual realization and utilize his material existence therefor is equally inevitable.

It is true that, in some of the forms which Western philosophy has taken, man is pushed into the background and the centre of interest becomes either the logical structure of thought, the material sciences, or language. It may be said that man is not of interest to these philosophies and that they are not concerned with questions about the destiny of man and the conclusions which man may draw from them for his life. Some philosophers may say that their studies are only intellectual pursuits and that they are not concerned with the human implications of their results. But, first, human experience is the touchstone to test the amount of relevance they have for concrete existence. And, secondly, human implications will be drawn by others; and these implications are more important for humanity than intellectual pursuits as such, and ultimately become the tests of the validity and adequacy of the philosophical systems.

Though we do not find much about problems of human life in the writings of Logical Positivists like Carnap and Ayer, others, like Cassirer, though as much interested as they in thought and language, did not lose their interest in man as such. Cassirer's *Essay on Man* is an indication of the human interest behind even these kinds of philosophical inquiry. His aim is to understand man as he expresses himself in cultural activity. Now, Cassirer is a Neo-Kantian and his philosophy is also called Critical Idealism. If behaviourism in psychology, as Cassirer himself says in his *Essay on Man*, is inadequate to explain mind, even his procedure, which may be called cultural Behaviourism, is inadequate to explain man. For man as a conscious being is primarily accessible to himself; he is accessible to others mainly through manifestations of his behaviour, which is cultural as well. The importance of the study of the latter is not denied; but it would be incomplete without study of the former. It is when we study the being of man that we can come into closer contact with his spirituality; and, if we avoid such study we preclude *a priori* the study of the spiritual.

The growing human interest of the work of C. W. Morris, who is equally interested in the philosophy of symbolism, is another indication of the same philosophical tendency that would bring man to the forefront again. The interest, moreover, of the Existentialists, whether followers of Jaspers, Heidegger or Paul Sartre, in the human being and his destiny—an interest the more poignant because of the tone of despair that runs through some of their works—is placing man much more deliberately in the centre of philosophy.

This shift therefore from pure formalism to concrete man is an important trend in world philosophy, useful as a connecting link between the philosophies of the East and the West. When once it is accepted that man is the common object of study for all philosophies, the questions become: which philosophies show the more adequate understanding of his nature and how the analyses of different philosophies can be fitted together.

But has our ancient philosophy made man the subject of study? Is it not rather interested, not in the human individual but only in the Inner Spirit, which, whether as God or the Absolute, is the inner being of all? If so, how can there be any common ground between ancient Indian philosophy and Western philosophy?

We have to note first that there is no such thing as Western philosophy as a single system, any more than there is a single system of Indian philosophy. Only by convention and without much thought as to the implications of their expressions do we speak of these two philosophies. Western philosophy also contains systems that are spiritual, mystical, theological and idealistic, some of

them being as other-worldly in outlook as some of our negativistic philosophies. Some of those systems are as seriously concerned with the problem of the destiny of man as are some of the Existentialists of the present day. One may not call their philosophy Humanism but their human interest is obvious.

Such was our philosophy also. Even the materialistic and Epicurean philosophy of the Charvakas had human interest: for the aim of their philosophy also was to answer questions about the world and the aim of man's life in a world of such a nature. That is why Indian philosophy from its beginnings till now has been a philosophy of life and only secondarily a conceptual analysis and a synthesis. And every philosophy of life is concerned with man.

What prevents ancient Indian philosophy from being called Humanism is its main concern with the problem of *moksha* or salvation and the overstressed other-worldly attitude in some of its expressions. But it accomplished the task it set itself as thoroughly as possible. And, though it did not take as much interest in man as a social, this-worldly being as in man as a being striving for spiritual liberation, it cannot but be admitted that it was interested in man all the same, for even spirituality is part of man's nature. What is needed is the supplementing of the understanding of man as found in our ancient philosophers with the recent Western additions to such understanding...

A complete philosophy of life must include the problems pertaining to all the four values of life as defined by ancient Indian philosophers, namely: wealth (*artha*), love (*kama*), duty (*dharma*) and salvation (*moksha*), *i.e.*, the economic, emotional, ethical and spiritual problems. We cannot but admit that Western philosophy has made more strenuous and systematic attempts to build up philosophies of those values of life which we would subsume under the first three, but has given a secondary place and left to stray speculations the problem of salvation, so vital to our ancient systematic philosophers.

That the Indian philosophical interest in the *Atman* was originally an interest in man can, however, be clearly shown. *Atman* even in Sanskrit does not mean only the metaphysical self, which is ultimately one with the Absolute. The word means, according to the lexicon named *Amarakosha*, striving, fortitude, intelligence, intrinsic nature, the *Brahman* and the physical body. Another lexicon called *Dharani* gives eight meanings: The physical body, striving, intrinsic nature, the *Brahman*, mind, fortitude, intelligence and peculiarity. Now how can the word *Atman* have so many meanings in ordinary literature? One conclusion that can be safely drawn and must be drawn if we give due importance to the evolutionary process by which meanings become deeper, is not only that the Sanskrit writers do not use the word *Atman* always

in the metaphysical sense but also that the significance gradually became deeper, starting with meaning the physical body, with which man generally identifies himself in ordinary parlance. *Atman* must have been given the metaphysical meaning when the essential nature of man was understood to be the Inner Spirit. So Indian philosophy, the interest of which is centred in the *Atman*, has its human interest, though our justification for calling it Humanism would be meagre.

In consonance, moreover, with the new tendencies in the other cultures of the world, the philosophical interest in India is being transformed into something peculiarly humanistic. This transformation is occurring almost imperceptibly; it is inevitable also, because it is in line with the spirit of the times, it is in the air, in the mind of almost every thinker about human life, both academical and non-academical. Let us take a few of the outstanding contemporary Indian thinkers. Tagore was opposed to the absolutism of Sankara, his intellectualism, his concept of Maya, and the negativistic attitude to the world which his philosophy now and then encouraged. Tagore regarded the humanizing of the Absolute as inevitable.

Sri Aurobindo was equally opposed to Sankara's doctrine of Maya; he treated the world as the *Sakti* or energy of the Godhead, and so inseparable from the Deity and consequently no less real. The conclusion is that matter, which is a form of *Sakti*, is potentially spiritual. This means that our attitude towards the world should be as affirmative as that towards the *Brahman* and that human values should not be discarded but transformed.

Dr. Bhagavan Das adopts the same attitude and includes the world as a positive moment in his conception of the *Brahman*. Though a metaphysician, he says that he is more interested in social problems than in pure metaphysics; and contends that metaphysics would be dry and meaningless unless applied to human problems. That is, our interest in metaphysics should be human interest, not idle intellectual curiosity.

Mahatma Gandhi writes that the problems of human life are everlasting and that so is the philosopher's task as well; but that philosophy should be related to life; it would be like a dead body without life.

Tilak was the first political leader to realize the necessity of interpreting the *Gita* as preaching *karmamarga* or a philosophy of action to man in a world of action.

Radhakrishnan says in so many words that a new humanism is dawning in the world, though he warns that this humanism should understand correctly the nature of man, who is to be the centre of its philosophy. He does not, indeed, call his philosophy Humanism, but he admits the inevitability of humanizing the Absolute as God, for God is the Absolute pressed into the moulds of human intellect.

One may say that the views of these philosophers are not absolutely new to Indian thought but bring into the foreground certain of its elements left in the background by the traditional interpreters. It is true also that these philosophers refer to ancient texts in support of their views. But it is equally true that they developed their views in reaction to the Western criticism that ancient Indian thought was not humanistic but too negativistic, and with the Western scientific and philosophical doctrines as incentive and stimulus.

Now let us add to the doctrines of these philosophers the philosophical ferment that is being created by the Communist and Socialist ideologies. Though the Socialists have seceded from the Indian National Congress and the violent practices of the Communists are condemned and banned, the theories behind their programmes have spread and are spreading, and every person who is able to think raises questions about the human significance of their ideas and of those of the ancient philosophers. This is a process that cannot be stopped by force; but it can be given the right direction if intelligently handled. Some form of Humanism seems to be inevitable even in India; for, as Radhakrishnan has observed, it is present all over the world, though in different forms.

It is not possible within the limits of this paper to gauge what form Humanism might take in India. But we may make the general statement that, as man would be the centre of philosophical interest; as the form which humanism takes depends on how the nature of man is understood; as the degree of validity which humanism possesses depends on how correctly it understands man; and as we cannot and should not accept naïvely, as an unquestionable assumption, the essential nature of man being material, biological, social or spiritual; our attitude as well as our method would be critical. The Humanism that would accord both with our spiritual tradition and with our appreciation of the new emphasis on human values and of the modern developments in pure and applied science, is Critical Humanism. That means that, without dogmatism in our assumptions, we shall be forced by our own logic to accept whatever elements, including the spiritual, a critical study of the nature of man discloses to us. For if any element was ignored, either deliberately or unawares, our understanding of man would be in so far inadequate and our humanism in so far imperfect.

Other terms, like "scientific humanism," "evolutionary humanism" and "spiritual humanism" have been coined. But the first term would mislead one into thinking that human nature can be studied exhaustively by the physical sciences; the second would suggest that man can be understood completely as a product of evolution; and the third might make one think unimportant all factors in human

nature other than the spiritual. Nor is Marxian humanism without faults; for the individual in Marxian philosophy has no value apart from society and no humanism that cannot respect the dignity and value of the human individual can be true Humanism: the privacy and autonomy of the individual are no less true than his being a member of society. The term Critical Humanism has the advantage of conveying the idea of a right philosophical attitude and also of removing any prejudice against our method.

The aim of this paper is not, however, to discuss what form of Humanism our philosophy should take but to disclose the humanistic transformation which our outlook is undergoing. It seeks to give, not advice as to what our philosophy ought to be but an indication and an interpretation of the changes which are taking place in our philosophy and the direction in which it will have to be led to meet from a vantage-ground the challenge of the new ideologies. It is the author's belief that ultimately philosophies in many parts of the world, so far as they are philosophies of life, will take the same direction.

P. T. RAJU

A SOLUTION TO THE HOUSING PROBLEM

A co-operative housing project on somewhat novel lines is described in *The Wayfarer* (London) for April by Margaret McNeill. The novelty lies primarily in the self-help feature. Only those were chosen to participate in the erection of homes in an estate on the outskirts of Oldenburg who were willing to work. Enough skilled bricklayers, electricians, carpenters were included to carry through the entire job of erecting 1,000 homes with the unskilled labour of the rest. Labour hours put in, by skilled or unskilled workers, were credited at the same fixed rate against the cost of the homes, the balance being paid off by three years' rent at a reasonable figure. A large school is part of the community development, as also a flourishing co-operative store; and each house has electric light, running water, a good cooking stove and laundry copper, and a fair-sized garden plot.

The funds for building sites and materials were raised by borrowing from a voluntary "Workers' Welfare" organization and a housing co-operative, but the dynamic energy needed to bring the project to a successful conclusion was provided chiefly by one man, Senator Koopmann, a builder by profession. He not only planned the layout of the houses and the arrangements about labour but also chose the participants in the project from those applying, about half being native labour and half refugees; and only two families had been found unco-operative. There is a suggestion which Indian well-wishers of co-operation for their poorer neighbours might take to heart in Miss McNeill's remark that Senator Koopmann's "great influence with the people is his readiness to share the humblest work."

"THE STOPPING OF ILL"

[In this thoughtful article **Shri S. K. Ramachandra Rao, M.A.,** Research Assistant in the Department of Social Sciences in the Indian Institute of Science, Bangalore, examines the doctrine of "Dukkha" (pain) and its ceasing as found in the Buddhist teachings.—ED.]

The legends describe how by accident the eyes of the young Sākiyan Prince of Kapilavasthu, perched on the peak of pleasures, were caught by three instances of human suffering—old age, disease and death—and how he undertook to discover the cause and condition thereof and to launch on a programme of shielding man against them. In a sense, the problem of *dukkha* (pain) has persisted throughout the history of man on earth, from the dimmest beginnings down to the present day: its variant is Evil. There is no human endeavour that does not recognize its presence; but reluctance to recognize it as an incontrovertible fact in the fight for survival has prevented man from elevating it to the rank which it deserves.

The dissatisfaction that one experiences with the state of affairs (so abundantly evident even in the Vedas, at a period of rarest prosperity) is an implicit enunciation of the problem of pain—something that is not what one thinks it ought to be. That which one thinks should be is extolled, idealized, painted in gorgeous colours. This wishful thinking of the Ideal quite frequently obliterates the actual, thus giving rise to the theory that the ideal is the essential, of which the actual is but a confused appearance.

All through Indian philosophy we find the dualism between "This" and the "Beyond" persisting with wonderful tenacity; the diversity of schools in this regard is mainly verbal. It is equally unanimously recognized that the individual should cross This and reach the Beyond; although the means of achieving this feat is not so unanimously accepted. This recognition of the duality between what is and what might be is followed by the promise of something Great, Good, Beautiful or even Blissful, as an incentive to spiritual discipline. *Samsāra*, the long chain of birth and death, of acts good and bad, with their results of happiness and misery, is the ordinary daily life of each of us. It is variously likened to a vast ocean, to a thick forest, to deep darkness, to the jaws of death; something that the wise will earnestly try to transcend.

The Teacher "who taught something more," the Buddha, inherited this tradition. Characteristic of his doctrine was the emphasis on the positive aspect of *samsāra* and its pain and a measure of freedom due to the universalizing effect of the personally experienced mood of emancipation. Gotama had, by dint

of his untiring effort, crossed the ocean of *samsāra* and gone to the farthest shore of *nibbāna*. His experience was his own, impossible of achievement by any one, save by great earnestness, great energy and the saving grace of wisdom. He, "teacher of men and gods" though he was, makes no pretence of being able to lead another to that state by anything short of that discipline. The Buddha makes no bold promises; he only shows the *way;* the *effort* must be made by the aspirant himself. There is no miraculous transportation of the individual across the dreary ocean of *samsāra;* it has to be crossed, every inch of it; the Buddha is but a pilot that surely guides one across. Hence the constant emphasis on courage, on the virtues and the prohibitions.

"I am your surety for not returning to birth," said the Arahat. "Do ye give up lust, ill-will, delusion, wrath, spite, pride. I am your surety for not returning." The Pali texts present the Buddha as a teacher (*Sattha*), a guide, and nothing more, but one in whom entire trust could be placed. He is no wonder-worker, bringing about the Kingdom of God on earth all by himself: each must strive to that end and, by culture of mind and by treading the āryan path of purity, attain to the *arahattā* state, the individual emancipation that has caught the Indian imagination all along.

The most original concept in Buddhism is absolute reliance on the chain of causation. The analysis of its sequential links is beautifully simple. Ignorance (*avidyā*) is the principal root; from it have arisen the impressions (sankhāras) which bring into being simple awareness of the throbbing life (*viññāna*); that branches into the six provinces of sense (*āyatana*); this brings about contact (*phassa*); contact gives birth to sensation (*vedanā*). When anything is sensed, desire (*taṇhā*) is implanted, and, desire being there, there is clinging or attachment (*upādāna*); existence (*bhāva*) comes in the wake of attachment; the sharpest offshoot of existence is birth or rebirth (*jāti*); and being born means being a victim of old age, death, sorrow, lamentation, misery, grief, despair. "Thus," concludes the Teacher, "this entire aggregation of misery arises." The law of causality is the guiding factor in this chain. The Buddha's doctrine is:—

> I will teach you the *Dhamma*. That being present, this becomes; from the arising of that, this arises. That being absent, this does not become; from the cessation of that, this ceases. (*Majjhima-nikāya*, II, 32)

The principle of causality implies continuity. It counterbalances, as Charles Eliot has suggested, the *anattā* (No-Self) doctrine.[1] Human life is an order, an organization, a fabric woven by the forces of *kamma* (karma) or action and reaction; and pain is a legitimate product of life lived in any manner. The origin of pain can be systematically diag-

[1] *Hinduism and Buddhism*, Vol. I, p. 194.

nosed and, being causally determined, or rather necessitated, it is a positive, real entity. The simplest definition of pain is to get what one desires not and to be separated from what one desires. These two are inevitable, the former, because of *kamma* and the latter because of the momentariness of everything. Pain consequently is natural. Even when we seem to have achieved what is pleasant, the *Visuddhimagga* warns us, "sorrow springs from the flood of sensual pleasures as soon as the object of sensual desire is removed." The natural impulse to get what is pleasant and avoid what is not, is thwarted, bringing in its train frustration and pain.

The locus of pain is not a subject of controversy with the Buddha, who does not consider seriously the world beyond the individual reference. "Verily, within this mortal body, some six feet high but conscious and endowed with mind, is the world, its origin, and its passing away." (*Samyutta-nikāya*, II. 3. 8). Statements like "All existence involves pain" and "The world is on fire" are to be construed on the conscious human plane, for the Buddha is primarily concerned with man; he is, in the words of Ananda Coomaraswamy, not a poet and a mystic, but a psychologist.[1] Man being a succession of psychic states is a victim to the inexorable law of *kamma; dukkha* surrounds him like an atmosphere.

Is there a way to overcome it? If *dukkha* is in the very order of things, must we not resign ourselves to the fatalistic decrees of *kamma?* The Buddha has often been misunderstood in this regard; the constructive aspect of his doctrine has not been adequately recognized. "Nothing is more characteristic of Gautama's thought," observes Coomaraswamy, "than the form of consolation it offers to the suffering individual." (*Ibid.*, p. 148). The Buddha exhorts the individuals enveloped in darkness to seek the light. But what is the light that he holds out for us? The āryan path recognizes that *dukkha*, being originated, can also cease. Insight into dhamma gives that recognition.

This possibility of the elimination of pain from the scheme of things is what filled the Śākyan Ascetic with zeal to preach his gospel to the many-man (*bahujana*); the truth that he saw admitted of humanitarian application. He offers a positive programme to whoever is anxious to get rid of pain. The āryan path is the path of virtue, of purity, of nobility. The best summary of his doctrine is also the simplest:—

> To abandon all wrong-doing; to lead a virtuous life; to cleanse one's heart—this is the religion of all the Buddhas.

What comes after the cessation of *dukkha?* Is it pleasure? No doubt the expression *sukha* frequently occurs in the Pāli texts, but closer analysis reveals that this "pleasure" has nothing in common with the

[1] *Buddha and the Gospel of Buddhism*, p. 274.

ordinary usage of that expression; it is in no way hedonistic. As Charles Eliot notes, it means rather well-being, satisfaction; it is the relief that comes after an arduous journey through *samsāra*. It is not pleasure consequent on obtaining something desirable, but best approximates to the sense of elation felt by "one who has crossed the stream-in-flood," (*oghatiṇṇa*). It is not happiness born of *kāma*, to which the Buddha is altogether averse; on the contrary, it is the happiness born of the suppressing of all craving.

There is no entity or process such as *sukha per se*, comparable to the heavenly states of popular religion. *Sukha* is defined only relatively to *dukkha*, perhaps because of lingual limitations; *dukkha* is the positive fact, and *sukha* only its negation. It is the cessation of this *fact* that is connoted by the famous term "*nibbāna*," all the interesting synonyms of which are the negation of something rather than the positive affirmation of anything.

The point becomes more emphatic when we turn to the description and records of the personal experiences of the men and women who have thought it fit to "wayfare" in accordance with the teachings of the Śākyan Ascetic. The ideal of Buddhist thought and living is the *arahattā*; it advocates no pursuit of pleasure, but seeks to free man from his fetters, like love of life, lust, pride, evil and impurity. This is the characteristic of the emancipated saints of whom Gotama the Buddha was but one. The *arahat* is freed from the misery that afflicts the common man: he, being without any sorrow, looks down on suffering man, even as one on a mountain peak looks down on another in the valley below; he has mounted the tower of wisdom; for him, the burden is shed (*ohitabhāro*), done is ought-to-be-done (*katakaraṇīyo*), he is completely cool (*sitibhuto*) and no more for him is the fever of samsāra.

S. K. RAMACHANDRA RAO

THE ETERNAL PRESENT

I live in the present because I have learnt to enjoy every minute of the way, the journey itself, irrespective of the consequences. There cannot be any consequences if you live in the present. Obey! Obey the inner man—his convincing commands, his forceful compassion, and sorrow melts into that clear peace. Then the result does not matter. Then there is no goal but only growth; and growth is unveiling. Unveiling is light. Where there is light there is the stillness of creative contentment, there is no pursuit of things; but all things come to you in the fulness of time.

Desire is the mother of want—suffering is always sired by wishes. And when you wish and want there will always be anxiety for reaching the goal. But when goals are reached they instantly turn into shadows—you will always be chasing shadows. There can be no enjoyment. You will never understand the fulness of the journey itself, the fulness of life. A goal reached is part of the journey. Every achievement has in it the seed of another stage. If you cannot enjoy the journey you will never understand the blessings of arrival. When you know this you are free. Then you will have no fear. Absence of fear is liberation. Every minute of your life is cradled by eternity.

D. K. MALEGAMVALA

NEW BOOKS AND OLD

THE DEAD WHO ARE ALIVE *

Years ago, when I was a very young man, I meditated the writing of a book to be called "Dreams of Heaven." It was to collect the beliefs of many races concerning the adventures of the soul soon after death and, if it was a "good" soul, the kind of world at which it would ultimately arrive. Research and scholarship, however, were not a strong part of my equipment: but now, after some years, an American scholar of extreme erudition has written, most admirably, the very book of which I used to dream. *The Other World* is one of the most fascinating books which I have found for a long time, and I regret only that it had to be published at so high a price.

Mr. Patch (who may well be a Professor) soon perceived that these descriptions of the soul's journey and of heaven have usually much in common and that from age to age men have borrowed from bygone "visions" or fantasies. He saw too that he would have to begin with a remote period in the East and accordingly he refers on his first page to the *Rig-Veda*. Before this, in the introduction, he says (of the Heaven-world):—

> It is important to study the features of the realm itself. Here we usually find a garden with a fountain or several fountains, and one or more conspicuous trees laden with fruit. The perfume of the place is sometimes marked with peculiarity, and the birds are especially to be noticed for the quality of their song.

Other features which he found again and again are that in the Soul's voyage to heaven it has to cross a difficult river, to meet with fierce guardian-dogs or with monsters, and to go over a bridge. In heaven, he tells us, there is often a dominating mountain and sometimes a crystal pillar.

In the *Rig-Veda*:—

> the dead on their way to heaven fly with wings or travel by a car to the skies to dwell with the Fathers and Yama.

We all know that the Egyptians believed that the dead do literally "go west" in a ship which may be the "Boat of Ra" or of the setting sun. Their dead eventually come to rest in Amenti, which seems to correspond fairly well with the Elysian Fields of the Greeks. The Persian paradise is as ornate as any old bright miniature of the Persian painters. Here we find also the bridge and a "strong and well-formed maiden with the dogs at her side." The bridge is broad for the good soul and razor-narrow for the bad one—who usually falls off it! In the fine Babylonian epic about the hero Gilgamesh we find that he "enters the realm under a mountain at a place guarded by scorpion men of giant stature." They may represent "The Guardian of the Threshold" who, as we have been told, will require us to suffer all the pain and sorrow which we have made other beings endure.

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* *The Other World: According to Descriptions in Mediæval Literature.* By HOWARD ROLLIN PATCH. (Harvard University Press, Cambridge, Mass.; Geoffrey Cumberlege, Oxford University Press, London. ix + 386 pp. 1950. $6.00 or 40s.)

"After twenty-four hours of wandering in great darkness" (a reminder of the shore-wanderings in the Eleusinian Mysteries):—

> he steps forth into an enchanted garden, in which he is especially delighted by one divine tree with precious stones. He then manages to get across the rushing waters of death, comes to the field of the blessed, is bathed in an enchanted fountain of healing powers and partakes of the magic plant... that restores vigour.

(Perhaps the reader will not resent a reference to a dream which I had as a small boy of trees which were lichened, as we might say, with precious stones, or of another childhood dream in which I stood upon a peaked mountain made, as it seemed, of coral, and from there saw the map of the world.)

The Hebrew heaven is, like the description in The Book of Revelation, largely made up of gold, silver and jewels but, as I hope to suggest later, we should not smile at these mundane memories. Some of the loveliest descriptions of "The Land of the Ever-Young" come from Ireland at a time of darkness in the rest of Europe. As soon as we enter the Middle Ages we can see how much the influence of Christianity affected these "visions"; and of course when we come to Arabia or the world of Mahomet, we learn that "maidens" are responsible for much heavenly happiness. It has been said, indeed, that the houris were miraculously re-virginated for each occasion.

Turning to the Norsemen we meet with a very earthly heaven—Valhalla, where good warriors spend most of their long sojourn in feasting.

I have given you a very poor account of this remarkable book, for indeed the author subtitles it "according to descriptions in mediæval literature," and I have said nothing about the mediæval dream, or even about Dante's: but a reviewer, howsoever enthusiastic, must not write a treatise.

We may be disappointed (at first) to find so much eating and drinking, so much jewellery, and so many captivating maidens in these old dreams of heaven: but we should remember that every mystic, including Dante, has despairingly assured us that it is impossible to describe the conditions that ensue upon death; and that men have merely assembled whatsoever seemed to them most desirable in our present world. I wish, too, that sceptics would reflect upon Plato's declaration that everything which we now see or touch is an inferior copy of a finer original—like a version in lead of a statue cast in gold. You may recall the astonishment of any reader when he found that Raymond Lodge had been smoking (in The Other World) an "astral" cigar. Probably soon after death and for some time longer we find ourselves in a state not very different from that in which we now exist. Later, cigars and perhaps maidens seem likely to disappear.

I could wish that our author had compared these old dreams with the account of "the Summerland" given by the American medium Thomas Lake Harris; but to do so would, no doubt, have upset the Harvard authorities. What most of us would like to know is, how the dead employ their time, and whether they can always be ready to answer the mediumistic telephone.

CLIFFORD BAX

CONFUCIUS, ONCE AGAIN*

"What! Another book on Confucius? Surely we know all about him by now."—Some such remark is likely to be made by many people when they first see Mr. Creel's new book. But these critics will soon find themselves mistaken; for, in spite of all that has been written on the subject of China's greatest Sage, legend is so mixed up with authentic tradition that we are still a long way from knowing the whole truth about him. Mr. Creel has therefore set himself the exacting task of reviewing all the available evidence, and I may say without hesitation that he has done his work more thoroughly and conscientiously than any previous biographer.

What, then, are our principal sources for the life of Confucius? The earliest, and by far the most reliable, is the *Lun Yü* or "Analects," which is a collection of the Master's utterances, often in conversation with his disciples and others, together with a small amount of miscellaneous matter. The actual compiler is unknown, but it is fairly certain that he was not one of the original disciples, but a disciple of the following generation who gathered most of his information by word of mouth. The whole of this work has been minutely sifted by Mr. Creel, and many hundreds of references are given in the foot-notes. Although some obviously spurious passages and later insertions are to be found even here, the general impression which we gain is one of sincerity, since Confucius is depicted essentially as a human being with weaknesses as well as virtues, and not as a plaster saint.

Another source is the great historical work known as the *Tso Chuan*, which does not appear to have been composed in its present form until as late as 300 B.C., and must therefore be used with considerable caution. It records the history of Confucius' native State in some detail, but does not tell us much about the man himself.

The book of *Mencius* is a more valuable source, if only because Mencius was born only a century after Confucius' death. In most respects it confirms what we find in the first 15 chapters of the *Analects*.

The last work which calls for mention here is the *Shih Chi* or "Historical Records" of about 100 B.C. It contains a very long chapter which deals exclusively with Confucius and retails various sensational episodes in his career. Not unnaturally, this has formed the basis of almost every Confucian biography; yet it is now so discredited that one Chinese critic declares it to be 70 or 80 per cent slander, while according to another it is so "utterly confused and disordered" that it could not possibly have been written as it stands by its supposed author.

In order to appraise Confucius at his proper worth it is necessary to know something of his background—the sort of world into which he was born 2500 years ago. The Chou Dynasty had then been in power for over 500 years, and the feudal system upon which it was built had reached an advanced

* *Confucius: The Man and the Myth.* By H. G. CREEL. (Theodore Brun, Ltd., London. 337 pp. 1951. Collectors' Limited *de Luxe* Edition. Hand-Bound in Leather. 57*s*. Published by arrangement with Routledge and Co., Ltd., London, publishers of the standard edition, 25*s*.)

stage of decay. The King had become a mere figurehead, and the States which owed him a nominal allegiance were continually fighting among themselves. Religion and ethics were shaken to their foundations, and might seemed everywhere to have taken the place of right. Confucius' native State of Lu was practically governed by three usurping families, under whose rule the common people were left without security, downtrodden, and abjectly poor.

If ever a country stood in desperate need of reform, it was China during those unhappy times. To the young Confucius such conditions seemed intolerable, and he resolved to spend his life in trying to rectify them. Gradually he gathered around him a group of younger men with whom he would discuss the way in which the world might be made a better place, and thus he became widely known as a teacher. His real ambition was to direct the government of a State where he could put his ideas into practice; but to the end of his life he could find no ruler who would venture to appoint such an eccentric and even dangerous personage to be his Minister. He travelled from State to State, and was usually received with respect, but no office of any importance came his way. Finally, he returned to Lu, where he resumed his teaching, and died five years later.

As Mr. Creel remarks, he was generally considered a failure, and he himself shared that opinion. Yet the seed had been sown and a rich harvest was to come, though not quite of the kind he himself would have welcomed. For, as his teachings were handed down from one generation to another, the Confucian group grew steadily in size and influence. In the absence, however, of any known writings from the Master's own hand, it was almost inevitable that some of his doctrines should become modified and even distorted in various ways. Moreover, legend was bound increasingly to take the place of fact when those who knew him personally had passed away. Thus, there is no sufficient evidence to show that he ever held high office in Lu; yet before very long it was accepted as beyond dispute that he had been in succession the Governor of a border town, Superintendent of public works, Minister of Justice, and finally State Counsellor!

The second half of this book deals with the growth and development of Confucianism down to the end of the Former Han Dynasty, and its contacts with other systems such as Taoism and Legalism. Only a passing reference is made to the Neo-Confucianism of the Sung period, but the last two chapters contain an interesting account of the influence of Confucian teaching on Western democracy from the beginning of the 18th century onward, and also on the Republic of China as established by Sun Yat-sen. There is a useful bibliography of all the works cited in the foot-notes, characters being supplied for the titles of Chinese books; these would be a desirable addition to the text in some other places as well.

LIONEL GILES

The Inner World of Man. By FRANCES G. WICKES. (Methuen and Co., Ltd., London. 313 pp. Illustrated. 1950. 21s.)

Psychology is defined as the science of the nature, functions and phenomena of the human soul or mind, and today, the "mind doctor" or psychologist who attempts to "heal" the sick mind of man occupies a recognized place in society. He is no longer regarded as a witch-doctor but as a psychological consultant who plays an important part in helping individuals to understand more clearly the strange inner world that lies hidden beneath human consciousness.

Dr. Carl Jung, the world-famed Swiss psychologist, in contradistinction to Freud believed that the primeval driving force in man was not sex but an anima which had its origin in collective racial inheritance. Through dreams the psychologist might find vital clues to enable better understanding of his patient. Dreams, Jung declared, were not reflections of the dreamer's suppressed desires, but rather a reflection of the dreamer's type.

The author of this work is a student of Dr. Jung and her book contains, besides a lucid explanation of Jung's concepts, an extremely interesting section devoted to case histories dealt with by Mrs. Wickes as a psychologist consultant. Appended to these "histories" is a series of illustrations in colour and black and white which are the creations of some of her patients.

It is often asked "What really is the good of psychology?" But there surely can be no doubt that the more one knows of the working of one's innermost life the better is one equipped to face the many complexities of life.

The relation of the individual to the inner image is the subject of this book and from her case-book the author has provided special instances showing how the experiences of the image have contributed to the growth and development of the individual.

In the first section certain images are defined. The second section gives material demonstrating the interplay of the images and their constant reappearance in varying forms. At the end of this section are reproduced drawings and paintings by different individuals, some produced almost in trance conditions and others the work of those who found that through creative activity they were able to solve some of their own mental problems.

Many images apparently influence our lives. We are told of the parental images of early life, the ego or "I" of the material world, the "Persona" image that we wear like a mask to show the world. Then there is the shadow or darker side of our nature; the woman side of man known as the "anima," and the masculine side of woman, the "animus," and finally the self, the centre of our being.

The author has produced an intensely readable and interesting book. There can be no question that in many instances psychological treatment proves effective in healing a disordered mind. On the other hand, it frequently happens that to be treated as a "case" often causes harm to the patient. Psychologists should beware of over enthusiasm and the deliberate complication of the obvious.

A. M. Low

Hindu Culture: Essays and Addresses. By K. GURU DUTT. (Hind Kitabs, Ltd., Bombay. 254 pp. 1951)

"The Science of Religion" might well have been given as a subtitle to this volume. Magic is the practical or applied aspect of the theory of that science. Shri Guru Dutt does not write as a speculative theologian or a scholarly student of comparative creeds. He writes out of some practice and experience.

The author's scholarship as well as his originality and depth of thought come out in these pages, to which Sir C. P. Ramaswami Aiyar has contributed a discriminating foreword. Shri Guru Dutt is stimulating, whether he is maintaining the centrality of the individual in Indian psychology and culture or pointing out the shortcomings of mechanical science, "a good servant but a bad master." His aim in pointing out the fallibility of scientific hypotheses and the fact that, since scientific problems engage only a fraction of the mind, "the scientific man is not a complete man," is "not to cry down science but only to show its limitations and temper its airs of omniscience."

Far from decrying the experimental method, he complains that it has only very recently been considered in the West for anything but the physical world. Western psychological science "is still in the stage in which biology was in the time of Aristotle," whereas in the East the several *sādhanās* or disciplines have always been experimental methods. The test of each was its efficacy for the attainment of wisdom through "the purification of the mind ... emotional and intellectual equilibrium," as also for the realization of the Supreme Reality, the union of the embodied and the Supreme *Puruṣa*.

The longest essay in the collection is the valuable paper on "Kashmir Saivism." This was read by Shri Guru Dutt on October 7th, 1948, at the Indian Institute of Culture, Basavangudi, Bangalore, and was published subsequently in THE ARYAN PATH and as that Institute's Reprint No. 2.

Shri Guru Dutt suggests the *Śakti* concept, which he illuminatingly expounds, as the connecting link between the Vaiṣnava and Śaiva schemes. He justifies the worship of *Śakti* as Energy, manifesting in and as the universe, while pointing out the importance of differentiating between its divine and demoniac aspects He presents the Tantras as "foot-notes to *sādhanā*," finding in Mahāyāna Buddhism a parallel development to that in Hinduism in which "the Veda and Tantra" constitute the warp and woof of thought and usage. He defends the tendency towards form and ritual as a normal phenomenon, though recognizing that it may become pathological when it runs into excess.

The originality and freshness of Shri Guru Dutt's approach comes out clearly in his reflections on language and especially on Sanskrit, of which he calls *Śakti* the genius. He maintains that "the phenomena of language have a spiritual basis." All real thinking, he declares, is conditioned by the primordial images and symbols in the region of reality. "For centuries the greater part of mankind believed that the name was sacred and that it was integrally connected with the soul."

Shri Guru Dutt being the Director of Public Instruction in Mysore, his views on education have special inter-

est. He rejects literacy as the sole means to education, charging the indiscriminate spread and abuse of literacy with having made possible the mentality which makes for war on the modern international scale. He would welcome science being given a subordinate place in general education, but views wholesale changes in the method and content of education as unnecessary. What is needed is a shift of emphasis and the recognition of the drawing out of the higher aspects of man's nature as the principal objective of all true education.

"The primary objective of the Hindu religious quest," he writes, was "*Sattva* ...representing energy in repose, rhythm, equilibrium and light. It was realizable and it was realized." How much the world today needs the individual who "will become a quiet centre radiating the beneficent influence which will soon permeate society itself"!

The whole volume breathes an earnest desire to purge Hinduism of superstitious beliefs and of false values; to reform it along lines of correct thinking —and that implies along universal and impersonal lines. The greatest need of Hinduism today is the adoption of the way of life described in the *Gita*, the practice of the ideas of Karma and of Dharma which it sets forth, of its teachings upon castes and creeds. The *Gita* teaches *dana*—charity, *tapas*—mortification-meditation, and, above all, *yagna*—sacrifices to be made in recognition that the universe is a living, vibrant, intelligent Entity—the One containing the Many, the One holding the Many in an all-embracing Compassion.

That way of life attempts to move inwards, to calm the agitated mind so that it can catch the Light of *Mahabuddhi*, the *Chaitanya* of the Supreme Spirit. It is the practice of the *Gita* teachings which will free Hinduism from the gross and carnal superstitions which make the present social polity of the community a danger to the Motherland and to the International Unity which the world is now in travail to bring forth.

B. P. W.

Education in a Changing World : A Symposium. Edited by C. H. DOBINSON. (Geoffrey Cumberlege, Oxford University Press, London. 145 pp. 1951. 12*s.* 6*d.*).

This symposium of lectures given by leading educationists at Oxford during 1949-50 covers a wide field: "The State and Education," "Education in Industry" and "The Scientific Background of Educational Change" being some of the sections. Finally, there is a masterly summing-up and examination of the lectures as a whole by C. H. Dobinson, M.A., B.SC., Reader in Education in the University of Oxford.

It is pointed out that education has always had to deal with a changing world, but never before with one changing at a rate so startling, when technical progress has not been matched by moral advance. As Sir Raymond Priestley said: "Unless we can considerably step up the moral ideas of humanity within a single generation civilization as we know it may be doomed."

Each lecture is, naturally, very different from every other, but all are distinguished by a wise, progressive

and essentially sane outlook. The authors include J. F. Wolfenden, lately Head-master of Shrewsbury; Sir John Maud, Permanent Secretary, The Ministry of Education; Professor Reid of London University and Professor Kandel of Columbia University.

What is interesting to note are the very practical suggestions for improving the schools and universities of the future. Although the lecturers take every aspect of human nature into consideration they present no airy dreams and realize the vital importance of the early years in the Primary School and the essential need for head-masters (and head-mistresses) of independence and quality.

There is also a clear picture given of the way in which the English school system has evolved, and some worthwhile suggestions for the future. All who have had experience either as pupils or teachers in private and state schools will appreciate the very fair picture given of both types.

This is a book that will help all who are concerned with and interested in education for today and tomorrow. It is to be hoped that all those on Councils and school management committees will read and digest, so that they may begin to understand the importance of the teacher, and particularly of the Head, in building up a worth-while school. One of the most helpful and far-reaching suggestions is that posts in educational administration should be made available (at the highest level) to experienced teachers and particularly to Head-masters, in order to lessen the growing gap between those of us who "do" in the schools, and those superior beings from the Education Office who pop in now and then to make sure we are getting on with the job. And who, so often, have little idea of what we are attempting or why; or how we are dealing with our children.

ELIZABETH CROSS

The Psalm of Peace: An English translation of Guru Arjun's *Sukhmani*. By TEJA SINGH. (Geoffrey Cumberlege, Oxford University Press, Bombay. 122 pp. Reprinted 1950. Rs. 5/-)

Sukhmani (literally "happiness of the mind" or "jewel of happiness") is a classic manual of devotion among the Sikhs. It is "the knowledge, the praise and the Name of God," as says the Guru in the concluding *Canto*. For it sings of the all-embracing existence of God, of His praises which neither scriptures nor song nor speech of men can ever enumerate exhaustively, and of the peace and joy begetting properties of His Name. It also paints a picture of the Ideal Man who is known by these signs: "He thinks the True One, talks the True One, and sees nothing but the True One anywhere." (*Canto* viii). The Divine Name is, indeed, a veritable open sesame which opens the door to Divine Grace:—

> Of all religions the best is
> The practice of the Name with purity of conduct....
> Of all devotional practices the best is
> The constant application of the heart to the Name....
> Of all holy places the holiest is
> Where one feels the stir of the Name in one's heart.
>
> (*Canto* iii)
>
> The seed of the Name is sown in every heart.
>
> (*Canto* ix)

But what is this Name? That remains, alas, the mystery of all mysteries unless the "God-awakened" one chooses to explain it to the elect aspirant. However, "His worship is the salve of life." (*Canto* xv)

The present edition is a reprint, the excellent English rendering having been first published in 1938.

G. M.

The Four Pillars of Wisdom. By SIR SHELDON F. DUDLEY, K.C.B., F.R.S. (C. A. Watts and Co., Ltd., London. 246 pp. 1950. 8*s.* 6*d.*)

When an eminent medical authority like Sir Sheldon Dudley (Surgeon-Vice-Admiral and Medical Director-General of the Royal Navy, 1941-1946) writes on Education, a valuable prescription may be hoped for.

His central thesis is that Semantics, Psychology, Statistics and Logic should constitute the basic sciences and that if education—rightly defined as preparation for the leading of an efficient and successful life—is to be fruitful, it should impart the essentials of these. Lop-sidedness is apparent in the prevalent systems of education and he thinks that if harmony is to be restored, education should be according to the data, methods and conclusions of these four sciences.

I would especially, however, invite attention to the significant section entitled "The Meaning of Meaning." Most of the troubles which confront mankind today are the direct result of confused thinking. If *conduct*, individual and social, is to be efficient and successful, knowledge, which is an indispensable preliminary to conduct, must be correct and reliable as well as correctly and reliably acquired. The Indian psychologist describes this as *Prama*, being *arthakriyakari*, *i.e.*, right or error-free knowledge leading to right conduct.

I do not question the value of Sir Sheldon's thesis but I would suggest that, where the subject of statistics is included in inductive logic, it is doubtful whether it should constitute an independent science.

Sir Sheldon is severe upon some members of the teaching profession and many will no doubt regret the absence of an alphabetical index but this is a challenging and stimulating work and I am sure that educationists will make good use of it.

M. A. RUKMINI

The Illusion of Immortality. By CORLISS LAMONT. Second Edition. (The Philosophical Library, New York. 316 pp. 1950. $3.95)

The Illusion of Immortality seeks to prove that there is no life after death. It is not difficult to show that there is no empirical proof of the continued existence of the personality after death and of the sort of life that is possible to it. The arguments from biology, psychology, etc., merely repeat the obvious, namely, that personality is only known to function in conjunction with a body. But does it follow from this that the disintegration of the body ought to lead to the disintegration of the personality, as the materialists contend? Bergson, in his *Matter and Memory*, has tried to prove, on the evidence of science itself, that consciousness hangs on the body as a coat does on a peg. If the peg gives way, consciousness is not terminated. It continues intact possibly to function again in more favourable conditions. But Mr. Lamont has made up his mind to uphold the opposite thesis. He does not fully realize the limitations of a logic based upon the known and the visible, or all the unpleasant implications of the denial of immortality.

He examines the accounts given by different religions of the sort of life that is possible after death. It is understandable that those accounts are not very prepossessing. The Christian idea of resurrection is rather crude, and it brings in the physical body for the enjoyment of the after life. The Hindu notion of transmigration seems equally unattractive, and to a Western mind most repugnant. True, there are modern reformists in Christianity who think of the after-life in terms of moral and spiritual progress. But how is that possible, except in some kind of social existence of embodied spirits? And it leaves unanswered the inconvenient question of the post-mortem existence of the whole sub-human world that is not capable of such progress.

We contend that it is not the *picture* of the after-life that matters. After all, our pictures are bound to be human, and based upon the kind of life that we know or can understand. The pictures are symbolic only. What matters is the concept itself. It has a value that constitutes the content of all religions. There can be religion without God, but there cannot be religion without belief in the after-life. Religion may be discounted by the materialists as the opiate of the masses. But life without religion is the life of the animal, without those higher values that make human life worth living. Perhaps in the end this is a question of taste; and intellectually honest people must part company, if they cannot agree.

We make bold to say that the Hindu conception of immortality meets all the needs of moral and spiritual life. It supplements the conception of after-death existence with that of prenatal existence or reincarnation. It emphasizes the moral governance of the universe, where no deed goes uncompensated. If there is suffering in the hereafter, it is the suffering due to low desires which can find satisfaction only in animal life. If there is reward, it is the reward in another environment of a noble and saintly life.

There is no memory of earlier lives, but the continuity of the moral structure of the individual is assured. This

process goes on, but not quite endlessly. There is a limit; it is the realization of the Divinity of man. The cycle of births and deaths called *saṁsāra* is ended then. That is the only true and ultimate goal of human effort. Immortality ceases to be a problem when we can distinguish the true Self of man from what is called human personality.

A common distinction is made between survival and Eternal Life—the enjoyment of some kind of spiritual beatitude or of a vision of God or the like. The Hindu concept of immortality is not divorced from the idea of Eternal Life. Only it contains so much more of the latter that it is not recognizable as a human life at all. Instead of a vision of the Godhead, it *is* itself the Godhead with its infinite bliss. That is the value of all values that gives worth-whileness to human life here and now.

The author, however, finds new values in materialism. He has made almost a religion of it. Complete and final mortality means for him, as it did for Lucretius whom he quotes:—

> a new courage in the eyes of the human race, a new nobility in its step and a new dignity in its philosophy.

Who can profitably argue with a philosopher of this persuasion?

G. R. MALKANI

Our Growing Human Family: From Tribe to World Federation. By MINOO MASANI. (Geoffrey Cumberlege, Oxford University Press, Indian Branch. 115 pp. Illustrated. 1950. Rs. 5/-)

Informative and entertaining, this new book of Minoo Masani should appeal as much to youth as his widely translated *Our India* has done. There is no condescension; the problems facing mankind are discussed with adolescents simply, but as man to man.

The changing pattern of society is graphically shown, with nationalism its dominant present feature; and the need for advance to an effective world federation of free peoples, made up perhaps of natural regional units in which democracy can function intelligently.

Most instructive are the illustrations from the animal kingdom of "the path of co-operation" being "the path of survival," and the bringing out of how brotherhood and sharing in the village economy foundered on the rock of private ownership of land; of how acquisitiveness on the part of nomads brought about the subjugation of the agricultural communities; and of how national greed has led to imperialism and to wars. Appropriately, the last chapter is "No Man Is an Island."

There are occasional delightful touches, like the reference to the few "wiser people...who won't believe that by killing people you can make them wiser or more friendly."

C. H. G. Moorhouse's illustrations, even of man's merely hypothetical ape forebears, are interesting.

One trifling adjustment for future editions (p. 60): the capital of New York State is Albany, not New York City.

E. M. H.

Little Thoughts on Lofty Themes. By S. V. VISWANATHA. (Author, "Govardhan," Sivasubramaniam Road, Coimbatore. 117 pp. 1950. Rs. 3/-)

The contents of this little book fall in three categories. Part I contains a series of studies in *The Bhagavad-Gita;* Part II, essays on myths and symbols; and Part III, essays on matter and physical man. Some of these are reproduced with some alterations and additions from THE ARYAN PATH and other periodicals. The author has evidently studied to good purpose the writings of Madame H. P. Blavatsky. He quotes repeatedly from *The Secret Doctrine* and *Isis Unveiled* as well as from *The Voice of the Silence.* He brings out many excellent ideas, against which must be set, however, his detailed prescription of *pranayama,* with no mention of its grave dangers.

E. M. H.

The Coming Defeat of Communism. By JAMES BURNHAM. (Indian Edition. National Information and Publications Ltd., Bombay. Rs. 3/-)

An objective, deep and penetrating analysis. According to Mr. Burnham we are in an "extreme situation," requiring an extreme solution. Faced with expanding Soviet Imperialism, the non-Communists have only one choice, the choice of a free world united for limited defence purposes under the leadership of America, who, particularly because of her superiority in atomic weapons, alone has the power to "contain" Russia.

The author disagrees with those who morally equate America with Russia and "escape the responsibility for choice by the plea that all roads are alike, and alike lead to ruin." He holds that, though all choices in an imperfect world must be imperfect, there is a good deal to choose between the hesitant and approximate freedom of "Capitalist Democracy" on one hand and the perfected slavery of "Communist Totalitarianism" on the other.

> It is true that we discriminate against Negroes...but the most oppressed Negro in the U.S.A. has ten times more freedom than nine-tenths of the persons in Russia subject to Communist control.

Mr. Burnham argues that, aided by a political subversive offensive directed from without, Soviet Communism will collapse as a result of her own internal contradictions, constituted of slave labour, the M. V. D. (Secret Police), show trials, cultural and mental dictation and now, since World War II, a ruthlessly executed plan of world conquest.

RAM SWARUP

Satyagraha in South Africa. By M. K. GANDHI; translated by VALJI G. DESAI. Revised Second Edition. (Navajivan Publishing House, Ahmedabad. 351 pp. 1950. Rs. 4/-)

Gandhiji himself wrote a Foreword to this able translation of his book, first published in 1928, recounting the eight-year Satyagraha struggle of the Indians in South Africa. It is an important history of the "first attempt to apply the principles of Satyagraha to politics on a large scale." He records how the attempt was victorious and closes the account thus :—

> Satyagraha is a priceless and matchless weapon, and those who wield it are strangers to disappointment or defeat.

E.T.

THE INDIAN INSTITUTE OF CULTURE

[A rather full account of the activities in 1951 of the Indian Institute of Culture at Basavangudi, Bangalore, was published in our May issue in the introduction to the address of Dr. Gardner Murphy of the New York City College on " Unesco Studies of Social Tensions." That account brought the record of the Institute's programme up to early April. Later in April a fine study of " Bhasa as a Playwright, " was presented by Shri M. P. L. Sastry at a Ladies' Group Meeting. At a Book Discussion Group meeting Prof. M. Yamunacharya, Superintendent of the Intermediate College at Hassan, Mysore State, gave an oral review of the third edition of Dr. Bhagavan Das's penetrating psychological work, *The Science of the Emotions*.

We publish here, somewhat condensed to meet our space limitations, the valuable paper specially prepared for the Institute by the author of historical novels, **Mrs. Hannah Closs**, which formed the subject of the Institute's Discussion Group Meeting held on March 8th, 1951, under the chairmanship of Prof. N. A. Nikam of the Maharani's College.—Ed.]

THE ALBIGENSIAN STRUGGLE FOR SPIRITUAL FREEDOM

What It Means for Us Today

I had been drawn to Indian wisdom long before I knew much of the Albigenses in the South of France. And the more I have studied the faith of these so-called heretics of the Middle Ages, the more I have been forced to realize how closely akin was their search for spiritual truth to that of many a seer in the East.

As a child I spent a winter in the Pyrenees. On the way I remember visiting the unique fortress town of Carcassonne. Stirred by the sight of the chained skeletons that the archæologists had just exhumed from the dungeons, I little thought that these would one day become for me symbols of a struggle for religious freedom. But the memory of them must have lived on through my childhood and adolescence, as doubtless did the indelible impressions made on my mind by those snow-clad Pyrenean peaks, those gorges and torrents above which rise, almost at every turn of the valley, the ruin of some castle once a stronghold of the Albigensian faith—foremost amongst them the citadel of Montségur near Foix.

But 20 years and more were to pass before, following quite other paths—namely those of comparative mythology and the relationship between European symbolism and Asian—I came to realize that Montségur, the chief refuge of the Albigensian " heretics " might not only have some connection with the legend of the Grail but also bear a spiritual relationship to a Manichæan citadel on the borders of Persia and Afghanistan. If so was not the Albigensian concept of the Grail as a precious stone (not a cup) a symbol of Eastern origin, bearing the attributes of the Buddhist *cintāmani*, and symbolizing, moreover, the idea of Compassion ?

It was, however, less the archæological and historical aspects that interested me in the evident relationships

between Albigensian and Indian thought than the striking parallel which they afford to the present day. For now, as then, in a time of fearful chaos, with all ethical values threatened, many Europeans have turned to the East to discover revived springs of Spiritual Truth, even as did those Albigensian heretics whose struggle for freedom forms the content of my novels *High Are the Mountains* and *And Sombre the Valleys*, and lastly, *The Silent Tarn* will complete the trilogy.

What were the principles and beliefs of this sect which in the 12th and 13th centuries played so important a part, especially in Languedoc, that the Roman Catholic Church felt compelled not only to launch against it one of the most ruthless and un-Christian "crusades" in history, but subsequently to extirpate every trace of its teaching? The latter fact makes almost impossible any clear reconstruction of the Albigenses' beliefs. With the exception of a Cathar, *i.e.*, Albigensian, ritual, a Provençal version of the Gospel of St. John and a Latin treatise on "the two principles," we have to rely on the annals of the Inquisition, on records of depositions made by the illiterate or confessions extorted, if not always under actual torture, then under conditions which would drive many a mind to insanity or render it completely incapable of answering the hair-splitting theological conundrums of the Inquisitors. The effect on the nerves of the wretched victims must have been similar to that of the physical and psychological torture of the unending cross-examinations in the prisons and political Judgement Courts today.

We can therefore hardly be surprised, for instance, by the varying counts. We learn on the one hand that God is the Trinity of whom Christ and the Holy Ghost are but emanations; on the other, that there are two Divine Principles, Light and Darkness —alias Good and Evil. Some of the accused appear to consider Evil as eternal whilst others hold that Satan himself, purged of his Pride, will finally be received back into the Divine Essence. Thus, too, many heretics seem to have held baptism by any material element abhorrent, though the Cathar ritual itself mentions baptism by water as well as by the Spirit.

Very possibly there existed no absolute dogma and the chief purpose of the "Cathari" lay less in teaching a fixed doctrine than in a Way of Life. I shall rather use the name "Cathari" or "Cathars" than "Albigenses," which more rightly applies also to the Waldensian sect. The latter, reformers of a type somewhat resembling Wycliffe and the Lollards, were persecuted hardly less cruelly than their Cathar countrymen with whom they often joined, yet they were considered less formidable by Rome than the Cathars with their allegedly dualistic Manichæan beliefs. Having little connection with Eastern Mysticism, the Waldensians scarcely concern us here. What unites the two sects is their common Cause against bigotry and the corrupt power politics of the Church of Rome, and their belief that all sacraments are valueless in the hands of a sinful priest.

The Cathar community, indeed, had no real sacraments, the one possible exception being the *Consolamentum*—the "imposition of hands" by a Cathar elder, which, through the communica-

tion of the Spirit, prepared the dying for initiation into higher forms of consciousness. Although this custom may have gradually taken on the form of a "last unction," it cannot be thought of as a last-minute redemption from Karma and the Wheel of Rebirth. The Cathars believed fervently in reincarnation and in man's further initiation into Self-knowledge, through a passage from star to star.

The quest of Self-Realization, which bears an affinity to the quest of the Grail, seems to have been the central core of this religion. In his search for Truth, man was helped by the Cathar elders—the true "Cathari" or Pure Ones (their followers were called "*credentes*" or Believers). These elders (men or women), on renouncing the world, had themselves received a form of *Consolamentum*, being then clothed with the girdle of light which symbolized their detachment from the illusory wiles of earthly existence. This girdle, in times of persecution worn under the elders' clothes, seems connected with a Manichæan and Gnostic practice.

The stress of the Cathar religion is upon Spirit and the realizing of oneness with God. Such Self-knowledge can be achieved only by each for himself; though helped by the teaching of the initiated and above all by the example and teaching of Jesus Christ. Christ, therefore, was not considered as an expiatory victim, sacrificed to work universal salvation. The Cathars also refused to believe that humanity could be condemned wholesale for one man's sin.

What then, was the Cathars' conception of Christ? It is difficult at first to reconcile the concept of Jesus as teacher with the assertion that he is purely Spirit and thus never died on the Cross except in semblance. But to the Cathars all earthly existence appears to have been considered a delusion of Satan, who created the visible world—a veil of Maya.

Several Cathar legends refer to the Creation, but the underlying idea seems to have been that each is a fallen angel, a spark of the Divine Essence which, through the power of Satan (Pride and "Selfhood"), has been incarnated in the flesh. From this carnal prison, the Cathars asserted, we can escape only by successive stages and by recognition of the True, Divine Self. To the Cathars, Christ was, above all, the Paraclete, the Spirit of Divine Love. So, too, was God, the vengeful Jehovah being considered an aspect of Satan.

One belief for which the Cathars were continuously persecuted was their alleged refusal to recognize the crucifix; a symbol of bodily death, though the symbol of the cross with equilateral arms is found on Cathar monuments and in the Pyrenean caves where the heretics sought a last desperate refuge. On the tombs of the Bogomils, the Bulgarian and Jugo-Slavian branch of the sect, it often forms a rosette and is doubtless connected with Mithraism and Eastern solar symbolism. It is, in fact, the Cross of Light.

The denial of Christ's expiatory crucifixion was naturally accompanied by the rejection of Transubstantiation, a doctrine confirmed by the Roman Church only in the 13th century at the time of the Cathar persecutions, just as the dogma of the Virgin's Assumption has been confirmed by the Pope only in this age, when again the Church sees

itself seriously threatened.

The ceremony of the Breaking of Bread, however, formed one of the chief parts of the Cathar Service. Symbolizing, like the early Christians' love feast, the sharing of Divine Love, the Communal Meal must have been considered to exemplify the Brotherhood of Man. The Cathars' affinity to the early Christians is revealed in many ways and apparently they consciously emulated their ascetic life. For their example of austerity, purity and selflessness the Cathar elders have been praised even by their bitterest opponents, who could not but compare their lives with the corruption then rife amidst the orthodox priesthood.

The Cathars were strict vegetarians, forbidding themselves even butter, milk and eggs, though excepting fish which, being cold-blooded, were in mediæval times considered outside the normal animal order.

The Cathars followed also strict pacifism and non-violence. At his initiation, a Cathar postulant had above all to promise never to shed blood. Rather than physically defend themselves they willingly suffered torture and martyrdom and were burnt wholesale at the stake.

The Cathars have often been accused of holding antisocial doctrines. Certainly their teaching of poverty, the communal sharing of all possessions, if widely carried out would have struck a death-blow at the Church's power and wealth.

A threat to undermine society was seen also in their attitude towards marriage. Refusing to acknowledge the latter as a sacrament on account of its carnal aspect, they were accused of encouraging libertinism. This accusation, however, casts a completely false light on their motives. For, if they considered an illegitimate union of true love to be, in some cases at least, preferable to marriages contracted for mercenary and diplomatic purposes, it was a relative evaluation; they considered all physical union as radically evil, as belonging to the illusory, fleshly world. Such an interpretation provided their enemies with an excuse for attack; they were even accused of destroying the embryo in the womb as a child of Satan. Rumours of atrocities, secret rituals, etc., have always served to work up mass fanaticism, and doubtless such stories helped the firebrands who whipped up the North to a "religious crusade."

The continence preached by the Cathars and strictly practised by the elders, would, of course, if universally practised, lead finally to the extinction of the human species, a danger infinitely remote, the more so since the Cathar elders were the most tolerant of all religious leaders. Coercion being completely opposed to their views, they were almost excessively lenient to the Believers, being convinced that true conversion could come only gradually through example and the radiation of the Spirit of Love.

This leniency doubtless contributed largely to the following they won in Southern France, for the culture and enlightenment of the nobles and burghers of those parts were far in advance of the rest of Europe. The towns with their consuls played as great a part as the feudal barons, and the spirit of burgher independence fostered an attitude that instinctively opposed the hieratic authority. The poorer citizens were likewise ready to accept

teachers who practised poverty and equality, whilst the feudal landowners and chivalry eagerly followed precepts that freed them from the interference of Rome. In the Cathar doctrine of Divine Love they found confirmation of the Cult of Courtly Love which exercised such an influence on the literature of the South. Although I think it far-fetched to consider the Provençal love songs as veiled allegories of the Cathar doctrine; they must have been coloured by what was undoubtedly the most powerful spiritual influence of the time. Even if in literature the idea of a love that seeks no fleshly consummation was directly due to Arabic influence from Spain, it reflects the spirit of Sufism. This Perse-Arabic heresy leads us once more to Eastern religious concepts like Manichæism, Neo-Platonism and the Gnostic Mysteries, and takes us even to Buddhism and the Vedanta—which also seem reflected in the Cathar faith. We hear, for instance, of Cathar hermits practising what are obviously forms of yoga.

The origin and development of Catharism is a complex problem but research points to its being less a direct branch of Manichæism, with its dualistic beliefs, than a fusion of these with Gnosticism, possibly transmitted by the heretical Paulicians and influenced by the Docetists. These had a dual concept of Christ, as a teacher and as the bodily semblance of a spiritual essence, who; according to a Gospel of St. Peter, "was silent on the Cross as one who suffers no pain."

Whatever the origins of Catharism, it stresses above all the Spiritual. The portions of the Bible most acceptable to the Cathars were the Gospel of St. John and certain of the words of St. Paul.

But what was probably of most importance to the Cathars, as it is to us today, was not dogmas which inevitably lead to intolerance, bigotry and violence but the recognition of a spiritual truth underlying the varied religions. That such an attitude threatens any established orthodoxy is self-evident. By its very nature as a militant and authoritative body, the Church of Rome felt forced in 1209 to launch a crusade against "the iniquitous heresy of the Albigenses."

In justice it must be admitted that the Roman Church had tried desperately to convert the Cathars by peaceful means. Above all St. Dominic, well aware that the corrupt and worldly prelates could only meet with scorn from people accustomed to the austere and apostolic lives of the Cathars, had set an example of ascetic endurance that rivalled that of the heretic elders themselves. Nor must it be forgotten that many other Churchmen have possessed insight into that spiritual truth that underlies a variety of philosophies and religions. In all sincerity such men may have feared that Catharist tenets, undigested by the superstitious populace, might lead to dualism and a fanaticism that would fatally undermine society. All persuasive methods having failed, and political influence, moreover, coming into play, the Church resorted to force.

Inevitably the crusade became the instrument of tyranny and aggression, in which any noble motives and high ideals were soon obscured by violence, persecution and atrocities, exactly as they are by power politics today. The "religious crusade" was, to a great

extent, only a pretext for the North of France to annex Languedoc. If we condone its injustices by admitting that it resulted in the unification of France, we have logically to acknowledge as equally justifiable the methods of Hitler and Stalin. But such forcible unification threatens man's liberty of conscience, which there were men and women ready to defend to the bitter end, as there are now, though many of the Albigensian partisans were as much lacking in true religion as their orthodox opponents. The majority had joined the Cause of Freedom for reasons contaminated by the very evil which they sought to oppose.

What was the Cathar Treasure that, according even to historic documents, was rescued on the night when the citadel of Montségur fell? Is it mere chance that legend asserts that Esclarmonde, its guardian, was changed into a dove and flew to the far mountains of Asia? Was Montségur in the Pyrenees, really, as has been suggested, Montsalvat—the Munsalvaesche of the mediæval poet Wolfram von Eschenbach; and could Kyot, whom he cites as the source of his tale of the Grail, have been indeed a "Provençal"? If so, Kyot may well have been a Cathar. Or was Munsalvaesche, as Friedrich von Suhtschek asserts, but a Westernized name for Kuh-i-Sal-Chwâdcha, the Manichæan citadel on the borders of Persia and Afghanistan? Both, as suggested in my novels and in my articles in THE ARYAN PATH of May and June 1948, may have had some connection with Montségur in the Pyrenees.

But the true Castle of the Grail lies, I believe, not here or there but everywhere, now and in all time past and all time to come; and still for each and all of us the Priceless Jewel—Grail or *cintāmani*—waits unnoticed within our reach. Not the failure to enquire as to the significance of a ritual (though this may have been merely symbolic) was the sin of Wolfram's Parzival, but his failure to ask a simple question with human compassion: "O King, what aileth thee?"

Amongst those who have come nearest to understanding the truth of human unity, the Cathar elders seem to have been among the foremost. If their followers often failed in living up to the spirit of Love and Freedom which they set out to defend, it is not for us to blame them. Have we in our fight against tyranny and totalitarianism proved more inviolable of spirit than they?

Even in this hour, may we not still struggle towards a realization of Truth that can come only by Inwardness? For how can we hope to hand on the Light to others if we have not become radiant ourselves?

HANNAH CLOSS

ENDS AND SAYINGS

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

It is of value to reaffirm ideals, to formulate demands on education and society, even when the hope of the immediate realization of the desiderata so expressed is a remote one. Such a formulation is the "Report of the Cultural Commission," prepared as a basis of discussion by the World Federalist University during its first session, held from December 18th to 22nd, 1950, at Royaumont, France, and published in *Common Cause* for March. It is remarkable for its breadth and freedom of approach.

That freedom from nationalist restriction or the imposition of dogmatism is essential to fully successful education for the mutual understanding, tolerance and friendship which transcend the barriers of nation, race and creed, and which are indispensable to lasting peace, cannot be too often proclaimed. It is, however, in its proposals for the creation of a world system of higher learning to defend university interests and the cultural rights of man that the Report makes its most constructive contribution.

These include recommendations for new Chairs in the existing Universities "oriented in the direction of a better understanding of the philosophies, ideologies, institutions, structures, and techniques of other countries and other civilizations," for a comprehensive exchange of professors and students between countries, with the necessary coordination of study programmes and credits and a system of "international cultural passports."

The Cultural Chamber proposed for the control of the system of higher learning on a world basis, envisaged as "an integral part of the supranational Court of Justice" seems definitely utopian for the present, but some of the practical suggestions, including work camps, etc., aiming at "the interpenetration of social strata and cultures through work, despite all differences of nationality and culture," seem feasible and definitely in the interest of a united world.

The case for international research was admirably put by Dr. Jaime Torres Bodet, Director-General of Unesco, before the meeting at Unesco House, Paris, in mid-April, to consider International Social Science Institutes and the form which these should take. Progress in science, and especially in the interrelated social sciences, depended, he pointed out, on co-operation between scientists irrespective of their background and their mutual differences, national, social or doctrinal.

Whether the decision should fall on a single International Social Science Institute, to deal with all branches of social science and recruited from all areas, or on separate institutes for the several social sciences—cultural anthropology, social psychology, sociology, political economy and political science—or on "study and application"

centres for specific human problems, the problem would remain

how, in a world rent by political conflict, could the institutions be ensured that intellectual freedom without which there can be no objective research?

Can the comparative study of social facts in different eras and climes, by any of the accepted social science disciplines, free the scientist himself, leaving humanity out of the question, from "projecting his prejudices into the domain of facts"? True, man *can*, as Dr. Bodet mentioned, "always use fresh acquisitions of knowledge to correct so-called inevitable shortcomings in his behaviour." But whether he *will* do so depends far less on the shortcomings being pointed out than on his catching the wider vision of human brotherhood and individual responsibility.

We submit that the approach of the present social sciences is not sufficiently broad-based. They are still suffering from Aristotle's dwarfing of man to the stature of "a social animal." Their perspective needs correction by the ancient concept of man as also an unfolding god. The comparative study of the great religious movements, not in their dogmatic and ritualistic development but at their source, would yield clues both to the basic unity of mankind and to the innate divinity of man. Then we should see a more constructive approach to the problems of human relations. There would be widespread inspiration in a study of the heights to which man here and there and now and then has risen, in response to the dynamic challenge of a great human need or of a grand ideal; for "nobleness enkindleth nobleness."

The thoughtful article of Fêng Yu-lan on "Chinese Philosophy and Its Possible Contribution to a Universal Philosophy," which appears in the English-language quarterly review of the Istituto Italiano per il Medio ed Estremo Oriente, *East and West*, for January, deserved wider dissemination in that medium. (It had originally been published in *Han-Hiue, Bulletin du Centre d'études sinologiques de Pékin*, Vol. II, Fasc. IV)

It was natural that, in the transition stage through which China has been passing, Chinese philosophers should have turned to the re-examination of values in the light of Western ideas and ideals, but that examination has brought, to Mr. Fêng at least, the conviction of a common background to Chinese and Western philosophies. The Platonic and Confucian traditions, affording an ontological approach to metaphysics, and the Kantian and Taoist traditions, with their epistemological approach, lead in each case to "something" that is not the object of reason and cannot therefore be analyzed by reasoning.

The ultimate essence, he implies, must be "a characterless, featureless 'something,'" which can only be negatively defined, which is entirely in agreement with Hindu thought as well.

Chinese philosophy presents the crossing of the barrier between the known and the unknown as meaning, not the merging of the individual in the absolute reality or *nirvâna* but "that the level of human life rises up to a higher sphere on its way towards perfection." On the higher levels of attainment, the Moral and the Transcendent, the individual acts for the benefit of society and of the universe, respectively.

Chinese philosophy may be summed up as an agelong attempt to give a new meaning and a new value to everyday life.

Mr. Fêng believes that "it is only through bringing rationalism and mysticism together to the melting point that a universal philosophy worthy of the name can be created." We should prefer to say, "can be restored."

CALC
UENT
LIBRA
UNIVER

THE ARYAN PATH

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

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"THUS HAVE I HEARD"—

Follow the advice of the sages. Meditate on the anomalies and miseries of our civilization. Discover the root of its maladies. We find that the human mind has triumphed by neglecting and defying the moral forces which are at work in the universe. This is not generally perceived, and men and their leaders alike are deluded. Each presumes that he and his nation or class is following moral principles, while they are slaves of passions, prejudices and pelf.

Man, the thinker, has not been able to follow the teachings of a long line of Sages which state: allow not the force of vice to lead your mind, but so educate that mind that it follows the lead of the force of virtue. Knowledge bereft of love, of compassion, of charity, of harmony flourishes and mass thought-action stifles the voice of Spirit even in the good individual.

The Sages and Seers have warned against knowledge, reason and mind bereft of moral principles. They have always taught the superiority of moral ideas over mental thoughts. They have pointed to the truth of truths that Wisdom is Compassion, that Justice is Mercy. Our Divinity is not knowledge-formed but virtue-formed and our vices make us demoniac. Is there a better description of the modern man successful in our social order than that found in the 16th Discourse of the *Gita ?*

Illuminated minds, like Gautama Buddha or the great Shankara, have pointed to moral principles as starting-points to a life of peace, goodwill and wisdom. Jesus, the Jewish Prophets before Him, and those who followed his advice and instruction have emphasized the moral life as necessary for gaining true knowledge. St. Paul affirmed the superiority of Faith, Hope and Charity over all knowledge and in showing "a more excellent way" he exhorted us "to covet earnestly the best gifts."

Christendom knows Faith, Hope and Charity as theological virtues and there are four natural virtues—making in all seven Cardinal Virtues, to which are opposed the Seven

Deadly Sins. It was most probably Augustine who attempted to Christianize the four Cardinal Virtues in the teachings of Socrates and Plato. They are Higher Wisdom, Courage, Temperance and Justice. The Neo-Platonists described them as "purifications from the lower contagion."

In the ancient *Rig-Veda*, virtue is given first place. In the famous hymn (X. 129) Kama-Love-Eros is said to be the first movement that arose in the One after it had come into life through the power of fervour-abstraction. In the *Atharva-Veda* we find: "Kama-Deva was born the first. Him neither Devas, Pitris, nor men have equalled. Thou art superior to these and for ever great." The concept of Kama-Deva has become degraded in the course of centuries, like the Eros of Hesiod. With the Seers of the Vedas, Kama-Deva personifies, says H. P. Blavatsky, "the first conscious, *all embracing desire* for universal good, love, and for all that lives and feels, needs help and kindness, the first feeling of infinite tender compassion and mercy that arose in the consciousness of the creative One Force, as soon as it came into life and being as a ray from the Absolute. There is no idea of *sexual* love in the conception. Kama is pre-eminently the divine desire of creating happiness and love."

Kama-Deva, Eros, in their original pristine pure sense, personify the archetypal Virtue. The Sages do not reject the idea that the virtues-vices of the animal-man are relative. But those Sages teach that the relativity of conventional morality befogs the mind and keeps man tied to the kingdom of animal-man. To become truly human it is necessary to get hold of the important philosophical principle that Virtues and Virtue are as definite as metaphysical categories of Spirit, Matter, Mind; Light, Darkness, Sight; Space, Force, Motion, etc. The animal-man becomes human by discarding vicious tendencies and vices; and progresses to divinity by cultivating moods of virtue which become his vibhutis—excellencies—fixed and ever flashing their radiance of Compassion. This Compassion is the archetypal Virtue which manifests as a Trinity of the Good, the True, and the Beautiful: out of the first come the moral factors, out of the second the intellectual, and their joint action is regenerative Beauty which is Joy and Bliss.

Wisdom-Compassion is the Soul of all Virtues—be they the Christian and Greek Cardinal ones, or the virtues of the divine man of the *Gita* or the six and ten Paramitas of the Buddhistic Philosophy. In the Mahayana *Book of the Golden Precepts* this archetypal Virtue is thus described:—

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.

SHRAVAKA

NAI TALIM

BLUE PRINT FOR A PEACEFUL WORLD

[**Shri G. Ramachandran,** who writes here of the hopeful implications for peace of Gandhiji's Basic Education Scheme, was named on May 1st as the successor of Shri J. C. Kumarappa on the latter's retirement as Chief of the Gramodyog Sangh at Wardha. Education in and through work, as envisaged by *Nai Talim,* holds great promise, not only for India's masses, but also for fruitful adaptation to the solving of educational problems of other quarters of the globe.—ED.]

The world is in a bad way; no one can doubt it. In fact, the world is on the brink of a catastrophe so great that the whole of life, civilization and culture are in peril. We are steadily moving towards a third world war. Sometimes we move towards it with a quick jerk forward; and sometimes we hang back a little. But we are moving towards it with the certainty of fate. Behind us lie uncounted centuries of striving for a better, fuller and holier life. An unbroken line of prophets, saints, statesmen, scientists and servants of society in every walk of life stands in the background watching the drift of humanity towards a peril which is evil and a destruction shameful beyond words. They had all combined to make a peaceful and good world. But in this industrial era material and money values have swept away cultural and spiritual values. Competition has become the religion of man and greed his philosophy. People appear to be like strange and fantastic creatures trying to build nests in the heart of an exploding volcano.

We can think a great deal, write much and explain much. But the need is to discover the eye of the needle and put the thread through. That is where we fail. Who can deny that the tragedy arises from gross mismanagement of the world as we know it, rather than of the world beyond? The world in which we live and work is so real that, unless we manage its affairs wisely and justly, any other world anywhere else will be a mockery. While the spiritual good of mankind is vitally needed its material good is even more vitally needed because upon it the former largely depends. Politics and economics therefore have become as important as religion.

Fundamentally, politics deals with the freedom of man and economics with the problem of equal justice to every human being. The world has become increasingly sane in politics. It is still wandering blindly in the realm of economics. But, as surely as democracy has become the rule in politics, so surely will equal justice become the rule in economics. The challenge today

therefore, for the whole world is to make an economically just social order. People no longer care for freedom without economic justice, for they realize that economic justice is the core of freedom. Now the only party in the world which has a clear and unhesitant plan for economic justice is the Communist Party. But their plan is so soaked in hate and blood that it has already largely aborted in horror.

Is there a plan anywhere, then, which will combine freedom and equal justice without hate and violence? There is. It is the plan of Gandhi. The alternative to Communism and its methods is Sarvodaya and the method of *Satyagraha*. This is as yet little realized. The *Satyagrāhi* believes in the historic process as much as any one else, but believes that the process lies in the direction of a Sarvodaya Society and a *Satyagraha* method.

The life, teachings and work of Gandhi find their consummation in *Nai Talim*. People all over the world value Gandhi as a non-violent fighter for freedom and as a supreme saint. It is not understood, however, how the whole of that non-violent fight for freedom drew its strength from "Constructive Work" and how that supreme sainthood arose from dealing with life in a most practical and earthly but good way.

Gandhiji's greatest gift to the world is *Nai Talim*. It contains within itself all his other work and teachings. The politics of fundamental freedom is in it because *Nai Talim* is self-government: of children, of boys and girls and of men and women. The economics of equal justice is in it because all education is through productive work, work by all, for all, on a community basis. The highest religion is in it because within *Nai Talim* is effected, from childhood onwards, a full and rich reconciliation of all the great religions and philosophies which have inspired the soul of man. The highest culture is in it, because all culture in *Nai Talim* will come from the mass of the people who have been lifted to a higher life through co-operation in work and whose intellectual and artistic growth will have come through productive work by all, for all.

The knowledge of exactly what *Nai Talim* is, is not yet wide-spread. A very brief and simple picture of it follows:

Nai Talim is education in the widest sense. It begins from the moment of conception and continues through childhood, boyhood or girlhood, manhood or womanhood to the moment of death. It is, therefore, no school-room affair. It is education throughout life; but it is education through life also. It is not book-centred but work-centred. Work is life and life is work. Where work ends life ends. In *Nai Talim* work is the raw material and learning the finished product. All learning is in and through work, therefore through life. The more one works the more one learns. No work—no education, is the rule of *Nai Talim*. At one

stroke it lifts the worker from drudgery to learning. It is therefore the liberation of the worker from within and upward through a natural process free from violence and hate.

It is of the essence of *Nai Talim* that those engaged in it, children, students, workers and teachers, live together, work together and learn together in self-reliant, self-dependent, happy communities. This paves the way for a new social order. Therefore *Nai Talim* is education for life, a new life, a better, fuller, happier life.

This education in and through work is a more revolutionary programme than anything in Marxism. When *Nai Talim* spreads, what happens? The toilers everywhere get education as a birthright. Education belongs to them. The gulf between manual and intellectual labour vanishes in a new synthesis in which manual and intellectual work grow from each other. It is the gulf between manual and intellectual work which, in the final analysis, will be seen to breed most of the conflicts in the world. The symbol of that gulf is money and its shadows are competition and greed.

Nai Talim is a profound co-operative system for the physical and mental growth of man. When men are trained from childhood to work for all, then something will be born which is deeper than Socialism or Communism. Thus *Nai Talim* leads towards a fundamental change not only in external arrangements but also in the internal spirit and mind of society. And the key to it all is that education is all the time and for everybody through productive work, productive in terms of the needs of mankind everywhere. This will not mean physical or mental isolation but it will certainly mean the maximum possible self-sufficiency in meeting man's fundamental physical needs on a regional basis and the maximum moral and cultural co-operation on a world scale. In a world where a new generation has grown up under *Nai Talim* we shall have innumerable communities, largely self-sufficient in material needs, exchanging their surplus for others' surplus and co-operating fully in cultural and spiritual pursuits. Today much cultural and spiritual co-operation is shattered on the rock of exploitation of the weaker by the stronger and of the stronger by the strongest.

The maximum self-sufficiency in material needs is the key-note of *Nai Talim*. This may mean some limitation of the endless stream of machine production and a deliberate curtailment of artificially created needs. But there will be no glamour and glory at one end of the social scale and squalor and misery at the other end.

Some may think that life may become less colourful, exciting and adventurous under such a programme that will make for peace. Let us humbly admit that war is more colourful and glamorous than peace. But the great epochs of human history which created poetry,

music, architecture and the healing arts had also their colour and their adventures for the human spirit, only not the colour of human blood flowing on fields of battle or the adventure of human slaughter on a vast scale. Let no one be deceived by the colour and glamour of a competitive and material civilization which has brought the world to the brink of ruin.

There is yet time for all the creative forces of the human spirit in religion, philosophy, science, art and co-operative work to marshal men on the side of Gandhi. The challenge of Gandhi through *Nai Talim*, therefore, is a challenge to the whole world.

G. RAMACHANDRAN

PRESCRIPTION FOR ECONOMIC RECOVERY

In a small book entitled *Prosperity for Villages*, published at Re. 1/- by the Harsha Printery and Publications, Puttur, South Kanara, Madras, Shri K. V. Karantha, M.A., M. I. E., presents a blue print for the development of India's small-scale industries that merits wide-spread and serious attention.

He challenges convincingly the suitability for India of large-scale industries in fields which cottage industries developed on right lines could serve. India's man-power being so great, large-scale production with its labour-saving devices and resulting unemployment ruins its own market by destroying buying capacity. Shri Karantha calls for the developing of Indian industry on original lines, finding the solution of national as well as village prosperity in the craftsman-owner system, which is besides congenial to democracy.

The fostering on sound lines of this healthy and humane system of production, so well suited to India's genius and culture, demands, he shows, the adaptation of large-scale inventions to small-scale production, or new inventions of simple and efficient power-driven machines of several kinds. As rural electrification spreads, farmers are eagerly taking to small electric pumps, already increasing prosperity in South India. Agriculture and cottage industries can frequently be combined, and simple logic supports Shri Karantha's contention that the cottage industries that can give the widest employment, primarily spinning and weaving, should be favoured.

Despite India's one-time pre-eminence in engineering, Shri Karantha shows, technical invention is now at a low ebb here and needs encouragement in the shape of prizes, research and the awakening of technological trainees to the opportunities and the need. He makes out a hardly challengeable case for State assistance to the village industries on this and other lines, for the happiness of the people and the well-being of the nation. Gandhian economics has found in Shri Karantha a powerful ally.

A CALL TO BROTHERHOOD

[We bring together here two articles, giving, as we like to do, the Western and the Eastern points of view on a great common theme. The ethics of the Sermon on the Mount and their practical bearing on the troubled modern world have been considered by a Congregational Minister of Kansas, **The Rev. Mr. Fred Smith,** under the title "The Worth of Jesus to the World of Today." Our Eastern contributor, **Shri P. Chenchiah,** a well-known South Indian Christian and the Retired Chief Judge of Pudukkottah State, brings the issue down to practical applications in his essay, "Towards a National Dharma: The Contribution of the Sermon on the Mount." The moral grandeur of Jesus Christ and his teachings gives him an assured and honoured place in the long line of Teachers and Servants of mankind, who have all repeated, in different words and with varying emphasis, that which the Buddha, Jesus' direct predecessor of six centuries before, had called "the Law Eternal," that "hatred ceases not by hatred, but by love."—ED.]

I.—THE WORTH OF JESUS TO THE WORLD OF TODAY

Consider with me, in the light of the title of this study, the diversified significance of the following episode. A man on the high plains of Western Kansas receives a letter typed (not written) from an inquirer in the city of Bombay in India concerning the worth of Jesus in the life of the world today.

In such a day as ours there is the casual significance of it. Usually such an episode awakens little comment. World-wide intercommunication is something that has come to be taken for granted. But back of the taken-for-granted episodes of life there often lie the secrets of the ultimate. Newton, you recall, found that so in the falling of an apple. Other instances could be cited.

Mounting therefore the stairway of significance we find ourselves on the next level. Surveying this level we find that it has a dual significance. Both the sender of the letter and the receiver of it are educated people. Beyond the point of literacy they have come to the height of logic. Both have a long sense of history, else would the query not have been made. The next implication of this relationship leads us on to a higher plane to which I propose to ascend after looking at the already mentioned second significance of the plane on which we are standing.

This is the scientific significance of the episode. For example: the query came typed; the answer returns in the same mode. Both persons involved in the episode took to a machine. From then on consider how many machines have been involved to secure the completion of

the episode. Follow the inquiry through (in relation to the topic indicated in our title) and we are now ready, with a double urge, to ascend to the higher plane mentioned in connection with the first significance referred to on this one.

This significance brings us to the investigation specifically mentioned in our title: "The worth of Jesus to the world of today." This is the religious significance, or, as I would prefer to describe it, the spiritual significance of the episode, taken, not as an isolated event in itself, but as a now commonplace occurrence. Now we can go Newtonian, so to speak. Behind this seemingly commonplace occurrence lies that which is big with —ah, what? Suppose we say, destiny. That is a meaning rich with worth. But suppose we say, rich with the meaning of divineness. That, for me, has equal worth.

Let us see how. Consider the two end facts as related to the centre fact. A man from the East inquires of a man from the West concerning a man who, with regard to both of these modern-born men is neither east nor west. And the last-named man was not born yesterday. An era is dated in the Western world from the date of his birth. Evidently this man wears well. It is easy, too easy, to go statistical at this point. But I refrain. It is enough to know that millions count themselves followers of his name. Through his influence a great religion has grown up in his name. Let it be granted that it is not all that it should be. The fact remains that he is a potent force in the world of today.

As I typed the preceding sentence I paused. Then I lifted my eyes to the serried rows of my books, which I have gathered through the years, having to do with the life of this man of 19 centuries ago. An article as brief as this must be can merely sum up the collection by allowing me to say that here is greater diversity of approach than to any other man I know. This man has made history beyond any other man I know. And made it for the better, I recall, even as my eye alights on the works of Toynbee and Sherwood Eddy. Books have been written, and are being written, from almost every conceivable angle about this continuing dynamic person. And I remember the words of Whitehead:—

> The life of Christ...has the decisiveness of a supreme ideal, and that is why the history of the world divides at this point of time.

There is something that makes Jesus our eternal contemporary. The point of importance in our present study is to know just what is this "supreme ideal." What is it that has made of the religion engendered by Jesus a noticed and a noted thing?

In this brief exposition of the potency of Jesus lasting into our own time one must ask pardon for the compression of one's answer. My concern here is neither metaphysical nor theological but psychological and sociological. Speaking

in the terminology of these two last-named disciplines, the central word with regard to Jesus is that of relationships. It is a study of fruits, shall we say, rather than roots. Not that the roots would be unimportant in a larger and longer study but, for us, the revealing thing is the fruits.

For us, in this connection, this is the key that opens up the might and meaning of Jesus in the realm of activity, political and economical in every age, including our own. Jesus did not move about in the world interested only in a new argument; he came to inspire a new activity. The writer of the Fourth Gospel caught the essence of this many times over. For us at this point the sentence of revealing is that he tells us that Jesus said of his teaching: "The words that I speak unto you, they are spirit, and they are life." (*John* 6:63) His purpose was to give men a new dynamic for life in all their relationships. The thing of worth to us here is not so much what Jesus was as an entity, theologically and metaphysically considered, but what he was as an energy, psychologically and sociologically considered.

That is to say, it is ours, primarily, to see the kind of character that Jesus was and is. Not his to be a logician only. His purpose was to be that greatest of all things: a great lover. He counted himself greater than Moses or Solomon, just as a matter of fact, not as a matter for pride. When he was asked which was the greatest commandment in the law he did not reply by quoting any of the famous Ten Commandments. Jesus was not concerned with the particularities of conduct so much as he was concerned to reveal the *dynamic* basic principle of conduct that took in all these particularities under one "commandment."

It proved to be a "commandment" with a triple facing. Yet it was no commandment in what was the then accepted conception of a commandment. The other name for religion to Jesus was not regimentation; not even specific regulation; but relationship activated by love. It was something beyond a static law; something that could not be compressed within legal boundaries. It was life lived out at its freest and its fullest. The religion of Jesus was a religion that was always outward-bound. Its name was love. It was *agape*. That is to say, love, in the terminology that has come to us from Jesus through the New Testament, means relationship at its best. It is something that cannot exist in itself; it is ever a relationship. When Jesus sought to coin this into words in his "new commandment" he declared for all time:—

> That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." (*John* 13: 34-35)

Just that; nothing more. But that means everything that is worth while. All else is sound, signifying something that is secondary.

Too often have men and churches cased up Jesus in a theological strait-jacket. Jesus seems to have been greatly concerned not in closing an argument, but in opening up an activity. A preacher friend of mine once said of Solomon that he was a "walking encyclopædia." I do not think we can say that of Jesus in the same sense. We can say the greater thing that he was a walking incarnation of energy, that energy which he called love. Scholars and churches, thinking ecclesiastically, have too often been so busy moulding Jesus to a theological concept that they have overlooked the fact that he used what we would now call the psychological and sociological approach to men.

In other words, men to Jesus were *socii* (companions) rather than souls. That is to say, he thought of them always in terms of relationships that were living and dynamic. Immortality to him was a natural efflorescence of life. Unexpectedly, I find a perfect illustration of this in Herbert Spencer's definition of life: "Life is correspondence with environment." This is Jesus to another tune. When man ceases to be a related being he ceases to live. But for Jesus the relationship is that of love. He would have all men friends. He preferred to call his disciples, not servants but friends. Talking to them on that last faith-filled night before his crucifixion he mentioned the fact that, as a rule, "greater love hath no man than this, that a man lay down his life for his friends." (*John* 15 : 13). And then he went out and showed them the greatest love of man for men. He went out and died for his enemies. Here was friendship's highest gift.

This was the sort of thing that Jesus was always doing. He did not think in terms of organizations but in terms of organisms. In a recent book edited by Joseph F. Fletcher, *Christianity and Property*, he brings out the idea that is now uppermost in my mind. In a fine way he shows that "society in the Christian view is more than an organization. It is an organism." Turning to what he calls "the theological view-point" which to me is more the sociological view-point, he comments: "Man, made in the image of God, *imago Dei*, is social, just as God's Being is social in the Godhead, the divine Socius."

That is to say, so far as Jesus was concerned, he was not a greater Moses to bring new tables of law to men; or even new systematized "ologies." It is the spirit which counts. This is the key-note in the Sermon on the Mount. A friend of mine writes me that Gandhiji, speaking of the economic and political aspects of the Sermon on the Mount continually said that "the right principles of Socialism were implicit in the Sermon on the Mount."

My concern here is not to relate the Sermon on the Mount to any system of thought. As a lad I was raised in a town in Lancashire where "the father of English Socialism," Hyndman, tried through many

years to enter Parliament under that banner. He did not succeed, but his exposition of Socialism then does not seem to be just what England is being disciplined to as Socialism in this day. Socialism, as the books on my library shelves tell me, is a thing of many interpretations. Therefore I do not claim Jesus as a Socialist until I know just what type of Socialism one has in mind. But I do claim him for the things of which I have made mention in this article. These are the things for which the world is hungry in our dolorous times. This is the *universal* bread by which men and nations can be brought into one organic unity.

FRED SMITH

II.—TOWARDS A NATIONAL DHARMA

THE CONTRIBUTION OF THE SERMON ON THE MOUNT

If we seek the causes of the moral collapse in the developed, civilized races, we find, not that men are evil or immoral, but that they are not sufficiently moral. In most societies the accepted moral code is far behind the advance of the people. The conscience, formed by a primitive ethical code, does not respond to new values. The only flat distinction made is between the good which is commanded and the evil which is prohibited. The better and the best are regarded as matters of preference, while the distinction between good and bad is obligatory. Our ethical morality should proclaim that between the better and the good the same relation exists as that between the good and the bad. We must feel that not to do the better when it is known is sinful. I feel this to be the essential condition for moral progress. The moral crisis in the world today is due not so much to the conflict between good and evil, between light and darkness, as to the conflict between higher and lower values, the light of dawn and the light of noonday. The call is for the new ethical consciousness to which the Sermon on the Mount gives the key.

The Ten Commandments, so far as social ethics were concerned, were the crux of the Jewish moral system. As between man and man they forbade stealing, killing, covetousness, bearing false witness, adultery, etc., and enjoined the honouring of parents. But, as the society progressed, the law proved a brake on advance. The old morality resisted all new values. New sins arose for which the old code did not provide. Interpretation did some service but could not secure complete adjustment. People felt that stealing was sinful, but usury and oppression of the poor were not forbidden! The prophets' denunciations were against those who felt that the higher ethics were not obligatory. The prophets preached that not to care for the

orphan and the widow, to be unjust to the worker, to be cruel to the slave—against which there were no commandments—were worse sins than stealing and killing and that offering sacrifices did not condone social guilt. Those champions of higher moral values were not heeded and in the end were killed. Custom hardens; law narrows. Neither makes for moral sensitiveness.

Jesus saw that true progress cannot be made within the terms of law and custom or by changes in environment. The modern world has proved the correctness of his judgment. The State has exploited the law—and science has exploited the environment. Law cannot be superior to the people who are the lawmakers and people are what their ethics are. Science has given us the benefits of the development of material resources, yet science destroys as well as creates. The economic man is the creature of external factors. The moral man alone has values. Jesus taught that changes in human morals, devotion to higher values, should come from within and not from outside pressure, or from the environment.

The new principle of human action may be a new spirit of holiness which can make a man without I-consciousness but with we-instincts, a power so far not utilized to mould ethics to a higher end. I propose to write here not of this but of the alternative regenerating principle which Jesus found in Love. He summed up the *Sanatana Dharma* in these words:—

Love thy God with all thy heart and with all thy soul and with all thy mind....And...love thy neighbour as thyself.

Tolstoy and Mahatma Gandhi showed us that the Sermon on the Mount, which had been thought to be transcendental ethics that could be aspired after but never attained to, was a practical instrument of social amelioration, a technique for establishing a new and better social order. Tolstoy discovered the social efficacy of non-resistance. Mahatma Gandhi, allying the basic principle of the Sermon with Ahimsa, forged a socio-political weapon for freedom. Both demonstrated that the Sermon on the Mount works if only we work it. We should, therefore, study the teachings of Jesus for their immediate practical bearing on our National Dharma and for their ultimate bearing on the welfare of the world. It is a tragedy that the church let go the Sermon on the Mount but if, in the Providence of God, the East has to save what the West has lost, it is no wonder that the task devolved upon India and on the Russia of Tolstoy.

The Sermon on the Mount embodies three types of ethical teaching:—

(1) That which extends and exalts the Old Testament ethics by sublimating Law with Love.

Ye have heard that it was said by them of old time, Thou shalt not kill. ...But I say unto you, That whosoever is angry with his brother without

a cause shall be in danger of the judgment.

Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. (*Matt.* 5: 21-2; 27-8)

(2) That which demands that the old distinction between "the commanded" and "the prohibited" should be replaced by "the higher" and "the lower," making the higher "the commanded," the lower "the prohibited."

For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall no case enter into the kingdom of heaven. (*Matt.* 5: 20)

This idea is nowhere brought out more strongly than in the crowning verse of the Sermon:—

Be ye therefore perfect even as your Father which is in heaven is perfect. (*Matt.* 5: 48)

Ethical perfection, according to Jesus, is not a matter of preference, not a "may" but a "must." Men can have no ethical standard short of the highest if the Kingdom of God is to come on earth. The present-day crisis in morality arises from the failure to recognize this. Till ethical teachers make it plain that the higher values are the essentials by which we live and without which we die, we can never redeem ourselves. This is the higher moral law of Jesus.

(3) Jesus taught in the Sermon on the Mount the ethics of being and of doing; of personal qualities and of social action, both constituting an integral whole. Side by side with the beatitudes in the 5th chapter of *Matthew* and the 6th chapter of *Luke*, may be read *Matt.* 25: 31-46, in which Jesus identified himself with the hungry, the thirsty and the naked.

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. (*Matt.* 5: 44-45)

Resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also....And whosoever shall compel thee to go a mile, go with him twain. (*Matt.* 5: 39; 41).

And as ye would that men should do to you, do ye also to them likewise. (*Luke* 6: 31)

These ethics have their application to an individual civilization in pursuit of material wealth, which divides men into have's and have-not's, exploiters and exploited. Jesus did not approve of society-inflicted hunger, nakedness, servitude and injustice, but no more did he approve a revolutionary turning of things upside-down without removing the basic evils—so that instead of the rich oppressing the poor, the poor oppress the rich and only the victims of injustice have been changed.

The corner-stone of the ethics of the Sermon on the Mount is the Love which renders the ethics of Jesus natural and practicable. The discovery of this Love in man and its utilization for the renovation of humanity is the revolutionary feature of the new ethics. This love is expounded under three aspects :—

(1) Jesus did not approve of a competitive society and its evils—poverty, oppression, violence. Yet he held that poverty, meekness, purity and suffering discipline the soul and qualify it for wielding power for the common good. He forestalled history in his faith in the proletariat—the victims of the social order—those who have nothing to lose but their chains. "Blessed be ye poor, for yours is the kingdom of God." (*Luke* 6 : 20)

(2) The redemption of humanity from its sins and self-imposed bonds must come from the emergence of this Love, a spiritual potency of such tremendous power that it can be entrusted only to men qualified to exercise it. The victims of the social order satisfy the conditions necessary for the emergence of this Love and by the chastening of suffering they acquire the necessary qualifications for exercising it. This is the Sermon's original feature. The poor, the meek and the suffering generate a powerful type of love and are qualified to direct it for the good of humanity. Hence they are blessed.

Love has many tenses and moods. Religious founders emphasize one or the other. The Hindu "Prema" was primarily a Godward emotion. The teaching of Buddha was fundamentally humanistic. The Love of Jesus was a double movement, at once Godward and man-ward. With Jesus there is no true Love of God which is not a Love of man as well. No love of man can endure which is not also a Love of God.

The second feature of this love is its renunciatory and sacrificial impulse. It gives, not out of its plenty but out of its penury. It gives not to one who has but to one who has not. In short, it seeks its opposite and overpowers it with love. Jesus advocated and admired not the rich giving to the poor but the poor giving to the poorer, as in the case of the widow's mite. The love which Jesus sought to evoke is the mother love whose basic natural instinct is towards renunciation and sacrifice, for those, moreover, who are not kith and kin or social equals. Its motion is like the motion of light to darkness. It enfolds those at the extreme opposite of the scale and draws them to its bosom. Jesus wanted to evoke that love in all men. "Love your enemies, bless them that curse you." This is no pose or ascetic practice. It is the very nature and constitution of sacrificial or mother love.

(3) Jesus bases the economics of this love on the simple life characteristic of the kingdoms of Nature. Mahatma Gandhi, who understood the spirit of Jesus, equally emphasized the necessity of the simple

life. In the animal world there is no anxiety for tomorrow. What tangles up our political economy is the anxiety for the future, the urge for "security." Western cultures live for the future; Eastern, for the conservation of the past. The competitive society is cruel; the acquisitive society, selfish; the accumulative society, wicked; and the conservative society, static. We must live for the present. "Take no thought for the morrow" is the economics of Jesus, who emphasizes the present, in which we live.

The animal world not only does not care for tomorrow, it only seeks to satisfy the basic needs of today. Jesus said: "Man's life consisteth not in the abundance of the things which he possesseth." (*Luke* 12: 15). Not only does man not live by bread alone but the bread that he needs is very little. St. Paul says, "Having food and raiment let us be therewith content."

(*I. Tim.* 6: 8)

Mother love is able to give because it disciplines itself in the simple life. To rear grand spiritual structures on minimum physical foundations has been the glory of the East. Simplicity is not privation or poverty but a delicate art of life. In a country like India, for equitable distribution each should ask, not "How much can I have?" but "How much do I need?"

Jesus differed from other religious teachers in one respect. He addressed the Sermon on the Mount to the victims, not to the victimizers. He did not ask the rich to abandon wealth or ask the proud to become meek. He asked the poor to give, those who were cursed to bless, those who were hated to love. This reversal is natural since love sprouts in suffering. It is those who suffer that have the power of love and it is they who can use it, not the rich and the proud. This paradox of Jesus—like every paradox of his—gives the clue to this new teaching.

P. CHENCHIAH

VISVA-BHARATI

The Indian Parliament has passed a bill making Dr. Tagore's Visva-Bharati a Central University. The assurances in members' speeches, that the original objectives as well as methods must be followed and the Visva-Bharati kept as the meeting-place of cultures for which it was designed, were reassuring. Freedom was its key-note as envisaged by Tagore. It was to be a place where higher values would be imparted, where representatives of different races, cultures and religions could meet in friendship and in understanding sympathy, where love of nature and sympathy with all living creatures would be fostered. "The highest education," he declared, "is that which does not merely give us information but makes our life in harmony with all existence." That vision must not be lost. *The Guardian* has well put the issue:—

> Visva-Bharati will exist as the result of Government support, but it will not live its true life or grow unless men and women who live in it are imbued with the poet's spirit and are inspired with his mission.

WHAT DO THEY THINK?

[**Prof. Diwan Chand Sharma** reports here the results of his inquiry as to where the youth of India stand on the great politico-economic issues that, thanks to their elders' sins of omission and commission, their follies and ineptitude, confront humanity today. He finds them predisposed towards Democracy, but looking to its representatives for something more than words. The heart of youth is generally to be trusted, though today there are too many ready to exploit idealism in the interest of particular ideologies. But the mind of youth needs guidance, not by demagogues and in the shape of interested propaganda; but in attaining the balance, altruism and detachment necessary to independent, fruitful thought. They can be helped in doing so by encouragement not to take sides on shibboleths, but to think and reason for themselves and to look with understanding sympathy on human beings and their problems everywhere. If youth can find and tread the middle way between regimentation and licence, between soul-lulling compromise with economic and social injustice and the iconoclasm that destroys but cannot replace, they will perhaps be able to give their elders the needed guidance out of the present morass.—ED.]

What is public opinion? This question is most difficult to answer. Are we to ascertain public opinion by reading the newspapers, magazines and journals published in any country? Nothing can be more complicated, for these organs represent groups, parties and factions. Their views are, therefore, tendentious and smack of special pleading. If somebody set out to draw up a balance-sheet of the various views, he would find his quest futile. He would be lost in a dark and thick jungle, unable to find a way out. The Gallup Polls, very fashionable these days for sounding public opinion, do not give us the real state of affairs, but only the verdict of a section of the people for whom these polls are variants of parlour games. Even the ballot-box does not reflect public opinion very correctly, for election results are an index of several factors, most of them of a topical nature. It is not very often that they represent correctly the basic realities of a situation.

Some time ago the Mass Observation technique became popular. I studied this as well as some of the reports and I thought that it was a satisfactory way of gauging public opinion on any question. Its votaries used the questionnaire method and put questions to a cross-section of society, especially the inarticulate, trying to get their spontaneous reactions to a situation or their genuine feelings about a problem or a person. I set great store by this kind of opinion hunting and was very much impressed by the conclusions of these observers, but somehow it has not caught on, primarily, I think, because it is a very laborious and

tedious method and requires great patience at every step.

All this has been said to point out the difficulties that beset a person who wants to give an objective account of the thoughts and feelings of a group of persons about any crucial question. Luckily for me, the field of my inquiry is limited but unfortunately it relates to an international problem of very great magnitude. In some ways my task is easy for it is with the youth of my country that I have to deal. Being a teacher I meet all sorts and conditions of young men and women. My vocation has taught me to deal with them not only in the usual pedagogic way, but also in an informal manner. My experience has taught me that one gets the best out of them when one establishes a sense of equality with them. In spite of all this, my conclusions can at best be approximations to truth; that is all that a human being should strive for.

The problem is, what influence modern world conditions, as centralized in the struggle between the powers represented by the U.S.A. and Russia, are having on the young minds of India. To study this problem we should take into account the articulate section of the youth of India as well as the inarticulate. By the articulate section I mean those young men and women who have organized themselves into two broad groups—the communal and the political.

For instance, in the Panjab we have two communal groups, one devoted to Sikh interests and the other working for the welfare of the Hindus. Perhaps it is not accurate to call these communal groups; the best thing is to call them sectional groups. Such sectional groups of young men and women exist in all parts of India and work only for limited ends which are very often in conflict with broad national interests. If one attends the meetings of these groups one is driven to the conclusion that they are more concerned with the domestic issues in their states than with anything else. Their outlook is essentially partisan and they act as pressure groups in the interest of one local party or another. Their loyalty is parochial and they are in the main incapable of looking at any problem from the national angle.

The political groups of youth, on the other hand, are the echoes of the well-known political groups in India. Every political organization in India has its auxiliary youth group and all of them parrot their elders. They get their cue from the speeches of their leaders and in their own talks and writings merely quote or paraphrase them. But their horizon is not limited. They are vocal about interstate or intrastate issues. They have an awareness of the problems which confront their state, their country and the world at large.

This is equally true of those whom I have described as the inarticulate group. These do not belong to any well-defined organization and do not speak from public platforms, but

they are conscious of the mighty issues that face the world today. While the articulate ones air their opinions in an oracular manner, these give their views diffidently. But very often they look at these problems in the correct perspective.

The question is, what are the reactions of both these groups to modern world conditions? Their first reaction is one of bewilderment. The international situation is so complicated these days that it tests the moral and intellectual fibre of even seasoned politicians. There is, however, one difference between the professional politician and the average youth of India. The politician is used to making the best or the worst of this difficult world while the young man wants to live in a world where it is easier to breathe and to make good. Every hour, however, his daily paper, the news bulletins broadcast so many times a day and his talks with friends and elders reveal to him that he is born in, and doomed to live in, a madhouse. The tensions, interstate, intrastate and international, fray his nerves and deprive him of his peace of mind. Every day that passes makes these tensions mount. Since it is not possible for him to understand the inwardness of all the moves and counter-moves on the political chess-boards of the world, his feeling is one of utter unhappiness. He wonders if his elders are not in a conspiracy against him. In this way, bewilderment glides into a sense of frustration.

"But all this is negative and vague!" We have to see if there is anything positive and constructive in his armoury, but these negative reactions cannot be dismissed lightly. It is these which are the breeding-ground for indiscipline and which lead to walk-outs from examination halls, to strikes and to rowdy behaviour. It is these which predispose the young to join those organizations which employ the tactics of terror and of hate.

Beneath the surface, however, can be discerned the youth's passion for social justice, for freedom and for peace. It is on account of his desire for these that he is not very discriminating in his allegiances. In this field he cannot distinguish the spurious from the genuine. Nor has he the patience which age brings. Anything that promises the speedy realization of these ideals, even though it be a quack remedy, can enlist his support.

It is this which accounts for the hold of Communism on the minds of the young. It cannot be denied that this hold is very much exaggerated. As many young men have put it to me, Communism, even at its best, is a negative creed. It promises social justice but the price that one must pay for it in terms of lack of freedom is tremendous. Nor are they deceived by the peace offensive of Communism. Communism, they argue rightly, cannot bring about peace when it is based on the fundamental concept of class war and when its

weapons are civil war and all kinds of sabotage. To say that the majority of our Indian youth do not see through the Communist game is to underrate their intelligence. But sometimes the methods of the Communists are so subtle that the unwary walk into their trap. Afterwards they have not the courage to disown their comrades.

But to think that their faith in democracy is unshakable will be to distort truth. Their fundamental urges for social justice, freedom and peace are very often rudely shocked by the actions of the democracies. The drama which is being staged by Dr. Malan in South Africa, the drama of crude racial arrogance, makes them perceive that democratic nations do not always practise what they profess. The race for armaments, and the drive for conscripted military service, the manœuvres for military bases everywhere, the fight for oil, the survival of colonialism in several parts of the world, the low standard of living in many regions, the creation of spheres of interest everywhere, the interminable Lake Success debates which are more a display of forensic ability than a practical handling of difficult problems—all these shake their faith in democratic countries. The young are also aware, however, that democratic nations have to fight Communism in many spheres and cannot therefore be blind to its military aspect.

That this is so has been brought home to me not only by the talks that I have had with many young men and women but also by what some of them have been writing in their college magazines. Recently I looked through a college magazine published in Uttar Pradesh. It had two articles, one on Korea and the other on a new international order, written by undergraduates. Both these articles are symptomatic ; they show the directions in which the minds of the young are moving.

In the article on the Korean War I found a very objective appraisal of the situation. In the first place, the young writer saw a parallel between the Korean War and the Abyssinian War and remarked pertinently :—

> Though it is presumptuous to suggest that the future historians will treat the Korean conflict as the beginning of the Third World War, yet the inherent dangers are real and grave, for behind this conflict are factors of a far-reaching nature.

After tracing the causes of tension between North and South Korea, the writer has come to the definite conclusion that the North Koreans were the aggressors. It is true that he looks upon the conflict as a trial of strength between the Anglo-American bloc and the Russian bloc but he is also driven to the following conclusion : " The Communist victory in Korea would seal the fate of democracy in Asia whereas the United Nations' victory would have opposite effects. "

Reading between the lines one can find the anxiety which the youth of

India feel on account of this conflict. They are afraid it might lead to another world war. At the same time one realizes that the vast majority of the youth of India believes in democracy and the U.N.O. This feeling has been put more unequivocally by another young writer :—

No one desires peace more than Asia because Asia wants to catch up with the material advance that has taken place in the West and this will not be possible without peace.

This desire for peace is reflected also in an article on a new international order. After discussing the approach of the United World Federalists of the U.S.A. to this problem, asking the U.N.O. to act as a Federal Parliament for the old democracies, the writer says :—

We require sages and seers, not statesmen and strategists to establish an international order.

In this he agrees with Dr. Rajendra Prasad that we should concentrate on the individual.

All this shows that, while the youth of India are, in the main, alive to the blunders and defects of democracy in action, they are at heart believers in democracy. It is true that they are aware of the tensions which exist all over the world and of which the Korean conflict is a major symptom ; but they also know the strategical, political, social and psychological implications of these phenomena.

At least one recent event—the recall of General MacArthur—has made them realize that democratic nations are not war-mongers. The resignation of Mr. Aneurin Bevan also has led them to think that the sensitive conscience of democracy believes more in a social welfare state than in any other kind. They also know that democracies cannot be aggressors. They cannot be Kauravas, though they might be compelled to play the rôle of the Pandavas.

At the same time, they know of the Marshall Plan and the Colombo Plan which seek to raise the standard of living of devastated and backward countries. They also realize that in no democratic country is there regimentation of thought or of life ; in each there is freedom, love of peace and the urge to social justice.

All the same, they feel impatient with the dilatory methods of democratic action. Patience is not one of their strong points and they want effective action and quick results. Can anyone blame them for this ? The concept of democracy they cherish with love but they want more effective methods of realizing the democratic ideals. Who is there who does not ? Certainly not a middle-aged person like myself.

DIWAN CHAND SHARMA

THE FLOWERING BOWL

[It is an inspiring glimpse which, in this thoughtful article, our valued contributor **Bhikshu Sangharakshita,** an English Buddhist monk residing in India, gives into the power of a symbol, as an embodied idea, to unfold its several meanings to the mind that ponders upon it. Such a symbol is like a seed thought which, quickened into vital action by the contemplating mind, may expand into Wisdom, just as the acorn grows into the mighty oak.—ED.]

It is one of the postulates of modern educational theory that the mother-tongue of the student—that is to say, the vehicle of communication most natural to him—should be the medium of instruction from the earliest to the latest stages of his scholastic career. Nor is the application of this principle to be confined to the sphere of secular learning, since it exercises jurisdiction with equal authority over the domain of sacred learning, of what is commonly called "religion," but has in India been known from ancient times as Dharma, and that which modern Western writers, dissatisfied with the connotation of the word religion, now prefer to term Tradition.

That "Every man should learn the Doctrine in his own language" is a precept which the Buddha not only laid down with the utmost clarity (the occasion being when some of His Brahmin disciples approached Him for permission to render His teachings into Sanskrit verses) but which He also illustrated most abundantly in practice by preaching in the vernaculars of His time. Hence the unparalleled activity of the Buddhist missionaries in making translations and hence the prodigious bulk of Buddhist sacred literature in Pali, Sanskrit, Tibetan, Chinese, Mongolian and Japanese. A bulk which, if it possesses the disadvantage of bewildering the brain of the modern scholar with its sheer interminability—wave upon wave of books rising up and deluging him from this veritable ocean of literature—has nevertheless had the compensating advantage of preventing the growth of that bibliolatrous attitude of mind which springs up only too readily within the more circumscribed compass of a narrower range of authoritative texts.

The word "language" should not, however, be understood as limited to the expression of thoughts and desires in verbal form. A perfectly legitimate extension of its meaning enables it to include not only thoughts and desires unexpressed in words, but all those systems of thought and patterns of emotion which have been built up from them, by a process of gradual elaboration, as well. It is for this reason possible to speak of music as "the language of the soul" and as "the universal language." By "language" is here meant simply a medium by which the soul's rarest intuitions and most

delicate nuances of feeling, in the first place, and experiences common to all members of the human family, in the second, are able to find expression.

It is, moreover, possible for us to speak of the whole body of human culture, with its various limbs of philosophy, the sciences, the arts, education, and so on, as being the language of humanity; the single continuous expression of the human spirit in terms of space and time, as the several "parts," in fact, of the one "speech" of man's earthly utterance. The way in which men dress, the kind of houses in which they live, the make and shape of their articles of domestic use, their manners and their social customs, are all so many minor languages, so many revelations of themselves, so many signs which are, to the eye of understanding, as intelligible as a row of words on the printed page.

But what is it precisely, one may legitimately inquire, that finds expression in the culture of humanity in the same way that the thoughts and desires of individual men and women find utterance in human speech? If culture and civilization parallel the Word, what is there behind them which parallels the Idea?

Where what have aptly been termed "traditional" cultures and civilizations are concerned, the question admits of a simple and straightforward answer: Tradition itself is what finds expression, with varying degrees of clarity and vigour of utterance, through all the diversity of their outward modes. Tradition means primarily that Transcendent Knowledge gained by the wise and by Them transmitted to Their disciples, and by these to their own pupils in uninterrupted "apostolic" succession; secondarily, the Doctrine in which, for the purpose of universal dissemination, that Knowledge finds more or less adequate metaphysical formulation; and, tertiarily, all those "religious" disciplines and "spiritual" practices by means of which the Doctrine is to be understood and the Knowledge realized. Traditional cultures or civilizations are those which are vehicles for Tradition—whether in its Hindu, Buddhist, Christian, Muslim or Taoist-Confucian forms—and which, through the multiplicity of the philosophies, arts, sciences, political systems and social conventions which pertain to them, communicate in due order the traditional Methods, Doctrine and Knowledge to the men and women who are born within their respective folds. In a traditional civilization, not only is it true that

> An old pine-tree preaches wisdom,
> And a wild bird is crying out Truth,

but even the design of a cup, or the pattern of a plate, a minor social custom no less than a major philosophical doctrine—may serve as the means whereby a man is reminded (and reminded the more often the more closely the thread of the support concerned is woven into the texture of his daily life) of that Transcendent Knowledge which is the Goal of human existence, the

alone Desirable, the truly Fair.

It is for this reason that the normative life is so much easier to live in a traditional civilization than in one which is non-traditional or even anti-traditional. It may without any exaggeration be said that it would be more profitable spiritually to be a layman in the former kind of society than to be a monk or a priest in either of the latter. A Hindu peasant or a Tibetan Buddhist muleteer is often better acquainted with the Doctrine and Methods of his Tradition than is an English archdeacon or an American bishop with those of that to which they both nominally belong.

When Buddhism overflowed the boundaries of India and poured into the surrounding Asian countries it was but natural that those life-giving waters should irrigate the fields of the hearts and minds of their inhabitants through the emotional and intellectual channels already formed there by habits and customs centuries old. Just as a man who goes to live in a foreign country learns its language, so did Buddhism acquire the language of the countries to which its beneficent influence spread, and this not only in the narrow verbal sense but also in the immeasurably wider sense to which reference has already been made.

The Transcendent Knowledge, the Doctrine and the Methods of the Indian Buddhist Tradition found new and rich expression through the peculiar social institutions and distinctive æsthetic forms of China, Japan, Tibet and other lands. The soil wherefrom the great tree of Buddhism grew may have been rich or poor, the flowers which it produced, red or white or blue in colour, but the Seed from which it germinated, and the flavour of the Fruit which it ultimately bore, were always one.

The history of Buddhist art, wherein the figure of the Buddha Himself, in any one of its innumerably varied poses, occupies the central place, affords one of the most obvious and pleasing illustrations of this process. As the Buddha-image and the Buddha-icon spread slowly to the North, South and East, from the place of their origin, a gradual transformation in their features, their bodily proportions and their dress, took place. If the images of Gandhara, with their rounded facial contours and graceful draperies, are reminiscent of the Grecian Apollo, the frescoes of Ajanta reveal a typical young Indian prince, with all the sinuous beauty of his race; while those of China convey the sense of homely mysteriousness which might belong to an ideal Taoist sage. The Buddhas of Burma and Mongolia, of Ceylon and Nepal, are no less natives of the lands which they inhabit, and faithfully reflect in their tranquil faces the features of their worshippers, thereby giving weight to Voltaire's flippant epigram that "God created man in His own image, and man returned the compliment."

Such transformations as these are sometimes of great doctrinal signif-

icance. The sedent figure of the Indian Buddha, for instance, with eyes half closed and His begging-bowl in His lap, often undergoes a curious modification when depicted on the marvellous painted "banners" (*thankas*) of Tibet. The bowl, which Indian art leaves empty, in these Tibetan paintings often contains a ball of rice or a nosegay of flowers. While the first variation on the sacred theme may simply reflect the average Tibetan's extremely concrete and practical approach to the things of his Tradition, the second seems to suggest a deepened insight into the meaning of the symbol itself which merits more than a casual reference.

The bhikshu or Buddhist monk was originally, and still is, to a certain extent, a mendicant; one who, for the sake of being able to devote every minute of his time and every ounce of his energy to the attainment of the Supreme End of human existence, renounced all worldly pursuits, including that of earning his livelihood, and depended for the satisfaction of his bodily needs solely upon what the faithful dropped into his bowl when once a day he went from door to door in quest of alms. The begging-bowl of the Buddhist monk may therefore be considered, ethically speaking, as a symbol of renunciation, although the renunciation here contemplated is, so far as it goes, outward and superficial rather than inward and profound, an observance more than an attitude of mind, and therefore pertaining rather to Method than to Knowledge. (This is not to underestimate its value, however, as some hasty moderns might suppose, since, in the words of Lao Tze, "A journey of a thousand miles starts with a single step," and in every educational system the way to the higher grades lies inescapably through the lower ones.)

When, however, renunciation is considered as belonging not merely to the ethical, but as operative in the intellectual and spiritual orders as well,—when, that is to say, it is more deeply understood as the transcending of all dualistic concepts and separative movements of the will—then the empty begging-bowl of conventional mendicancy becomes the symbol of absolute spiritual poverty, of complete conceptual nakedness, of utter self-deprivation—in a word, of *Sunyata*, the Voidness, itself.

It was perhaps due to the predominantly cognitive character of the genius of Indian Buddhism that it stressed so emphatically, particularly in its *Sunyavada* form, that Reality which transcends absolutely all the categories of our understanding, for ever towering with implacable and terrifying otherness above every conceptual limitation that we seek to impose upon it. Of this phase of Enlightenment, wherein is annihilated every vestige of ideation, the empty begging-bowl of the mendicant monk is a fitting symbol.

But when Buddhism penetrated northward across the mountain barriers of the Himalaya and began

to inhale the bracing air of the lofty Tibetan plateau, a gradual shifting of emphasis occurred. The virile and energetic genius of the Tibetan people was not fully satisfied by a simply negative representation of the content of Enlightenment, and before long their innate spiritual athleticism succeeded in educing therefrom some of its more positive and dynamic elements.

The Compassion Aspect of the Buddha-Nature was emphasized and received a novel development in the doctrine of the *tulkus* or *nirmanakayas* of various Bodhisattvas, of whom Avalokitesvara, the Patron of of Tibet, is the most prominent. The Tibetan yogis revelled in the experience of the Power Aspect of Enlightenment, and portrayed it in their sacred art under numberless vigorous and fearful forms. When studying the Tibetan religious genius one is struck by its consciousness of and delight in the unbounded Compassion and inexhaustible Energy which stream forth from the bosom of Reality. That which appears as darkness and stillness to the eye of the conceptual understanding is to their glad vision full of sonorous light. Of this dynamic aspect of Reality, within whose apparent emptiness spring up exuberantly transcendent Wisdom, Love and Power, the flowering bowl which Tibetan art places in the hands of the Buddha is a not inappropriate symbol.

It should not be thought that such a development in any way constitutes a deviation from the Doctrines and Methods of the original Indian Tradition. What the Indian gurus transmitted to their Tibetan pupils was, fundamentally, the experience of Enlightenment, and while this element of the traditional complex remains constant and unchanged in the Tibetan as in every other branch of Buddhism, the Doctrines and Methods by which it was mediated, and which are its supports and instruments, were emphasized here and adapted there in accordance with the spiritual requirements of the Tibetan people. The Buddhism of Tibet has not planted flowers in the Buddha's bowl, but simply provided conditions suitable for the germination of seeds that were there from the beginning.

If the figure of the Buddha is understood as the symbol of Reality as it exists beyond all conceptual determinations, positive as well as negative, the Flowering Bowl (not merely, be it noted, the bowl *containing* flowers) which He holds in His hands may be regarded as the symbol of the dual determinations which we are compelled to superimpose upon It—that of the Wisdom of the Voidness and that of Compassionate Activity, which an alternative symbolism represents statically as being in a state of inseparable Union, and which our symbolism represents dynamically, the one springing up inexhaustibly in exuberant efflorescence from the other.

BHIKSHU SANGHARAKSHITA

NAMING THE COUNTRY

[It is an interesting story which **Shri V. S. Agrawala** relates here, of the development, both foreign and indigenous, of the names of the subcontinent now divided into " India " and " Pakistan," the latter name almost as new as the country for which it stands.—ED.]

It is of interest and value to know the history and traditions of the different names of our country. There are two distinct traditions behind these names, one of them foreign and the other indigenous. All the foreign traditions are rooted in the ancient word *Sindhu*, as exemplified in *Sindhu* (Sanskrit), *Hindu* (Persian), *Indus* (Greek), *In-tu* (Chinese).

In the *Ṛig-veda*, the earliest Indian document, at least 3,500 years old, *Sindhu* is the word for a river, but more specifically for that particular river which encircles the country to a very considerable length on its north-west. Besides being a river-name, Sindhu was also the name given to the region lying to the east of the river and coinciding with the extensive tract of land now known as the Sind-Sāgar Doāb. The name Sind as applied to the present province is not sanctioned by antiquity when Sind was called Sauvīra, from which the Biblical Ophir was derived.

The confusion of names begins from the time of the Arab invasion of Sind. But Sindhu was a famous geographical designation by at least 1000 B.C.; by it North-west India was known to her neighbours. The modern word " Hindu " dominating the word " Hindustan, " " Land of the Hindus," is directly descended from the ancient name Sindhu.

It is a common mistake to think that the derivation has anything to do with the Muslims. There is evidence in the inscriptions of Darius I, the great Achaemenian Emperor of Iran in the last quarter of the 6th century B.C. that the word " Hindu " was known to the Iranians at that time. In the Charter of the Palace Foundation from Susa, there is mention of Indian ivory being imported for the royal palace from Hindu or India. The Greeks, coming here under Alexander in the 4th century B.C., followed the same tradition and, by omitting the aspirate sound called the river " Indus " and the country " India. " The Chinese followed the Greeks and named it In-tu.

At the beginning of the 3rd century B.C. the Sassanians were masters of the Persian Empire and their language was Pahlavi, from which modern Persian is derived. In Pahlavi also the country was known as Hindu and from there the word passed into Arabic and into the modern Persian of the time of Firdausi and Alberuni. The Muslims naturally applied, when they came here, the name " Hind " to this country, following an old tradition.

The European nations borrowed the name "India" from their classical predecessors.

Now to the indigenous tradition of the country's name, which is threefold. In the Buddhist literature it was called *Jambūdvīpa*, but this name did not obtain lasting usage. The second name was given by the Purāṇas: *Kumārīdvīpa*, which reflects the colonization of the whole country from the Himālayas to Kumārī, *i.e.*, Cape Comorin, and also its unification under a single geographical system. But this name also did not find much favour and was perhaps ousted early by the much more poetic, facile and widely accepted designation *Bhārata-varsha*, *i.e.*, Bhārata, the land served by a single system of rainfall or monsoon winds (*varsha*).

Bhārata as the name of the country is derived from the basic word *Bharata*, the former having a long and the latter a short initial syllable. Now it is one of the most interesting facts of ancient Sanskrit literature, though one little known, that there are three independent etymologies for Bhārata as the name of the country. These three derivations are based upon the conception of (1) the state, (2) the people, and (3) their culture.

According to the first etymology the country was called Bhārata because it was brought under a unified political system by King Bharata, son of Dushyanta and Śakuntala of classic fame. Bharata is a great name in the list of old *chakravartins* recorded in the Purāṇas. A *chakravarti* ruler was one who had established his authority over a *chakra*, *i.e.*, a realm brought under a single sovereignty. Bharata was such a sovereign ruler and the country unified under him derived its name from him. In the *Mahābhārata* it is explicitly stated that the conquering chariot wheels of Bharata measured the earth up to the encircling oceans, together with its deep forests and high mountains. By the time Vyāsa composed his great epic, the name Bhārata had become established as the designation of the whole country.

The second etymology of Bhārata is derived from the name of the people. According to Vedic tradition the Bharatas were a very old Āryan tribe or, rather, the leading and most important *Jana* which, after crossing the Beas finally settled in the region of Kurukshetra, including the area around Delhi. This Bharata tribe became very powerful and widely distributed and its descendants found themselves the undisputed masters of Northern India. With the expansion of the Bharata tribe, the name *Bhāratī Prajā*, *i.e.*, the people descended from that tribe, became a wider appellation and in course of time was applied to all the people settled in this land. There is evidence in the epic that the name had been generally so accepted, at least before the *Mahābhārata* took its final form.

The third etymology of the name Bhārata goes back to old Vedic literature. The authority of the

latter on this particular point is repeated with notable emphasis by Vyāsa in the *Mahābhārata*. In the *Śatapatha Brāhmaṇa* Bharata is the name of fire, which was so called because it was the mainstay of the whole community (*sarva-prajā*). Culture was symbolized as *Agni Bharata*. Like a fountain it overflowed into myriad streams, moving along the courses of rivers and valleys. It created on its march new fire-altars, *i.e.*, centres of civilization, until at last the Pilgrims' Progress covered the entire expanse of the country.

(*Mahābhārata, Vana parva*, 212. 20)

This sublime conception of the unity of the country being brought about through the torch of culture aglow throughout the land, is of a beauty and sublimity unique in the whole range of Sanskrit literature. It would be hard to find another passage which, besides being as true to its ancient pattern is of greater significance to our modern life. In fact, the cultural unity thus envisaged at the very outset of Indian thought, became the lasting charter of that intellectual and religious synthesis which has distinguished the history of this nation. Gradually the stream of culture began to pour itself into the life-cup of the differing peoples settled on the land, and when the vase was full it overflowed, saturating the country and welding the many elements into one harmonious whole.

Bharata Agni, as the great symbol of light implanted in the hearts of men, dominated this vast cultural drama and finally gave its own name to the country. This was the basis of the name Bhārata, a name applied to the country of all those who accepted that cultural synthesis as the culmination of their own past history. Thus there are three mutually amicable derivations underlying the name Bhārata, all rooted in common literary and religious traditions and accepted in one or another version by millions of people for more than 30 centuries. The name Bhārat is verily sanctified by antiquity and has been glorified by the ancient seers and poets of this country.

V. S. AGRAWALA

THE LAW OF KARMA IN JAINISM

[In this interesting essay a well-known authority on Jain lore presents what may seem to some a not very convincing view of Karma. **Rao Bahadur A. Chakravarti, M.A., I. E. S. (Retired)** offers the Jain way of understanding the Buddhist doctrine of the Skandhas, the process through which reincarnation takes place. That the Tanhaic Lives, or Elemental sentient points, assemble and disintegrate to embody Man, the Thinker, is an universal doctrine of ancient Asiatic Psychology, variously explained in different places. The best and most satisfactory exposition of the subject is to be found in the newly published work, *The Heart Doctrine*, by W. Q. JUDGE.—ED.]

The Karma theory has been accepted in some form or another by all Indian schools of thought except the materialistic school of the Charvakas. It is intimately connected with transmigration or Samsaric changes of birth, old age, decay and death. This theory is intended to explain the origin and development of life in the concrete world of Samsara. Some of the important Indian systems, such as the Mimamsaka, Sankya and Yoga, together with Jains and Buddhists, do not accept the theory of Creation or the existence of Iswara or a Creator. Hence they have to explain the phenomena of life on some other principle. The followers of all the systems, including the Advaitins, maintain that Samsara is *Anadhi*, without beginning. Life in Samsara means the career of the Jiva or Atman through the cycle of births and deaths, because the Atman is determined by the Karmic bondage or the *Upadhis*. Though the Atman in its pure form is a spiritual principle, having the intrinsic quality of *Jnana* or Intelligence, it loses this intrinsic purity because of the bondage of Karma, and is dragged into the unending changes of the Samsaric cycle.

Jainism also starts with this postulate. Rejecting the Creation theory and accepting the eternal truths relating to the Atman, a rational explanation of the career of the Jiva in Samsara is admitted by the Jain thinkers, along with the doctrine of Karma. The Karmic matter which is supposed to enshroud the Atman in its life in Samsara is constituted of extremely subtle molecules. It is distinctly material, *Achetana* (non-spiritual), as contrasted with the Jiva or Atman itself, whose nature is *Chetana* (spiritual).

The association of Karmic matter with the *Chetana* entity is explained as a result of certain impure psychic states occurring in the Atman or Jiva. These impure psychic states form the primary condition for attracting the Karmic particles which are abundantly present in the environment. But for these impure psychic states there would be no

possibility of the Karmic particles adhering to the Jiva.

This is interestingly illustrated: A person performing active exercise in a dusty atmosphere may come out clean in spite of the dusty environment, but if a person whose body is smeared with oil performs the same exercise in the same environment he will have a layer of dust deposited all over his body, due to the sticky surface. The sticky surface of the body in the illustration is compared to the impure psychic disposition of the soul—a disposition due to complete delusion as to its own nature. Thus the psychic disposition is more important than the activity.

This delusion causes the soul erroneously to identify itself with non-spiritual objects in the environment. The desire arises in the soul to possess these objects; it feels happy when they are obtained, unhappy when deprived of them. This desire and the consequent aversion forms the primary psychic disposition which attracts the material *Achetana* Karmic particles, which, by constant accretion, form a sort of cocoon, completely imprisoning the Atman.

This Karmic envelope which covers the soul is also called the *Karma Sareera* or Karmic body. It is extremely subtle and invisible to the naked eye, but it is inseparable from the soul throughout its Samsaric career. This Karmic body is destroyed only when the soul gets liberated on attaining Moksha. Every Jiva is, moreover, associated, not only with this subtle Karmic body, but also with a grosser material body which is born from the mother's womb, grows by nourishment, decays in old age and finally dies. In fact, the word Samsara is based upon the changes associated with this grosser body.

The subtle Karmic body is itself constituted of eight different species of Karmas, all modifications of the ultimate subtle Karmic molecules. Of these eight Karmas which constitute the Karmic body, some are of biological significance, since these determine the birth, growth, decay and death of the organic body. Some are of psychic importance, since they determine the various psychic changes that occur in the soul. Others are of ethical importance, since they determine the moral conduct of each individual soul.

Let us take first the group of Karmas that have biological importance. Living organisms are of two main groups, one comprising human beings, the second consisting of sub-human organisms belonging to the botanical and zoological kingdoms. Besides these two main groups, two others are recognized by the Jaina Scriptures, one group consisting of Devas and the other of the Narakas, denizens of Hell. These four main groups are called the four *jathis*, since the soul can go into any one of these groups, as determined by a corresponding Karma, and be born accordingly.

We have to consider only the two groups which we know, man and

the subhuman organisms. These in turn are divided into several subgroups or *jathis*. In what particular *jathi* of the subhuman organisms the Jiva is born is also determined by a corresponding Karmic element. The seed which is sown will grow into a corresponding plant as determined by this particular Karma. From paddy seed you cannot grow wheat or paddy from a grain of wheat. Similarly, from the womb of a particular animal will be born a corresponding offspring. This distinctive genus among animals is determined by the corresponding genus of Karmas.

Living organisms are classified according to the sense-organs which they possess. Plants and trees are organisms having only one sense, that of touch. Above these one-sensed organisms come those with two senses, those of touch and of taste. Above these in the scale of development come organisms with three senses, and so on, with five-sensed organisms at the top. The birth of a Jiva in any one of these organisms is correspondingly determined by the specific Karma which is responsible for the growth and development of the corresponding sense-organs.

Again, the organisms may be vertebrate or invertebrate. Whether the Jiva has a body without a bony structure or with one is again determined by the corresponding Karmic molecules. In the case of the animal with a bony structure the various arrangements of the bones are again determined by the corresponding Karmic molecules.

Again, animals may be male or female or neutral. The sex of the organism also is again determined by the corresponding Karmic molecules. Thus, everything relating to the structure, shape and size of the body, whether it is vertebrate or invertebrate, male or female or neutral, all these are supposed to be determined by corresponding Karmic elements. All these body-building Karmic elements are given the general name of *Nama Karma*.

Each species of organisms has an almost constant duration of life, though this may vary slightly with the individual. This age period is again determined by the Karmic molecule called the age-determining Karma, *Ayushya Karma*.

In the case of man, one may be born in a noble family and another in a very lowly family. The chance of being born in a noble family or otherwise is determined by the corresponding Karmas or the material particles of Karmic nature—*Gotra Karma*.

Thus *Nama Karma* determines the genus, species and bodily structure of the organisms; *Ayushya Karma* determines their life span and *Gotra Karma* determines the nature of the family in which the Jiva is born. These are, then, the three Karmas which have biological significance.

The Karmic groups which have psychological importance are three in number. The soul, which is by nature a *Chetana* entity, has as its

intrinsic attributes *Jnana* and *Darshana*, knowledge and perception. These intrinsic attributes of the soul may, however, be completely obstructed by *Jnanavaraniya Karma* and *Darshanavaraniya Karma*, the former meaning Karma which obstructs or covers over the *Jnana* or intelligence of the soul and the latter meaning Karma which obstructs *Darshana* or soul perception.

The pleasure-pain experience of the soul is determined by a third kind of Karma called *Vedaniya Karma*. This *Vedaniya Karma* may be of two aspects, one determining pleasurable, and the other, painful experience. These three Karmic groups are mainly responsible for introducing psychic changes relating to cognition, perception or hedonic experience.

Cognitive activity, according to Jaina thinkers, manifests in five different ways. Knowledge may be that obtained through sense perception, *Mathijnana;* through the study of books, *Srutha Jnana;* or through a super-perceptual faculty, *Avadhi Jnana* or clairvoyant knowledge; it may be knowledge of what is in another person's mind, a sort of telepathic knowledge technically called *Manaparyaya Jnana;* and, lastly, *Kevala Jnana*, knowledge *par excellence*, associated with the liberated soul.

Similarly the second group is of two different kinds. A Karmic obstruction to the natural manifestation of the Self is compared to clouds obstructing the sunshine. The thicker the clouds the greater the obstruction; the sun may not be visible at all. If the clouds become thinner and thinner the sun will be more and more apparent and when the clouds completely disappear the sun will shine in all its brilliance and glory. Similarly, as the Karmic obstacles get thinner and thinner the soul will exhibit more and more of its knowledge. When the Karmic obstacles are completely destroyed the soul will shine in its intrinsic purity and brilliance.

Lastly, there are two Karmas associated with individual conduct. These have to do more or less exclusively with human beings. Man without recognizing his true nature —the *Chetana* entity—may identify himself with the body, which is made up of *Achetana* matter. This false identification of himself with the body leads to further erroneous beliefs. He may identify himself with his property, living or non-living—cattle wealth or golden ornaments, etc. The identification of himself with any of these material objects may lead him farther and farther away from his true nature and influence his conduct accordingly. This delusion is another type of Karma, which is called *Mohaniya Karma*. This is responsible for a man's conduct in general. The stronger the influence of this delusion the greater will be the evil consequences of a man's conduct. The less the delusion, the greater the chance of his conduct being upright. Thus good and evil in human conduct are deter-

mined by this *Mohaniya Karma* or the Karma which deludes the soul.

Lastly, there is unexpected interference or *Antharaya Karma*. A man may obtain a thing which he longs to enjoy but, even after obtaining it, he may not be able to enjoy it, which is popularly expressed in: "Many a slip 'twixt the cup and the lip!" That is the result of the operation of this Karma. Thus the Karmas as indicated above are of eight different groups: (1) *Nama*, determining the nature and structure of the organic body of the various animals and men; (2) *Ayushya*, determining the life span of the living beings; (3) *Gotra*, determining the noble or other birth of the soul; (4) *Jnanavaraniya*, obstructing knowledge; (5) *Darshanavaraniya*, obstructing perception; (6) *Vedaniya*, determining the pleasure-pain experience; (7) *Mohaniya*, delusion interfering with the conduct of the individual; (8) *Antharaya*, the interfering element which may lead to individual frustration.

In all these cases the ultimate constituent elements are the Karmic molecules mentioned in the beginning. These subtle Karmic molecules, which are the main determining factors of the structure, life and development of living beings may be compared to the modern biological concepts of chromosomes and genes. Charles Darwin in his *Origin of Species* attempted to explain the various species as the result of purely environmental influences, the struggle for life and the survival of the fittest. He did not assume any underlying life principle as the basis of biological evolution, as Lamarck did.

Though Darwin's theory of natural selection fitted in with the 19th-century scientific idea it left many factors unexplained. It was only after Mendel announced the result of his researches, that biologists came to recognize the importance of microscopic determinants, the subtle genes present in the chromosomes. This investigation is still going on, revealing more and more microscopic elements which determine the growth, structure and sex of the young one to be born.

The biological Karmic factors described above may be taken to be some sort of microscopic genes present in the parent. Yerkes in his *Psychology* gives an interesting account of heredity in his study of the histories of two families named Jefferson and "Jukes," based upon the lives of several hundred members of each. The Jeffersons of the study were all highly cultured; many of them were lawyers, judges, Governors of States and one was President of the United States. Thus that family was an asset to the country. On the other hand, many members of the "Jukes" family were found to have been feeble-minded, drunkards, criminals, etc., many of them having ended their lives in jail; and thus they constituted a national liability. Mr. Yerkes claimed that his study showed the importance of heredity

in determining the nature of a family.

The Jaina Karma theory, inasmuch as it is supposed to determine the growth, life duration, etc., of living beings, may be taken to be an anticipation of this modern biological theory, trying to account for the origin of species in a scientific and rational way. But this Jaina view should not be identified with the Darwinian theory of natural selection. The latter is a theory without a soul, but the Jaina theory is based mainly upon the struggle of the soul or Jiva in various forms, building up various bodies, thus trying to express itself more and more. The Karma theory, according to the Jaina system, may therefore be recognized as an attempt at a scientific explanation of the origin of the species.

A. CHAKRAVARTI

NEGROES IN THE U.S.A.—GOOD NEWS

A highly encouraging account of the improvement in race relations in the U.S.A. is contributed to the *American Reporter* for May 30th by a prominent Negro journalist, Mr. George S. Schuyler, who has been Associate Editor of *The Pittsburg Courier*, one of the country's leading Negro papers, since 1942.

Mr. Schuyler deplores the prevalent tendency to emphasize evidence of discrimination against his people and to ignore the steady improvement in the relations between whites and Negroes, which he declares has been "in geometrical progression, the gains in the past ten years surpassing those of the past forty." In many areas, Mr. Schuyler admits, deplorable inhumanities have attended the process of transition, but the record that he presents gives a picture very different and far more creditable to white Americans than the one presented by sensational race novels and films and the international news services.

The advances in Negro education, political rights, employment opportunities, property ownership, etc., are impressive, and if the U.S.A. does not yet present the ideal picture of a nation of brothers living together in full equality and mutual harmony, what other nation made up of diverse elements can cast the first stone? To the extent to which the recent rapid improvements have been due to the distorted ideas of the situation held abroad and even in some sections of the United States, they bear witness to the possibility, so often demonstrated, of turning to good account the seeming ill. If the exaggerations and sometimes unconscious misrepresentations have served as a goad to the white American conscience, should it not be conceded, in retrospect, that they have not been wholly valueless?

IN TIMES OF UNBELIEF AND WAR

FOR AN ATHEIST

Sombre is the sorrow of the rejected soul
In the cool darkened room of dreams,
Shut away while simmering hate
Blinds the times with atomic fate.

A parching haze of withering rage
Muffles the suffocated sun.
To the cracked and swollen tongues of men
Comes the spluttering utterance of guns again.

Liberties that once were living flesh and bone
Litter the dust with leaves and limbs.
Done to death by the dung of his own brain
Designing man degrades the aspiring plane.

Stricken lie lands with sickness and sorrow;
Futile is fruitfulness denied to dying people.
Taut abdomens are drums of swollen death,
Drumstick arms thinly flail their wailing breath.

Stitching streets with threads of blood
Bullets sew our species's shroud.
The twitching carcass of the flame-streaked city
Festers in pools of people killed without pity.

With brains blunted by terror
And hearts maimed, upon the roads
Pour rootless streams of refugees
From civilization's severed arteries.

Patient in oblivion is the exiled soul,
Deserted in love's dusty room.
Hushed, it waits some dim tomorrow,
A metamorphosis of mind to purge our sorrow.

LILA RAY

NEW BOOKS AND OLD

Essay on Human Love. By JEAN GUITTON; translated by MELVILLE CHANING-PEARCE; foreword by the EARL OF HALIFAX. (xi + 243 pp. 15*s.*); *The Mysticism of Simone Weil.* By MARIE-MAGDELEINE DAVY; translated by CYNTHIA ROWLAND. (84 pp. 5*s.* 6*d.*). (Rockliff Publishing Corporation, Ltd., London. 1951).

Dr. Davy sees Simone Weil as a new kind of saint.

> Profoundly Christian without having been baptized, she was faithful to the message of Christ in its most authentic form. Her life comprehended all religions and all the diverse needs of man.

Therein lay her secret: she resisted labels and orthodoxies; she had the courage to be true to the contradictory elements in her nature. It is Gabriel Marcel, I think, who refers somewhere to the "fanaticized consciousness" of our time. Simone Weil withstood the temptation to be fanatical, to be "patriotic" to any one circle, whether Catholic, Communist or anything else. She was essentially a solitary, and loathed all forms of "collectivity"; but she could at the same time admit that she was not without the gregarious instinct—so much so that, though born a Jew, she could write:—

> If there were twenty or so young Germans in front of me at this minute, singing Nazi songs in chorus, part of me would immediately become Nazi.

She was a Jew ineradicably streaked with Hellenism; a Christian powerfully attracted by the *Gita* and the *Upanishads;* an incipient Roman Catholic shocked by the Church's authoritarianism. She saw Christianity as the religion of slaves because Christ can restore human dignity to the slave; but she could also see Christianity as "a convenience for the benefit of those who exploit the people."

Most of us share this dual vision to some extent; but we are ashamed of it. We know that there are rich dichotomies in our own nature; but we try to live them down. We prate about single-mindedness and the virtues of consistency; and we give our little allegiances to one or other of the various orthodoxies that are always so willing to receive them. It is a kind of heroism to resist this facile simplification; a heroism which Simone Weil had in abundance. She saw the wholeness that contained the apparent contradictions; she saw that life without tension was a kind of death.

Professor Guitton enjoys something of Simone Weil's capacity to hold contraries in equilibrium and to shun their glib solution. He shows, for instance, how flesh and spirit are interdependent rather than irreconcilable:—

> ...however poignant the stir of the senses may be, we do not love a human creature as we desire some material thing, this fruit, this piece of bread.

"All love educates," he states; but he does not forget that "the most remarkable experience is not that of loving but that of being loved." On this theme he says with considerable insight that "each of us acts, is real, even exists at all, according to our capacity as envisaged by those who love us." He sees that, while marriage is the fruit of love, "it is still more true

that love is the fruit of marriage"; that the kinship between love and oblation manifests itself in marriage as in celibacy; and that the "salvation of our age" may lie in a "renewal of conjugal and family life under the influence of a new womanhood."

Professor Guitton is erudite: one has to mine one's way through the *Essay on Human Love* with pickaxe and shovel to wrest his shining nuggets of truth from the complex structure of his thought; and his range is as wide as his insight is profound. Let no one be deterred by the fact that his thought is, as his translator says, "contained in a certain quite definite framework of Roman Catholic Christian orthodoxy." That is true enough; but it is also true that Guitton is as catholic as he is Catholic.

J. P. HOGAN

Existence and Being. By MARTIN HEIDEGGER. (Vision Press, Ltd., London. 399 pp. 1949. 15s.)

Existence and Being contains the philosophy of a living German philosopher of great repute. The subject is truly metaphysical and is treated in a technical way. The introduction, which covers the greater part of the work, is written by Dr. Werner Brock. It gives the gist, not easily understood, of the whole philosophy of Heidegger. Heidegger's own contribution consists of four comparatively small essays, which have here been translated for the first time. The most important of these are the two metaphysical essays, "On the Essence of Truth" and "What is Metaphysics?" The other two refer to the essence of poetry.

According to Heidegger, Being is the only proper subject-matter of philosophy. What is it in virtue of which things are said to have being? It is not the idea of being as Hegel supposed; an idea is subjective, being is not. It is also not any particular entity; for a particular entity cannot be the common basis of all particular entities. Thus the Being of which all things partake is neither universal like an idea, nor particular like a thing. What is it then? It is an interesting question, but the answer of Heidegger is, to say the least, vague in the extreme.

One suggestion is that in order to understand the Being of things, we must transcend things; and when we transcend things, we are face to face with Nothing. Have not the scriptures said that things were created out of Nothing? Nothing, then, is at the root of all things Out of it are all things made that are made. When we thus *question* the very existence of all things, and mean to imply that *they might not be,* we take the first and most important step towards the formulation of a philosophical question regarding them.

To understand Being, then, we must understand Nothing. Nothing is not the same thing as logical negation. It is prior to this negation which is derived from it. What is it, then? Since all things have come out of it, it belongs to the original Being of things. For Hegel, pure Being was equal to pure Nothing. That was because the ideal content of the one was indistinguishable from the ideal content of the other. For Heidegger, Being is not an idea. It is the real metaphysical ground of all things. But, then, how is it related to Nothing, which too is the transcendent ground of things?

Are they identical in the end? We should think that they are. But Heidegger does not go so far. He vacillates. While Nothing *belongs to* Being, it is at the same time the *veil* of Being.

The Upaniṣads are more forthright. In one place they say, "In the beginning was *Sat* (Being)." In another place they say, "In the beginning was *asat* alone (non-Being)." They make no real distinction between the two. For when we go to the metaphysical ground of things, Being looks like non-Being, and the categories of *bhāva* and *abhāva*, affirmation and negation, which both refer to particular entities, do not apply. The Truth is beyond *bhāva* and *abhāva*.

Another suggestion is that it is human life or existence (human *Dasein*) that alone gives us an indication of the true Nature of Being. Human life is conceived in its concrete relation to the Whole. But it is not clear how the study of *Dasein* throws light on the nature of Being. Once again, Vedānta carries the idea to its logical conclusion. The study of man is the key to the Whole; for it is only in man that we can directly contact Being as such, Being that is common to all things. This Being is found in the transcendent Self or *Atman*, and the knowledge of the Self as one with the Being of the whole is considered the ultimate metaphysical Truth. The Self is neither concrete like a thing, nor abstract like an idea. It is the Truth itself, the Reality behind all appearances, the Being in all things that have being.

Heidegger does not go so far. But it is interesting that he makes man the central figure in the philosophical adventure. Man is the measure of all things, as the Sophists said; and yet, according to Heidegger,

> man is the more mistaken, the more exclusively he takes himself to be the measure.

He is in that sense a realist. A student of metaphysics will find the book interesting, but it is full of novel ideas which will tax his patience. This is particularly the case in the analysis of certain human emotions which are supposed to have metaphysical significance.

G. R. MALKANI

Pādavidhāna. By SAUNIKA; edited by H. G. NARAHARI. (Adyar Library Pamphlet No. 22, Adyar Library, Madras. 34 pp. 1950. Re. 1/-)

The *Ṛgveda*, the oldest extant literary work of the Indo-Aryans, contains some stanzas (*ṛcs*) about which ambiguity existed even in the remote past as to how they were to be split up into their component parts (*pādas*). This doubt was authoritatively set at rest by this small but important work by the sage Śaunaka who compiled nine other works as aids to the correct preservation of the text of the *Ṛgveda*. This work consists of 14 verses with intervening prose passages, in the case of the latter seven, which give the last word or two of the *pāda* in doubt. But without the *pāda-vidhānabhāṣya*, which Shri Narahari luckily discovered in the Adyar MSS. Library, the original would have seemed almost inexplicable. Shri Narahari deserves great credit for his care in editing this work from scanty manuscript material. He has given the exact references for all the 379 or 381 ambiguous *pādas*.

This little work is of great use in studying the prosody of the *Ṛgveda*, since it is the number of syllables in a particular *pāda* that determines its metre. The exact length of the *pādas* being fixed by this work, it will be possible to explain the nature of some of the highly complicated metres of the *Ṛgveda*, which are defined in the author's first seven stanzas.

N. A. GORE

Universities and National Life. By S. R. DONGERKERY. (Hind Kitabs, Ltd., Bombay. 115 pp. 1950. Rs. 3/12)

This book is most welcome now when educational reorganization, especially at the higher levels, is under consideration.

One doubts whether "the first step is to multiply the Universities." The need is great to direct the slender economic resources available towards the diversification of courses and the improvement of research and scholarship in the existing universities.

The third chapter proposes a National University to offset the clamour for linguistic provinces, the establishment of universities on a linguistic basis and the conflicting claims of regional languages as media of instruction. This proposal deserves consideration.

Under "Universities and the State," the author sees a danger to academic freedom in the universities' dependence on the State Governments for support.

> The relationship between Government and Universities should be that of two equal partners, of whom Government, as the financing partner, is only concerned with the returns, with no voice in the management of the business, which should be left solely to the Universities as the working partner.

The chapter on "Ideals of University Education" emphasizes the need for training in science and applied science to combat India's poverty and to tap her natural resources; but insists that the development of character and civic responsibility should be in the forefront of university aims. To achieve these aims, the author rightly points to the necessity for greater contact between teacher and student; and for due consideration from the public and the State for the teaching staff, including their economic improvement.

The chapter on "The Contribution of the Universities to India's Cultural Unity" brings out the universities' duty to impress young minds with their cultural unity. Referring to the national language, Hindi, as a bond of Indian unity, the author suggests it as the medium of instruction in the universities. This proposal many educationists will find it hard to support. However important the learning of the national language, the rôle of the regional languages should not be underestimated. Unity in diversity and not rigid uniformity should be the aim.

In Chapter 10 it is urged that universities and colleges assume greater responsibility for adult education. Beyond organizing refresher courses and disseminating knowledge through publications and extension lectures, it seems of doubtful desirability for universities to take up "Adult Education," lest their more academic functions suffer.

The last two chapters, on "Higher Education for Democracy" and "The Future of University Education in India," discuss the reports of President Truman's Commission on Higher Education, 1948, and of the University Commission in India.

Long associated with one of the oldest universities of India, Mr. Dongerkery has dealt very practically with many of the vital problems of university education in India. His book deserves serious study by all educationists.

S. SUNDARA

Bondo Highlander. By VERRIER ELWIN. (Geoffrey Cumberlege, Oxford University Press, Indian Branch. xix + 290 pp. 1950. Rs. 30/-)

Mr. Elwin deserves our thanks for drawing attention to the little known Bondo Highlander living in the inaccessible hilly regions northwest of the Machkund River in Orissa. The author of *The Baiga*, *The Agaria* and other anthropological works and fascinating novels like *Phulmat of the Hills*, requires no introduction to the observant scholars who have noticed his filling of many gaps in Indian ethnology by concentrating his study on the fascinating museum of races in Orissa.

The author warns in his Preface those who might expect a comprehensive monograph on Bondo life that this work is "essentially a study of the Bondo character" and "a strictly limited study of part of Bondo life." In his view, the "encyclopedic picture" given in orthodox ethnological accounts lacks variety and becomes tedious. He proposes to deal with the Orissa tribes each from a characteristic angle, *viz.*, from that of character in the work under review. He will deal with the Kuttia Konds from the economic stand-point; with the Hill Saoras from the stand-point of their religion. There is no doubt that this method, apart from enhancing the interest of such work, has a special appeal for the scientist; but the politician (who cannot now be neglected), the social worker and the administrator might, in fumbling for other information, miss the "ideal thing," "a prolegomenon containing general information about an entire ethnographic province"; to be treated, with a yawn perhaps, as a constant companion in their anthropological peregrinations.

The book reads like an adventure in anthropology similar to Sir James George Scott's in the Wa head-hunters' country in Burma. Mr. Elwin probes into the criminality of the tribe, relating it to a too great partiality for alcohol; for we are told that the Bondos drink all day, quarrel, beat and kill and have no respect for human life.

Describing this small tribe (they numbered 2,565 in the 1941 census) as Austro-Asiatics, the author surprises us by referring to their custom of the elder brother's marrying the younger brother's widow. This practice, tabooed on the Chota Nagpur plateau which is permeated by Munda culture of Austro-Asiatic origin, is no doubt possible in the small Bondo tribe, living in isolated mountainous regions in which the women marry younger husbands, and marriage "soars to heights and crashes in disaster."

The Bondo religion, not springing out of love or fear but being essentially "a religion of the battle-field," and the "stubborn virginity of the dormitory girls," stand out in bold relief as one reads the account.

One wishes for the originals of the folk-songs translated by the author. The diacritical marks, the "damned dots" of transliterators are an indispensable nuisance. The appendices are very useful; we are grateful also for the index, and splendid illustrations enhance the value of the book, but the price (Rs. 30/-) places it beyond the reach of many.

On the whole, the monograph presents a very illuminating insight into Bondo life and character and is a work of exceptional merit to the lovers of Indian ethnology.

C. M.

Selected Writings of Mahatma Gandhi. Edited by RONALD DUNCAN. (Faber and Faber, Ltd., London. 310 pp. 1951. 12*s.* 6*d.*)

In fulfilling his life's mission Gandhi proved over and over again that the power of the human spirit can triumph over seemingly invincible odds and certainly over the formidable might of material selfishness. The unique thing about him was that he not only preached Truth—many have done that—but he came as near to embodying it as any human spirit this side of heaven could. He did not believe that his attitude to life, as set down in his prolific writings, would have lasting value. In 1937, writing in *Harijan*, he asked that his writings should be cremated with his body. "What I have done will endure, not what I have said and written."

With so many rival "ism's" dividing the human race and dangling before us tempting short-cuts to peace and progress, we need to be constantly reminded that we must look into our own souls to find out why we are surrounded by violence, hate, greed and scarcity. Perhaps because another war would bring annihilation to half the human race—that was the grim forecast made by Jawaharlal Nehru recently—more people in many countries are beginning to try to assess their own responsibility as individuals for this impending evil.

This process of self-scrutiny is certainly made less repugnant and perhaps more fruitful when we are able to turn for guidance to the spiritual life of Gandhi as expressed in his writings. The path of *ahimsa* which Gandhi trod, although it began in South Africa and stretched the length and breadth of India, is one which we know—even as we read of the frantic preparations for war which the great nations are making—must eventually span the world.

A book that helps to stir people's minds to the age-old truths that Gandhi wrought into his own life is an extension, no matter how unmeasurable it may be, of that road. *Selected Writings of Mahatma Gandhi* is a most timely book which is bound to awaken a keener appreciation of Gandhi's life and philosophy throughout the English-speaking world. This selection from his writings—taken from *Harijan* and *Young India*, private correspondence with men like Tolstoy and Lord Linlithgow, passages from his books, and extracts from the 1947 *Delhi Diary*—gives the quintessence of Gandhi's philosophy.

Gandhi did more than any other single individual to stir the conscience of the world. After his "Appeal to Every Briton" in 1940 to wage the war against the Germans by non-violent means, two English friends wrote to him saying that "it is impossible for the understanding to do as you say, without a *heart*-belief in non-violence." This complete and unqualified faith in the power of the spirit is a faith which cannot spread easily or quickly. It cannot even be taught, as Gandhi knew so well. It has to come voluntarily from within the hearts of all of us, but some of the seeds of Gandhi's message which this book will help to scatter must surely take root.

Mr. Duncan comments in his introduction:—

> We live today in a period which has much in common with the Dark Ages—though ours is the darkness of the neon light—in the way that many of us are isolated though we

are surrounded by means of communication; and inarticulate in spite of innumerable late editions. In such a time, Mahatma Gandhi was an oasis of meditation in our vast and garrulous vacuity.

Gandhi's writings are still such an oasis. This selection brings home to us the full extent of our own imperfections and limitations.

SUNDER KABADI

The World's Religions. Edited by J. N. D. ANDERSON. (The Inter-Varsity Fellowship, London. 208 pp. 1950. 7*s.* 6*d.*)

This book purports to be an objective study of some of the chief religions of the world by a group of scholars none of whom practises the religion he subjects to critical analysis. Needless to say, they fail to catch the aroma of any of the religions which they vivisect. The editor seeks in his Foreword to disarm criticism by declaring that the main intention of the book is to provide factual information regarding these religions. A good deal of fairly accurate factual information is indeed given, without the treatment being wearisome; but the living religions of the world are much more than any array of facts concerning them. The one religion which any of the contributors could have sympathetically portrayed with real insight is left out. Here again the avowal is made that Christianity was left out because it was not the intention of the writers to compare it with the other religions and because factual information regarding it is easily accessible to the readers in English-speaking countries, for whom the book is intended. But the Christian apologetics and the evangelistic purpose of the book, openly stated by the editor in his Epilogue, is evident throughout. Thus the section on Islam ends by expressing the yearning "to see what would happen if the gospel of the living Christ was adequately presented to the millions of Islam."

The chapter on Hinduism is perhaps the most disappointing. Not only does it fail to mention some of the most significant movements in modern Hinduism, but it shows no appreciation of the vital forces in a religion that has sustained the lives of countless generations of its adherents and has produced an endless succession of saints of the highest order. It is significant that the fairly extensive bibliography on Hinduism includes a single work by a Hindu on his religion! Surely this is not the way to commend the study of any living religion.

But it is the Epilogue that takes one's breath away. The editor has the temerity to say that

> in so far as those diverse elements have been welded into systems which serve to divert and keep men from that way of salvation and life which cost God Himself the incarnation and the cross, the Christian must regard them [the non-Christian religions] as *satanic substitutes*, however good they may be in parts.

One almost despairs of increasing knowledge ever bringing the faiths of the world together; but after all it is not through knowledge, but through understanding insight that we shall perceive that basic Reality which feeds all faiths and which shall yet bind us all together by a realization of our common condition and our common goal.

S. K. GEORGE

Radhakrishnan: Comparative Studies in Philosophy Presented in Honour of his Sixtieth Birthday. Edited by W. R. INGE, L. P. JACKS, *et al.* (Geo. Allen and Unwin, Ltd., London. 408 pp. 1951. 25*s.*)

The 23rd Session of the Indian Philosophical Congress, held at Bombay, led by Prof. A. R. Wadia, honoured the 60th birthday of Professor Radhakrishnan by presenting formally to him a beautiful Plaque engraved with the facsimile signatures of the members of the Congress and an excellently worded tribute to himself for his services to the cause of Philosophy. Philosophers of the West and the East, under a distinguished editorial board, have written essays for this volume. It is interesting that the presentation ceremony coincided with the Silver Jubilee Session of the Indian Philosophical Congress at Calcutta, over which Professor Radhakrishnan was presiding. A very large gathering witnessed the formal presentation of the volume to Professor Radhakrishnan, kindly made on behalf of the board of editors by Mrs. Haksar, daughter of the Governor of Bengal, at which nine of the contributors to the volume, including two American Professors, F. S. C. Northrop of Yale and George P. Conger of Minnesota, were present. The latter were delegates of the American Philosophical Association to the Silver Jubilee Session.

This volume contains 21 essays. It is impossible even to mention the names of all the contributors, or the significant titles of their essays which are all exceedingly well written. Nearly all of them present a comparison of the standpoints and the categories of Western and Eastern philosophies. Prof. Charles A. Moore of Hawaii says:—

> There can be a meeting of the minds of the East and the West, because the minds of the East and West are not inscrutable to each other. Philosophically, East and West do not speak foreign languages.

And Prof. A. R. Wadia very rightly points out that:—

> The West will yet have to accept the ideas of *Karma* and rebirth, and perhaps the subtle scientific genius of the West may yet be able to give these ideas a scientific basis instead of a vague axiomatic character.

That the *rapprochement* between Indian and Western philosophy must somewhere deal with the doctrine of reincarnation is also admitted by Professor Conger. Professor Radhakrishnan is aptly described "as a liaison officer between East and West"; for he is, indeed, the originator of such comparative studies.

The formula of the comparison, as stated by Professor Northrop, is not W = E but W + E:—

> The whole truth is W + E, neither W = E nor W is merely instrumental to E.

Northrop's formula has great significance for "world-philosophizing," to use Professor Burtt's phrase, and for World Peace. Aristotle said: the State *arises* because of life, but *is* because of good life. If I may use the distinction in my own way, I would say that everything "arises," or has arisen, either as Eastern or as Western but if anything *is*, it is neither Eastern nor Western. Our contemporary world must bear witness to the progressive illumination of the light of the Spirit over every quarter of the globe.

May I cite the following from the *Praśna Upaniṣad*:—

> Now the sun, when it rises, enters the eastern quarter. Thereby it collects the living beings of the East in its rays. When it illumines the southern, the western, the northern, the lower, the upper, the intervening quarters,

when it illumines everything—thereby it collects all living beings in its rays.

(I. 6, Hume's Translation)

Comparative studies in philosophy should lead us to the "problem of a world philosophy": the vision and task of such a philosophy must be to "collect all living beings in its rays."

Radhakrishnan will be remembered as a humble pioneer of such a movement, and the pioneer's work is not without its pathos. In his beautiful and touching personal tribute to Radhakrishnan, Mr. B. K. Mallik has pointed out that Radhakrishnan is never "at home"! I welcome, also, the tribute paid by Mr. Mallik to Radhakrishnan's esteemed wife and his brilliant children.

May Radhakrishnan, in the words of the *Kauṣītaki Upaniṣad*, "live a hundred autumns long"!

N. A. NIKAM

Plotinus' Search for the Good. By JOSEPH KATZ. (King's Crown Press, Columbia University, New York. 106 pp. 1950. $2.50. Available from Oxford University Press, Indian Branch)

Like the psycho-analyst, the author of this book attempts to get behind Plotinus and to unearth problems which, he imagines, faced this philosopher. Professor Katz is primarily concerned with the apparent conflicts and contradictions in the philosophy of Plotinus, to which he claims to have discovered a "key" by reading its levels of reality as levels of value. Plotinus is thus approached in this study, not as the well-known "mystic" whose soul had soared into transmundane regions, but as a rationalist philosopher often inconsistent with himself.

Examining Plotinus' doctrine of the levels of experience, Katz says that Plotinus

would be vulnerable to the charge that from the standpoint of discursive reason [*logismos*], which is that of philosophy, he may be rather blindly handing himself to experiences which are alleged to carry their own justifications and satisfactions.

This statement gives the clue to Katz's study of Plotinus. He grants that Plotinus was subjectively sincere in his claim to the experience of transsensible realities. But he contends that the alleged *special* experiences are not different *in kind* from sense experiences, with the result that there is no warrant for assuming *levels* of experience, and that the so-called *existential* realms corresponding to the levels of experience are but the expressions of ideals, hypostatizations.

Thus it would seem that Plotinus' *interpretation* of his experiences was not correct. He thought he soared far above the earth in his flight to the "Alone," while in fact, he never left the ground. Katz holds that he postulated levels of reality by "a process of misplaced abstraction." The terms constituting the superior realities of Plotinus, says Katz, are primarily a series of *correlatives* illegitimately *super*-ordinated to each other, the one above the many, the outer above the inner, rest above motion, reason above sense, *theoria* above practice.

Katz's study of Plotinus seems to us a fine example of how a wrong approach inevitably results in wrong conclusions. The fact is that the philosophy of Plotinus cannot be regarded as a mere conceptual *Weltanschauung*. All the

difficulties that Katz meets in his study of Plotinus may be traced to his fundamentally wrong approach. As an example, we may cite the way in which he understands (or misunderstands) the unitive experience, which, according to Plotinus, is the final goal. Katz describes this as the soul's assimilation to the *unconscious* life of the higher phases of existence, to something which is not soul; as "an assimilation of the psyche to non-human, non-conscious reality"; as a merging of the self in the unconscious life of the surrounding world.

The ONE of Plotinus is not unconscious or non-conscious. The difficulty with those who are trained purely in the Western tradition is that they are not able to conceive the possibility of a reality which is consciousness *per se*, and not qualified mental consciousness. It is the latter that involves the distinction of subject, object and process of cognition. The former is the absolute awareness which is not an awareness-*of*. To the ignorant it appears as lack of awareness.

When Yājñavalkya of the *Bṛhadāraṇyaka Upanishad* said that "after death there is no consciousness," Maitreyī got bewildered, whereupon the learned sage explained that what he meant was that true Self was the basis of all consciousness without itself being an object of consciousness or experience. Plotinus seems to have taught the same doctrine.

Katz is forced to admit this when he says in a note that in Plotinus' *Enneads* (VI. vii. 38):—

> there is ascribed to the One a 'direct apprehension of itself' (*epibole*) and in 41 it is said that "it does not perceive itself." These two statements do not conflict with each other as much as they seem to, as Plotinus is looking for an awareness which does not imply a distinction between subject and object.

Before concluding, we shall allude to one other view of Professor Katz: He believes that to study Plotinus' philosophy in the light of Oriental thought is to miss its peculiar character; and that all the preparations necessary for the emergence of that philosophy are to be found in Greek thought itself (p. 14). He argues that the attempts of those who seek Egyptian, Indian or other Oriental sources for Plotinus, are open to at least three objections:—

> They do not show specific channels of transmission. They rely on a too general resemblance of doctrines. They neglect long-established trends in the Greek tradition itself, such as Orphism.

This is not the place to answer Katz's objections in detail. We have pointed out above one instance where Plotinus' teachings become intelligible in the light of the Upanishads. Evidence is not lacking to show that, not only Plotinus, but also great Greek thinkers anterior to him were influenced by the Indian Vedānta. The opinions of such scholars as Ritter, Vacherot, Zeller and Brehier, who support the possibility of Indian influence on Neo-Platonism, cannot be easily brushed aside.

T. M. P. MAHADEVAN

Keats-Shelley Memorial Bulletin: Rome. No. III. Edited by DOROTHY HEWLETT. (The Saint Catherine Press, Ltd., London. 54 pp. Illustrated. 1950. *7s. 6d.*)

This is a delightful and discriminating assembly of scholarly articles, letters and illustrations on Keats, Shelley and their contemporaries, preceded by a modest account by Signora Cacciatore of her perilous Curatorship of the Keats-Shelley Memorial during the last war. The editing and presentation are as distinguished as the contents of this *Bulletin*. Future issues in the series will be eagerly anticipated.

E. M. H.

CORRESPONDENCE

AN INTERNATIONAL PEACE SEMINAR

[We are glad to publish the following account of the International Peace Seminar, recently held at Kodaikanal, written by one of its enthusiastic organizers and active participants, Shri Ralph Richard Keithahn.—ED.]

A group of young men and women—students, leaders and others engaged in public service, coming from many parts of India and America, Denmark, Canada, China and Great Britain and representing such Indian cultural groupings as Tamilnad, Andhra, Malabar, Mysore, Bengal and the Punjab, met together at the Kodaikanal Ashram from the 7th to the 26th of April and then at Gandhi Gram, Ambathurai, (S.I.R.) for three days, for the purpose of sharing in one of the International Service Seminars promoted by the American Friends' Service Committee.

We are all grateful for this opportunity, for as we have grappled with the various problems of community life, and have come to know one another more deeply, we have learnt much. We have realized not only that there can be a deep basis of fellowship beyond the religious and national barriers, but that the very differences that each brings into the group contribute to the richness of the fellowship. We have become convinced of the rightness of this basis of relationship and during our discussions and study together we have tried to discover how this can be applied to the world situation, where divisions are more and more emphasized and where differences of nationality and ideology are made to be reasons for tension and strife.

Our life together has taught us the value of patience, for not all grow into true understanding at the same pace, nor do all have the same sense of calling to witness and service; but, with the approach which recognizes that to the human family all convictions sincerely held are of value, there need not be tension or violence.

We have found it of great value to include in our studies not only questions of economics, sociology and philosophy concerning the world in which we live, but also the actual problems of the life of the villager in India. This not only focuses our attention on certain aspects of service in which the need is great, but brings to us a new insight into the nature of Society and the conditions in which mankind may grow into an integral life. This, in turn, helps us to see new hope for the building up of a new world in which peace and harmony may prevail, and in which man may share in the good life.

We are grateful to the American Friends' Service Committee for initiating this programme of Seminars, and we commend to students, professors and youth leaders in South India the technique adopted therein, in the hope that they will carry on experiments in their particular areas. Having learnt of the experience and success of the Folk High School Movement in Denmark, we have faith that the development of the Seminar Movement in India may bring new inspiration and new vision to the people.

RALPH RICHARD KEITHAHN

ENDS AND SAYINGS

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

Unesco Features for 18th May reports an anonymous gift of $500,000, to promote fundamental studies significant to world peace and the causes of war, recently made to Yale University. With this gift will be established a foundation, "the Henry L. Stimson Fund for research in world affairs." It was conceivably the intention of the donor that the research programme for which the gift lays the corner-stone should be restricted, as the President of Yale University has announced it is to be, to the fields of history, law, economics, political science, or any combination of these believed to have relevance to world peace. It seems a great pity, however, that the broad terms of the bequest shall not be more fully availed of. For it provides for furthering

basic research in all fields of learning and endeavour significant to world peace and to all fundamental human problems underlying the causes of war, problems for the solution of which the United Nations, Unesco and similar world organizations were founded, and for the solution of which Henry L. Stimson devoted so large a measure of his life.

For what can be more significant to world peace than human attitude and outlook, man's understanding of his own nature and of his relationship with other men and with the world in which he lives? The finding of the highest common denominator of all faiths; the inculcation of responsibility and the discouragement of self-seeking; the spreading of appreciation of one another's difficulties and achievements—these all seem basic to the problem of world peace. The Henry L. Stimson Fund might usefully embrace within its scope psychology, ancient and modern, and research in comparative religion and in sociology, as well as in the media and methods of cultural exchange.

The danger inherent in the growing American reluctance to have Communist theory discussed in college class rooms is pointed out by Dr. Margaret T. Hodgen of the University of California in *The Scientific Monthly* for April, where she writes on "Karl Marx and the Social Scientists." She shows how far short of scientific and historical standards Marx's philosophy of history falls, and this by the paucity of evidence presented to confirm his theory, with its sweeping claims, as also by his failure to report—as the ethics of science would demand—a single instance that would go against his theory or to admit any difficulties in verifying it.

"The easy certainties of Marxism," she warns, are being assiduously propagated *outside* the colleges and universities. The propagandists, appealing to the young people's idealism and their passionate desire to improve social conditions, are only too likely to have everything their own way, unless their basic assumptions are challenged. The task of honest, critical analysis of Marx and his philosophy of history, so necessary if wishful thinking is to be differentiated from ascertained fact,

divination from actual discovery, falls on the social science faculties of the institutions of higher learning. These should, Dr. Hodgen convincingly argues, be not only permitted but urged to undertake it.

Shri B. G. Kher, Chief Minister of Bombay, in his presidential address at the Buddha Jayanti Celebrations held on May 21st under the auspices of the Buddha Society, Bombay, proclaimed the need for a Buddhist renaissance, which would come by understanding the Buddha's teachings and applying them.

The Buddha, to be sure, was born a Hindu, and his teachings could not be different from the doctrines of the "twice-born" by whom he had been taught. But he and his message cannot therefore be claimed for Hinduism, because the inner teachings of all the world's great teachers have been the same. Hinduism has made the Buddha an Avatar, as Shri Kher mentioned; but he admitted that Indians today are for the most part strangers to his teachings, if not actually hostile to them.

Rather than describe Buddhism as "only a phase in the development of Hindu thought," we should prefer to look upon the greatest son of India in historical times as one of a long line of Reforming Protestants, all Teachers, restating the same essential truths, by-passing the priests and bringing to the people in their daily lives the changeless ethical ideals.

All of them have proclaimed the unity of life and preached love, purity and service. As Shri Kher so well brought out, the Buddha's teaching does not differ from the teaching of Sri Krishna in the *Gita*, from Patanjali's ethical injunctions, from the Jain scriptures or from the Sermon on the Mount, in which the echo of the Buddha's message seems unmistakable.

A number of countries have, on the suggestion of Unesco, sponsored studies of their history text-books as to the treatment given in them to international agencies since 1918. The results of this inquiry in the United States, summarized in a Unesco release, are encouraging. Almost all high-school history text-books present the United Nations system, and there is salutary emphasis on "the enormous cost of modern war, both human and economic."

There are many reminders that individual citizens must eventually pay the cost, and some suggestions that persons who pay for war have stakes in the success of international agencies for the maintenance of peace.

It is to be hoped that publishers of text-books, not only in America but everywhere, will heed the report's suggestions for greater stress on the dependence of an international agency for success upon the support of its member nations. Too great reluctance to delegate to such an agency the powers needed to achieve its purposes must make it impotent.

To weaken the sense of separateness, individual, national or creedal, that puts prestige and self-will before the common good is the great need. To substitute for narrow loyalties and claims for special privileges the conviction of the ultimate community of interest of the whole race of men—that is the target at which the teaching, not only of history but also of economics, the sciences, the arts and other subjects, needs to be directed.

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THE ARYAN PATH

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

—The Voice of the Silence

VOL. XXII AUGUST 1951 No. 8

"THUS HAVE I HEARD"—

So many proven facts have been first discovered by occult science, that some day we shall have professors of occult science, as we already have professors of chemistry and astronomy.—*BALZAC, Cousin Pons.*

Honoré de Balzac is famous for the gallery of characters that he created with profound imagination based upon acute observation. In his oration at Balzac's funeral, Victor Hugo stressed the fact of these two powers of the great painter in prose. But Balzac has also been called the unconscious occultist of French literature. This is an aspect in the author's prodigious output which is very much overlooked. The abnormal and the psychic elements in his writings are not rare. These are not confined, as is ordinarily believed, to his *Séraphita* which was praised and damned as was no other volume of Balzac's.

Now comes the news of the publication of the first draft of his unfinished early novel *Falthurne*, ably edited by M. Pierre-Georges Castex and published by Jose Corti. Its discerning reviewer in *The Times Literary Supplement* for 25th May reports:—

M. Castex has also studied Balzac's interest in the occult and lays just emphasis upon it; the realist and the analyst in Balzac have been studied too exclusively. There is another Balzac, who never died—the Romantic with his dreams of the magical arcana.

In *Séraphita* Balzac puts in the mouth of one of his characters the truth: "You call a fact supernatural because you did not know its cause." In many of his stories "the supernatural" is handled by Balzac with consummate skill and rare insight. The significance of this "supernatural" is often missed by the ordinary reader and so the real meaning of Balzac's writing is also missed. His observation of objects and events was accurate and the details and similes in his descriptions have an amazing quality which

strikes the readers' understanding. These have a profound philosophical background. This was due to his Imagination or Intuitive Vision.

He perceived the universe of Spirit, the Macrocosm, by the soul-power of imagination while his keen and penetrating senses observed the material Microcosm. In his writings he used both of his powers in a conjoint action revealing again and again the intimate connection between heaven and hell in man on earth. The great fundamental idea, "as above so below" was so assimilated by his mind that most naturally it leaped to conclusions derived from his application of the law of Correspondence and Analogy. Thus he got at such Eastern teachings as Karma, Reincarnation, etc., as will be seen from these extracts—one from *The Magic Skin* and the others from *Séraphita* :—

"Some day you will lie on your couch, unable to endure noise or light, condemned to live in a sort of tomb, and you will suffer unheard of torture. When you look about for the cause of that slow, avenging agony, remember the woes that you have scattered broadcast on your passage through life. Having sown imprecations everywhere, you will reap hatred. We are the judges, the executioners, of a tribunal that holds sway here on earth, and takes rank above the tribunals or men, below that of God."

"Who knows how many fleshy forms the heir of heaven occupies before he can be brought to understand the value of that silence and solitude whose starry plains are but the vestibule of spiritual worlds."

"The virtues we acquire, which develop slowly within us, are the invisible links which bind each one of our existences to the others—existences which the spirit alone remembers, for matter has no memory for spiritual things. Thought alone holds the tradition of the bygone life. The endless legacy of the past to the present is the secret source of human genius."

"We are born to aspire skywards. Our native home, like a mother's face, never frightens its children."

"Light gave birth to melody, and melody to light; colours were both light and melody; motion was number endowed by the Word; in short, everything was at once sonorous, diaphanous and mobile; so that, everything existing in everything else, extension knew no limits, and the angels could traverse it everywhere to the utmost depths of the infinite."

FREEDOM AND CULTURE

[It is a dark but not a hopeless picture of the contemporary world which is drawn here by **Dr. K. R. Srinivasa Iyengar,** an Indian literary critic of standing. It recalls what Madame H. P. Blavatsky wrote in an article on "The Fall of Ideals" in 1889, that "Freedom, or Liberty, is but a vain word just now all over the civilized globe; freedom is but a cunning synonym for oppression of the people in the name of the people." She was writing about Hugo's grandiose concept, in his posthumous poem "Satan," of the redemption of the fallen Archangel, "the ideal synthesis of all discordant forces," which redemption comes about through the undying spark of "love for humanity, an ardent aspiration for a universal reign of Justice." And in her article she referred, as Dr. Iyengar does here, to the great characters who have from time to time appeared on earth and "taught mankind to look beyond the veil of illusion" and to realize that the gulf between practical and ideal perfection is not impassable but is one which every individual has it in his power to help to fill. She confirmed thus the faith which he expresses in the possibility of rising to supermanhood: "The new *ideal* human perfection is no dream, but a law of divine nature; and...had Mankind to wait even millions of years, still it must some day reach it and rebecome *a race of gods.*"—ED.]

It is easy to write learnedly on this subject. Latin tags and recondite allusions come readily to hand. Metaphysical speculation is never out of place. Warnings and exhortations are in the traditional style. What is lacking, then in the scholarly approach? The still small voice of humanity is drowned by the learned din and hardly gets a hearing.

The time is now indeed out of joint, and what is needed to set it right is sense and sincerity and not mere scholarship and debating skill. Is civilization dying? Has humanity become powerless to give the right response to the challenge of the hour? Culture is one side of the arch of human achievement; civilization is the other. These words are often loosely used; it will be convenient here to restrict "civilization" to the glittering material aspects of human achievement and "culture" to its intellectual, moral, æsthetic and spiritual aspects. The "glory" that was Greece: the "grandeur" that was Rome—here we have the two in vivid contrast.

Of course, from matter to spirit is after all a single gamut. To use another metaphor, invisible arteries link the two and when the circulation is impeded serious consequences are inevitable. Modern civilization is an imposing façade, but our splendorous humanistic culture is its life, its soul. Are the fountains of this life slowly drying up? Is the life-giving spark being extinguished? We anxiously ask these questions,

and are half-afraid to answer them.

The malady of our times is the failure of the conscience of mankind to keep in effective check the powers for destruction which the phenomenal scientific and technological advances of recent decades have unleashed. Civilization is forging ahead; culture is limping behind. The cords linking them threaten to snap, and the abyss yawns to devour them both. Material progress is ever faster outpacing moral regeneration, and our control over the outer world of Nature's processes is already far in excess of our control over the inner world of frenzy, fanaticism and unbridled lusts. Science is marching ahead with a deafening blare of trumpets, but the chords of authentic humanism are, alas, unheard, and attempts are not wanting to silence them altogether.

The scientific and technological revolution has doubtless achieved much. The landscape has been altered in many places almost beyond recognition. Our habits too have suffered a singular change. The abnormal has become normal, and artificiality has acquired an easy naturalness of its own. Horror and fascination now-a-days keep close company. How wonderful that one should be able to fly like the birds of the air—indeed, faster, faster—and how amazing that one could hear the music and news of the world from one's snug room in an obscure village! The marvels of modern medicine and surgery need no recapitulation. Civilization is a going concern; yet we know all the time that horror lurks just round the corner. Large-scale sabotage is easy; global destruction would be quick and the human material is cheap. With the arts of life, the arts of death too have perfected themselves.

How has this Death-in-Life phenomenon come to be? Why are we gripped by the fear of darkness at the very moment of the noon-bright glory of the sun? May it be because the whole current of civilization is canalized along wrong lines? Is not *waste* the key-word of the atomic age? Is not industry pampering the weak, the vicious, the vainglorious? Are we not living on the capital accumulated by the earth in the course of ages? Are we not suicidally using up coal, oil and the mineral and forest wealth with no thought for the morrow? Are we not even criminally wasting our resources, producing either vain toys or instruments of destruction? Improvident, pugnacious, intoxicated with a false sense of power and security, mankind would appear to be racing down the steep path to Annihilation.

The technological revolution, if it is not to prove a Frankenstein consuming its creator, has to be followed by another, a revolution in the mind and soul of man. Reason should return to our life-ways, and our present notions about the "standard" of living should give place to healthy ideas regarding the meaning and method of life. We need not,

of course, like the Erewhonians, repudiate science and its achievements altogether; but the real benefits of science can be rationally distributed, wastefulness eschewed and the emphasis laid everywhere on life rather than on death. Civilization can be saved if man can be saved; and man can save himself by undergoing a spiritual revolution and releasing its energies for the remaking of the world.

Dazzled as we are by the conquests of science and technology, we are apt to put second things—or last things—first, and thus to view the world upside-down. The printing-machine is a useful invention; but are we wise to assume, or to act as if we assumed, that the machine is more important and more wonderful than the *Gita* or the *Iliad* which it sets up and prints to perfection? The radio set, again, is a marvellous contrivance; but which is the real marvel—the mechanical contrivance or the voice of the singer which it reproduces? Always, at the source, is the individual, his hands capable of producing beauties hitherto undreamt of, his voice having the power to waft the soul to the seventh heaven of felicity and hope immeasurable.

Food, clothing, a roof over our heads, order and good behaviour—these we need, no doubt; but no less do we need beauty and love, right aspiration and golden hours of enchantment and of ecstasy. Music and the dance, poetry and the drama, philosophy and religion, sport and healthy disputation, these are the roses of life, finely scented, beautifully tinted. Life is for living; and for man life is for living well, fruitfully, purposefully. To give the individual freedom to create values is to ensure the conditions under which the Good Life can achieve a natural and full efflorescence. To strait-jacket the individual is to seal up the fountains of the spirit.

Liberty and freedom, like civilization and culture, are terms often loosely used, but here again it would be wise to differentiate between intellectual and spiritual freedom on the one hand and political and economic liberty on the other. A nation may have gained political liberty and may have achieved independence in the economic sphere; and yet, as in Russia today, the people may enjoy little freedom in the personal, spiritual sense. Freedom is the source of all good, and, where freedom is valued and exercised, political slavery and economic inequality cannot long prevail. On the other hand, mere national independence without individual freedom is sure at last to bring about an armour-plated, police-run, totalitarian state sans light, sans hope, sans all that makes life worth living.

Today governments of whatever description—some with greater success, others with less, some aggressively, others apologetically—are trying to secure and exercise wide powers. This is, of course, especially true of the Soviet Leviathan today, as it was terribly true of

Nazi Germany and of Mussolini's Italy. But, indeed, it is difficult for any modern state to resist the temptation to play Leviathan, with or without disguise. Planning and controls are the order of the day. Men are to be rendered wise and moral and studious and temperate through legislation and bureaucratic omniscience. Miles of red tape and mountains of files are to regulate and standardize every aspect of life. Dissent is treason, criticism is conspiracy; even silence is open to grave suspicion. But it is unfortunately forgotten that to impose absolute conformity is to open the way to folly. Says C. K. Allen :—

> Go beyond the reasonable controls of personal liberty, and the reactions of excess, depredation and disrepute of law are truly appalling....A little too much law, and you turn the moderate drinker into a dipsomaniac, the agnostic into a blasphemer....

The individual and society—are basic; the state is but an offshoot, properly a helper and a servant, not a tyrannical master. "The end of the state's compulsion," says Lord Lindsay, "is to give room for the kind of freedom and liberty which are possible only in social life." A state has the broad duty to ensure that law and order are maintained, and that goods are produced adequatley and distributed equitably. But the hierarchies of power and labour need to be reared on the foundations of justice and goodfellowship.

Again and again, when night has seemed unending, when the career of Evil Triumphant has seemed incapable of arrest, when the human race's power of revival seemed near extinction, great individuals—poets, mystics, philosophers, apostles, messiahs—have arisen, felt the failing pulse of civilization, withdrawn for a while into themselves to discover the key to regeneration, and, presently returning to the world, have taught the way to a new life of hope and aspiration and fresh achievement.

Toynbee rightly declares; "Society is a 'field of action' but the *source* of all action is in the individuals composing it." Without adequate elbow-room for the free play of individuality, change and progress will be impossible. Redeem the individual, and you redeem the race and turn its gaze to the far horizons of the future. The tale of evolution is by no means ended, and man may still exceed himself and achieve supermanhood here and now. At any rate the possibility need not be ruled out. Bergson refers to those

> privileged souls who have felt themselves related to all souls and...have addressed themselves to humanity in general in an *élan* of love. The apparition of each of these souls has been like the creation of a new species composed of one unique individual.

These privileged souls are the salt of the earth, and no human agency can foretell where or when they will make their appearance. Poetry and music, philosophy and prophecy

cannot be made to order. A Christ, a Buddha, a Sankara, an Aurobindo, cannot be discovered by Public Service Commissions, and Working Parties cannot concoct the *Agamemnon* or *Sakuntala*, or *Hamlet*.

The bureaucrat may be efficient in his way, but the heights are not for him; he cannot see or reach them and it is but natural that in his blindness he should deny their very existence. But so long as the bureaucrat does not grow into a tyrant and the state into a Leviathan, the individual is left free to follow the winding pathway to the heights.

Christ said: "Render unto Cæsar the things which are Cæsar's, and to God the things that are God's." The exhortation is pertinent in the present context. The average politician's pretensions are boundless, and the politician in power is only too ready to demand both the things which are Cæsar's and those that are God's. Monopolist tyranny—as in the totalitarian countries—however it may have come into existence, soon degenerates into a monopoly of wrong, greed, cruelty and oppression. Both ends and means suffer a violent twist. Education becomes a means of perverting the human personality. Culture becomes a Department of State. The arts are mass-produced, and genius is regimented. The nightmare Death-in-Life commences in dead earnest.

Lest such a fate overtake mankind —and this is by no means a chimerical fear—we shall do well to watch the portents and firmly refuse to acquiesce in the suppression of intellectual and spiritual freedom. The individual holds the key to our future destiny. He has carried the torch of culture down the ages, and in his hands it still burns with a steady glow. Nay, more, by achieving, in the fullness of time, individual transformation, he may open wide the doors of Possibility to the race as a whole. "The creative personality," says Toynbee, "is impelled to transfigure his fellow-men into fellow creators by recreating them in his own image."

We have witnessed in recent years the Soviet war against God (with its curious counterpart in South India in the Black Shirt campaign) compounded of heat, lies and nonsense, but even such a phenomenon may be interpreted, in M. Maritain's words, as

> the symbol of divine wrath which tolerates the blasphemy of pure negation in order to put an end to the blasphemy of an affirmation which has come to be falsehood on the lips of so many....

Negation, like winter, cleanses the soil, and spring follows winter in regular course. The free mind will not be daunted by distress; the enkindled soul is not lost in the darkness. Assured of intellectual and spiritual freedom—or even, in the absence of that assurance, claiming and exercising such freedom—man can still save civilization. He can raise the arch of human achievement higher still and higher, and create conditions under which humanity, having cast off the many badges of its limitations, can peacefully live the Good Life in terms of beauty, justice and sovereign understanding.

K. R. SRINIVASA IYENGAR

WILLIAM MORRIS AND THE EARTHLY PARADISE

[This is a sympathetic study by **Mr. Philip Henderson,** English poet, critic and essayist, of William Morris, that ardent if not wholly consistent champion of human values against the machine. The products of industrialism may have risen in artistic merit to some extent since his day, but its blighting effects upon the factory worker persist. The voices of Ruskin and Morris have long been stilled, but the 20th century also has had its champions of handicraft. One of the most earnest of these was the late Dr. Ananda K. Coomaraswamy. He declared in his *Art and Swadeshi* :—

...the substitution of mechanical production under factory conditions, for hand production under domestic or small workshop conditions, of such things as form the daily environment of our ordinary lives, is directly destructive of culture....The place of machinery in a true civilization should be that of a servant, and not a master....It should save the craftsman from the heaviest and least interesting part of his work; but it should not rob him of that part of his labour which is his very craft. For if it does so rob him, not only is his own intelligence correspondingly destroyed, but the community has to accept an environment æsthetically and spiritually inferior, an environment that certainly does not express or produce what we understand by culture.

So on this proposition the æsthetes and a great lover of his kind agree. —ED.]

"Both my historical studies and my practical conflict with the philistinism of modern society have *forced* on me the conviction that art cannot have a real life and growth under the present system of commercialism and profit-mongering," wrote Morris in a letter to his Austrian friend Andreas Scheu in 1883. "I have tried to develop this view, which is in fact Socialism seen through the eyes of an artist, in various lectures, the first of which I delivered in 1878." Morris's Socialism was always *Socialism seen through the eyes of an artist* and he was driven to it by what he called "the dull squalor of civilization"—by, that is, the industrial civilization of 19th century England. Again, earlier in the same year, we find him writing to C. E. Maurice, the son of the Christian Socialist Frederick Denison Maurice: "Of course, I do not believe in the world being saved by any system,—I only assert the necessity of attacking systems grown corrupt, and no longer leading anywhither: that to my mind is the case with the present system of capital and labour: as all my lectures assert, I have personally been gradually driven to the conclusion that art has been handcuffed by it, and will die out of civilization if the system lasts. That of itself does to me carry with it the condemnation of the whole system, and I admit has

been the thing which has drawn my attention to the subject in general."

This was written at a time when, in France, the Impressionists were producing their most glorious paintings. But Morris, who only liked mediæval or quasi-mediæval art, saw nothing in the Impressionists' work but a foggy blur. In any case, industrialism had spread its squalor far more widely in England than in France, which was still (as it still is) mainly an agricultural country, and the machine had not by then reached anything like its present dominance over the human mind.

But "the dull squalor of civilization" was produced by industrialism and not by capitalism alone. What Morris shut his eyes to most effectually was the fact that a transference of the ownership of the instruments of production from the capitalists to the workers, or their representatives, would not limit the spread of industrialism: it would, in fact, increase it, for the purchasing power, hitherto limited to a comparatively small part of the population, would, with a rising standard of living of the whole population, merely result in a wider demand for those very types of luxury goods which Morris denounced with such prophetical fury. Morris, with his abiding and lifelong vision of the Earthly Paradise, thought that once the present owners of industry were overthrown, the entire population of the country would immediately renounce the corrupt way of life to which the capitalists had condemned them and revert to a rural simplicity, as in the days of Geoffrey Chaucer.

It is easier for us today to see his mistake because many of the social reforms he worked for have come about. Nevertheless, the outward aspect of our lives in the cities has grown steadily more hideous. One of Morris's last public appearances in the year before he died was when he spoke against the scourge of advertising. What would he say of it now? And surely Communism as we now know it has nothing in common with the Earthly Paradise or the world of *News from Nowhere*. Of all things, Morris most abhorred what he called "Bismarckian State Socialism" and he wrote his Utopia, *News from Nowhere*, as a protest against the super-Socialist state of gigantic cities and machines forecast in Edward Bellamy's American Utopia, *Looking Backward*. It is Bellamy's vision rather than Morris's which confronts us in the future, unless our present civilization destroys itself altogether as it appears to be preparing to do.

While it is largely futile to speculate about what Morris's attitude to current affairs would be were he alive today, it is safe to say that he would have been opposed to any form of tyranny and oppression, whether for perpetuating the *status quo* or in enforcing the Communism (which is supposed to be an expression of the collective will of the people) in which he whole-heartedly believed. But let there be no mistake. Morris was an out-and-out

revolutionary. He had adopted Marxism and he had no patience with half-measures. Just as he delighted in the grim world of the Icelandic saga, he might very well, had it come to it in his time, have thrown himself heart and soul into the Communist revolution. At the same time he was peculiarly ill-fitted to a political life, once he realized that Victorian commercial civilization was not going to be so easily destroyed.

His position was the same as that of other European artists and poets who, during the 19th century, threw in their lot with romantic revolution. "But then," he wrote in 1888, "in all the wearisome shilly-shally of party politics I should be absolutely useless: and the immediate end to be gained, the pushing things just a trifle nearer to State Socialism, which when realized seems to me but a dull goal—all this quite sickens me." But by 1888 Morris was already becoming disillusioned. Nevertheless the impetus he gave to Socialism in England, by his example, was immense. When a man of his position, with an Elizabethan house in the Cotswolds and a spacious Georgian mansion on the banks of the Thames at Hammersmith, one of the leading poets of the day along with Browning, Tennyson and Swinburne, the director of a firm of "art-workers"—when he could get up on platforms and stand at street corners preaching Socialism, then even comfortable people were forced to admit that there must be something in what he said. One glance at Morris was sufficient to convince anyone of his integrity, and as he grew older he came to have the appearance of a major prophet.

What was it, then, that Morris really wanted? He said that the starting-point for any reorientation of values is to know what we really want ourselves; and in order to know this "people must search out the meaning of the world and learn how to live in it, and how to deal with each other." From this it is clear that Morris's Communism could hardly be confined within a party programme. In fact, he quarrelled with every party he joined, for he discovered that the sort of people who joined political parties, however idealistic their professed aims, were more concerned with backbiting and blackening one another's characters in a petty struggle for power than in anything else.

His vision is distilled in *News from Nowhere*, which is a picture of ideal Communism, or the Earthly Paradise —the myth that has laid hold on men's hearts in all ages. The emotional appeal of *News from Nowhere*, lies in this myth, which satisfied cravings in man deeper than the rational mind. Morris set his Earthly Paradise in England and his picture of a transfigured London of the future is pure enchantment. But in his account of how the Great Change came about he does not forget his Marx and in one passage even prefigures Fascism. Otherwise, the view of personal relationships

given in this wonderful little book is far in advance of the morality current in his own day. There is a generosity and a nobility in his conceptions which raises his fable to the level of greatness. He also put into this book all his love for the English countryside, and particularly for that part of it he had chosen for his home —the upper reaches of the Thames above Oxford. It is only the finest minds, those most deeply concerned with the lot of humanity in their time, who write Utopias. Morris's *News from Nowhere*, is one of the sanest and noblest Utopias ever written.

It remains to consider Morris's æsthetic philosophy, which was also Socialist. It had its starting-point in Ruskin—in fact, Morris has been described as the militant arm of Ruskin. Both men were appalled at what industrialism had done to England and to those who spent their lives operating the machines— "operatives," as they came to be called. Morris had no use, even, for what is known as labour-saving machinery—machinery, he wrote, "which saves the cost of labour, not the labour itself, which will be expended when saved on tending the machines." The effects of this machine-tending which, for vast numbers of people, has deprived their work of all interest, was evident to Morris in the design and quality of the goods so produced. Nor did he allow his contemporaries to forget—as they were only too willing to forget—the effect of such work on the "operatives" themselves, and his contentions have been amply borne out by the more recent investigations in psychology.

Ruskin had defined beauty in art as the result of man's joy in his work, and to both Ruskin and Morris (though more especially to Morris) art meant everything produced by the hand of man. If work had become for most people simply a soul-destroying drudgery, how could anything they produced be beautiful? —a form of reasoning which has in it the simplicity of profound truth. At Merton Abbey, the workshops of Morris and Co., Morris returned to handicraft and produced textiles, carpets and wall-paper of good design and honest workmanship. The products of Merton Abbey are a triumphant justification of his theories. Once again he had rejected the modern world and returned to the past. On one side his example petered out in the Arts and Crafts movement; on the other, it raised the whole level of industrial design. Ironically, its abiding influence was upon a mode of production he despised.

At this point one has to admit to a contradiction in Morris's thought. While he said, enunciating his Socialist æsthetics: "What business have we with art at all unless all can share it?" it must be pointed out that only the rich could afford the sumptuous productions of Morris & Co. Theoretically, Morris despised luxury in art, but he produced goods which were the last word in

luxury. He spoke and wrote much of popular art—of art " by the people and for the people, to be a joy to the maker and the user."

But when we consider his theories applied to painting we come upon the same contradiction as we did when considering his manufacture. He admired mediæval painting only, and among his contemporaries he admired above all the exotic, pseudo-mediævalism of Burne-Jones, which, by no stretch of imagination, can be called popular art. He also admired Rossetti, who got his models to pose in the clothes of other periods. In the paintings of both Rossetti and Burne-Jones there is a sickliness of sentiment which is quite at variance with the healthy normality of Morris's tastes in other directions. It is, indeed, the later developments of Pre-Raphaelitism that vitiated popular taste in England—where beauty came to be associated with women in mediæval garments drooping in bowers of roses, or sickly knights kneeling in front of the grail.

Morris's attachment to this sort of thing was purely emotional, for any criticism of Burne-Jones threw him into an ungovernable fury. He would not have become so furious, one feels, had he not half-consciously sensed the weakness and illogicality of his own position. He must, surely, have asked himself sometimes what possible connection there was between his Communism and his manufacture of tapestries for the mansions of the rich and stained-glass windows for churches. Was he, in fact, producing art for the people, or selling Pre-Raphaelitism to the *haute bourgeoisie* ?

In reality, he was caught in a trap between his love of a certain kind of art and his advocacy of a social order in which that art would have no place. It is a dilemma that has become more familiar in our own time. And it was, perhaps, to stifle this very awareness that he turned more and more in his last years to the composition of those long romances in that strange, unreadable, archaic prose of his—*The Wood Beyond the World, The Well at the World's End*—books with nostalgic titles in which he continued to yearn for that adventurous simplicity of life which had become impossible in 19th century Europe. In spite of all his politics, it was upon this inner vision of the Earthly Paradise that his strangely unseeing eyes were for ever fixed.

Morris is still a key figure for us because we are still preoccupied with many of his problems. He summed up in himself the predicament of the artist of modern times, for whom there is no place in an increasingly regimented, mechanized society, where the plumber is more important than the poet, or where, when the poet functions at all, he is required to celebrate the achievements of the plumber. Thus, as an artist and a man of imagination, Morris was forced to turn his eyes either to the past, to an age of romance, or to the remote future, though perhaps his chief claim to greatness is in the enormous courage he showed in grappling with the social problems of his time.

PHILIP HENDERSON

BENGALI WRITERS AND WRITING

[The problem of Bengali writers, as presented here by **Shrimati Lila Ray,** herself a discerning student and critic of Bengali literature, is not different in essence from the problem of all Indian writers, and, indeed, of writers everywhere. Perhaps never before have writers been more deeply conscious of their responsibility so to interpret life to their readers as to restore the so largely lost "sense of wholeness," of which Shrimati Lila Ray writes in her closing paragraph.—ED.]

As the world with which they were familiar dissolved about them, Bengali writers, like writers in Europe, found themselves forced to re-examine their artistic values. The assumptions upon which they had grown accustomed to writing ceased to be valid. The readers they knew and with whom they had so much in common were dispersed in the struggle for survival; they no longer had the time or the mind to read. With the new potential readers few of the older writers had much experience in common. They were at a loss. Following the example of English writers, some set out on voyages of exploration, reporting what they found, in stories, novels and experimental forms of verse. Their work was far from perfect and most of it is ephemeral but it has been useful in lighting up the dark landscape through which Bengali writers have had to grope their way. Two questions have dominated the decade and the discussion of various answers has been hot and continuous. Shri Annada Sankar Ray raised these questions as early as 1941 while presiding over the Literature Section of the Prabasi Bangiya Sahitya Sammilan at Jamshedpur. They are: "Literature for what?" "Literature for whom?"

He listed as follows some of the answers proposed to the first question:—

Literature must be written to enrich the culture of the nation so that it may claim an eminent place in the world comity of cultures.

Literature must teach.

Literature must create a social revolution. It must reform society.

It must win freedom for the country.

It must express the mind and heart.

It must purify.

It must lead to a godlike life.

It must sing of divine realization.

The psychological depression and loss of self-confidence which are direct effects of political subjugation lie behind the first answer. It seeks to make literature an organ of national prestige. Shri Atul Gupta spoke of this in 1942 in a presidential address at Benares. He said:—

Until we have social and political freedom, our literature cannot develop freely. Not that political and social freedom necessarily entail the creation of a great literature. Without the birth of a genius it must prove futile. But in the absence of such a free life even

a genius cannot, for lack of the material of creation, fulfil himself or attain his full stature....

It is curious that this school of thought ignores the phenomenon of Rabindranath Tagore. Of him they make an exception, as a great poet whose mighty imagination did duty for experience.

"But writing from experience and writing from imagination," said Ramananda Chatterjee, addressing a Sahitya Sammilan at Vishnupur in the same year, "are two very different things." He said to the revolutionaries :—

Many among those who take part in political movements...want a mass literature. They themselves, of course, are not cultivators, or day-labourers, or skilled workers, but they want a mass literature. It is not that I do not also want the same thing. But where is the mass that can read and create literature ? The common people must first be educated....Maxim Gorky was able to write the stories of those he met....If a mass literature is to be created, if we are to write of the poor, distressed, suffering and disinherited of our country we cannot do it by the help of our imagination alone, sitting comfortably at home. Their sorrows and pleasures must be shared with them....

Eight years later, in 1950, the editor of *Natun Sahitya* suggests that this can be done if writers organize themselves and undertake work "useful to the masses." He is deeply conscious of the social responsibility of literature and lays stress on Realism. This Realism must be neither photographic, naturalistic, nor a fragment of the truth but part of a greater Reality and instinct with the real life of the people. Such Realism, he says, is chiefly to be found in what he describes as Democratic literature, that is, literature which takes rise in an antipathy to Feudalism, Imperialism and the Monopoly Capitalism which accompanies it; it is writing in which the heart of the writer cries out against exploitation, Capitalist greed, atrocities, inhumanity and war mongering. He approvingly quotes the Chinese, Kuo Mo-yo, who wrote in an issue of the magazine :—

Difference of outlook cannot be eliminated all at once so it must be tolerated....The common objective, the service of the masses, is to be achieved through discussion and criticism in artistic and literary circles, through self-examination and the separate efforts of writers and artists. If the present character of the Social Revolution is forgotten, literary judgment is apt to err in its assessments.

The editorial of the *Sahitya Patra* (October 1950) seeks a way out of the difficulty in the rediscovery and re-definition of Bengal's folk tradition, a way denied to Europe for India's folk tradition has survived and is still vital and alive. The various conflicting "isms" of Europe, the editor says, are not valid in the Indian context, for India's awakening has been only partial and she has not been deeply affected by the cultural movements of the West. The common people

retain the ability to trace correspondences between Realism and Symbolism. This folk realism is discernible beneath the religious trappings in Alaol, the *Chandi* and other *Mangal Kavyas* and it is the secret spring of the intellectual realism of Dinabandhu Mitra, Michael Madhusudan Dutt and Kaliprasanna Sinha.

Interest in folk literature has indeed grown steadily and much delightful verse has been written in nursery-rhyme metres and styles. A new category of witty and satirical writing has sprung out of these experiments. Topical exasperations and tensions find in it an effective outlet.

So "while statesmen count Fascists and Communists, sectarian priests look for insignia of creed and the spiritual recluse regards all things as illusion, the poet," wrote Dr. Amiya Chakravarty in the June issue of *Chaturanga*, 1947, "has his eyes and ears open." He went on:—

When philosophies putting forward savage and ugly creeds make their appearance in human society, the time is ripe for the artist's vision. The poet, whose sight is whole, comes and stands in the crowd of the partially blind....

According their full value to the essential human traits he gives the whole, essential Man pride of place. To the poet the petty disparities arising out of partial loyalties—Hindu, Mohammedan; Bengali, Panjabi, national or party—though these may be noteworthy, are irrelevant and it is inevitable that he should care for friend and foe alike in times of distress. Dr. Chakravarty considers the artistic intelligence to be that which gives rise to a sense of wholeness and he concludes that the peculiar function of the poet, when the vision of life in its entirety has been lost in fragmentary political and theological interpretations, is to restore the sense of wholeness.

"The religion of humanity is the natural religion of writers," said Mr. S. Wajid Ali, presiding over the All-Assam Bengali Language and Literature Sammilan in April 1945. "Their task is to give shape to the deepest urges of man, to his joy and sorrow, suffering and pain, hope and expectation." He went on to explain that they were the givers of form, the thinkers, that men now turned to their writers for the inspiration they used to expect from religious leaders. The responsibility of guiding men along the path to goodness, to progress, has devolved upon writers and the seriousness of literature has grown in proportion to its responsibility.

If life as a whole is to be restored again to health and simplicity, fresh ideals of life are necessary from time to time....When, in the life of a people, such a great inspiration comes, all petty differences, hatreds and antipathies are gone with the wind. It is within the power of writers today to bring us this inspiration.

"Therefore the way of the artist is seen to be also the way of the *sadhak*," writes Shri Nandalal Bose in *Silpakatha*, published in 1945 in

the Viswa Vidya series of booklets :—

The artist depicts scenes which both enchant the heart and rend it but he is neither fascinated nor upset by them. Rising free from the clinging tendrils of happiness and sorrow to the source of both in the bliss of being, the living water of life, he creates images of it. Unless this ultimate source is reached, unless creation stems from this bliss, joy and suffering are apt to distort his work....It is through the yoga of his art that the artist pursues his *sadhana*, though he may observe no other form of worship.

Literature for what? All things that have a place in the life of man have a place in literature but not at the expense either of the man or the literature, said Shri Annada Sankar Ray in his speech. The same thought is found in his book, *Binur Boi* (1944). Just as man has been divided up into a great many parts—his mind, his body, his behaviour, his conscious, his subconscious, various complexes and reflexes, leaving nothing over to be merely human, literature too has been split up into a number of things. Literature must remain literature just as man must remain man. A writer, he says, does not write or refrain from writing at will. He writes because he has to, because he has loved man as a whole, as an intact human being, because he has loved humanity and, after humanity, nature.

"Literature for whom?" Where, in India, is a mass that can read books written for it or even buy books in order to learn to read? A writer cannot wait for the masses to become educated and affluent. Yet to write for a mere handful of educated people is depressing and brings a sense of futility. Shri Annada Sankar Ray considers that the way out is to write so well that all, as they become literate, will read and understand. The work of a writer, because of its quality, can outlast social and political revolution, just as it can portray joy and suffering without being disfigured by either.

Where is the writer to find this immortal touch that is at the same time the common touch? Can it be acquired by doing "work useful to the masses" or by preaching social revolution or reform or political change, or in teaching illiterates their alphabets or by singing of divine realization or expounding the godlike life? It is a touch that will indeed restore the sense of wholeness to life and the person living it, a touch that will lift both writer and reader above joy and suffering, to the well-head of the water of life, freeing them from the fragmentary interpretations of man and of literature, in order that health and simplicity may be reborn and works written that will be read as the works of Tolstoy are read in Russia today, a Russia that did not exist in his lifetime; as the works of the ancient Greeks are read all over the world. As Bengali writers seek it, their pens are not idle. They write.

LILA RAY

THE TIDES OF LIFE

[In this thoughtful article **Mr. Basil P. Howell, M.B.E.,** presents heartening evidence of the sensitive response of two great modern writers, one on either side of the Atlantic, to the spiritual realities that today, as ever, form the unmoved depths beneath "the froth and spray of the tides of life."—ED.]

From one point of view, the reconciliation of metaphysics and history is to be found only in the ancient doctrine of reincarnation. For, here, onmiscience and experience meet, and only on this basis do we find any satisfactory explanation of the manifestations of genius. Without delving too deeply into the modes and apprehensions of the creative faculties of the human intellect, and enlarging upon the differentiation between intellectual and spiritual genius, it may be said that the annals of literature, as of other expressions of art, show that "Genius and undeserved suffering prove an immortal Ego and Reincarnation in our world." (H. P. Blavatsky on "Genius," *U.L.T. Pamphlet No. 13*)

The present Poet Laureate of England, Mr. John Masefield, certainly intimated his belief and trust in this age-old teaching, when, in his poem "A Creed" he wrote:—

This hand, this hand that holds the pen,
Has many a hundred times been dust
And turned, as dust, to dust again;
These eyes of mine have blinked and shone
In Thebes, in Troy, in Babylon.

And now, in *The Atlantic Monthly*, (March and April 1951), Mr. Masefield writes of the discouragements and excitements which he encountered as a boy and a young man intent on writing, and, in his own admirable way, affords his readers some intimations of the imaginings and fancies, which, he tells us, were intermingled in his mind from earliest infancy "with the reality of the memories of experience." Before he came to enrich the literature of the world with his published stories, his imagination was painting its own pictures, conveyed to no one but himself.

"At first (and for twenty years and more)," he writes, "I supposed that they were memories of a life that I had lived on earth, in another body, perhaps not long before." At other times, he wondered "if they were not half-memories of picture-books shown to me in infancy, mixed with half-imaginings of my own." His description, however, of a vast valley, "much-forested, but with no indicated compass points," and in which there raged "a dangerous swift turbulent eddying river," ending in a cataract near to which a track "led into caverns that trended upwards... to inhabited caves of different sizes where (in complete safety) men with scanty clothing worked by fires," is so detailed and circumstantial as to lead the reader to a conviction of its reality in the depths of a consciousness that knows no ceasing.

In philosophical terms, it may be

thought that Mr. Masefield's beautiful references to his earliest childhood demonstrate even more clearly than do his mind-pictures the missing element of rebirth in the synthesis of metaphysics and experience which awaits fulfilment by mankind. He reaches out to the Platonic doctrine of "Ideas." If we need a touchstone to separate out those who do and those who do not believe in the existence of an unseen eternal world from which the visible world draws all its meaning and value, we may find it in Plato's depiction of the soul of a philosopher, which

will calm passion, and follow reason, and dwell in the contemplation of her, beholding the true and divine (which is not matter of opinion), and thence deriving nourishment. (*Phaedo*, 84)

"Opinion" belongs, indeed, to the changing world of the senses, and the true knowledge is indicated in Mr. Masefield's childhood effort to reach out to the Idea behind all Form.

"All that I looked upon," he says, "was beautiful, and known by me to be beautiful, but also known by me to be, as it were, only the shadow of something much more beautiful, very, very near, and almost to be reached." And then he delights us with an account of the entry—of his consciousness into an ineffable life:—

Then, on one wonderful day, when I was a little more than five years old, as I stood looking north, over a clump of honeysuckle in flower, I entered that greater life; and that life entered into me with a delight that I can never forget. I found suddenly that I could imagine imaginary beings complete in every detail, with every faculty and possession, and that these imaginations did what I wished for my delight, with an incredible perfection, in a brightness not of this world.

Later, when a young man of seventeen in New York City, in the summer of 1895, Mr. Masefield suddenly found that the faculty of mental story-telling had returned to him: "This resurrection of my inner life was a gladness," and, from then onwards throughout his writing life, he has known that "by instinct and aptitude I am a story-teller." He acknowledged, with generous enthusiasm, the influences of four men especially in the formative years of his life—William Morris, Swinburne, Burne-Jones, and D. G. Rossetti:—

When men have had much influence, they will be decried and despised by a later set of men; that, being the way men have with their benefactors, is happening now. However, I will back the light against darkness any day, and while I can write at all, I will give thanks for those four men.

"From the Divine All proceeded Amun, the Divine Wisdom...give it not to the unworthy," says a Book of Hermes. In his recognition of greatness in others, as in so much of his work, Mr. Masefield shows the true and innate nature of his own genius. In these days of arid criticism, seeking to reduce all dimensions to its own thumb-nail vision,

it is refreshing to read someone who has the courage to say, as Mr. Masefield does in this chapter of autobiography, "In the old days men sought the sky for stars; now, too many rake the gutters for gossip."

It has been said that, while the idea of rebirth is universally portrayed in myth, custom and dream, "it was not intellectually conceived as a psychological fact until Christ insisted that there was not only a physiological rebirth—born of water, but a psychological rebirth, born of the spirit." Dr. John Hadfield, in his *Psychology and Morals* (London, 1923) then adds: "The importance of psychological rebirth, nowadays virtually lost by the Church, is being rediscovered in psychology." As a matter of historical fact, no less than of mystical judgement, we may dispute the uniqueness of Christ as a Teacher in this respect, for his message is but the reiteration of archaic wisdom enunciated by great spiritual Teachers throughout the ages, in both East and West. Similarly, we may take issue with those who would limit the idea of rebirth in this sense to the experience of one life—a sort of psychological transformation that sees neither before nor after. There can be no significance, in fact, in any teaching along these lines, unless a Hegelian dialectic is brought into operation, and the permanent element in consciousness, life after life, is recognized to be the substratum and ultimate completion of personal phenomena. Only in this light will the vivid incidence of Mr. Masefield's reminiscences be brought into the focus of spiritual intuition, and his attitude to life and its experiences be seen as an expression of modern mysticism.

It is pleasant to be able to associate an American writer with Mr. Masefield in defence of the Highest Self—"the bright destroyer of the dark power of illusion"—as an integral factor in the creative work of a modern writer. On January 14, 1951, *The New York Herald Tribune* Book Review Section printed William Faulkner's magnificent Nobel Prize Award speech, and it was reprinted in *The Saturday Review of Literature* for February 3, 1951. After referring to the Nobel Award as only his "in trust," Mr. Faulkner called upon the young man or woman writing today to

> teach himself that the basest of all things is to be afraid; and, teaching himself that, forget it forever, leaving no room in his workshop for anything but the old verities and truths of the heart, the old universal truths lacking which any story is ephemeral and doomed—love and honour and pity and pride and compassion and sacrifice.

If the thought of reincarnation as a fact in Nature did not occur to him, at least Mr. Faulkner made his brave declaration on the side of the spiritual nature of man, root and blossom of the teaching of olden times. His belief is

> that man will not merely endure; he will prevail. He is immortal...because he has a soul, a spirit capable of compassion and sacrifice and endurance.

Here, indeed, in the living words of Mr. John Masefield and Mr. William Faulkner, is a message for the writers of this day and age, who, too often, fall prey to the cheap cynicism which is but the froth and spray of the tides of life.

BASIL P. HOWELL

TRAINING FOR CITIZENSHIP

A PLEA FOR A NEW OUTLOOK IN EDUCATION

[The urgent need of better preparation for citizenship, for which **Shri K. S. Viswanathan,** M. A., of Bangalore, Lecturer in English in Vijaya College, pleads in this article is obvious. Giving it at the college and university level is better than not giving it at all, but the universal adult franchise which democracy confers makes most desirable the imparting of such training—the inculcation of the Moral Law, the encouraging of self-discipline, of the spirit of service, of tolerance and of mutual good-will—at all educational levels, as well as the devising of ways and means to bring these lessons to the illiterate majority. Ruskin's question in *Unto This Last*—" ...whether, among national manufactures, that of Souls of a good quality may not at last turn out a quite leadingly lucrative one "—admits of only one answer —ED.]

With the emergence of India as a Sovereign Democratic Republic there is an imperative need for direct and deliberate training in democracy in our universities. It is unfortunate that this aspect of training is still a Cinderella in the educational household. A major problem facing the world today is that of producing good citizens. India is by no means an exception. Nay, the sweeping changes in the political field have accentuated the need. It is therefore high time that we gave serious thought to this vital aspect of education.

University education in our country has serious drawbacks. It is not fitted to produce competent citizens. It is out-of-date, mechanical and soulless. The sooner it is reoriented the better. It has specialized in producing thousands and thousands of graduates and double graduates who are " Yes men," with very little push, initiative and drive. The Britishers chalked out a scheme of education with the sole intention of training Indians for the rôle of obedient and submissive clerks, stenographers, assistants and private secretaries. The same out-moded and antiquated system of education still prevails in our country.

Nor is this all. Our university education is completely detached from the burning problems of the day. Book knowledge, however profound it might be, cannot in itself make a good citizen. It is a well-known fact that even persons who have made their mark in science or the humanities betray great confusion and prejudice while discussing political problems. Very few of our college students know the fundamental facts of Economics and Politics. They dabble in " isms " without knowing anything about them. A majority of undergraduates, not to speak of graduates with a distinguished academic record are groping

in the dark, not able to form a sensible notion of the U.N.O., not knowing, for instance, the number of ministers in the Central Government or their respective portfolios, not knowing how many of our countrymen have been deputed to other countries as ambassadors. The amusing answers given by holders of degrees and double-degrees in the competitive examinations are striking instances in point.

In short, our universities have made the production of half-educated men a fine art. It is needless to add that this state of affairs is fraught with dire consequences. It has been well said: "We can convince an educated man; we can also convince an ignorant man, but the half-educated never."

Again, the undue importance attached to examinations has been the bane of our educational system. To make matters worse, the portions prescribed are too heavy. The curriculum, moreover, is so rigid and inflexible that it hardly allows the integration of education for citizenship. It is time that something was done to remedy these evils.

Let us consider what qualities are necessary for a competent citizen in a democracy. In the first place, he requires certain moral qualities. He must feel and evince a deep and abiding interest in the welfare of his fellows. This is not all. He must build up sound character. Shri Rajagopalachari put it admirably in his Convocation Address at Lucknow University recently:—

> The main task...before us is to set on the move a big force that will more and more substitute the inner policeman for the one who functions outside, invested with the authority of the State. A people cannot be said to have attained freedom if individual good behaviour and fair dealing always depend on external authority and enforcement. If citizens need always to be watched and controlled the nation must be deemed to be still in bondage. It is only when citizens act rightly on account of the urge of conscience and an inner law that a people can be deemed to be really free.

Another fundamental requirement for the citizen is the quality of tolerance. The spirit of tolerance is in fact the life-blood of democracy. "It is the very essence of civilization." Nay, it is the keystone in the arch of democracy and if this stone is omitted the arch itself will tumble down with a deafening crash. This quality can come only by full and free discussion of all aspects of public affairs.

The most fundamental difference between democracy and dictatorship lies in their respective attitudes to the discussion of political problems. In a dictatorship criticism of the government is looked upon as a monstrous crime. In a democracy well-informed and healthy criticism exerts a most salutary effect. The callous treatment meted out to critics of government in countries like Russia and Germany stands in striking contrast to the politeness shown to His Majesty's Opposition in England.

The citizen must acquire the ability to think clearly. He does not find it difficult to reason cogently while tackling problems in the physical sciences. But he finds it an up-hill task to bring reason to bear upon problems in the social sciences for it is here that his prejudices and prepossessions raise their ugly heads. It is the paramount duty of teachers to aid him in this difficult task of steering clear of passions and grappling with the political problems in a calm, accurate and dispassionate manner. Shri Rajagopalachari rightly observed in his Convocation Address :—

> Clear thinking and correct judgment must be automatic. Foggy thinking, wishful reasoning and all such enemies of truth should be avoided even as a man with a taste for cleanliness automatically avoids dirt. A scientific approach towards all matters where a decision is called for should be made a habit amounting to second nature through the mental training that men and women received at school and college.

There is yet another quality required of a citizen—the ability to take independent views of men and things. It is common knowledge that in our country today many educated persons accept certain things as gospel truths simply because prominent people have said so. How much of nonsense many of us are gulping down our throats under the authority of great names is unthinkable. It is a common joke that Shakespeare might fail in the examination on his plays because so many amusing comments have been made on some of his passages.

The crying need of the hour is that a citizen should form his own judgment and stand by that judgment, in spite of the statements of many others, until facts or arguments are offered to convince him of his error. To praise a thing highly merely because it is the latest fashion to do so is intellectual slavery of the worst type. In short, it should be the primary aim of a citizen to come to his own conclusions without taking anything upon trust. He must at the same time respect the individuality of others.

Equally important is the ability to choose proper leaders and to trust them when chosen. It is an indisputable fact that our political success largely depends upon the stainless rectitude of the public services. The atmosphere today in our country is surcharged with corruption, favouritism, nepotism, self-aggrandizement, greed for power and a host of other ills. The cheap soap-box type of oratory has become a passport to power. Nor is this all. The public are misled in every way because they are a community too large to know their public men except by report. The remedy for the situation lies in a different psychology. A proper regulation of the mind is just the thing required. The voter must make it a point to recognize sound character, efficiency and courage in public men and must prefer the possessors of these virtues to the spe-

cious qualities of spell-binders.

The need for developing an international outlook can hardly be exaggerated. Thanks to the astonishing progress in science the world has shrunk in space. We must recognize that we have responsibilities not only as citizens of our own country but also as citizens of the world. Let us draw inspiration from the noble words of Bertrand Russell :—

We are not content with a purpose that suits one group at the expense of other groups. Therefore, any narrow patriotism, however necessary it may be at the moment in practice, is not a thing that you can accept as an ideal. The emotion that must inspire our purposes is an emotion of pain in the suffering of others and happiness in their happiness. That is the only emotional basis that is any good.

From the facts stated above it is clear that there is an urgent need for conscious and systematic training in citizenship in our country. The political world is today so complex that it is necessary to impart this kind of training in the same manner as we impart training for a profession. The kind of training to be aimed at is threefold—training in the moral qualities necessary for a citizen, the encouragement of clear thinking on everyday affairs and the acquisition of that knowledge of the modern world usually given by means of courses in history, geography, economics, citizenship and public affairs.

K. S. VISWANATHAN

A CITY REFORMS ITSELF

Under the caption "The Devil and Lynn" Selwyn James describes in the June *Redbook* the fight of Lynn, Massachusetts, a city of a lakh of people, against intolerance. A Jewish lad of 11, a Boy Scout whose father had been killed in action in World War II, was waylaid and fought by six bigger boys because he was a Jew. That was in November 1949. The case was publicized in the press and other instances of intolerance came to light; the civic conscience was touched. A vigorous campaign was launched on numerous fronts. The already formed Community Relations Committee, with Protestant, Catholic and Jewish members, arranged first a "friendship tea" at which women of all races met, heard each other's national songs, chatted for the first time over the teacups, liked each other.

A highly entertaining "Rumour Clinic" visited many local clubs and religious and civic organizations, demonstrating how prejudice distorts facts in the passing on of reports. Parent-Teacher Associations arranged informal meetings at members' homes, where parents agreed to tackle their own prejudices, to drop offensive names for members of other races from their vocabulary and to give up telling jokes which held the others up to ridicule. Text-books were carefully scanned and substitutions made that did not encourage intolerance. School children show more intermingling between racial groups; the boys of a high-school football team of different races refused a coveted trip South rather than accept the challenging Southern team's ban on Negro players. Exchanges of pulpits between denominations continues.

In short, within two years from the public revelation of the evil, Lynn has, by determined and courageous meeting of the issue, not only lived down the unenviable notoriety it had gained, but set a pattern of heart-searching and self-reform for other communities, in America and abroad.

THOMAS TRAHERNE

A LESSON IN LIVING VALUES

[Thomas Traherne, whose spectacular rising on the horizon of mystical writing has seemed the brighter for the preceding centuries of obscuration, has found a sympathetic interpreter of his philosophy of joy in **Dion Byngham,** whose critical appreciations of literature, poetry and art in relation to life have included studies of Blake, Whitman, Jefferies and Ruskin.—ED.]

Towards the end of 1896 the manuscript folios of Thomas Traherne's *Centuries of Meditations* and of his poems were purchased for a few pence from an old book-stall in Vigo Street, London, when virtually on their way to the wastepaper mills for destruction. So it chanced that this precious script from the inspired hand of an almost unknown writer and cleric, dating back over 200 years, was saved from oblivion for all those that have since treasured it, but who otherwise would never have even suspected their loss. Curious, too, to reflect how a child born just then in another part of London—the writer of the present article—should, long years afterwards, come to recognize with delight in the published *Meditations* a peculiarly poignant confirmation of his own chastened sense of primal living values.

So little was known about Traherne when the manuscripts were discovered that they were at first supposed to be some unidentified writings of his contemporary, Henry Vaughan. It was not until they had passed through several hands into the eventual possession of Mr. Bertrand Dobell that research in the British Museum Library revealed them to be of the same authorship as a 17th-century published work on *Christian Ethicks* by one Thomas Traherne, B.D. Born, it is conjectured, about 1636 near Hereford, the son of a shoemaker, Traherne entered Brazenose College, Oxford, in 1652. After taking his degrees in Arts and Divinity he was for a time Rector of Credinhill near Hereford. Later he was appointed to a parish at Teddington near Hampton Court and was also Domestic Chaplain to Sir Orlando Bridgman, at whose house took place Traherne's early death in 1674 when he could not have been much more than 38 years of age.

This, together with the humble details of his "Last Will and Testament"—two rings bequeathed, one each, to Lady Bridgman and her daughter, a "best hatt" left to his brother Philip, an "old hatt," a few clothes, ten pounds, some odd half-crowns and shillings to be divided among the servants—comprises almost all that is recorded of the outward life and circumstances of Thomas Traherne. That he died a

" poor man " as regards material possessions is evident. But of the inexhaustible riches of his inner life the prose *Meditations*, arranged in five " Centuries " or series of a hundred paragraphs each (though the unfinished " Fifth Century " contains only its first ten); and the many exquisite verse renderings, so providentially brought to light nearly two and a half time-centuries later, enshrine a pellucid and rapturous record.

Since it is not possible within the present limits even to glance at all the facets of his gem-like utterance, it is Traherne's crystal-clear discrimination between true and false riches, his piercingly simple and immediate insight into the nature of true wealth and intrinsic living values, that has been selected as the main theme of this appreciation. For this purpose only the prose *Meditations* will be touched upon, it being generally agreed that, although much of the poetry has unique charm and grace, it is in the prose of Traherne that we find that pristine fount of lyrical beauty, rapt vision and evocative ecstasy, of which the verse is often a repetitive echo—a metrical afterthought and paraphrase.

One passage from the Third of the *Centuries* provides its own revealing glimpse into Traherne's actual way of life (at least for a period) from which might be deduced much that follows :—

When I came into the country, and being seated among silent trees and meads and hills, had all my time in mine own hands, I resolved to spend it all, whatever it cost me, in search of happiness, and to satiate that burning thirst which Nature had enkindled in me from my youth. In which I was so resolute, that I chose rather to live upon ten pounds a year, and to go in leather clothes, and feed upon bread and water, so that I might have all my time clearly to myself, than to keep many thousands per annum in an estate of life where my time would be devoured in care and labour. And God was so pleased to accept of that desire, that from that time to this, I have had all things plentifully provided for me, without any care at all, my very study of Felicity making me more to prosper than all the care in the world. So that through His blessing I live a free and kingly life as if the world were turned again into Eden....

Something more festal than any cut-and-dried creed of " plain living and high thinking " is implicit here, for this was one who could also rejoice in wine as " flowing from His love who gave it unto man. " That, on the other hand, it is no mere avowal of self-centred hedonism all in its context serves to make clear. Another wise teacher of living values, nearly 40 years before Traherne's writings were found, Ruskin, in *Unto This Last*, voiced a parallel attitude:–

We need examples of people who, leaving Heaven to decide whether they are to rise in the world, decide for themselves that they will be happy in it, and have resolved to seek—not greater wealth, but simpler pleasure;

not higher fortune, but deeper felicity; making the first of possessions, self-possession; and honouring themselves in the harmless pride and calm pursuits of peace.

Awaiting—at that time none knew where—its discovery, was the rare testimony of just such an example as Ruskin wished for; one who "will not by the noise of bloody wars advance you to glory: but by the gentle ways of peace and love." And here perchance, nearly another hundred years later, is still—if we would but recognize it—a simple message of supreme purport for our own joyless and strife-ridden age.

To be capable of such pure, innate happiness, such native, unacquisitive felicity, a man must clearly have found some secret of feeling himself "rich" from the start, rich in the sheer gift of conscious, incarnate *being*, apart from any conditional getting or added gain. This was indeed Traherne's open secret. The vital quick of his sense of values was, first of all, his wondering joy in and gratitude for what most of mankind—alas!—takes so blindly and forgetfully *for granted*. "What a confluence of thoughts, wonders and joys, raised out of nothing!" Here, verily is a wealth of marvels at which few pause to marvel:—

My limbs and members, when rightly prized, are comparable to fine gold, but they exceed it. The topaz of Ethiopia and the gold of Ophir are not to be compared to them. What diamonds are equal to my eyes; what labyrinths to my ears; what gates of ivory, or ruby leaves to the double portal of my lips and teeth? Is not sight a jewel? Is not hearing a treasure? Is not speech a glory? O my Lord pardon my ingratitude, and pity my dullness who am not sensible of these gifts! The freedom of thy bounty hath deceived me. These things were too near to be considered. Thou presentedst me with Thy blessings, and I was not aware. But now I give thanks and adore and praise Thee for thine inestimable favours....O what Joy, what Delight and Jubilee should there always be, would men prize the gifts of God according to their value!

Likewise he reminds us:—

By the very right of your senses you enjoy the World. Is not the beauty of the Hemisphere present to your eye? Doth not the glory of the Sun pay tribute to your sight? Do not the stars shed influences to perfect the Air? Is not that a marvellous body to breathe in?...If you be negligent in prizing these, you will be negligent in prizing all. For there is a disease in him that despiseth present mercies, which till it be cured, he can never be happy....

For an epitome of this primal praise of essentials we might compare the refrain from the *Upanishad* in Aśvapati's Instruction:—

O happy family thine. Thou eatest food.
Thou seest what is lovely to behold.
He—this one, that one—in thy family
Has food and what is lovely sees....

A clinching affirmation of these primal values leaves no doubt that had Traherne's native environment been that of, say, India instead of England, even those leather gar-

ments would have been rendered superfluous. After explaining how the desire for riches was removed from him early and how he came to desire no other riches for his friends but those which cannot be abused—"to wit, the true treasures, God, Heaven and Earth, Angels and Men, with the riches of wisdom and grace to enjoy them"—he comes out with this delightful idea :—

For when all the things are gone which man can give, a man is still as rich as Adam was in Eden, who was naked there. A naked man is the richest creature in all worlds, and can never be happy till he sees the riches of his nakedness.

Surely a daringly unorthodox dictum for a 17th-century English clergyman! But so-called barbarous people that go naked, drink water and live upon roots might, in Traherne's estimation, "come nearer to Adam, God and the Angels in the simplicity of their wealth." None of these, he declares, is more absurdly barbarous than the Christian world. In their ignorance some may barter for beads and bits of brass with our merchants. "But we pass them in barbarous opinions and monstrous apprehensions, which we nickname civility." It might be of ourselves today that he asseverates :—

These barbarous inventions spoil your knowledge. They put grubs and worms in mens' heads that are enemies of all pure apprehensions and eat out all their happiness. They make it impossible to believe there is any excellency in the Works of God, or to taste any sweetness in the nobility of Nature, or to prize any common, though never so great a blessing. They alienate men from the Life of God and at last make them to live without God in the world.

The riches of Nature are our Souls and Bodies, with all their faculties, senses and enjoyments.

We have not taken the first step towards civilized living values until we remember this proposition advanced by Thomas Traherne in his *Centuries of Meditation*. Nay, we have stepped backward by forgetting it. It will be evident that, mystic as he was, Traherne's major key-note, his ever-recurrent and dominant theme, was a pure and passionate living enjoyment of the world. He might perhaps have agreed in a later day with that pithy remark of Samuel Butler: "All animals, excepting man, know that the principal business of life is to enjoy it." Indeed in his own words Traherne had said as much :—

Above all trades and occupations this is the greatest of all affairs. Whatever else we do, it is only in order to this end that we may conveniently enjoy the world, and God within it; which is the sovereign employment including and crowning all.

But it is with senses transmuted into instruments of the spirit in a world essentialized to its primal reality that alone such enjoyment can be tasted. In this is the paradox that in order to enjoy the world we must contemn the world. How can these contraries be reconciled; how

shall we contemn what we were born to enjoy? Truly, says Traherne, there are two worlds:—

One was made by God, the other by men. That made by God was great and beautiful. Before the Fall it was Adam's joy. That made by men is a Babel of confusions, invented riches, pomps and vanities, brought in by Sin. We must leave the one that we may enjoy the other....

That is the choice. For what are "the Fall" and "Sin" essentially but the corrupt mischoice of false instead of true values and the greedy pursuit of these delusive addictions, leading to loss of our innate sense of living reality? "I must lead you out of this into another world to learn your wants."

As indicative indeed of a superb contrapuntal balance in the thought of Traherne, we find an uniquely illumined sequence of meditations on the theme of wants:—

As pictures are made curious by lights and shades, which without shades could not be: so is felicity composed of wants and supplies....Were there no needs, wants would be wanting themselves, and supplies superfluous....

God Himself from all Eternity wanted like a God:—

He wanted the communication of His divine essence, and persons to enjoy it. He wanted Worlds, He wanted spectators, He wanted joys....He wanted, yet He wanted not, for He had them....This is very strange that God should want...yet very plain. Want is the fountain of all His fulness.... Infinite want is the very ground of infinite treasure....Infinite Wants satisfied produce infinite Joys....*The Desire Satisfied is a Tree of Life*....This is a lesson long enough: which you may be all your life in learning, and to all Eternity in practising. *Be sensible of your wants, that you may be sensible of your treasures.*

Of God, whose wants are as lively as His enjoyments and always present with Him, for His life is perfect and He feels them both, it is affirmed significantly: "As this enlargeth His life, so it *infuseth a value.*" Wants are, therefore, "bands and cements between God and us." Crucially, he adds: "Be present with your want of a Deity, and you shall be present with the Deity."

Seldom perhaps, except by a few fellow-Seers like William Blake (who expresses similar insights, almost word for word) has the meaning of want or desire been understood so redemptively. Backed by that dimension of transcendence which must ever be inseparable from its true evaluation, we may find here the needed counterbalance to the stress on indifference in some Vedantic teachings which, for the present writer so far, has remained unresolvable. Wants may be blessings or curses, according to how we conceive them. From real need, from discriminative desire, true value is emergent. "We needed Heaven and Earth, our senses, such souls and such bodies, with infinite riches in the Image of God to be enjoyed." Because, further:—

Life without objects is sensible emptiness, and there is no greater misery than Death or Nothing. Objects without love are the delusion of life. The Objects of Love are its greatest treasures: and without Love it is impossible they should be treasures....

Still the counterpart to all wise and redemptive wanting is first and always gratitude for having :—

Can you then be Righteous, unless you be just in rendering to Things their due esteem ? All things were made to be yours, and you are made to prize them according to their value : which is your office and duty, the end for which you were created, and the means whereby you enjoy....For then we please God when we are most like Him. We are like Him when our minds are in frame. Our minds are in frame when our thoughts are like His. And our thoughts are like His when we have such conceptions of all objects as God hath, and prize all things according to their value. For God doth prize all things rightly, which is the Key that opens into the very thoughts of His bosom....

" Things prized are things enjoyed," each and all in their proper places, " from the sun to a sand, from a cherubim to a worm." Above all, says Traherne :

I will ever prize what I have and so much the more because I have it. A daily joy, a common joy, are all the more joys for being continuous and common. But as a little grit in the eye destroys the sight of the very heavens, so a little malice or envy shuts out a world of joys. Yet why should there be envy, since in the realm of these riches, all is wholly given to each in being given to everyone.

In Heaven, he declares, they prize blessings when they have them, on Earth they have and prize not, in Hell they prize and have not. If Earth and Hell are too often alike, is the cause far to seek ?

Can any ingratitude be more damned...or folly greater than that which bereaves us of infinite treasures ? They despise them merely because they have them. And invent ways to make themselves miserable in the presence of riches....All which proceed from the corruption of Men and their mistake in the choice of riches: for having refused those which God made...they invented scarce and rare, insufficient and hard to be gotten....And though they are all mad, yet having made a combination they seem wise ; and it is a hard matter to persuade them either to Truth or Reason.... For by this means they have let in broils and dissatisfactions into the world, and are ready to devour one another...violence, fraud, theft, pride and danger, drowning the peace and beauty of nature as waters cover the sea. O how they are ready to sink always under the burden of devised wants ! Verily, the prospect of their ugly errors is able to turn one's stomach: they are so hideous and deformed....

Ever in search of false satisfactions, men labour in the very fire and after all reap but vanity. Did we not daily see it, he exclaims, it would be incredible !

Men rejoice in a piece of gold more than in the sun. Nor shall the air itself be counted anything, though a work of God so divine by reason of its

precious and pure transparency that all worlds would be worth nothing without such a treasure....

These "riches of the Light," these Works of God which are the portion and inheritance of all His sons, are rejected for the "riches of Darkness...."

For the poison they drank hath infatuated their fancies, and now they know not, neither will they understand, they walk on in Darkness. *All the foundations of the Earth are out of course. It is safety not to be with them*: and a great part of Happiness is to be freed from their seducing and enslaving errors.

Yet "we need nothing but open eyes to be ravished like the cherubims." It might be Kabir, tasting "the Joy within all enjoyments," and again the English seer Blake, for whom "When the Doors of Perception are cleansed everything will appear as it is, Infinite" and "Eternity is in love with the productions of Time." Contemplation *sub specie æternitatis* is the essence of such vital evaluation. Says Traherne: "All objects are in God eternal: which we by perfecting our faculties are made to enjoy." Granted the simplest everyday needs, all the true riches of living good and beauty may then be enjoyed by each, without depriving any. For participation in these intrinsic treasures is limited by nothing but the inherent capacity so to participate. The more this is shared the more there is to share. Perceived in this way, the world becomes indeed "the beautiful frontispiece of Eternity."

Surely in these pages of sequential *Meditations* we have some of the most sustained soul-rhapsody ever written, yet also for the most part rooted deep in the soil of commonsense. To attempt to distil them in a few paragraphs of tidy quotation and terse comment is like dipping a pint measure into the ocean. Where in the *Meditations* there is repetition it occurs in much the same way, and with similar effect, as in the thematic variations of some great music. Like a torrential symphony, themes indicated by sequences of preliminary movements burst into climaxes of revelation in their culminating passages:—

You never enjoy the world aright, till the Sea itself floweth in your veins, till you are clothed with the Heavens, and crowned with the Stars: and perceive yourself to be the sole heir of the whole world, and more than so, because men are in it who are every one sole heirs as well as you....Till your spirit filleth the whole world...till you are intimately acquainted with that shady nothing out of which the world was made....Till you remember how lately you were made, and how wonderful it was when you came into it....Yet further, you never enjoy the world aright, till you so love the beauty of enjoying it that you are covetous and earnest to persuade others to enjoy it. And so perfectly hate the abominable corruption of men in despising it, that you had rather suffer the flames of Hell than willingly be guilty of their error ....The world is a mirror of infinite Beauty, yet no man sees it. It is a Temple of Majesty, yet no man regards it. It is a region of Light and Peace, did not men disquiet it. It is the Paradise of God....

DION BYNGHAM

TAGORE'S TECHNIQUE FOR TRUTH

[Prominent among the aims of THE ARYAN PATH is to help to keep alive in man his spiritual intuitions. This aim is served by such an article as that which we publish here from the pen of **Shri Gurdial Mallik,** long an active worker at Santiniketan and a devoted follower of its Founder, Dr. Rabindranath Tagore.—ED.]

August 7th, 1941, 12-35 p.m. The telephone bell of the Santiniketan office buzzed. Someone from Calcutta said tearfully "Gurudeva has passed away!"

We were stunned, though the medical bulletins about him during the preceding two days had given us no appreciable degree of hope about his ultimate recovery from the after-effects of the serious surgical operation performed a few days earlier. Maybe our own love for him had made us feel, despite the daily testimony of death, that a person like Gurudeva can never die! The rain, which had been falling since the evening before, increased its tempo, as if Nature too, in company with the inmates of Santiniketan, desired to relieve the tension of sorrow by shedding tears in profusion.

Then evening came, followed by the darkness of night, illuminated with stars. We seemed to feel, for a moment, the peace of the Infinite, in which the finiteness of every kind of human suffering loses its sting. And so, methought, it was the most appropriate hour for communing with the spirit of the singer-and-sage of Santiniketan. To this end, I pulled myself together and sat all alone in the invisible shrine of silence.

Soon after midnight image after image used by Gurudeva in his voluminous works (they say a poet always thinks in images) flitted across my mind in quick succession. I tried hard to catch and hold a few of these so that I might dwell on them a little longer in the light of the stars in which light only can the truths of the soul be studied aright and adequately.

The nest and the sky; the lamp and the light; the stream and the sea; the seed and the tree; the bud and the blossom and the flower and the fruit; the busy bee and the butterfly—such were some of the images which held the centre of my attention for quite a while. And slowly their inner significance trickled through severally, though in the sum total they only emphasized once again the dominant ideal of Gurudeva's life, namely, the completeness of life, as against a partial or particular expression or attainment, which is the usual objective of the very large majority.

This ideal of the completeness of life, he has taught, is achieved through cultivating a relationship between the finite and the Infinite,

between the individual and the Universal, between the soul and the Oversoul, between Man and Nature. For the pursuit of the finite only or of the infinite only, lands a person in the darkness of delusion.

The bird needs, for example, both the nest and the sky if it is to attain to some kind of self-fulfilment: its nest, with its food and fill, gives it physical shelter and security, but it "binds" it within the confines of the cage; it therefore needs the sky so that it may also fly forth into freedom and thus, knowing its inner and larger self, experience something of the joy born of contact with the Boundless.

The stream, to take another image, serves the villagers living on its banks, but finds its fulfilment only when it merges into the boundless sea.

The lamp is "blind" and useless as long as it stores up its oil, but the moment it lets its oil be burnt it gives forth light, the rays of which illuminate all the surroundings, thus fulfilling itself, its small self, in the larger Self, as does the stream on merging into the sea.

The busy bee may be busy all the time in storing honey and it may be feeling pleased with its hoard, but in its miserliness it misses the generosity of the giver. If, however, it were to foster something of the beauty of the butterfly, its stinginess would be transmuted into the wealthiness of the benefactor because, through beauty, it would be helped to contact the beatitude of the Boundless. And so on.

Indeed, Gurudeva only re-taught, I said to myself, the truth enunciated by the sages of the *Upanishads*: "Life is immense." Therefore, in surrendering our individual will to the Sovereign Will—a process hastened if we pursue the ideal of perfection, as against that of possessions—lies the true *dharma* and dynamism of our life.

By this time the morning-bird had announced the dawning of a new day. So, saluting the spirit of Gurudeva in the reverence and radiance of love, I said to myself, "May I re-pledge myself to a life of dedication to the Eternal, the Infinite, the Immense, the Boundless, revealed to us in all those values and visions of life which transcend the precincts of the petty self, in howsoever humble a measure, and however far away from the footlights it may be! For only in this way will God as well as Gurudeva be glorified for ever."

And so, in spite of numerous lapses and "landslides" in the path of my pursuit, I yet continue to hear, now and again, in the depths of my consciousness, the refrain of the song of the village cartman and the seaside boatman, "Lead me across! Lead me across!"

GURDIAL MALLIK

NEW BOOKS AND OLD

A TRIUMPH OF HISTORIC SYNTHESIS *

Dr. Emil Brunner often tells of the good advice that he received, in his student days, from his father: "Never read a book weighing under one kilo." This massive book would pass the most exacting test under such a criterion. Yet it must be said at once that the weightiness is by no means only a matter of avoirdupois. In the first place, the book is part of an even grander whole, for it is the fourth volume of Dr. Durant's tremendous project "The Story of Civilization." The former volumes: *Our Oriental Heritage; The Life of Greece; Cæsar and Christ,* have already been widely read and greatly appreciated and the reading of this latest part of the story suggests that the author's skill and power increase with the years. For, in the second place, this is a weighty treatment of a very important era in the history of mankind, many years and episodes of which are less well known by the educated man than would seem likely.

As the reader will soon learn, Dr. Durant is no arid scholar whose material has been culled from the ancient tomes of the research library. He was reared in Roman Catholic schools and, after experimentation with a view to becoming first a newspaperman and then a priest, found his spiritual home in free-thinking circles. After further studies in biology and philosophy he launched out as a lecturer on historical subjects, mainly to working-class audiences. Here he developed the art of clear and pointed exposition which is so well demonstrated in his writing. Later world-wide travels have contributed to the experience and wisdom which informs all his writing.

The present volume covers the milennium from Constantine to Dante. Yet these names do not mean that only the Christian Faith is treated. It is true that in the Roman West and the Byzantine East, respectively, there were great Christian civilizations in this era. Yet it is also the great age of Islam and of later Judaism. Nor does the title mean that only the piety and doctrine of the three religions are discussed. In addition to the faith and morals of the age, politics, economics, education and art are all fairly treated and appraised, and all are subsumed under the primary purpose of giving a total picture of the rich mediæval civilization. If Christianity is, in a sense, the dominant theme, it is set against the background of the great achievements of Islam and the debt of Christian thought to Jewish philosophy is acknowledged in a manner rarely found in most accounts of mediæval civilization. Moreover, the author is less concerned to point morals than to explain causes.

The scheme of the book enables the reader to embark on the considerable discipline of reading with the confidence that he will not be bogged down in a mass of detail or lost in the many cross

* *The Age of Faith.* By WILL DURANT. (Simon and Schuster, New York. xviii + 1196 pp. $7.50).

currents of history. There are five "books" each prefaced with a useful table of relevant dates and events.

Book I, "The Byzantine Zenith," begins with the failure of Julian to revive paganism in the Empire of Constantine and ends with the *apogée* of Eastern Christendom under Justinian. It covers the barbarian triumph over the West and the Persian challenge to the East, and includes a discriminating account of the contribution of Augustine to Christian civilization. Book II, "Islamic Civilization," covers the general ground of the rise and progress of Islam and adds a full account of the many cultural elements in the days of Islamic greatness, to which other writings commonly make reference rather than giving an adequate treatment of them. Book III, "Judaic Civilization," deals similarly with the many-sided contribution of Judaism from 135-1300 A.D. and includes an excellent account of the *Talmud*. Book IV, "The Dark Ages," covers the very difficult period from the iconoclastic controversy to the Crusades, mainly from the point of view of the Christian Empires. Herein is treated the rise of the nations comprising modern Europe and the growing tension between the Christian East and West. Book V, "The Climax of Christianity," covers about half of the total volume. The account of the Crusades leads to a long and careful study of their manifold results in mediæval civilization. Then follows a discussion of the arts and learning of the 12th and 13th centuries, culminating in a critical appreciation of Aquinas and Dante.

Each chapter is marked with notes, numbering as many as 166 in one case, the references being given together at the end of the text and supplying very valuable material for further study on any point raised. There is an excellent index and three useful maps are printed on the end papers.

So much for the mechanics of this book; what of its substance? No doubt there are bound to be limitations in a single volume, however large, which treats of so vast a theme. No doubt the student of each particular era, theme, or person will find occasion to cavil at the necessarily summary treatment. No doubt the mind which feeds on monographs and biographies will take exception to the many generalizations. Yet, when all is said in adverse criticism, this remains a very great achievement. It is an outstanding example of the art by which the well-stored mind, pondering on facts, proves capable of communicating its insights to the many who have no opportunity, otherwise, of covering the vast ground.

To the present reader, the outstanding merit of the book is the author's gift of felicitous compression. To take one simple example—students of Byzantine history will recall how much space is given in most histories to the evaluation of the character of that great but difficult person Theodora, wife of Justinian. Here a brief paragraph surveying the evidence ends:—

> We may reasonably conclude that Theodora began as not quite a lady, and ended as every inch a queen.

That is typical of much in the book—the short pithy sentence, enlivening interest, conveying knowledge, but never sacrificing truth for a cheap joke. A further example of Dr. Durant's economy of style and ripeness of judgment is found at the end of a section treating Byzantine art:—

> Never before had an art been so rich in colour, so subtle in symbolism, so exuberant in decoration, so well adapted to quiet the intellect and stir the soul.

Again, when dealing with prayer in the Roman Catholic Church, he begins:—

> In every great religion ritual is as necessary as creed. It instructs, nourishes, and often begets, belief; it brings the believer into comforting contact with his god; it charms the senses and the soul with drama, poetry and art; it binds individuals into fellowship and a community by persuading them to share in the same rites, the same songs, the same prayers, at last the same thoughts.

These examples could be multiplied indefinitely, but not at the expense of conveying the impression that the book is merely a collection of epigrams. Rather is the witty, swift-flowing style the servant of the serious purpose of offering a great work of historical integration and synthesis. It cannot be doubted that Dr. Durant has succeeded in his purpose and that many will be grateful for this important new guide to the understanding of both past and present.

We notice that the author plans to publish *The Renaissance and the Reformation* in 1955, and *The Age of Reason* in 1960, thus completing this heroic project. We may well hope that health and circumstance will permit the fulfilment of the plan. Meanwhile this great gift of scholarly interpretation awaits the student of history, and it is to be hoped that public libraries will make easily available a book that ought not to escape notice because the cost is beyond the ordinary private purse.

MARCUS WARD

Bedside Manna: A Book of Meditations. By FRANK W. MOYLE. (Andrew Dakers, Ltd., London. 168 pp. 1951. 8*s.* 6*d.*)

This is a collection of 100 delightfully written short essays, each of which can suitably serve as the matrix and manna of meditation. Each of them, therefore, born of the spirit of stillness and of the stillness of the Spirit in the midst of the heat and dust of daily life, is a potential pillar of strength in the modern age of little or no leisure.

"The spiritual not the material world is our headquarters," says the author and then, through a series of radiant reflections on such subjects as rest, prayer, aspiration, the Kingdom of God, pain, humour, progress and realization, he helps the receptive reader to keep an active contact with the spiritual world. If the busy man of the world is inclined impatiently to retort that he has "no time to stand and stare" at the spiritual world the essayist's answer to him is: "No time for eternity? Come, let us seize the eternity in time" —through communion with God and consecrated service of His children in joy and love abounding.

But *Bedside Manna* is, as the author suggests in his introduction, a book which, as Bacon would say, "should be chewed," certainly not swallowed whole.

G. M.

BERKELEY, THE THEIST *

Last year the present reviewer had the privilege of reviewing the first volume of Bishop Berkeley's Works. Now the third has been published. The seven dialogues which it contains form really one long dialogue: *Alciphron, or the Minute Philosopher*. It was first published in 1732 and the Bishop's Advertisement stated the main idea underlying the dialogue:—

> Whatever they pretend, it is the author's opinion that all those who write either explicitly or by insinuation against the dignity, freedom, and immortality of the human soul, may so far forth be justly said to unhinge the principles of morality, and destroy the means of making men reasonably virtuous.

The 18th century claimed to be the Century of Enlightenment and one of the signs of this enlightenment was to tilt against the dogmas of Christianity and to challenge its claim to Revelation as against the demands of Reason. Freethinking was in the air and Berkeley thought it necessary to take up the cudgels against it. He could have written a cut-and-dried essay refuting the arguments of deists and atheists alike, but, literary man and pupil of Plato that he was, he thought it best to write dialogues in which he vividly set forth arguments against Christianity and then all the more vividly refuted them. The result was *Alciphron, or the Minute Philosopher*.

His characters did not bear the names of the persons he sought to refute, but to his generation the characters he challenged were transparent, and soon after his publication appeared there was a series of replies, but within a short period the controversy subsided. *Alciphron* remains a literary masterpiece, though its philosophical value cannot compare with Butler's *Analogy of Religion*, which is looked upon as a philosophical classic even today, with Paley's *View of the Evidences of Christianity* or with the other and better-known of Berkeley's own writings.

It is difficult to appreciate the enthusiasm with which it was greeted in its day, as recorded by Viscount Percival who wrote that it "was the discourse of the Court, and that yesterday the Queen publicly commended it at her drawing-room"; but this makes it clear that the dialogues must have met some need of the times.

Berkeley was nothing if not an orthodox Christian, and in any attack on Christianity he saw an attack on the basic principles of morality. That is why he looked upon all freethinkers as "minute philosophers," belittling everything of importance in life, and as libertines in thought and in action. He started with the orthodox premise that religion alone can supply an adequate foundation for morality. But attempts had been made to give morality an independent existence as rooted in reason or, as Shaftesbury sought to make out, in a moral sense. In addition to published writings, freethinking was much in the air in coffee-houses and taverns. Berkeley saw danger in all this, and so through written conversations he undertook to meet the challenge to Christianity. On the whole, one is inclined to accept the editor's summing up:—

> His *Alciphron* is a model of the psychology

* *The Works of George Berkeley, Bishop of Cloyne*. Vol. III. Edited by T. E. Jessop. (Thomas Nelson and Sons, Ltd., London. 337 pp. 1950. 30s.)

and logic of controversy, and to a large degree of the ethics of it too. No other apologetic work known to me has stated the objections to Christianity so fully, cogently and pungently, met them so directly, and kept the logical principles of decent discussion so clearly to the fore.

Bernard de Mandeville's name is a famous one in the history of English Ethics. If not for the soundness of his thought, he is appreciated for the light-hearted, entertaining style of his *Fable of the Bees, or Private Vices Public Benefits*. If morality can be treated as an absurdity, Mandeville did it; and the second dialogue of *Alciphron* is a criticism of his writings, full of ingenious retorts and of arguments.

The third Earl of Shaftesbury developed the moral-sense theory of morality. Trying to disentangle morality from religion, he sought to give it an independent foundation in its own right. Berkeley saw in this only an attempt to reduce morality to a matter of taste. Whatever merit there may be in Berkeley's approach to moral problems, he failed to appreciate Shaftesbury's originality or his moral earnestness, concealed though this might have been behind a bantering attack on religion.

Having dealt with these two thinkers, Berkeley proceeds to emphasize the truth of Theism: that God exists and can be known. In the succeeding Dialogues he seeks to bring out the truth of Christianity by showing that its mysteries are not opposed to reason.

He attributes the vogue of free-thinking to a lack of proper education and so towards the conclusion of the book he suggests a Dianoetic Academy for freethinkers,

> where, after seven years spent in silence and meditation, a man might commence [to become] a genuine free-thinker, and from that time forward have licence to think what he pleased, and a badge to distinguish him from counterfeits.

If this plan was too remote for realization, he suggested that at least a better education should be imparted, and this would consist in a study of the great minds of the past. If this were done, Berkeley thinks,

> we should see that licentious humour, vulgarly called *free-thinking*, banished from the presence of gentlemen, together with ignorance and ill taste.

An emphasis on education has been the recurrent cry from reformers as well as conservatives, and one can appreciate Berkeley's faith in education as a lever to change the world. Two centuries after him we are still perplexed as to what the right education is. But there can be no denying that ultimately a good life is a matter of good education, and on this note this interesting work of Berkeley ends.

No review of this work could end without an appreciation of the scholarship and labour of the editor, Prof. T. E. Jessop. The standard set by the first volume has been fully kept up and he has earned the thanks of all who are interested in philosophy in general and Berkeley in particular.

A. R. WADIA

INDIA AND INDIAN LORE

The Vedic Age: The Bhāratīya Itihāsa Samiti's History and Culture of the Indian People. Vol. I. Edited by R. C. MAJUMDAR and A. D. PUSALKER. (George Allen and Unwin Ltd., London. 565 pp. 1951. 35*s*. Through the courtesy of the British Council Bombay).

The growing interest in historical research in the Indian universities, combined with the failure to co-ordinate those researches, has resulted in the effort now being made by three different organizations to produce three separate comprehensive histories of India on the lines of the Cambridge Modern History. The volume under review, produced under the auspices of the Bharatiya Itihasa Samiti, is the first in the field. Written entirely by Indians, its publication by a British firm is to be welcomed, as the British public is not familiar with the results of historical research by Indian scholars, many of whose "finds" are printed in comparatively obscure Indian journals. Professor Majumdar and his team of expert collaborators are to be congratulated on having produced the most readable and compact account so far published on the history of India from earliest times to the end of the Vedic age. All the available evidence on India's prehistoric past has been collected and summarized with great lucidity.

When it is remembered that not a single work of the Vedic period can be accurately dated, that the chronology of India has been built up from the identification of the Sandracottus of the Greek writers with Chandragupta Maurya, and that the earliest date known for certain in Indian history is the invasion of Alexander the Great in 326 B.C., some idea will be obtained of the difficulties with which the contributors to this volume have had to contend. Moreover, until 1922 no structural remains in India could be assigned with any degree of certainty to a period earlier than the third century B.C. and it is only within the last 30 years that excavations in the Indus Valley have unearthed remains of a civilization 5,000 years old. It therefore follows that the account of prehistoric India in this volume is chiefly conjectural and is an attempt to assess the value of the widely divergent and often fantastic theories based on these archæological remains. The vexed questions raised by the recent discoveries at Mohenjodaro and Harappa are soberly discussed and no finality is claimed by contributors for their conclusions, for it is not yet known whether the Indus Valley people came into contact with the Vedic Indians or how far their culture influenced that of post-Vedic Hinduism. Neither has any scholar yet succeeded in deciphering the Indus script.

After an introductory discussion on the relative value of the chief sources of Indian history, together with an account of the geological and geographical background, excellent summaries are provided of what is known of the Palæolithic, Neolithic and Copper Ages, the Indus Valley civilization, and the effect of the migrations into India of the Aryan peoples. Of outstanding importance are the contributions of Dr. B. K. Ghosh on language and literature, and of professor V. M. Apte

on religion and philosophy, political and legal institutions, and social and economic conditions. The development of Hindu theology is well treated and one is left with the conviction that in the Vedic hymns man feared the gods, in the Brahmanas he subdued the gods and feared God, and in the Upanishads he ignored the gods and became God.

C. COLLIN DAVIES

The Upanishads: Katha, Iśa, Kena and Mundaka, Translated by SWAMI NIKHILANANDA. (Phœnix House Ltd., London. xiii+319 pp. 1951. 16s.)

Swami Nikhilananda here gives us a translation of the *Katha, Iśa, Kena* and *Mundaka Upanishads,* with extracts from Śankara's commentary on each, in the Indian manner, each verse being immediately followed by its commentary, a good insurance against originality of interpretation, because it both biases the mind about what is to come and makes it hard to see works as wholes. Compare the common preoccupation with detail in Indian art. We say this because the Swami has the Indian attitude to the value of originality, that it is irrelevant, or at least infinitesimal compared to the value of truth, an attitude which many Westerners could profitably consider. Yet this is both the strength and the weakness of the book: it has been written before and will be written again.

The translation is good, and is prefaced by a comprehensive introduction, on the English style whereof the Swami is to be congratulated. It is clear, readable, not blighted by ornament, repetition or circumlocution, but is only an exposition, not a defence of orthodox Vedantism, although, like most orthodoxy, it will sacrifice truth to prestige unawares, *e.g.*, the Upanishads quite certainly are no more consistent than the Old Testament.

There is nothing dishonourable in claiming this; orthodoxy for its prestige chooses to assume (as in Orientalizing post-Roman Europe), that all writ has always been true. Yet Vedantic truth is timeless: hence the claim to truth in the past is utterly unnecessary: the only important point is that it should be true now. So, too, an unnecessary claim to supreme antiquity for all its writings—a prestige claim—is only likely to damage Hinduism, as it did strict Christianity. Historical method is after all a method for studying. Tradition, Hindu or other, is merely one of the many facts that are studied. Again, Tilak's date for the *Rig Veda* was an intelligent hypothesis by a good scholar. It is quite impossible to accept it today, and it should no longer be repeated, though certain magical practices may be as old. Yet even folklore on study proves surprisingly modern in its present form. We say this to make clear the limitations of a useful book, that the unwary may not be led astray by an able production.

RONALD N. SMITH

The Political Philosophy of Mahatma Gandhi. By GOPINATH DHAWAN. Second, Revised Edition. (Navajivan Publishing House, Ahmedabad. 407 pp. 1951. Rs. 6/-)

Dr. Gopinath Dhawan orginally published this book in 1946, from Bombay. On a careful comparison, it

appears that the author has added paragraphs here and there, and modified his opinions in order to bring them in line with the later developments in Gandhiji's thought on political and economic questions. Thus, although the book has not changed in structure, it has gained materially on account of the above incorporation.

From one point of view, Dr. Dhawan's book should be considered as a very significant contribution to Gandhian literature. He has brought together a very large number of excerpts from Gandhiji's writings bearing upon his concept of the State, and the non-violent means through which this was to be brought into being. The rôle of the individual and of personal enterprise or responsibility in the matter of social change has also received due emphasis.

One cannot, however, escape the feeling that Dr. Dhawan has unconsciously underrated a certain point. Marxian and even non-Marxian scholars have often accused Gandhiji of Utopianism or religious obscurantism. They have described him as an impractical idealist; while Gandhiji's own claim was that he was a "practical idealist." It would perhaps have been better if Dr. Dhawan had kept in view some of these criticisms and tried to combat them wherever possible; without that, his description of Gandhiji's economic or political philosophy reads more like that of a partisan than as coming from the pen of a critical, though friendly, scientist.

This should not, however, obscure the fact that the book does contain answers to doubts, when these do not arise from a prejudiced mind. Only, they lie scattered here and there, instead of being brought together to meet effectively several possible objections.

Let us illustrate. In regard to national defence through non-violence, Dr. Dhawan quotes a writing from Gandhiji dated 1940 to the effect that, if a band of Satyagrahis stand against the aggressor,

> the unexpected spectacle of endless rows upon rows of men and women simply dying rather than surrender to the will of an aggressor must ultimately melt him and his soldiery.

In later years, however, particularly after Noakhali and Bihar, Gandhiji slightly modified his position. He began to feel that perhaps the hardened heart of the wrong-doer might not yield in every case. But then, no wrong-doer works alone; he works in company with common men and women, his soldiery, whose hearts may not be as impervious as that of the leader, who is prejudiced with a purpose. Under such circumstances, the brave self-immolation of the Satyagrahis is likely to awaken a favourable response among the soldiery and leave the war-lord isolated with his evil. At least, this was the brave experiment which Gandhiji undertook in the dark days of Noakhali.

Gandhiji was never dogmatic, even with regard to the effectiveness of non-violence. He had faith, which is different from dogma, and could devise endless experiments to meet a difficulty in practice. He was thus more practical than merely "idealistic"; and a recital of his thoughts as expressed in the prayer-meetings in Noakhali can legitimately be expected to remove many honest doubts about the efficacy of Gandhiji's methods.

The book would perhaps have gained in value if the author had given us

a comparative study of War and Satyagraha, or the Marxian and the Gandhian techniques of revolution. But we may be wrong in this criticism. There is hardly any book about which one cannot say that it could have been made better if certain things had been done. So what we have said should not be taken as criticism but as a suggestion. As it is, Dr. Dhawan's book will stand as a monument of industry, and we believe that it will duly gain the recognition and the popularity which it justly deserves.

NIRMAL KUMAR BOSE

Caste: A Comparative Study. By A. M. HOCART; Foreword by LORD RAGLAN. (Methuen and Co., Ltd., London. xvi+156 pp. 1950. 15*s*.)

This excellent book on the caste system, the last work which the author completed before his death, not only throws new light on the problems of racial segregation and social integration but also serves as an eye-opener to those who even today have incorrect notions about the real origin and basis of the castes in the East, and particularly in India.

With his rich experience and vast knowledge Professor Hocart has spared no pains to show the existence of castes in countries other than India. It has been said somewhere in the Vedas that it is as impossible to trace the origin of the caste system as it is to find the foot-prints of a flying bird. But the author has shown us a way of detecting even those footprints. In the *Bhagavad-Gita* it is stated by the Lord that the four castes were created by Him according to merit and occupation. The *Mânava Dharmasâstra* also refers to the division of society into four main castes according to the occupation of the individuals concerned. It is significant that even in Manu's monumental work the classification into castes is applicable to the entire human race and not only to India and Indians.

This intricate problem has been approached by Professor Hocart in a spirit of scientific research. His close observation of and personal contact with social organizations and rituals in various countries of the East have given him the confidence and the courage to assert in unmistakable terms in his Preface :—

> The Indian caste system is not the isolated phenomenon it is often thought to be, but a species of a very widespread genus. Not being an isolated phenomenon, it cannot be understood in isolation ; it will merely be misunderstood. More than once it will be shown in these pages how localized specialism leads away from the truth and comparative study returns to it.

After proving with cogent reasoning that "castes are merely families to whom various offices in the ritual are assigned by heredity" the author rightly observes

> that the details of the caste system in India fit in perfectly well with the theory which makes it an organization for ritual, and that the alleged inconsistencies are misunderstandings on our part, misunderstandings which spring...from our ignorance of living institutions; for when we examine these we shall find that they fully corroborate the ancient texts and that India has not changed as much as is often supposed.

The masterly treatment of the subject from beginning to end is remarkably brilliant and analytical. Every page presents a clear view of some part of the complicated structure of the caste system. The reader is struck

with wonder at the minute details and references which the author quotes. He is free from prejudice and therefore impartial in his conclusions. For instance, he rightly points out that there was a wider latitude in ancient times than at present and concludes that the origin of the caste system is twofold, *viz.*, family descent and sacrifice, the latter alone being essential.

The complex problem of the caste system has been dealt with in a concise and comprehensive manner and is presented in a simple, elegant and delightful style.

The publishers are to be congratulated for bringing out this valuable posthumous treatise. The get-up of the book is excellent.

K. S. NAGARAJAN

Sri Chaitanya (A Drama in Three Acts). By DILIP KUMAR ROY. (Sri Aurobindo Ashram, Pondicherry. Rs. 2/-)

Sri Chaitanya, regarded by his followers as an avatar of Sri Krishna, revived Vaishnavism in Bengal and gave it an impetus that was felt far and wide in the country. He lived a simple, uneventful life, the drama of which was spiritual. Dilip Kumar Roy, however, seems to be more interested in justifying Sanyasa than in portraying an inner dramatic conflict.

In the first Act the young convert to the Bhakti Cult announces to his mother his decision to renounce the world. In Act II we have a great debate on the relative merits of the *Jnana* and the *Bhakti* "*margas*" or modes of God-realization, and on the claims of "Dharma" as against those of Sanyasa. The author succeeds in transmuting into a lofty philosophical argument the rather trivial material of the traditional biographies in which this meeting between the great scholar, Keshava Bhatta Kashmiri and Sri Chaitanya is represented as a pedantic encounter in which the scholar is worsted, on petty points of rhetoric, by the young "enthusiast."

It is Act III, however, which shows genuine dramatic quality. By a fine device, through the vision of Vishnupriya, Sri Chaitanya's wife, we have a dramatic representation of the conversion of the two notorious ruffians, Jagai and Madhai, who were the Kotwals (local officials) of Navadwip town. Here again, there is a significant change for the better: whereas, in the original accounts, Sri Chaitanya overpowers the villians with the terror of Vishnu's "Chakra," here he wins them over with his love.

No doubt, the poetic medium is appropriate to the theme, but the author's command of the medium is very uncertain, particularly on the metrical side. The play will remain an academic effort, caviar to the general reader.

G. C. BANNERJEE

Shri Sant Shreshtha Tukaram Maharajkrat, Shrimad Bhagavad-Gitecha Abhangatmak Anuvad, athava Mantra Gita. Edited by V. S. BENDREY. Marathi. (S. R. Sardesai, Navin Smartha Vidyalaya; 41 Buddhwar, Poona 2, 115+243 pp. 1950. Rs. 5/-)

A welcome addition to the Marathi literature on the life and work of Sant Tukaram. Shri V. S. Bendrey has done a valuable service by publishing the original verses of the *Gita*, side by side

with Shri Tukaram's metric version of each in lucid Marathi. The book runs to some 240 pages, and has two indices, one indexing the verses in Sanskrit, as in the original *Gita*, and the other the *Abhangas*. The editor has prefaced his effort with an introduction extending over 115 pages. He has taken pains to show how the *Abhangas*, faithfully translating the *Gita* and catching its true spirit, were collected by several research-workers and that they are the genuine work of Tukaram.

In his own inimitable way, Shri Tukaram makes each *Abhanga* shine with the spiritual experience garnered in his own life. No wonder, then, as the author points out in the Preface, that his *Abhangas* have helped quite a few writers on the *Gita*, including the late Lokamanya Tilak.

Shri Tukaram is known for his *Abhangas*. Some critics may ask for further proof as to the metric version being his genuine work; these may contend that the verses do not conform to the metre of Tukaram, that they lack the usual *Abhangha* style. None-the-less the book, with its evidence that the allegedly illiterate Tukaram had the *Gita* as his source of inspiration, will come as a revelation to many.

D. R. K.

The Nyāya Theory of Knowledge: A Critical Study of Some Problems of Logic and Metaphysics. By SATISCHANDRA CHATTERJEE, M.A., PH.D. Second Edition. (The University of Calcutta. xix + 387 pp. 1950. Rs. 8/8)

Knowledge being the distinctive possession of man, an inquiry into the nature and forms of knowledge is of value. The Naiyāyikas of ancient and mediæval India, like Aristotle and the scholastic logicians of the West, made a thoroughgoing investigation into the forms of human knowledge. Dr. Chatterjee has very successfully attempted to give a complete account and a critical estimate of the theory of knowledge according to Nyāya.

The book, though not directly concerned with the historical development, covers the history of Nyāya philosophy beginning with Gautama's *Nyāya-Sutra* and ending with the *Navya-Nyāya* of Annam Bhatta, Vishvanath and others. In comparing the Nyāya views with the similar doctrines in Western philosophy, the author has been careful to bring out the originality and the difference of emphasis which give the Nyāya theories their distinctive and individual character.

When Realism is gaining ground in the West, this critical and comparative study of the realistic philosophy of Nyāya is bound to be of immense value in promoting the study of Indian philosophy in the East as well as in the West.

D. G. LONDHEY

Life in Ancient India: Studies in Rig Vedic India. By ADOLF KAEGI; translated by R. ARROWSMITH, PH.D. (Susil Gupta (India), Ltd., Calcutta. 120 pp. 1950)

"Life in Ancient India" seems something of a misnomer for this very interesting and well-written translation from the German. The book is about Vedic literature in general and the *Rig Veda* in particular; such light as it throws on the life of the early Aryans

seems incidental. It is well worth reading, however; the translations of the Vedic hymns bring out their grandeur.

There is no indication by the publishers that the book is a reprint or a new edition, but a translation by Arrowsmith of *The Rigveda* by Kaegi was published in 1886.

E. M. H.

Buddhist India. By T. W. RHYS-DAVIDS, LL.D., PH.D. First Indian Edition. (Susil Gupta (India), Ltd., Calcutta. 226 + xviii pp. Illustrated. 1950)

First published in 1902, this standard work of a leading Pali scholar makes valuable points, while surprisingly denying the Brahmin persecution of Buddhism. Dr. Rhys-Davids wisely repudiates the misleading division between Northern and Southern Buddhism. His genuine interest in Buddhism cannot be doubted, but the tone of his concession to the writers of the early Buddhist period of

really on the whole a surprisingly able grasp of the deepest problems of life

gives a clue to the failure of meticulous scholarship in general to glimpse the inwardness of Buddhism, its inspiration as a Way of Life.

This first Indian edition is attractively got-up, though the reproductions are rather disappointing.

E. M. H.

India's Culture through the Ages. By MOHAN LAL VIDYARTHI. (Tapeshwari Sahitya Mandir, Kanpur. 382+xvii pp. 1951. Rs. 5/-)

The subtitle, "A detailed analysis of the origin, development and spirit of Indian culture from the very beginning up to the first half of the twentieth century," gives a clue to the contents of the book, which seems intended primarily for students. As such, it has an academic value, though the author, whose ardent love for his country's culture cannot be doubted, lays no claim to originality in his treatment of the subject.

Parts I and II present panoramas of the ancient and mediæval periods, respectively. The canvas is sometimes far too crowded but for the most part the reader is kept aware of the motif and master-key of the Indian mind, that which finds expression in religion, philosophy, art, literature, social institutions, manners, etc., an all-embracing spirituality, not spirituality of the "metaphysical, dreamy, unpractical, other-worldly and escapist kind"

A serviceable publication for the general student of Indian culture, though a little more coherence and compactness would have enhanced its usefulness.

G. M.

Indo-Iranian Studies I: A General Account of Iranistic and other Studies. By J. C. TAVADIA, DR. PHIL. (Hamburg). (95+vii pp. Rs. 5/-); *Rubaiyat-i-Sarmad.* Edited and translated by FAZL MAHMUD ASIRI, M.A. (108 + xxviii pp. Rs. 6/-). (Visva-Bharati Studies Nos. 10 and 11, Visva-Bharati Publishing Department, Calcutta. 1950)

These two works testify to the vitality of the international university founded over a quarter of a century ago by the poet Rabindranath Tagore to serve as a guest-house for world culture.

The first brochure is the first of three studies planned by the author, a research scholar of standing, on Indo-Iranian research, namely, the need for co-operative study; Iranian studies in India and in the West; Iranian and "Islamic" Studies; Zarathustra's Path of Peace; some gleanings from Al-Birūni; some remarks on a Sanskrit-Chinese glossary, with special reference to Iranian words therein; and a didactic poem in Zoroastrian Pahlavi.

Dr. Tavadia's plea that research in the field of Indo-Iranian culture be carried on in strict accord with the rules of the game, so to speak, is both passionate and powerful. The subsequent studies in the series from his pen will be eagerly awaited.

The second brochure gives a biographical sketch of "Sarmad" (Muhammad Sa'id), an eminent poet of Kashan (Persia), who came to India and met a tragic end at Delhi in 1660 A.D., due to his friendship with Dara Shikuh and his catholicity of views on religion, particularly Islam. See, for example, his last (334th) *rubai* (quatrain) in the present collection:—

O Sarmad, thou hast won a great name in the world,
Since thou hast turned away from infidelity to Islam;
What wrong was there in God and His Prophet,
That thou hast become a disciple of Lachhman and Rama?

The *rubais* run the usual gamut of Sufistic thought: God's immanence, renunciation of the world, Divine mercy, etc. In style and diction Sarmad is considered by critics to be superior to Omar Khayyam. And, though the present English translation nowhere comes up to Fitzgerald's literary rendering of Omar Khayyam's *rubais*, it yet provides a basis for a better version, marked by literary luminosity, later on. His research in rescuing Sarmad from oblivion entitles the editor to the sincere thanks of all students of Persian literature.

G. M.

The Story of Prehistoric Civilizations. By DOROTHY DAVISON. (C. A. Watts and Co., Ltd., London. xiv + 266 pp. 1951. 12*s.* 6*d.*)

This simple but attractive book for the intelligent layman fills a gap in the literature about prehistory. The author has wisely introduced into the closely compacted, yet very readable volume as many illustrations, charts and maps as possible, to help the reader's imagination. The arrangement of the matter—much of it gathered, like the illustrations, from learned journals not readily accessible—makes for easy reference, without being dry and tabulated. The field covered includes the pre-civilizations of the Near East, the early European and Mediterranean cultures and the British Isles.

Naturally the dating and interpretation are far from definitive. The value of the book is that it gives in brief the present results of research. The author mentions many unsolved problems, the obvious magical significance of decorative and constructional details, now ordinarily unintelligible, and the variations of racial development; even neighbouring peoples belonged to different "Ages." Incidentally, these points were all elucidated by H. P. Blavatsky in *The Secret Doctrine* in 1888.

But whether one adopts the views of the orthodox anthropoarchæologists, or is prepared to extend the chronology of civilization and to investigate the claims for the existence of Atlantis (and of an esoteric religious tradition and an inherited working knowledge of "magic," such as that by which the giant stone structures were erected), the book is of real interest in helping to fill in the picture.

E. W.

A History of the Political Philosophers. By GEORGE CATLIN. (George Allen and Unwin Ltd., London. xviii + 802 pp. 1951. 30s.)

By "the political philosophers" Professor Catlin means the Western political philosophers. His book contains no mention of any Eastern thinker later than Confucius. Even so, it suffers from the attempt to cover too much ground. It has the virtue neither of an encyclopædia to which one can turn for an account of a particular theorist, since exposition is everywhere mingled with criticism; nor of a good history, since the main trends of political thought are lost to sight in the accumulation of detail. Much of this detail, moreover, appears to have settled on the pages like gravel, jerked from an overloaded cart, sorely taxing the patience of the reader already boneshaken by an uneven style.

There is, Professor Catlin contends, a "Grand Tradition" in political philosophy, rationalistic, humanistic, essentially liberal, extending from Plato and Aristotle through Aquinas to Russell, which finds its sanction in the "astoundingly uniform" teaching of the sages with respect to the end of life, and expression in the great concept of Natural Law. A neo-Thomist himself, he is at his best in tracing the development of this concept at the hands of thinkers great and small. There is material here for a first-class history.

If, however, we define sagacity in advance, and then proceed to deny the epithet "sage" to all who dispute our definition, the consensus among those that remain can hardly be called astounding, and still less can it legitimately be invoked to discredit the non-conforming minority. Professor Catlin overlooks this. He neither admits his partiality for the Grand Tradition to be, in the last resort, a matter of taste, nor justifies it in the face of its critics. On the contrary, to all who stand outside it he is not merely unsympathetic but cavalier and frequently unjust. His misrepresentation of Rousseau is particularly grotesque. He does not even scorn the argument *ad hominem.*

F. A. LEA

ENDS AND SAYINGS

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

The coming of the monsoon to India underlines the seriousness of the housing problem, the nature and extent of which in South and Southeast Asia was recently investigated by the United Nations Tropical Housing Mission. Some of their disquieting findings were summarized a few months ago in United Nations Press Release SOC-1120. It brought out, for example, the shocking overcrowding in the area, stating that

> more than 100 million Asian families—perhaps as many as 150 million—live in crowded, insanitary, sub-standard quarters.

"The home," Abraham Lincoln declared, "is the corner-stone of our civilization, the source of our strength and glory." Four walls do not, of course, make a home, but they constitute an almost indispensable setting for any family life worthy of the name. The denial of privacy to the family group is not the least disservice of overcrowding, to its victims and to society.

Not only in India and Pakistan, where conditions are aggravated by the great influx of refugees, but also in Malaya, Thailand, Indonesia and the Philippines, the discomfort which this great segment of the population is enduring, especially in the cities, beggars imagination.

In India, the monsoon brings not only fertility to the fields and welcome relief to sweltering slum inhabitants; simultaneously it makes more acute the misery of the thousands of urban pavement dwellers and those condemned by economic circumstances to the diminutive, quickly sodden shacks which offer but a token shelter from the elements and must help to swell the death-toll of preventable disease.

No wonder the Mission found the housing in some Asian countries "second only to the food problem." It recognized the will on the part of the Indian Government, for example, to improve conditions, but found research needed and a lack of the technical staff to carry out large ameliorative plans. The Mission, while conceding such honourable exceptions as the steel industry at Jamshedpur, is constrained to point out the fallacy of assuming "that better housing follows economic development automatically." In other words, the problem is not fundamentally an economic one. The economic and technological aspects of the problem, however important, are ancillary. We submit that the basic reason for this appalling situation is the absence of the will to solve the difficulty on the part of the people as a whole. There can be facile acquiescence in others' remediable misery only in the absence of conviction of the fundamental unity of the human family, in other words, of the *fact* of universal brotherhood.

Mr. Torres Bodet, in his Report as Director-General to the Sixth Session

of Unesco's General Conference, convened at Paris on June 14th, recognized frankly that the present political tension was not only spreading anxiety but also setting bounds to mutual sympathies, and making it more difficult for the peoples of the world even to desire friendly relations. The General Conference could not, he said, afford to ignore the problems arising from the increasing political colour that was being given to philosophy, values, cultural expression and even scientific speculation. It had been made clearer than ever before that success in carrying out the mission of Unesco, with the new tasks involved, depended "upon the 'joint will' of the Member States."

But the "will" of each Member State is the "joint will" of its citizens. Unesco's practical venture into the creation of a world network of regional centres for fundamental education was, Mr. Bodet explained, directed to lessening the insecurity caused by the majority of the world's people being beyond the reach of even elementary education. That these should be ignorant of the most rudimentary modern techniques is understandable but even primitive peoples, to say nothing of the illiterate masses of a country of hoary culture such as India, are happily not without their moral values, however cut off from the invigorating currents of cultural exchange and global thinking. Otherwise the "stable, genuine and just peace" towards which Unesco works would be indeed a dream and the "new era," in which Dr. Bodet reaffirmed his faith, a vanishing mirage.

But there is one aspect of the Unesco work to which the attention of Mr. Bodet and his able staff should be drawn. The Paris headquarters of Unesco are well knit, as they should be, with the National governments through their respective National Commissions. But the departments of Unesco at Paris should also cultivate, as much as possible, direct contacts with non-official agencies and popular organizations working along the lines of Unesco's programme and policy. We know that this is not altogether neglected but it needs to be done on a larger scale. This will avoid the risk of the danger of totalitarian forces creeping into the educational and cultural work of nations and thus killing the initiative of private enterprise and personal philanthropy.

It is for us to recall and to prove by every one of our decisions the great truth expressed by a philosopher in a century which believed in the nobility of man: "The first and fundamental law of nature is to seek peace and pursue it."

—JAIME TORRES BODET

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THE ARYAN PATH

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

—The Voice of the Silence

VOL. XXII SEPTEMBER 1951 No. 9

"THUS HAVE I HEARD"—

The Spirit of War is synonymous with the Force of Violence. That Spirit has many expressions but in itself is immortal. That Force manifests in numerous ways but conserves itself ever and always. The source of war and of peace, of violence and of non-violence, of mortality and of immortality is one and the same: "I am death and immortality," says Krishna in the *Bhagavad-Gita* (IX. 19).

Unless lovers of peace comprehend the implications of this philosophic proposition their efforts to wage war against wars will not be wholly successful. We cannot destroy violence without destroying peace. But in what way can the death-forces be used to gain immortality? How can the forces of violence be made to serve the cause of peace and non-violence? It is an alchemical process and true pacifists have to learn the art of this alchemy.

The evil omens of war were apparent even on the day when people were celebrating the advent of peace after the ignominious fall of Hitler. Recent events make the destruction of this civilization by war a graver possibility than it ever was. Lovers of peace everywhere are bestirring themselves to organize for peace; and among them are some followers of Gandhiji, firm and convinced believers in the principle of non-violence.

Gandhiji not only understood with his mind, but also applied with his heart the truth that war and peace make a pair. He comprehended the alchemy referred to above so thoroughly that he proceeded to apply its teachings to mass movements in India; having practised them in his own personal life and having experimented with them publicly in South Africa, he courageously exercised his knowledge and influence in and through events which are now matters of history.

Gandhiji saw that the very forces of ignorance, of moral temerity, of old-fashioned blunderbuss patriotism, have to be transmuted. His was

the rare sense which the common-sense of numerous administrators and politicians and publicists could not appreciate. Gandhiji's appeal to the soul-force of the people was rooted in his faith that men did not possess souls, but *were* souls and possessed mental and moral weaknesses which the powers of the soul could overcome. Therefore he led them to fight with the weapon of non-violence the evils of injustice, exploitation and tyranny. At times he spoke of his "Himalayan blunders" but what were they? The inability of the people to stand firm in the resolve of non-violence. The process of alchemy had gone so far in them and no farther, and so, again and again, he cried halt, took to preaching the doctrine of *satyagraha* and then, once again, launched into experimenting with the force of truth and non-violence in his people. Within his own personal self the spiritual transmutation was so great, so nearly complete, that he became a target for death by foul murder.

Unless this technique is understood in a greater measure by those who call themselves pacifists, their efforts may consist of feverish or even eloquent propaganda, but will not bring forth Peace.

Pacifists must learn to wage war against the warlike and violent forces in their own flesh and blood and brains. Unhappiness, affliction, suffering, consciously experienced become a cleanser and a purifier. This is not the suffering ordinarily experienced by everyone. It is an extraordinary type of affliction which brings the sure consciousness that the soul *is*, that soul-force is available, and that mental anguish, moral suffering, bodily disease are stepping-stones. This higher type of suffering consciously faced brings to birth the new man—the first of the four classes of the righteous ones who are dear to the Divine. Through such conscious evaluation of suffering man transmutes cowardice into courage, ignorance into knowledge, conceit into humility, egotism into altruism.

Unless a few become men of peace after the pattern of Krishna, Buddha and Jesus and follow the example of the 20th-century apostle of peace through truth and non-violence, wars in their destructive character will not cease.

Suffering is upon the whole earth today. It is making for discontent and competition, and leading to national pride and prejudice poisons the international atmosphere. Neither the UNO nor UNESCO will successfully overcome these forces of evil till they plan and create an army, however small, of men and women who study the alchemy of peace by waging the greatest of all wars—the war against their own animalism. The war-beast will prowl the wide world over unless such an Army of Peace-Men face it and help it to overcome its disease by deep heartfelt suffering. Such a reflection gives meaning to a saying in the ancient Mysteries—"Blessed be the Name of the Great God, the Most High, who sends suffering to His devotees so that they may rise to Him in Purity and Beauty." It makes the saying of the ancient occultists a pregnant aphorism: "Woe to those who live without suffering."

SHRAVAKA

World Peace Day, 1951.

POETRY IN SANSKRIT INSCRIPTIONS

[**Dr. Bahadur Chand Chhabra,** Epigraphist to the Government of India, presents here a poetic nosegay culled from a surprising source, Sanskrit inscriptions of antiquity. The embellishment of the chronicle of dry facts with the flowers of poesy is, as he brings out, very characteristic of the Indian genius, which, from ancient times, has often declined to treat prosaically either scientific, philosophical or historical subjects.—ED.]

If one were to cull from Sanskrit inscriptions alone, one could easily produce a handsome anthology of a thousand and one delightful poems.[1] These gems remain scattered and hidden. Their merit is seldom recognized. Rarely indeed does their splendour catch the eye. They are passed by as mere weeds grown over the heaps of raw material—raw material for the construction of a more or less prosaic edifice of history which, until yesterday, meant little more than a controversial narrative of the rise and fall of past empires. The builders of such an edifice, in their anxiety for sound and solid stuff, naturally brush aside the luxuriant overgrowth which, to them, serves no purpose whatsoever. Nay, it often proves a hindrance to their work. Yet, from the point of view of poetry, the finest of the fine arts, this very overgrowth contains pieces of undisputed worth, judged by the standard of the Sanskrit classics. They may be useless as historic evidence but, as a source of pleasure, many of them may be found to compare well with the finest of literary compositions.

Where is the place, one may question in all seriousness, for *belles-lettres* in such matter-of-fact documents as inscriptions chiefly are? These serve history; and history has no room for poetry. This may hold good elsewhere, but not in India. The Indian genius has all along dragged in poetry where poetry is least expected. No matter what the theme—arithmetic or architecture, law or religion, medicine or metaphysics—avenues of elevated expression, at once instructive and entertaining, are sought. In order to drive home a point, an Indian writer or speaker freely employs fancies and hyperboles, similes and metaphors and a host of other figures of speech, that hit the mark and radiate joy into the bargain. How intriguing, for instance, is the physician who, in adverting to the beneficial effects of the use of dry nuts of myrobalan, declares :—

Yasya mātā gṛihe nāsti tasya mātā harītakī |
Kadāchit kupyate mātā nodarasthā harītakī ||

To one who has no mother at home, *harītakī* is mother. Mother may on occasion get angry, but never does *harītakī* in the stomach flare up.

[1] One such is under preparation by the writer.

Let us have another example. We have in the *Bible:* "In all thy ways acknowledge Him, and He shall make straight thy path." (*Proverbs*, III. 6.) This simple and direct advice has been dished up in ornate fashion, independently of course, by an ancient theologian, as follows:—

Yadā charmavad ākāśaṁ veshṭayishyanti mānavāḥ ।
Tadā devam avijñāya duḥkhasyāntō bhavishyati ॥

When people are able to roll up the sky like a parchment, then will it be possible to get rid of misery without acknowledging God!

This indirect and suggestive way of putting a thing is characteristic of Sanskrit rhetoricians. It is supposed to add elegance to emphasis.

When poetry can thrive well in the realms to which it is exotic, so to say, how much more luxuriantly could it not flourish in the fields in which it is more or less indigenous? And Indian epigraphy has surely been one such field. It provided ample scope for *belles-lettres*. In invoking the blessings of his favourite deity, in extolling his patron's ancestry, in recounting the exploits of his hero, in describing a temple built by his master, or in a like situation, a writer with a poetic bent would find sufficient excuse for loosening the reins of his imagination.

Kāśala, the composer of a stone inscription of A.D. 1148, in its introductory part expressly states:—

Kurvantu kīrtanaśatāni, raṇāṅgaṇeshu
Mathnantu vairinikaraṁ, dhanam utsṛijantu ।
Kālāntare tad akhilaṁ prabalāndhakāra-
Nṛityopamaṁ kavijanair anibadhyamānam ॥

Let them raise monuments, score victories on the battle field and give liberally in charity. All these grand deeds are bound to pass away like dance performances staged in the dark, unless glorified and immortalized by poets.[2]

The authors of *praśastis* on stone and of *śāsanas* on copper were thus not mere recorders of facts. They claimed to be poets, men of æsthetic taste and of varied experience. And mostly such claims are justifiable. This Kāśala, for example, was not only a versatile poet, but also, we are told, a trained warrior, proficient in all sorts of handicrafts, expert in the medical care of elephants, and conversant with various branches of philosophy, including the doctrine of the Buddha. The compositions of such persons deserve to be appraised as poems *cum* records, and not as mere records.

Very few scholars have paid special attention to the æsthetic elements in Sanskrit inscriptions. The first to devote some thought to this was a well-known German Indologist, Dr. Georg Bühler. His lengthy dissertation in English translation, "The Indian Inscriptions and the Antiquity of Indian Artificial Po-

[2] Verse 5 of the Koni stone inscription, *Epigraphia Indica*, Vol. XXVII, p. 281.

etry," appeared in several instalments in *The Indian Antiquary*, (Vol. XLII, 1913). He was, however, concerned more with the *antiquity* of the poetry than with the poetry itself.

Selections of Sanskrit Inscriptions by D. B. Diskalkar, (Rajkot, 1925) on the other hand, was professedly prepared

more with a view to illustrate passages possessing literary merit than owing to their historical or religious importance.

This work, however, is a booklet of modest size, dealing with merely 15 inscriptions.

The two essays by Dr. D. C. Sircar, "Kāvya Style in the Inscriptions of the Successors of the Sātavāhanas" (first published in *Indian Culture*, Vol. IV, 1937-38, and reproduced in his book, *The Successors of the Sātavāhanas*, Calcutta, 1939) and "Inscriptional Evidence Relating to the Development of Classical Sanskrit" (*The Indian Historical Quarterly*, Vol. XV, 1939) are again more in the nature of historical investigation than of æsthetic appraisal.

Before we proceed, one point may be elucidated. Dr. Bühler dubbed the poetry in question "artificial," by which he obviously meant "conventional," having an eye especially on the high-sounding praises showered on petty chiefs. It is true that such eulogies by court poets sound hollow, but that should not be held to detract from their intrinsic value as poetic compositions. In order to enjoy them, the reader has to keep circumstances and personalities in the background. The crowned heads are used as mere pegs on which to hang the strings of poetic pearls. Viewed in this light, the verses will no longer read as disdainful flattery. Besides, there are certain conventionalities that are inseparably bound up with all Oriental poetry; to a European, these do look like touches of artificiality.

Savants like Dr. Franz Kielhorn, when dealing with inscriptions, do take notice of poetic merits wherever they find any. Editing the Aihole inscription of Pulikēśin II, A.D. 634, Dr. Kielhorn remarks :—

Important as this inscription is as an historical document, to myself it seems almost more interesting from a literary point of view.[3]

Proceeding, he gives his estimation of Ravikīrti, its author, as a poet, and draws comparisons between his poem and those of well-known Sanskrit poets.

Sanskrit poets are specially fond of alliteration and *double entente*, which qualities are very much in evidence in the parts of Sanskrit inscriptions that are designed to be poetic, in prose or in verse. They possess in abundance, too, such essentials of good poetry, as diction and style, rhythm and harmony, excellences and embellishments, all of which combine to produce *rasa* or enjoyment, the *raison d'être* of poetry. A handful of illustrations

[3] *Epi. Ind.*, Vol. VI, p. 3.

may demonstrate this.

The simile is supposed to be the quintessence of felicitous phraseology. From this practically all other figures of speech have sprung. A classical example may be found in :—

Śrī Chandraguptasya Mahendrakalpaḥ
Kumāraguptas tanayaḥ samagrām |
Raraksha sādhvīm iva dharmapatnīm
Vīryāgrahastair upaguhya bhūmim ||

Kumāragupta—like unto Mahendra (the great god Indra)—son of the illustrious Chandragupta, by dint of his valour, protected the whole world even as a husband does his wedded wife, chaste and virtuous, clasping her in his mighty arms.[4]

The tenderness that goes with the protection, as well as the solicitude underlying it, is subtly hinted at by the earth being likened to a good wife with Kumāragupta as her lord.

When a copy happens to outshine the model, it is called *Vyatireka* or Transcendence. It may be difficult to find a more apt instance of this than

Apūrvam indum pravidhāya vedhāḥ
Sadāsphuratkānti kalaṅkamuktam |
Sampūrṇabimbaṁ vadanaṁ yadīyam
Abhūttarāṁ kaṇṭakitāṅgayashṭiḥ ||

Having created in her face a moon such as was never seen before—a moon of ever sparkling splendour, flawless and full-orbed—the Creator went into raptures even more.[5]

Mark the significance of "even more," in the verse. It lends itself to an inference which is a whole story in itself. The Creator must have gone into raptures over the moon, that paragon of beauty of His own creation, despite her obvious blemishes, such as being bright only by night, having a dark spot in the centre, appearing now a full orb and then reduced to a mere slice. Naturally, therefore, He was much more thrilled when He turned out a second Moon, free from all those blemishes, in the comely face of Somaprabhā, a belle of the Himālayas, the youthful bride of Prince Sātyaki. That is how, at least, the anonymous poet of the Sarāhaṇ *praśasti* fancies the lady in his description.

A near neighbour of *Vyatireka* is another embellishment, wherein the copy and the model interchange places. It is named *Upameyopamā* or Reciprocity. A typical instance of this is provided by Ravikīrti in his graphic description of the Arabian Sea, swarming with the Chālukyan fleet. The description concludes with :—

Jalanidhir iva vyoma vyomnas
samo'bhavad ambudhiḥ ||

The sky was like the sea and the sea resembled the sky.[6]

This line, it may be observed, is an echo of Vālmīki's :—

Sāgaraṁ chāmbaraprakhyam
Ambaraṁ sāgaropamām |

The ocean appeared as the sky and the sky looked like the ocean.[7]

[4] *Ibid.*, Vol. XXVI, p. 117.
[5] J. Ph. Vogel, *Antiquities of Chamba State*, p. 156, verse 5.
[6] *Epi. Ind.*, Vol. VI, p. 6, verse 21.
[7] Valmiki's *Ramayana*, VI, v, 120.

Vālmīki, India's primeval poet, has been a source of inspiration to the succeeding generations of poets in this country. And echoes of his epic poem are found in inscriptions as well as in literature. The comparison of clear water to a pure heart or to a serene mind, for instance, originated with him :—

Ramaṇīyaṁ prasannāmbu
Sanmaṇushyamano yathā ||

[The river bank] pleasant, with water as clear as the mind of good people.[8]

It is this very "old wine in new bottles" that Ballāla elaborately puts into Vikramārka's mouth :—

Svachchhaṁ sajjanachittavat.....
.....pānīyam ānīyatām ||

Fetch some water as pure as the heart of good people....[9]

The elaboration effected by Ballāla consists of some additional attributes of the water, as sweet as this, as cool as that, scented with this and that, and so forth.

The same idea of Vālmīki has been exploited by various writers of *praśastis* in connection with a well, a tank or the like, the construction of which happens to be the theme of a particular inscription. The Mandasor inscription of Mālava Saṁvat 524 (A.D. 467), for instance, records the construction of a Buddhist *stūpa*, a monastery, a well and a water-stall by a military commander named Dattabhaṭa. Ravila, the author, describes the water of the well as follows :—

Yasmin suhṛitsaṅgamaśītalaṁ cha
Mano munīnām iva nirmalaṁ cha |
Vacho gurūṇām iva chāmbu pathyam
Pepīyamānaḥ sukham eti lokaḥ ||

People derive comfort by frequently drinking its water, cool (refreshing) as the meeting of friends,[10] pure as the mind of sages and wholesome as the words of elders.[11]

Kāśala, whom we have already quoted, some 700 years later than Ravila, is more specific in his portrayal of the tank built by a pious, learned and large-hearted Brāhmaṇa philanthropist, Purushottama by name. He sees in that tank an embodiment of the good heart of Purushottama himself. By inserting words of *double entente*, he has succeeded in heightening the artistic effect :

Gambhīraṁ bahusattvaṁ
Nirmalam atiśobhanaṁ janaiḥ
sevyam |
Hṛidayam iva svakam akarod
Ratnapure sāgaraṁ yaś cha ||

And at Ratnapura he constructed a large tank which is deep, is full of aquatic creatures, is clear, is exceedingly beautiful, is worthy of being resorted to by people, and is thus, in every respect, a replica of his own heart, which likewise is profound, very courageous, pure, extremely fine and

[8] *Ibid.*, I, ii, 5.

[9] Ballala's *Bhojaprabandha*, verse 229.

[10] In the cold Occident one talks of a *warm* reception, but in the hot Orient we have a *cool* meeting !

[11] *Epi. Ind.*, Vol. XXVII, p. 16, verse 12.

approachable by one and all.[12]

As already remarked, Sanskrit poets have a great liking for *double entente.* And, as in other languages, so in Sanskrit, too, words having double meanings have been found very handy for various kinds of puns. One of very frequent occurrence is *Virodhābhāsa* or Contradiction. It often revolves on a single word which is construed in two different ways, one evolving a contradiction and the other resolving it, so to say. The following example may make the point clear :—

Satyapi ratnābharaṇe
Jānāno'pi prasādhanaviśesham |
Yo vahati bhujena sadā
Kuvalayam āścharyakaṁ loke ||

Though possessing plenty of bejewelled ornaments and knowing full well how and where to wear a particular ornament, why, one wonders, is he always wearing a blue lotus on his arm ?[13]

The person spoken of is a Śilāhāra King, Kṛishṇarāja. The inferential contradiction is that his wearing of a blue lotus on his arm does not assort well with his wealth and his expert knowledge. As a King, he can well afford a gold armlet, bedecked with gems; that would be a proper ornament for him, not a blue lotus. Even granting that he had taken a fancy to a flower, the one selected is usually used as an ear-pendant (never as an armlet) and that, too, by ladies (and never by such a virile man as a King of his repute is considered to be). This inconsistency is removed by construing differently the word *kuvalaya,* meaning " blue lotus." It can be split into *ku* and *valaya* and then we have the other meaning " globe," " the ball of the earth." In other words, what Kṛishṇarāja is wearing on his arm is not a blue lotus but the whole world, which symbolically signifies that he is ruling over the earth.

The instances so far cited are mostly of what Dr. Bühler calls " artificial poetry." The verses quoted below are of a more natural kind, being descriptive of the Spring. They also illustrate the wedding of sound with sense: the music of words. The occasion is only the dating of an event, to wit, the construction of Devabhaṭa's *stūpa,* etc., mentioned above. Ravila, the poet, instead of mentioning the season by name, indicates it by saying :—

Bhṛiṅgāṅgabhārālasabālapadme
Kāle prapanne ramaṇīyasāle |
Gatāsu deśāntaritapriyāsu
Priyāsu kāmajvalanāhutitvam ||

Nātyushṇaśītānilakampiteshu
Pravṛittamattānyabhṛitasvaneshu |
Priyādharoshṭhāruṇapallaveshu
Navāṁ vahatsūpavaneshu kāntim ||

At the advent of the time when the tender lotus-flower droops under the weight of the bee, when the sāl tree puts on the most charming appearance, when the young wives whose husbands happen to be away from home are consumed by the fire of love, when groves and gardens are astir with temperate breezes, start resounding with the war-

[12] *Ibid.*, p. 283, verse 31.

[13] *Ibid.*, p. 289, verse 12.

blings of the cuckoo and put forth young leaves as ruby-red as the lips of a damsel....[14]

One more citation in closing will prove that ideas are afloat in the air at all times and in all climes. Poets catch and express them, each in his own language. This accounts for the fact that often the same idea occurs to two different poets, far removed from each other both in time and in space. Śiva, whose stanza is quoted below, lived in the fifth century A.D. somewhere in Vindhya Pradesh. In a chaste and innocent young lady he saw a stream of crystal clear water. About 1,300 years later, in England, the poet Cowper caught the same vision. His ode to a young lady is also quoted for the sake of comparison :—

Sphaṭikavimalaśubhraṁ bibhratī śīlatoyam
Yamaniyamataṭāntaprāntaśuddha-pravāham |
Praśamaguṇagaṇormir yā janaṁ pāvayantī
Svayam iha suralokād āgatā Jāhnavīva ||

...who is, as it were, the Ganges herself, from heaven descended, purifying the people here, possessing the water [in the form] of character pure and brilliant as crystal, with its serene flow bounded within the two banks of self-restraint and self-discipline, ripply with many virtues such as equanimity.[15]

To bring in the Ganges, the stream *par excellence*, is Indianism.

TO A YOUNG LADY

Sweet stream, that winds through yonder glade,
Apt emblem of a virtuous maid—
Silent and chaste she steals along,
Far from the world's gay busy throng:
With gentle yet prevailing force,
Intent upon her destined course;
Graceful and useful all she does,
Blessing and blest where'er she goes;
Pure-bosom'd as that watery glass,
And Heaven reflected in her face.[16]

BAHADUR CHAND CHHABRA

A FINE MOVEMENT

The *40th Anniversary Year Book, 1950*, of the National Urban League (1133 Broadway, New York 10, N. Y.) presents an impressive record of service to the democratic ideal. With its motto of "Team Work at Work," the Urban League, composed of white men and women of vision and high standing as well as of Negroes, has worked effectively for equal opportunity for all in work training and job placement and against discriminatory practices in industry. Better housing, health and education for the Negro have also been sought, and the transition from the rural life of the South to living conditions in the great industrial cities has been eased by the Urban League for many migrant families.

That the minority group concerned is not the only sufferer from discriminatory practices is obvious; such practices undermine democracy itself. Defence of the rights of the victims of prejudice, if carried on in the proper spirit, is therefore in the interest of all. That spirit was well defined by one of the founders of the Urban League in the following words, long carried on the League's letter-head :—

Let us work not as coloured people nor as white people for the narrow benefit of any group alone, but together as American citizens for the common good of our common city, our common country.

This slogan requires but the addition of three words to make it a universally valid statement, adoptable by any country, of the objective of ameliorative effort, namely, "our common world."

[14] *Ibid.*, p. 16, verses 14 and 15.

[15] *Ibid.*, p. 141, verse 9.

[16] Palgrave's *Golden Treasury*, p. 129.

OXFORD TODAY

[This thoughtful and stimulating article is from the pen of an Oxford undergraduate, **Mr. J. Brittain-Catlin,** the son of Prof. George Catlin, whose massive *History of the Political Philosophers*, the latest of many serious works, has just appeared, and of the equally well-known English writer and Pacifist who writes under her maiden name of Vera Brittain—both graduates of the Oxford of yesterday. Mr. Brittain-Catlin makes a strong plea for mutual tolerance and synthesis and condemns " the spirit of specialization " which is not peculiar to Oxford but is the stumbling-block in the way of progress throughout the world. The fact that some at least of the young people in the world's universities are thinking so constructively as well as so challengingly is full of encouragement for the universities and the world of tomorrow.—ED.]

Oxford is not a unity, but a collection of units. Some are closely connected, but most are isolated from each other. Oxford is provincial: it has no faith to live by, and, apparently, little awareness of world problems. But who, it may well be asked, does have faith; and who can see the nature and the implications of the crises in which they themselves are involved ?

I am not speaking of the Senior Common Rooms of Oxford—I have no experience of them. My impressions, drawn from the undergraduate world, indicate an emphasis on either the importance of a particular group or on pure individualism. There is nothing wrong with individualism or with groups as such. But where individualism is not related to something beyond itself, and where the members of a group cannot see beyond the confines of their own committees, there can be no significant achievement. In breadth there is a danger, but it is nothing compared to the danger of narrowness. In the words of the author of a booklet on The Indian Institute of Culture, " To broaden without deepening results in shallowness; to deepen without broadening may lead to dedication to the pursuit of individual salvation, come what may to others."

Oxford is neither one thing nor another. It is neither concerned with the solution of such international problems as the shortage of raw materials, particularly foodstuffs, nor is it inspired by the faith of the mystic—although the practical religion of the moralist is not absent. But again, in the words of the author quoted above: " The New World Order will not be possible without men and women whose self-education has enabled them to regard themselves as citizens of the world." The ideas generated at the Round Table in All Souls College by such internationalists as Lionel Curtis and Professor Hanbury do not seem to have reached the Junior Common Rooms of Oxford, even though they

may have reached the rest of the world.

Undergraduates are not citizens if they are partisans; for partisanship is the essence of provinciality. In the political spheres of Oxford there is much life—not a week goes by but there are talks and discussions with Cabinet Ministers, past, present and future. Every week some particular problem is considered by the various study groups organized by the Conservative, Liberal and Socialist Clubs. But the enthusiasm of the budding politician is nurtured in a hot-house of politics alone. The same is true of Oxford's theatrical world. Each term, each of three or four colleges produces its own play, while as a continuous background there are the activities of the University's Dramatic Society, its Experimental Theatre Club and its Opera Club. But how many young Conservatives can speak with knowledge or judgment on the Trinity Term Acting Contest, and how many actors or producers can get up in the Union to debate a point with Mr. Herbert Morrison? Far too few.

But who can be blamed for this lack of integration? Integration is a function of faith, and where there is no faith there is no foundation: all houses are built on sand but each house is built on a different shore. Those who have not the strength to build, do what they are told; those who do have the strength build alone —and for themselves. The situation produced is paradoxical: because they see no rock on which to build, men and women become slaves, cynics, or buccaneers—sailing away from the quicksands of lethargy and doubt, in small ships of their own device, to unknown lands. Of the three, the buccaneer is much to be preferred. At least he has vitality, vision and imagination, even if he lacks a compass and a sense of direction. If he moves for himself alone, at least he moves. And those who move, build. It is on the builders, whether in the things of the spirit, in the arts or sciences of everyday living, that any return to the awareness of the significance of living must depend.

The cynics, the fatalists, the bitter critics are everywhere to be found in Oxford. Despair and a sense of futility are fashionable—almost as fashionable as hysteria conversion, the panacea which cures nothing. Philosophy, that fruitful tree, has withered into a thorny bush called Logical Positivism. A clearing of the dead leaves of confused verbiage was necessary. From Kant to Bradley confusion of expression had become the protective foliage of Western philosophy; but no tree is better for being pruned to the roots and, while we must know what we mean, we must realize that criticism is not an end in itself. As Sir Geoffrey Heyworth, himself a visiting Fellow of Nuffield College, wrote:—

> It must be remembered that the function of criticism is firstly to help, and therefore we should criticize only in so far as the criticism is likely to

prove helpful. Can the criticism of the present writer be helpful? The answer is this: In times gone by Oxford provided a rich and varied soil, a period of leisure, a time for experiment. Out of this ground an integrated life could be achieved. The question remaining is this: Does Oxford today, with its emphasis on specialization and its curtailment of leisure, still provide that nourishment? Previously a graduate of Oxford was believed to have lived through a unique experience supplying the ingredients of maturity. If Oxford no longer provides the basis for that 'one-pointedness,' of which the mystics speak, we must see what it does provide, and we must discover why the substitute is inadequate.

T. S. Eliot's song of despair, and Prof. A. J. Ayer's abolition of "Metaphysics," may not have been dreary in themselves, may indeed have been fingers on a spot that needed pointing out, but their plagiarist-followers, young and old, are a depressing collection.

There is too much analysis and too little imagination; oceans of knowledge abound on every side, but more sink than swim, more drown in erudition than cross the deeps with benefit to themselves and others.

Nor is the university concerned with the immediately practical problems of living. I am not referring to the problem of living in England today, but to the problem of living all over the world; and I also mean consideration of accepted values, their possible revaluation and the rejection of standards now found to be inadequate for thinking and doing. The university seems little interested in this type of enquiry—the only kind that ever was, or is, of lasting value. Oxford is too much concerned with mere information, the agglomeration of facts and second-hand interpretation.

The information available, particularly in the natural sciences, is indeed an ocean: a sea of books under the pavements of Oxford, the ever-growing library of the Bodleian. The facts are on every side, but their correlation is missing. Electrical engineer and physiologist, chemist and student of Sanskrit, physicist and theologian may sit next to each other in libraries, but in spirit they are far apart. Not only in spirit, but in language too. Each speaks a language of his own. In many a discussion on psychology which I have attended it has been apparent that the physiologists understood one thing by what the speaker said, and that the philosophers understood something else. It is to be hoped that the physiologists understood each other; likewise the philosophers. Certainly they live in two different worlds, almost as isolated as if they lived on two different planets.

It is often said in Oxford that in tackling such subjects as psychology, one must ultimately choose between the physiologist's approach and the philosophers. It is maintained that any view-point which seeks to embrace and embody the approaches of both is doomed to superficiality, to fail to grasp the truth which either

might achieve by itself. I believe that this is a profoundly mistaken view, and that isolationism in thinking and research is as outmoded and as dangerous as in international affairs, If reconciliation between nation and nation is difficult, so is reconciliation of two approaches to one problem. In both cases, the effort must be made, not on grounds of moral obligation but because, just as humanity is above all nations, so is truth a unity on which all roads of knowledge converge. In his book, *Cybernetics*, Prof. Norbert Wiener has presented us with a first essay on the unification of knowledge in the statement, if not the solution, of one particular problem. I would maintain that in all fields of research and speculation an attempt at unification, a gathering together of the threads of different approaches, is our only hope of realizing the implications of what we say we know. If the threads are not gathered together, they will grow together in confusion.

The danger is that each specialist should come to think that if the universe is to be explained at all, it is to be explained by his art or science, and his alone. And what about man? How many psycho-analysts listen to neurologists, or neurologists to endocrinologists? Sociologist, anthropologist, psychologist, philosopher, theologian, Humanist —each is concerned with man, but not with each other. Who since Aristotle has tried to break down the barriers between the arts and the sciences? Now, when we know so much, our information becomes a burden. The spirit of enquiry is shackled. As Professor Einstein has written: "It is nothing short of a miracle that the modern methods of instruction have not entirely strangled the holy curiosity of inquiry." We know so much that we know nothing at all—at least until we abandon what we have been taught and begin to learn for ourselves. "Banish learning," said Lao Tse, "and vexations end."

If the standard of living in the West is to spread round the globe, we do need specialists and technicians; but more than these we need philosopher-kings. Otherwise the rule of the peoples of the earth is left to the technocrats and the Pied Pipers—to those who are gods to themselves and fanatics in the eyes of their neighbours. The warning bell has already been rung many times: George Orwell's novel, *1984*, for instance, or Aldous Huxley's article, "Brave New World,'' which appeared in *Life* for October 11th, 1948.

Towards the end of his article, Aldous Huxley wrote:—

> We must discover what are the circumstances under which human beings can live most sanely, contentedly and creatively. In the light of such knowledge we can proceed to use advancing technology for the purpose of creating the favourable conditions at the lowest cosmic cost.

But is Oxford concerned with this knowledge, or with its application?

Sometimes it seems as if those who are pursuing knowledge for its own sake, science for its own sake, art for art's sake, are chasing their own tails. They wander off the path. If one keeps one's head in the skies, it is all the more important to keep one's feet on the ground. How often it is that those who are immediately connected with the everyday problems of everyday life, and not those who are in comfortable isolation from humanity, plumb the depths of profound realization! It is the hewers and the doers who seem to grasp the eternal truths and solve the practical problems of living. Plato and Confucius did not spend a pensioned life in a study; neither, in our own time, did Lenin and Gandhi.

No learning is a waste of time, and investigation may be an end in itself, but there is something irresponsible about the student who studies in a vacuum, about the instructor who instructs in an ivory tower. One's own knowledge cannot be fully appreciated until it is seen in relation to what others know, and in relation to the facts. The most beautifully proportioned of logical systems may have an intellectual fascination which makes it an object of enchantment, but what is mathematically satisfying on paper may be very dangerous in application. The world has seen many theories and systems but less presumptuous, and ultimately more valuable, are the jottings in the margin: the Sermon on the Mount, the Analects of Confucius, the Sayings of the Buddha and, in the field of science, the notes of Leonardo da Vinci.

Detachment, yes. The kind of detachment of which the mystics and philosophers have spoken and written; what Lin Yutang has called "the quality of being able to see through life's ambitions and follies and the temptations of fame and wealth." But this is something quite different from supreme indifference to the welfare of other nations and other people. The one is a positive detachment: he who possesses it, is prepared to accept responsibility, take risks, endure condemnation and, at the same time, retains a sense of humour. The other is a negative detachment, an arrogant indifference not limited to Oxford; nor, indeed, is it true of everyone in that great City and greater University.

It is too late now for national snobberies, and it is no longer a mere question of taste whether or not one is concerned with events on the five continents. When the world was larger and communication slower, one nation could afford the luxury of despising another, and co-operation was not then a question of necessity, of life and death. Mutual understanding is not a matter of choice any more; the centuries of pride and prejudice in international affairs are over. But where there is co-operation there must be a contribution. Individuals, like nations, have a right—and a duty—to make the biggest contribution to the

welfare of nations that lies within their power. Service is not subservience, and co-operation, far from being self-stultification, is the highest of achievements.

What is apparent on a world scale, is not so clearly seen on a smaller one. The world has been divided within itself, but now realizes the need for individuality within a wider framework of unity, even if it does not yet act in accordance with what it sees. This realization is required as much in Oxford as in the world at large; but, as I wrote at the beginning, no critical situation is harder to see than one's own. To live and to see oneself living is a difficult combination to attain. Oxford is a microcosm. Like the world it is a whole which is not yet an organism. But this it will have to be if it is to fulfil its function as leaven in the bread of national and international life. To be an organism in which every cell performs its own task, co-ordinated with but not controlled by others, Oxford must have a purpose, and this it cannot have without a faith.

What faith, it will be asked? Something positive must be put forward; but there is no need to put forward a new religion, philosophy, or way of life. All these abound, but they have all been disregarded. The faith of the future is not a new faith, but a return to the essence of the faiths of old. God is One, and all religions are relative to God. The perennial philosophy remains; nations have forsaken it, and in their return lies the hope of their salvation. Only the husks have remained to be wrangled and fought over by the militant from whom the spirit has departed. Where the spirit is no more, too often an institution remains. It is with Oxford as it is with the world outside: indifference between man and man, group and group. In the rejection of one religion by another, of one political ideology by another, there is waste and destruction. There need be no complete agreement between those who differ on principle; sufficient is the recognition that all religions are concerned with man's relationship to God, and all political ideologies with man's relationship to society.

I said at the beginning that Oxford was split up into isolated units. But to damn the ambition to success which creates these units is to damn human energy, intelligence and insight and is to make a psychological mistake. Oxford's task is not to stifle initiative—a process which must create an inevitable reaction among those not crushed by the dead weight of erudition—but to educate for responsibility, to build confidence as well as to develop critical acumen. Such an education neither enslaves the educated to the existing order, nor stirs up resentment. It brings awareness of bigger problems than those of which one had been aware and channels ambition into the finding of a solution of the world's failure to make the best use of what it has.

As long as the understanding of a

different point of view from one's own, another man's religion, philosophy, science, or art is regarded as despicable weakness, the world will continue to cut its own throat. This attitude is the result of too much specialization, a too great narrowness of outlook. I remember Lord David Cecil talking to first-year undergraduates in the Junior Common Room of New College of the necessity for tolerance in the university; but in Oxford the spirit of specialization, the evil genius of technocracy, is growing. In such an atmosphere of self-regarding endeavour, understanding and co-operation cannot flourish. As in Oxford, so in the world. A house in which artist, scientist, philosopher and man of religion are contemptuous of each other is a house divided against itself; it cannot stand. If this is the Oxford of today, let us make sure that it is not the Oxford of tomorrow; for in the present are the seeds of things to come.

J. BRITTAIN-CATLIN

LEADERSHIP IN INDIA

Mr. Julius Stulman, an American business man, who recently got back from India where he had talked with people from ordinary villagers to Members of the Planning Commission, Cabinet Officers and the Prime Minister, Pandit Nehru, has summarized in the 14 multigraphed pages of his "India Report" the results of his thinking about how to approach some of the basic problems of India. Convinced of the importance, to all concerned about human freedom and democratic values, of India's proper self-development, Mr. Stulman has thought deeply on how this country, without sacrifice of the good elements in its traditional culture, can bring the knowledge already available in the world effectively to bear upon its pressing practical problems. He does not discount the factors of "money, production 'know-how' and mass education," for dealing with India's problems, but he stresses the need for optimism in "Indians of leadership quality." "The spiritual values around which much of Indian thought revolves" need, he believes, to be supplemented by the confident spirit of "Can do—Will do."

He questions the possibility of India ever catching up with the West of 1950 if it follows all the turns of the road that the West has taken in its industrial evolution, but he envisages by-passing it by emphasis on practical application of the most advanced scientific knowledge. Solar energy development, artificial rain-making, utilizing plant life of the sea for food, he suggests as illustrations of promising lines of adjustment to the coming phases of technical development, and so "leap-frogging ahead of the west."

Specifically Mr. Stulman proposes a non-political, non-governmental Indian Institute, staffed by "some of the best technical and administrative minds in India and Abroad," to integrate "the world's latest knowledge—the emerging science of the Year 2,000—with the particular needs of India." He envisages for its support an initial capital fund to be raised from private sources and its earnings from its service functions. We hope that the ideas of this sincere well-wisher will receive the thoughtful consideration which they merit.

THE "TIRUKKURAL" ON CITIZENSHIP

[**Shri V. R. Ramachandra Dikshitar** of the Madras University, the author of several works on Indian history and polity as well as on Tamil literature, here analyzes instructively the teachings of the ancient Tamil sage, Tiruvalluvar, on the duties of the citizen and the State. Anything further removed from the spirit of Machiavelli and *The Prince* could hardly be conceived. The *Tirukkural* has a message for the modern world.—ED.]

If we take a bird's-eye view of the rights and duties of a citizen in modern times, civic rights loom larger than civic duties. The right to vote, the right of equality before the law, the right to religious freedom, the right to protection by the State and the right to private property, have the greatest appeal and every person seems to think that these are natural privileges. But, though citizenship confers such privileges, citizens should not shirk the corresponding duties and responsibilities. One of these duties is to keep the machinery of local and central government in smooth working order by paying punctually the taxes due. There is a tendency to criticize the taxes imposed and to preach economy in administration; this is not quite healthy, inasmuch as both central and local governmental bodies are elected and are the chosen guardians of public welfare.

Citizens should discharge their duty also by co-operating with the government in improving the health of the nation and in developing the talents of its youth.

This modern concept of citizenship is ultimately derived from the older school of thinkers who placed ethical considerations in the foreground of the picture. Such democratic practices as majority rule, party organization and the franchise are matters affecting the citizen deeply; but the character of the citizen and his social obligations are also to be viewed from the moral angle. The State may have an entirely secular character, but no worth-while goal or programme is possible without the conception of right and wrong in human behaviour. Conversely, we cannot imagine any one deeply concerned with moral questions who is not at the same time faced by practical questions of personal contact and social relations.

This inseparability of morals and politics is illustrated in the teachings of Tiruvalluvar. His immortal work, the *Tirukkural,* is a Tamil classic, assigned to the 2nd or the 1st century B. C. It is primarily a secular treatise dealing with three *purusharthas: Dharma, Artha* and *Kama.* In this book the fourth *purushartha, Moksha,* or Salvation, does not find a place. What is relevant to the discharge of a person's duties to himself, his family, and State is emphasized; he who observes his

duties fully, will, without any other effort, attain salvation.

Though the ethical basis of this treatise is undeniable, it could serve today as a purely secular treatise. Its maxims on citizenship show what are the duties, the proper performance of which is of the essence of good citizenship. The book does not assert rights and privileges so much as describe duties and responsibilities in a persuasive and convincing manner.

The following is a *résumé* of the ideas of Tiruvalluver about right conduct for the individual as well as for princes, councillors and public servants. Tiruvalluvar evidently had in mind a settled, highly cultured and peaceful society where all individuals acted appropriately to their station and where everyone was anxious to abide by the rules of right conduct which were universally known and respected. Therefore, his is a more closely integrated and harmonious civil society than we possess today. Yet even now we can realize that a man's conduct as a householder is not separable from his conduct as a citizen and that citizenship is a vast field ranging from the family to the whole universe.

The first part of the *Tirukkural* is devoted to the personal conduct of a citizen. It says at the outset that nothing is higher than *Dharma* or the practice of Righteousness. If one wants to be happy one must follow *Dharma*; to do good and to avoid evil must be the law of one's being. The householder is described as the mainstay of the other three orders of life.

The grace of any home is the virtue of a dutiful wife and her children are its adornment. Intelligent offspring are an asset, for the wisdom of youth is the delight not only of the parents but also of the world. It is only out of home life that Love springs; and out of Love grows the inestimable prize of friendship. Humility and loving words may banish vice of any sort, and implant virtue in the minds of all. To make virtue complete a citizen should cultivate impartiality. One should not oppress the ignorant or the cowardly.

Right conduct not only ennobles one's family but also promotes social harmony. One should practise forgiveness. One must cultivate active social intercourse and it should be informed by tolerance and understanding. One *Kural* says that one must preserve one's property but must not covet others' wealth, for out of covetousness evils spring. One must not oppress the weak but be considerate and friendly towards those less fortunate than oneself. Compassion is the most important of all tenets. Truth must be practised in all circumstances, for all the scriptures lay down that there is no greater virtue than truth.

Thus Tiruvalluvar lays down the foundations of excellence in family and social life upon which further personal and social development may rest. But, though citizenship thus begins at home, it is not confined to

the household. Good citizenship implies a good state and a good constitution. These can be realized in a society which is truly democratic. Democracy, the world has learnt by some little experience, is not the absolute rule of the majority. It is orderly government under law; and such a government may have a king at its head. So long as a monarch so conducts himself as to uphold the law and promote the welfare of his subjects, he is a constitutional monarch. In this form of government the social duties of all, the ruler and the ruled, must be studied.

One of the social duties incumbent on a citizen is to pursue knowledge and not to trifle with it. For the wealth of the learned man consists in his learning; to him no country will be alien. A learned man delights others by his company. True learning is not mere learning by rote; it is an entire education. It has been well said that entering an assembly without sufficient knowledge is like playing at dice without knowing the game.

In another *Kural* it is said : "To be one with the world is wisdom." True wisdom is not blind following of ancient precepts found in the sacred texts, but is the product of careful study of the environment and of the prevailing climate of opinion among cultivated people. A wise man must move freely in society, free from pride, from wrath and from lust. It is only the wise who can secure the friendship of virtuous men and appreciate the company of the noble. Good company is the source of strength.

The *Kural* gives its due to administrative wisdom. All schemes must be well thought out and well organized and must have the support of the many. The State's need for expert efficiency as well as for whole-hearted popular support is frequently stressed. Speaking of the organization of government, Tiruvalluvar says that public servants should be of good family, vast learning and unblemished character. The merits and the defects of a person must be examined and his character judged accordingly. The choosing of people for public service, it is said, must be done with care; but once the choice is made, the person chosen should be wholly trusted. He is said to be a true servant who is watchful and can guard against any loss.

In the choice of public servants one must not be guided by their efficiency alone. They must also have noble characters and be endowed with love, wisdom and clear vision and be free from covetousness. To guard against the tendency of people in power to become corrupt, untried people should be avoided and only such persons should be chosen as public functionaries as can be trusted not to swerve from the right path.

That the State must be ruled justly and impartially is emphasized. The Ruler should be solicitous for the welfare of his subjects; victory is won not by the spear but by

administering impartial justice. In dispensing justice, the King should not be partial though it be his kinsman or even his own son who is on trial. Before judgment is delivered there must be strict enquiry and, on the strength of the evidence, the judgment must be given. Where crime is properly punished the State becomes more enduring, seasonal rains will not fail and the cows will yield abundantly. Tyranny is condemned as subversive to the well-being of society and of the State. Says Tiruvalluvar:—

No burden is harder for the earth to bear than the cruel sceptre wielded by the unwise.

He alone is considered to be one with the world who follows his *swadharma* and is courteous and kindly. This will be possible in a society which is truly democratic and which is ruled by those of high moral character.

Tiruvalluvar attaches special importance to the Council of Ministers. An important duty of a Minister is to study an act deliberately and then carry it out decisively, thoroughly to complete a task begun and not to leave it unfinished. But in acting firmly a Councillor must act in conformity with world opinion, for this righteous conformity will preclude any form of dictatorship.

To be a good Councillor, one must be a good speaker. Inability to speak well may result in the ruin of a cause; and a speaker who would win the approval of the public must speak without fear or favour. Only cogent reasoning and soft speech will convert people to the speaker's views. So what is wanted in giving counsel is good and convincing speech that promotes virtue and produces fame. Tiruvalluvar is aware of the value of persuasion in the democratic process. But before superiors and the wise the humility to maintain silence is said to be the best of qualities.

While it is often insisted that a decision should be taken after due deliberation, and that action once begun should not be delayed on any account, it is also advised to adopt a cautious policy. Deliberation, it is said, must be based upon five points: the nature of the deed, the resources, the means, the time and the place. While arriving at any decision one should examine deeply his aim, the hindrances to it, and the final gain to be sought. Also the manner in which a thing should be done should be determined after consulting an expert.

The State has to provide the citizen with an honest means of livelihood, but no citizen may err on the side of luxury so as to incur the displeasure of his fellow citizens. The State should protect the citizen from excessive hunger, serious disease or destructive enemies, but the citizens must see that there are no disloyal associations, internal dissensions or disturbing chieftains.

In a very interesting *Kural*, Tiruvalluvar depicts the havoc which faction wreaks in the body politic and deems it the greatest evil which

the State can suffer. Again, five things are said to be the ornaments of any kingdom: wealth, fertility, happiness, security and absence of disease. There must also be harmony between the Ruler and the ruled. A State to be independent must have wealth, but this wealth must be accumulated justly for that will foster mercy and quell the enemy's pride. Real honour prefers death to dishonour.

Like the Stoics, Tiruvalluvar extols friendship; friendship removes suffering and prevents harmful deeds. There should be no discord among men; it is the joy of joys to bury hatred, the evil of evils. If one wants really to enjoy freedom and prosperity, Love must be cultivated and hatred of every kind must be eschewed. Good conduct—love, modesty, impartiality, sympathy and truthfulness—are the strength of the great.

Mother Earth is said to laugh to scorn those who plead poverty, and agriculture is extolled by Tiruvalluvar who says that a toiling peasant never begs but gives. So one's land must be jealously guarded and not be neglected on any account. A flourishing land can support a just State and good citizens.

Thus the *Tirukkural* not only propounds a lofty ethic but also describes a healthy national life in its pithy references to health, education and character. It is a fundamental treatise on citizenship and the true democratic spirit.

V. R. RAMACHANDRA DIKSHITAR

COLOURED WORKERS IN LIVERPOOL

The conclusions of Mr. Anthony H. Richmond as a result of his study of "Economic Insecurity and Stereotypes as Factors in Colour Prejudice" (*The Sociological Review*, Vol. XLII, Section 8, 1950) are instructive. His study of the assimilation and adjustment of West Indian technicians and trainees remaining in England after the last war was confined chiefly to Liverpool and the surrounding districts. He found a part played in colour prejudice not only by the obvious physiological distinction of skin colour but also by the creation of false stereotyped ideas concerning the "out-group," which prevented good personal relationships between members of the two groups. More important than either, however, in the aggravation of colour prejudice was found to be the sense of economic insecurity. This confirms observations on the part played by economic rivalry in race relations in the Southern United States.

Resentment is the instinctive response of man or animal to any thwarting of effort or to rival claimants to an object of desire. It is a confession of moral immaturity. Sound economic measures can doubtless lessen tension by relieving fears of unemployment, but a radical cure demands abstention from judging a group by the shortcomings, real or imaginary, of individuals and, conversely, from condemning other individuals for the defects thus arbitrarily ascribed to his racial or other group. The acceptance of the criterion of individual merit, irrespective of adventitious distinctions, is indispensable to a working universal brotherhood of man.

THE BUDDHIST SUNYATA AND KARUNA

[**Dr. Herbert V. Guenther** brings out in this article several considerations which help to free the Buddhist teaching from the arid abstractions to which scholarly theorists have sought to reduce it. He brings out that Enlightenment is not an intellectual formulation but an immediate experience, transcending the ratiocinating mind; as also the valuable point of the intimate relation between Wisdom and Compassion, which has been insufficiently stressed.—ED.]

Its phraseology belonging to speculative philosophy and science has led many scholars, East and West, to see in Buddhism but another speculative philosophical, socio-ethical or moral system. But to concentrate on the theoretical presentation is to misrepresent Buddhism and to falsify its message. What the Buddha preached was a personal experience, an actual insight into the nature of things, not concepts which bring no practical results in spiritual life. Only when we go beyond the limits set by the intellect, to experience for ourselves what is presented in the language of philosophy, will it be possible for us to understand the practical importance which Buddhism has had for so many centuries and which it can have in the present age.

That which made Buddhism vital and inspiring is expressed thus in the *Ḍākinīvajrapañjara*:—

When an attitude is cultivated in which *śūnyatā* and *karuṇā* are not separate, then you have the teaching of the Buddha, the Dharma, and the Sangha.[1]

To know what this commingling means is to experience it with immediacy. Such terms as *śūnyatā* and *karuṇā* are bits of emotionally toned shorthand summarizing man's experience in life and, at the same time, guide-posts to similar experiences for those who take the hint and the time to contemplate, in addition to reading and listening. If these terms are taken as denoting something not directly apprehended but deductively formulated, they become meaningless; we have not the slightest comprehension of these experiences and why they should have had such a tremendous effect on the whole life of the individual.

Śūnyatā is usually translated "the Void." But this Void is "nothingness," just because it is nothing to which we can apply the rigid laws of reasoning. In the experience of *śūnyatā* there is nothing on which the mind might stop to build abstractions and, by thus limiting itself and renouncing its freedom, throw us into an abyss of suffering.

This mind of ours can go only a little distance, being limited by unwarranted assumptions. By establishing false ideas to account for the facts of nature and the causes for

[1] Quoted in *Advayavajrasamgraha*, p. 26, 42.

human woe and weal it prevents consciousness from discovering the paths that lead toward a wider reality. Ever and again we have to admit ourselves "at our wits' end." Thinking of ourselves as more unique and separate than we are, we create unbridgeable gulfs between ourselves and others. Our ignorance about what lies beyond the walls of egocentredness and our adherence to out-dated beliefs as well as to self-righteousness deliver us up to frustration. Abundance is before us—though not to be used egotistically—but we do not see it and fear to dismantle the fortress of our ego, the delusion of absolute sovereignty which constantly begets new delusions.

Actually, *śūnyatā* is an inexhaustible source of abundance, just because it is unlimitedness; it is reality itself waiting to be realized; it is that which gives whatever sense there is to everything that happens around us. *Śūnyatā* is the ineffable, inexhaustible infiniteness, in the experience of which all limitations fade away. *Śūnyatā* is the all-embracing, emotionally moving, ineffable *quale* which every man has and is in himself, which is in all things in the universe and which he can experience with immediacy in the beauty of a sunlit landscape or in the tenderness of love without postulating external objects or mental selves. Do you not feel the love of your mother before you recognize her as a human being with certain anatomical characteristics? Do you not sense the beauty of a star before you analyze that beauty? And do you not dim the brilliant light and kill all that you sense and love with any idea that one can selfishly possess that which is greater than self?

It is precisely this ineffable, this intangible and luminous—which we have in every experience and without which we could not be aware of ourselves as knowers and of the world around us as the known (though in it there is no duality)—that has been termed *śūnyatā*. When we try to derive the totality of an immediately apprehended fact from the summation of the transitory distinct parts which stand out sharply in our consciousness, we impoverish ourselves by losing the awareness of the sacredness and glory of all that is. We have lost what alone can give us spiritual sustenance—*śūnyatā*.

Before we analyze *karuṇā* let us see that, exactly as *śūnyatā* and *karuṇā* form an indivisible and unique whole, so also *prajñā* and *upāya* are inseparable. In fact, *prajñopāya* is but another expression for *śūnyatā-karuṇā*, and Advayavajra expressly states that "*prajñā* is also called *śūnyatā*."[2] *Prajñā* was the principle that made possible enlightenment, the key-note of Buddhism. The intellect can never comprehend what is beyond its self-imposed limits. It is due to *prajñā* that we can lift ourselves above the dualism of matter and spirit, of ignorance

[2] *Advayavajrasamgraha*, p. 51.

and knowledge, of passionate addictedness and non-attachment. Just as *śūnyatā* is more than our rigidly limited world of the ego, so also *prajñā* is more than the abstractions forged by the intellect. *Prajñā* enables us to see into the nature of things, to realize in our inner consciousness the ultimate truth of the world and of ourselves. Therefore *prajñā* is not mere knowledge that can be imparted in words; it comprises also experience and the feeling of ultimateness. It is Wisdom. Wisdom alone transcends the intellect and is able to answer those questions which the intellect may raise but cannot by itself solve.

By comparison with our commonsense knowledge, wisdom has a quality of transcendency, like everything that is not an ego-acquisition. Mere intellectual knowledge is satisfied with the rationalizations and restrictions of other men's experiences, and hence makes us move in superficial and artificial concepts; but wisdom sets us free. When wisdom sheds its light, ignorance is wiped out. Now the concept of the ego as a self-contained, absolute reality has its basis in ignorance, *i.e.*, in the inability to grasp spiritual truths, which involves one inextricably in the net of intellection. A wise man is the least egotistic person in the world. Wisdom confers bliss, mere intellectual knowledge, frustration; wisdom elevates man and lets him partake in a world of beauty, love, and freedom, but intellectual knowledge alone condemns him to self-imposed limitations and penalties. In actual life the heart is just as necessary as the brain. The heart removes all ugliness and strife and fear, not because it excludes the objects associated in our minds with these, as the ruthless action of the intellect would do, but because it surrounds them with a halo of friendliness and kindness so that we feel happy and safe, because nothing can bring us harm.

The primacy and, as it were, the creativity of the *śūnyatā* or *prajñā* are often referred to as the female principle, divine in its own rights. "The goddess Prajñā,"[3] she has been styled in various texts. It must be pointed out in this connection that "creativity" and "non-creativity" are abstractions or, at best, secondary elaborations, which only lead away from immediacy of experience. The *śūnyatā* as inexhaustible richness or the *prajñā* as inspiring wisdom, revealing everything in its natural beauty, its true nature, may be considered, by a mind still toiling through the lower spheres of intellection, as the source out of which the transitory differentiations come and into which they return. The *śūnyatā* or *prajñā* is, however, in the words of the famous Tantrik teacher Nāropa, "for ever unoriginated, because it is tranquil from the very beginning"[4]; hence no such ideas as

[3] *Ibid.*, p. 62 ff.; *Sadhanamala*, p. 321, etc.

[4] *Sekoddesatika*, p. 71.

creation or destruction can apply to it. And since everything is made up in part of this ineffable and irreducible, everything is of its nature in so far as it is experienced with immediacy.

It is only the male counterpart, *karuṇā* or *upāya*, which, "because it is experienced within ourselves, is constantly active."[5] That is to say, the more our ego-centred mind expands, acquiring a wider field of action, a "third eye" is acquired by which we see the spiritual and the ultimate—the stuff that beauty, love and insight are made of. Our flitting ego-consciousness can see clearly one point only at a time, the wider context being hidden from view. But to the consciousness where no egotistic reflections, no limited manifestations obtain, everything stands out clearly in its true nature. Here we deal with facts and not with ideas about them. It is as if the veil has been removed and only a brilliant and warming light shines forth. But this light can only be felt and in this feeling we see. In this overwhelming experience all shackles fall off, all the limiting, distracting, thought-constructions have disappeared. With the Tantrik Master Tillopa we may say that

Out of the multitude of worldly abstractions the (ineffable) body and the (ineffable) wisdom of the Victorious One have risen. Unoriginated by nature is the unfathomableness of the Mother: unobstructedly shining is the infiniteness of the Father.[6]

Turning to the other factor, called *karuṇā* or *upāya*, without which enlightenment would be impossible, we are informed by Indrabhūti that "*karuṇā* means the firm resolve to place all beings in this princely knowledge (*i.e.*, wisdom) and to endow them with all the implements of bliss,"[7] and that "*upāya* is said by the Enlightened Ones to start with *karuṇā*."[8] Anangavajra states:—

Since it protects the beings who are distressed by the flood of suffering, rising from various causes, kindness (*kṛpā=karuṇā*) is sung of as love (rāga).

Since like a boat it brings all beings to the favourable shore, it is for this reason that it is called skilful activity (*upāya*).[9]

Furthermore, Sthiramati as well as Nāropa explain *karuṇā* in the following way: "*ka* is another term for bliss, but since (this bliss) is stopped (*ruṇaddhi*, to wither away in self-complacency) one speaks of *karuṇā*. He who is genuinely compassionate (*kāruṇika*) suffers with the suffering of other beings."[10]

Now this explanation of *karuṇā*—whatever its philological drawbacks—and the statement that it is in-

[5] *Idem.*

[6] From the Tibetan text of Tillopa's *Acintyamahamudra.*

[7] *Jnanasiddhi*, p. 76.

[8] *Ibid.*, 88.

[9] *Prajnopayaviniscayasiddhi*, I. 17.

[10] Commentary on Vasabandhu's *Trimsika*, p. 28; *Sekoddesatika*, p. 5.

separably one with *prajñā*: "This commingling of both which is like the mixture of water and milk, in a state of non-duality is called *prajñopāya*,"[11] is of utmost importance. It means that *karuṇā* is not sentimentality, emotion that does not know its effects, but that, actually partaking in the needs and sorrows of others, it knows the right means (*prajñā* and *upāya*) to end misery and despair.

Prajñā creates out of its inner force all that is good and beautiful. It produces *karuṇā* (love or compassion) and with her co-operation achieves the emancipation of all sentient beings from selfishness, greed and ignorance.

This creation of *karuṇā* or this transmutation of Wisdom into action is not by conscious individual effort which would have a taint of artificiality. *Karuṇā* may be said to evolve by itself from *prajñā*, understood not as a merely contemplative state but as something full of vigour. It is in this unimpeded activity, inspired and supported by unselfish knowledge, that we feel bliss—"called Great Bliss, because it is unending bliss."[12]

When action is inseparably united with wisdom, the combination in its purity and unselfishness comprises the universe. Only then will no frustration ever dim our feeling of bliss. We have not run away from the world and built a cloud land which painfully breaks down when misery knocks at our door; nor have we lost ourselves in meaningless actions which, though claimed to be of universal character, serve only to enhance the feeling of our own importance and end in bullying. As the *Vimalakīrtinirdeśasūtra* states,

> Action which is without wisdom is a fetter. Wisdom which cannot be expressed in action is a barren abstraction. Action combined with wisdom is freedom: wisdom combined with action is freedom.[13]

With its teachings of *śūnyatā-karuṇā* and *prajñā-upāya*, then, Buddhism has an important message —that personal paradises are withdrawals from reality, that attempts to protect ourselves against the often bitter truths of life prove vain. It teaches us non-attachment and renunciation, but not in the sense of running away from the world or of self-deceiving indifference. Non-attachment means not to be attached to the illusion that one object is more important or better than another; and renunciation means giving up the play of our ego-centred mind, distorting the true nature of man and of the world.

HERBERT V. GUENTHER

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[11] *Prajnopayaviniscayasiddhi*, I. 17.

[12] *Ibid.*, I. 27.

[13] Quoted in *Advayavajrasamgraha*, p. 2.

LONDON VOYAGE TO REALITY

[**Mr. R. M. Fox** needs no introduction to our readers. His last article "The Writer on the Anvil" which appeared in the February 1951 issue was fully discussed by Shri J. C. Kumarappa and Shri K. R. Srinivasa Iyengar. He is intimately connected with numerous progressive activities in Ireland, and has written several books on modern Irish history. His volume entitled *The Triumphant Machine* has been greatly appreciated by competent critics. His book *James Connolly: The Forerunner*, reviewed in *The Aryan Path* for July 1947, should be of special interest to Indian readers. In the following article he gives a thoughtful sketch of the British Festival now in progress.—ED.]

Once it was the fashion for literary critics to dismiss the books they did not like as "mere escapism," an easy but unsatisfactory phrase for it dodged the question of what they were escaping from or to. Few people would really condemn a prisoner for escaping to freedom.

Dreams are the usual form of escape and sometimes these can be powerful urges to action as when Napoleon regarded himself as the Man of Destiny. Even the most matter-of-fact men have their dreams. Their lives would be intolerable without them. To know a man you must first know his dream. A banker, one feels, should have a golden dream; a trader his vision of ships laden with ivory, apes and peacocks; a good craftsman should see his finished work in the lump of metal, stone or wood with which he starts, as I am sure Michael Angelo did in a block of marble. When we know what these men dream about we can understand their activities. Emerson expressed this truth when he said that matter is fluid to thought.

Not only does each man treasure his individual dream as he jostles through the crowded city streets but the nations, too, have collective dreams which most of their citizens share. This dream may have the character of hallucination so it is well to check accomplishments periodically to see if the reality corresponds with the vision. The dream to which Britain has surrendered—born out of the uncertainty of the war years—is that of social security and the Welfare State.

From this standpoint I found a recent visit to the Festival of Britain a fascinating experience. Not only does the Festival express current ideas and ideals but its declared purpose is to show the rate and the direction of National progress since the Great Exhibition of 1851. Throughout the whole of the twenty-seven acres of pavilions and grounds, bordering the curve of the Thames, one idea is emphasised. This is that immense progress has been made in production, in transport, in all the manifold Arts of Peace. Industry and knowledge have thrown open

this Aladdin's Cave to the millions who, formerly, knew only insecurity and want.

If a proud place is claimed for Britain it is not stated in terms of military conquest. The Crystal Palace in 1851 epitomized the Victorian Era with its Kiplingesque condescension to "lesser breeds" and its conscious "dominion over palm and pine." But the modern aluminium Dome of Discovery presents the story of intrepid explorers who fought their way across frozen wastes to enlarge the boundary of human knowledge. Scientists and inventors find a place here. We can follow their story to the South Kensington Museum where Rutherford, the Curies and Einstein will speak to us from the screen and invite us to share their Atomic dreams.

Turning to the shipping section, I noted that it is not the ships of war which get prominence but the trading vessels and even the smaller ships used in the fishing industry. Utility above all. This Exhibition turns a blind eye upon Nelson and naval glory. A big ship stands ready for the youth of Britain to enter. They can come up to the chart room and the bridge, enter the conning tower and learn how to steer a course while a picture on the screen changes every few seconds to describe the ship's journey from London to Antwerp.

The first object which caught my attention on entering the Festival grounds was a row of flaming torches rising out of the water while the spray from a row of tumbling fountains broke over them. Fire and water have been pressed into the service of man. This is a fitting memorial to all those Unknown Warriors of Industry on whose work this Festival has been built. It stands like a Pillar of Fire by night and a cluster of weird shapes by day. Charoux's massive piece of sculpture "*The Islanders*" towers above the little people who swarm round it. This represents the Mass Man, all the strength, perseverance and doggedness of the burden bearers of our generation who make roads across deserts, and deserts of cities, who build the mansions and live in "pre-fabs." I missed the gleam of spiritual understanding which might make those burden bearers into the kingly men and women of whom A. E. wrote:—

> And deep beneath his rustic garb
> The herdsman finds himself a king.

The time has not yet come for the kingly revelation to burdened humanity. So the sculptor has probably done well to give his group the cruder and rougher touch. Yet when I joined the stream of men, women and children who, in holiday mood, moved through the Pavilion of Construction I noticed the interest they all had in useful work. Here were iron workers blowing sparks from their forge and beating white-hot metal on the anvils till it took strange and intricate shapes. These men stripped to the waist—for it was a hot day—were talking and laughing among themselves, quite

unselfconscious and oblivious of the wondering human stream that passed by. Not far away spectacled craftsmen bent over their precision instruments as they tested these for drawing, gauging and measuring. Silversmiths were putting finishing touches to gleaming examples of their art. Here were dishes, salvers, cutlery, spoons, some embossed with leaves or figures, others with the dark, plain surface of deep shining water. Sheets of pure white paper were falling like gigantic snowflakes on a rising heap. They were made from shreds of pulped rag by the thousand year old Chinese formula. It seemed as though nothing that could be written on this paper could convey the worth of good workmanship so much as when it was left undefiled.

Skilled work has its dignity which was sensed by the spectators. But not all the work was skilled. In the centre of one pavilion I saw a huge oven fed with pails of floury mixture. Out of this, at the other end, in a constant stream, came sheets of crisp, thin wafer to be cut up, counted and packed in tins by girls who acted and moved like automatons. Proceeding down an incline into a gloomy cavern I saw the dull gleam of coal on every side, held up by pit props. This was an amazingly exact replica of a coal mine and—talking in broad north-country speech—a miner with a pit-lamp on his cap conducted us from one stall to another and explained the development of mining machinery from the humble pick and shovel to the coal-cutter, like a mechanical plough, which tumbles the coal straight on to the conveyor belt. Time was when women and children almost naked, bent double and harnessed with chains, pulled the tubs of coal through narrow passages. Later sturdy little ponies were taken down from the sunlight to the darkness and given the same task. Slowly human savagery is rolled away like a stone from the sepulchre.

This section of the Festival of Britain is part of the miracle of modern industry. But even more miraculous is the fact that tens of thousands drawn from every social strata are going to this exhibition and seeing the actual processes concerned with wealth-making in Britain today. They move on to other pavilions and see what this can mean in terms of schools, of school equipment, of better homes, of travel, thought and cultivated leisure. The material is there and the vision is there too because these things are being shown and demonstrated every day. The doubtful element is the human material. People are still being thwarted and debased. They are not allowed to develop to the point where they could make the best use of all the splendid technical possibilities at their command.

For the Londoner and for the stranger within the city gates this Festival has brought a touch of fairyland to ordinary life. But its chief strength is that it has never abandoned the everyday realities of life

and work. Every night thousands gaze from the Embankment or from the bridges with a fascinated awe at this strange splendour. The Skylon is like a huge golden cigar hanging in the sky. They see the Albert Bridge draped in golden beads of light. I heard people asking why must this spectacle come to an end, for no one likes to relinquish a dream.

The Festival is not only an area; it is an impetus and an influence. Everywhere people who had accepted as a sad truth that the post-war years must be drab and depressing—an aftermath of callousness, cruelty, conscription and cant—have realized that the world is also a place for peaceful industry and care-free laughter. Walking through London I was struck by the difference in the spirit and appearance of the city since I saw it a year ago.

Britain is fumbling with the idea that there is a glamour in the creation of things of beauty and utility, that the present age has its own precious values. It is escaping from the belief that glamour belongs of right only to those who can destroy and smash, though Red Eye the Atavism stills stalks the world with an atom bomb in one hand and a bribe in the other. Up till now all the bugles and the flags have been used to honour the destroyers. It is a strange portent—of largely unintentional significance—that in the heart of London there is a gigantic parade of production in which many skilled workers take a share. People are looking at this and escaping for a moment to reality. Why shouldn't they follow this road?

R. M. Fox

A PATTERN FOR RURAL WORK

Mr. G. Duncan Mitchell discusses in *The Sociological Review*, Journal of the Institute of Sociology (The Le Play House Press, Ledbury, Herefordshire) "The Relevance of Group Dynamics to Rural Planning Problems." His thesis is that the type of village has to be taken into account in planning for rural areas, *i.e.*, whether a village is relatively stable though diverse in its sub-groups, comparable to a suburban society but more self-sufficient; or self-contained and with a rigid social structure; or, again, with little integration and correspondingly little group check on social behaviour; or decadent, the traditional culture threatened by external influences and the village handicapped by the lack of local leadership, due often to depopulation.

His study of villages in Devonshire affords suggestions for the planners for rural welfare in India to consider, human nature being much the same everywhere and the forms of human society in different parts of the world displaying a tendency to follow comparable patterns.

He urges the need for the keying of the planners' approach to the type of village, seeking to gain the co-operation of the local or group leaders, and, where change is feared, restricting the changes proposed to what the groups can assimilate.

NEW BOOKS AND OLD

In the East My Pleasure Lies: An Esoteric Interpretation of Some Plays of Shakespeare. By BERYL POGSON (Stuart and Richards, London. 120 pp. 1950. 9s.)

The "Shakespeare Industry," somebody said derisively; but it is an industry that enjoys a perpetual boom on the literary stock exchange. Like Valmiki, Homer and Dante, Shakespeare too is inexhaustible. Myriad-minded, he appeals to the millions in a million different ways. We ask and ask, and he is still "out-topping knowledge." There was witnessed 25 years ago a violent reaction against excessive liberty of interpretation which, in its turn, evoked a spirited protest from the late Lascelles Abercrombie. The textual critic, the conscientious editor, the painstaking annotator—their utility is beyond question. But is there no scope for the critic who, Coleridge-like, picks up a new psychological scent or even out-Bradleys the great Bradley himself? Mrs. Pogson's thesis proves that there is still a place for the imaginative critic of Shakespeare's plays.

The thesis can be summarized as follows: Shakespeare's plays are no doubt grand entertainment to the many; they have their place in British social and political histories; and their extrinsic meaning and excellent art are worth the serious study of students of literature. But tarry a little, says Mrs. Pogson; there is something else as well. These plays have an esoteric meaning which is meant for the awakened soul forging its way to the Golden Threshold of its true destiny. In other words, behind the material story is the spiritual story; and, indeed, the central characters of Shakespeare are in effect apocalyptic visions of spiritual realities. Man is in the making. Completed man is both Purusha the male and Prakriti the female. Self-forged karma holds man in thrall; the magic of maya in a thousand different forms —war, jealousy, ambition, pride, self-love, ratiocination, etc.—creates the web that enmeshes and all but destroys man's immortal soul. Having fallen away from Bliss, man seeks to recover the lost heritage. The powers of Good and Evil fight their battles on the Kurukshetra that is his soul. Woman —mother, wife, sister, or daughter—is the warrior's true *shakti*, his staff of support, and to reject the staff is to postpone the date of his deliverance. The lower life is karmic life, and the aim of life is to escape the prison-house of karma and to soar into the regions of the spirit which stretch into the far horizons of the future.

It is an impressive argument, and its connection with the perennial wisdom of the ancients is duly noticed by Mrs. Pogson. Her studies of the five great tragedies, and of *Cymbeline, A Midsummer Night's Dream,* and *Timon of Athens* are enlightening, but one is not sure whether she is not at times reading too much between the lines. Nevertheless, study opens new pathways of inquiry in Shakespeare criticism, and it will at any rate provoke the reader to think a little on his own.

K. R. SRINIVASA IYENGAR

Introduction to a Science of Mythology : The Myth of the Divine Child and the Mysteries of Eleusis. By C. G. JUNG and C. KERENYI ; translated by R. F. C. HULL. (Routledge and Kegan Paul Ltd., London. 289 pp. 1951. 25*s.*)

All of us, I imagine, read with respect anything which Professor Jung writes ; but " a Science of Mythology " is a very slippery theme. The translator, who has done well indeed, must have had a thousand difficulties.

The book is, in fact, stiff reading but it will reward any psychological practitioner or student. I found Mr. Kerényi somewhat repetitive. Jung (as usual) writes as lucidly as his deep material allows : for, after all, it is easier to be sure of Halley's Comet than of the contents of our own " unconscious. " The authors are chiefly concerned with the recurrent myth of the wonder-child, as, for example, Hercules, who, even in his cradle, strangled serpents.

The Professor can explain his beliefs far better than I can :—

> The primitive mentality does not invent *myths*, it *experiences* them. Myths are original revelations of the pre-conscious psyche, involuntary statements about unconscious psychic happenings, and anything but allegories of physical processes.

Again he says : " ...a tribe's mythology is its living religion, whose loss is always and everywhere, even among the civilized, a moral catastrophe. " And yet again,

> Religious observances, *i. e.*, retelling and ritual repetition of the mythical event, consequently serve the purpose of bringing the image of the child, and everything connected with it, again and again before the eyes of the conscious mind so that the link with the original condition may not be broken.

Here then, is a book for the specialist in psychology and psychotherapy. For him it should be of considerable value. The layman, I surmise, may find it intricate and not easy to digest. The difficulties are not due to the translator.

CLIFFORD BAX

William James : A Selection from His Writings on Psychology. Edited with a Commentary by MARGARET KNIGHT. (Pelican Books A 229, Penguin Books, Harmondsworth, Middlesex. 248 pp. 1950. 1*s.* 6*d.*)

The new series of Psychological Pelicans opens with the great American, William James, whose name is associated with the theory of Pragmatism. This theory seeks to evaluate truth in terms of utility and expediency mainly through empirical methods :—

> The true is the name of whatever proves itself to be good in the way of belief and good too for definite assignable reasons.

Thus truth is reduced to something that furthers one's purpose or gives one emotional satisfaction. But even before the publication of his treatise on Pragmatism with its ministerings to " human complacency, " William James had won his laurels by his *Principles of Psychology*, which, thanks to its modernistic outlook and its emphasis on social environment as a factor in the development of the individual and on the intimate connection between psychology and physiology, holds its place even now among the standard works on the subject. The essential charm of the *Principles*, and indeed of all his writings, lies in the fluidity of expression and the clarity of thoughts that come as a welcome relief to " the amount of confusion and even conceal-

ment" which, according to the late G. K. Chesterton, generally characterize works on psychology. All this stylistic beauty, however, was no child's play but the result of "ceaseless toil in re-writing." He said that he forged his works "with blood and sweat, and groans and lamentations to heaven."

The editor has offered to us a selection from William James's works, including his views on Mysticism, Education, and Religion. "The mystic is, in short, *invulnerable*, and must be left, whether we relish it or not, in undisturbed enjoyment of his creed," he says. Of teaching: "*Soft* pedagogics have taken the place of the old steep and rocky path to learning." The succinct Foreword, and the scholarly Introduction, with its biographic details and critical estimate, serve as welcome invitations to the sumptuous feast that follows.

R. BANGARUSWAMI

Liberties of the Mind. By CHARLES MORGAN. (Macmillan and Co. Ltd., London. 252 pp. 1951. 12*s.* 6*d.*)

We have here a collection of essays and addresses written and delivered by Mr. Charles Morgan during the past few years. In all there are 19 of these, together with one lengthy new contribution. The author says at the beginning that the essays

> were not written in any expectation that they would find themselves between the covers of a volume with the present title. Their unity, in my own mind at any rate, is the closer for that reason. They seem to have selected themselves and to have indicated my book's subject by their convergence upon it.

Anyone unfamiliar with the complacency of prominent publicists may be led astray by this and become disappointed in the book, and I would advise the reader to take each essay on its own merits and make what he can of it without struggling to bring it into line with the idea of liberty. He can count upon finding good things in all these essays. And with regard to the declared theme of mental liberty he will find some very interesting reflections in the first chapter, hitherto unpublished, on the nature of the Russian Trials, and also a sinister account of how in America some well-meaning scientists seem to think that they may find their way towards conditioning people's minds in a direct operational manner.

His best chapter is on Montesquieu, the 18th-century author of the *Esprit des Lois*, and he has related that wonderful book to our own times. "When you train an animal," says Montesquieu, "you take good care not to let him change his master, his lesson or his pace. You strike his brain with two or three movements and no more." I quote the first few words of Mr. Morgan's comment:—

> The means of striking the brain with two or three movements are more powerful than they were in Montesquieu's time. They may be employed, as never before, against the mind itself. Let us beware of them when they come bearing the gifts of cheapness, of entertainment, of instruction, of expediency...."

JOHN STEWART COLLIS

The Uncurtained Throne. By WARNER ALLEN. (Faber and Faber Ltd., London. 217 pp. 1951. 12*s.* 6*d.*)

Mystical experience is a state of mind or spirit undergone by a diversity of individuals but almost inexpressible in words.

The scientist may achieve it in the successful fulfilment of his research, the priest receives it at the altar, the artist and the poet in some blinding flash of beauty. Any attempt to pin down this experience or to dissect it by words seems, to me, something far better left alone.

The Uncurtained Throne, last of a triology by Warner Allen, is written with the aim of explaining a mystical experience that the author underwent between "two demi-semi-quavers in Beethoven's Seventh Symphony."

I feel that the "timeless moment of pure consciousness" experienced by Mr. Allen and many others throughout the whole of human history is apt to become bogged in phrases and I agree with him that "the language of the Spirit can neither be spoken nor written."

This is not to say that this book is not extremely interesting and does not show a wide knowledge of psychology and modern psychological work. I must, however, take issue with Mr. Allen on his conclusions that the experiments of the American psychologist Dr. Rhine and his colleagues are evidence of the presence of some Power in the Universe which reaches its fullest in spiritual experience.

The Rhine tests are received coldly in the light of modern scientific methods and scientists will require more detailed evidence before they are willing to accept the conclusions reached by Dr. Rhine regarding extra-sensory perception, more popularly termed E.S.P.

Rhine conducted thousands of tests with cards, dice and other games of chance. Persons were asked to try to identify the order of cards or the numbers on dice screened from view of both the tested and the tester. The results of these tests, which, it is stated, have proved to be unexplainable by the mathematics of chance, led Dr. Rhine to claim that "E.S.P. exerts an influence on matter unexplainable by any factor of energy known to physics."

Mr. Allen urges readers to study Dr. Rhine's books. It is his considered belief that many of the coincidences of everyday life which we disregard are made intelligible in the light of extra-sensory perception; the power, he believes, which is behind all life in this universe.

He has over a period of many years sought confirmation of his own mystical experience in the writings of mystics and others from whom he quotes. His book cannot be dismissed lightly, but it is too much a mixture of unproved so-called "scientific" tests and spiritual belief. It has taken him a long way to reach the conclusion that the Power that rules and moves the Universe is Love. Surely this has been the key-pin of the Christian religion since the Resurrection?

A. M. Low

Modern Philosophers: Western Thought Since Kant. By HOWARD C. MCELROY. (Russell F. Moore Co., New York. 268 pp. 1950. $4.00)

The book is divided into four chapters, dealing with four groups of philosophers. The first chapter is entitled "God and Good Society"; the second, "Science and Saintless"; the third, "Fact and Fancy" and the fourth, "Reason in Retreat." These different titles, except the last, do not seem to provide any reliable or easily intelligible clue to the characters of the philosophers treated in the respective chapters. The author himself recognizes that "many of the thinkers could have been classified otherwise."

Dr. McElroy has cast his net wide. Although there are a few notable exceptions, most of the important thinkers of the 19th and the present century have some place in his book. The result has not been quite happy, as many could be considered only summarily. The distribution of space, too, has been rather uneven. Woodbridge, who has probably had little influence outside of America, gets nearly ten pages while a much greater philosopher, Husserl, gets less than three. Generally the American philosophers have been treated more generously. James, Peirce and Dewey have been dealt with at some length.

But in every case the treatment is clear and it is occasionally enlivened by biographical details. Sometimes Dr. McElroy tries to explain an aspect of a philosopher's theory by reference to a circumstance in his life or his heredity. It is interesting to know how the philosophy of Royce was influenced by his mother and that of James by his father. But one wonders whether Russell's marriage out of his class or his divorce has really "limited his social effectiveness."

Though the philosophers represented here seem to have been considered important mainly because of their influence on American thought, a careful reader of this book will have a fair idea of the main tendencies of philosophical thought in the West in general, from the time of Hegel to the present. One may even learn much about Plato and Aristotle as well as mediæval philosophy.

Wherever possible, Dr. McElroy tries to bring out the social significance of philosophical ideas, and in a subscript he calls upon philosophers to make their contributions toward the solution of the problems posed by the crisis in modern life and thus help to save the world from impending dangers.

The book bears some marks of hasty production. A whole line has been misplaced at the bottom of page 34; Kant's famous dictum about intuition and concept appears as "Percepts without knowledge are blind, and concepts without percepts are empty" (p. 4). We should have "concepts" in the place of "knowledge." Also Russell's book *Religion and Science* is misnamed *Religion and Reason* (p. 248).

R. DAS

The Changing Map of Asia: A Political Geography. Edited by W. GORDON EAST and O. H. K. SPATE, (Methuen and Co., Ltd., London. 414 pp. 1950. 25s.)

This book deals with the permanent

aspects of political and revolutionary change against the background of the physical environment, the prevailing social and cultural trends, and the economic and strategic problems of Asia.

The editors reject the possibility of either regionalism or unity in Asia. For purposes of analysis, however, the problems of Southwest Asia, India and Pakistan, Southeast Asia, the Far East, Soviet Asia and High Asia are separately considered here by different authorities. The eastern flank of Asiatic Asia and the western and northern rim of Southwest Asia are pronounced vulnerable; on the one hand they are too weak to stand alone or to defend themselves, while, on the other, proffered Western assistance in any form will be construed by the nationalists as "imperialist interference." Hence, stability and reasonable prosperity are not foreseen in Asia for some time to come, though it is suggested that, after a considerable time, some form of violent revolution will set right Asia's menacing problems.

The book deals exhaustively with Asian Geopolitics. The editors refer to the acquisition of bases by the U.S.A., which has assumed "the principal rôle in the Far Eastern theatre," but remark that

> a large share in the maritime defence of Australasia and the dominions of India, Pakistan and Ceylon must continue to fall on the United Kingdom, whose naval bases remain intact.

On the problem of security for the new states of Southern Asia they observe:—

> On the landward flanks they appear reasonably secure...the preoccupation of China in its internal political problems, as indeed its usually friendly relations with India, should make for temporary stability.

Though the above observation is made with caution it is clear enough that there is no danger of Communist attack on Southern and Eastern Asia; no need for the Western bases and Britain's lead in the maritime defence of the new Dominions. Besides, the mere existence of Western bases in Asia, apart from their utility or military value, most certainly will create conflict rather than stability.

But it seems that the intention to establish "Western bases" is for reasons other than genuine defence. To quote again from the Introduction:—

> ...The Indian Ocean would appear to remain a British Lake, from which can be undertaken the maritime defence also of Southwest Asia and of Africa, to which increasing strategical interest now attaches. The other European states which still uneasily retain territorial emplacements in Southeast Asia—France, the Netherlands and Portugal—are not strong enough to affect the broad pattern of maritime control wielded by the United States and the United Kingdom.

From this one cannot but note that the editors' formula for fighting Communism in Asia is to prolong the Western, and more particularly the British, interests in Asia, at least till Communism vanishes from that part of the world.

The conclusions offered in this book are likely to be resented by the Asian people. The elaborate marshalling and presentation of facts, however, make it a remarkable and first-class research work. It provides much information which is not easily accessible, especially on Soviet Asia. Students of international politics and military science cannot afford to miss this book.

K. V. SHAH

War and Civilization. Selected by ALBERT VANN FOWLER from *A Study of History* by ARNOLD J. TOYNBEE. (Issued under the auspices of the Royal Institute of International Affairs. Geoffrey Cumberlege, Oxford University Press. 165 pp. 1951. 10*s.* 6*d.*)

Toynbee's monumental *Study of History*, of which six volumes have so far appeared, is like a quarry from which book manufacturers can carve their raw materials. D. C. Somervell's abridgment has been a best seller. Now comes Mr. Fowler with a collection of passages bearing on the most urgent problem of our time—how to prevent war from destroying the civilization which has been built up on Greek and Roman foundations during the past 2500 years.

There would, if this happened (as I suggested not long ago in these pages) arise other civilizations, probably in Asia and Africa; but the disappearance of Western culture would affect the whole world, because all parts of the world share to some extent in the results of that culture. If Western civilization died slowly and quietly—in its bed, so to speak—many of those results could be fitted into the fabric of a new one. If it should perish violently, the shock might plunge mankind into fresh Dark Ages. So the problem is one that perplexes and must distress us all.

What help does Professor Toynbee offer towards solving it? Very little, I am sorry to say. He attributes to war the collapse of all earlier civilizations, a score or so by his reckoning. "Social breakdown is a tragedy with a plot which has the institution of war for its key." War, he suggests, may have been a child of civilization, destined in all known cases to murder its parent. With equal clearness he sees that war has never had any but disastrous effects on human societies. We may hope to alter this, "to use the sword to such good purpose that it may have eventually no more work to do." But that hope, he tells us, is a mirage. "The swordsman's belief in a conclusive victory is an illusion," and this judgment he supports by recalling the fate of Sparta, of Assyria, and of many other States and conquerors throughout history, which demonstrates "the ultimate failure of all attempts to win salvation by the sword."

Well, what does all this lead up to? Not to Pacifism, for pacifist peoples would be at the mercy of warlike States. All he can suggest is that peace-loving peoples shall practise the militarist technique which he has been condemning and which in his view has always failed. They must make their combination so strong that attack on it would be hopeless, and the combine must also be "sufficiently just and wise in the use of its power to avoid provoking any challenge to its authority." He thus subscribes to the old adage *Si vis pacem, para bellum.* Peace can only be secured by preparing for war! Yet he himself has proved that this has never happened and shown that it is most unlikely to happen, for, as he says, once the sword has been drawn, it is found impossible to sheathe it. It must guard what it has won.

At the risk of appearing impertinent, in view of the immense weight of Professor Toynbee's learning, I would beg him to think again.

HAMILTON FYFE

THE INDIAN INSTITUTE OF CULTURE

[The lectures and discussions on papers and books continue at the Institute. During June Dr. Chris De Young, Dean of the Graduate School of Normal University, Normal, U.S.A., spoke on "Recent Trends in American Education"; Dr. T. M. P. Mahadevan on "Philosophy as Darsana"; Mr. S. C. G. Bach, O. B. E., of the British Council, Madras, on "The Influence of the Greek and Latin Classics on English Literature." In July Dr. Holden Furber of the University of Pennsylvania spoke on "The Study of Modern Indian History" and also on "Asian Studies in the United States"; Dr. M. Hafiz Syed on "The Indian Ideal of Freedom of Thought"; and a very interesting discussion took place on "The Common People must Meet to Build One World—The Part of the U. S. A. and of India," led by Dr. Ruth C. Wright and Prof. Alfred Fisk who are the Directors of the American Students' Travelling Study Tour of India.

Below we print the first half of a revised and enlarged paper specially prepared and read by **Dr. Bernard Phillips,** Head of the Department of Philosophy of the Delaware University, on the 29th of May 1951. It is a thoughtful, reasoned and provocative thesis on a subject of vital practical value to every person in every land.—Ed.]

PHILOSOPHY AND MEDICINE

That Philosophy and Medicine should be proceeding today wholly oblivious of each other and unconscious of any natural mutual affinity follows inevitably from the traits and characteristic outlooks which each has developed in modern times. Philosophy on its side has lost its existential orientation; it has ceased to be a way of life and has become only a doctrine or rather a juggling of doctrines. It has ceased to be practical for it has become preoccupied, in the words of Professor Dewey, with "the problems of philosophers" rather than with "the problems of men." It is now for the most part a cerebral exercise, a kind of intellectual chess game, interesting perhaps to those who are playing it, but having little bearing on life in general or on Medicine in particular.

Moreover, Philosophy has lately become extremely diffident *vis-à-vis* the sciences. As a result of the startling and unceasing achievements of the sciences, many philosophers have come to regard knowledge as synonymous with Science, and are reluctant to claim that there is any mode of knowing other than the scientific one. This equation of knowledge with Science has an embarrassing consequence for the philosopher for, if valid, it deprives him of his livelihood. He must either close shop and turn scientist, or eke out a precarious living by attaching himself parasitically to the sciences and becoming a hawker or herald of their virtues.

Even those philosophers who have not sold out altogether to the sciences have yet aped the scientists in becoming specialists. Few philosophers in the world today attempt, in the words of Matthew Arnold, "to see life steadily and see it whole." Few philosophers exhibit that largeness of vision which is supposed to be the generic trait of their calling. Instead, they are to be found concentrating on this area or that, on semantics or epistemology, on value theory or symbolic logic, and

each specialist tends to develop a technical jargon incomprehensible to the rest. In this situation Philosophy as the pursuit of wisdom has few devotees —for wisdom can come only from integral vision. Those philosophers who are fond of poking fun at the psychologists because modern Psychology has lost its *psyche* would do well to remember that, in similar fashion, modern Philosophy has been deprived of its *sophia*.

A philosophy, then, which is impractical, overly specialized and lacking confidence in itself can hardly be expected to commend itself to such hard-headed practicalists as are the men of Medicine; it is small wonder that the latter have hardly been influenced by philosophical consideration.

Moreover, on its own side, modern Medicine is characterized by attributes and attitudes which further conduce to its alienation from Philosophy. There is, for instance, the increasing trend toward specialization rendered inevitable by the expansion of medical knowledge. This naturally produces a myopic concentration on a smaller and smaller area and renders the specialist more and more impervious to the general presuppositions of his calling. He becomes increasingly a technician who is neither by training nor by temperament prone to consider the larger ramifications of his speciality. We must recognize that there is a certain psychological security which results from shutting out of one's mind the broader implications of one's efforts, and it is but natural that the specialist should respond with irritation to any suggestion that he disturb the tidiness and precision which he has introduced into his limited field by an attempt to bring in broader considerations.

The typical medical man, moreover, will hardly be persuaded of the relevance of Philosophy to Medicine because he deems it his task merely to collect and order empirical phenomena. Medical Science he would regard as a purely empirical discipline, its business being with the facts of health and disease, and its mission to discover and devise ways and means for alleviating the ills to which the flesh is heir. Such a theory we may label *Medical Positivism*. It is a widely prevalent point of view, and is only the particular expression within the field of Medicine of that positivistic mentality which has pervaded all branches of modern learning and of the anti-metaphysical bias which has characterized modern Science from its inception.

In fulfilment of Comte's Law of the Three Stages, Theological, Metaphysical and Positive, the approach to Medicine, once dominated by religious or metaphysical categories is now purely empirical and naturalistic. And, the Medical Positivist would argue, the dazzling achievements of modern Medicine began precisely when doctors abandoned religio-metaphysical conceptions for the empirical correlation of phenomenal sequences. Under the circumstances, it is hardly likely that medical men will desire to involve themselves in the intangible and entangling speculation of philosophers.

Finally, we may note, our doctors have not bothered about Philosophy because most of them have already adopted a working philosophy which guides their theory and practice. Their philosophical commitment is already made to some species of materialism, though more often by secret treaty than by open alliance. The majority

opinion in the history of modern Medicine—at least until quite recently, has been that the nature, cause and cure of disease is to be found within the province of the physical. Naturally, once persuaded that health and disease depend on the physics and chemistry of the body, it is upon this bedrock that the doctor will lay the foundations of his system of Medicine. Once he has decided that the controlling factors in human well-being are exclusively of this nature, he will concentrate wholly on unravelling these, dispensing with further philosophical considerations.

With Medicine and Philosophy exhibiting such respective traits and tendencies, it is hardly matter for wonder that they should be so little concerned with one another. So conceiving their respective fields and so pursuing their efforts, it would rather be surprising if they had taken any notice of each other and if, to the question "What have Philosophy and Medicine to do with one another as a matter of fact and as of today?" It were possible to give any other reply than "Hardly anything at all." But then we are left faced with a second question—"Does the working state of affairs conform with the true conception of Philosophy and Medicine and of their relationship to each other? Would a Philosophy which was vital and a Medicine which was integral exhibit this same indifference each towards the other?"

Take the matter of Philosophy's impracticality. This is a charge which cannot be gainsaid. Every conscientious philosopher is bound to take the indictment to heart and to recognize that it is largely a just one. But, having uttered his *mea culpa*, he must go on to ask himself whether the accusation is directed at Philosophy in its essential nature or at the degeneration of Philosophy, whether it tells against Philosophy in principle or only against that which currently passes under the name. It will then quickly become apparent that the charge of impracticality is valid only of the latter and not of the former, and that for the impracticality of contemporary Philosophy there is an obvious reason. It is impractical because it is nowhere practised: philosophers have transformed themselves into professors who profess but do not practise, and Philosophy has become a mere "profession" in the pejorative sense. Philosophy today, in other words, may justly be accused of impracticality only because it has ceased to be a praxis and has become pure theory.

It has not always been the case that Philosophy has been construed as a purely intellectual discipline with no practical bearing on life. The major pre-modern traditions of both Eastern and Western Philosophy are pragmatic in the best sense. With Pythagoras as with Chuang-tse, with Plato and Shankara, with Spinoza and Patanjali, Philosophy is not merely an intellectual construction but a guide to life; and not merely a guide to life but a way of life. It is not merely a theory, but a therapy, a psycho-therapy, if you please, in the root and literal meaning of that term, for its ultimate concern is with the health of the soul and with the ultimate well-being of man. The separation between Philosophy and Medicine, seen in this light, will be perceived to be unnatural and detrimental to both.

Similarly, I should mention that

Philosophy's obsequiousness and servility to Science bear witness to Philosophy's abdication. Science is not wisdom, and the development of Science has made the need for Philosophy more imperative than ever. It becomes daily more clear that Science does not generate the principles required either for its ultimate intelligibility or for its proper use. The perfection of technology without commensurate attention to ultimate principles makes not for the liberation of man but for his dehumanization and barbarization. Our world suffers not from any dearth of technical skill but from a shortage of seers and men of wisdom. As knowledge has increased, wisdom has diminished, and the tragedy of modern man is that, having been made lord over vast domains of knowledge, he has become a pauper in wisdom. In a thousand ways it is driven home to us that "where there is no vision, the people perish."

Our lives are given over to multiplicity; we are becoming ever more fractionated in being and divided in purpose in a world which seems to have got out of control. The almost infinite elaboration of means and their pursuit with a relentless disregard of ultimate ends have brought man to the brink of psychological disaster. How many of the ills of body and soul which plague our contemporaries may not be ultimately traced to the loss of all sense of the significance of life? Would it be an exaggeration to say that what modern man needs more desperately than anything else, as he expends and disperses his being amidst the inordinate complexities of a scientific civilization, is some unifying vision which shall rightly order things? Only through the love and pursuit of wisdom is there any hope of bringing into play the centripetal, unifying forces to counteract the centrifugal forces unleashed by science, which are pulling the world apart. In these circumstances, the philosopher who claims that Science is the all-sufficient mode of knowing and who abandons his ancient calling, which is the quest for wisdom, to strive instead to gain a derivative prestige by composing hymns of praise to Science is betraying not only Philosophy but mankind as well.

Lastly, as regards over-specialization in contemporary Philosophy, this is a temptation to which the true philosopher will not succumb, for he will ever be mindful of his proper concern being not with the parts but with the whole, of Philosophy ever being the antidote to specialization, and of the need to strive to measure up to Plato's description of him as "the spectator of all time and all existence." His final concern will be with the nature and destiny of man, with the ultimate goals of human life and how they may best be achieved.

Whatever else he does must be subservient to that final purpose, which is to gain some sense of the whole, to relate man to the whole, to help man to become whole. We shall do well not to forget that the etymological connection between "whole," "wholesome," "holy" and "healthy" is significant of a deep essential relationship and that "healing" means literally "restoring to wholeness." And, if there can be no health without wholeness and integration, and no wholeness and integration without the integral vision and the effort to relate oneself to the whole, then it is clear that genuine

Philosophy belongs with the healing arts.

In similar fashion, when the characteristics of modern Medicine noted above are examined in the light of an adequately comprehensive and integral ideal of Medicine, then the deficiencies of the prevailing conception of Medicine are easily perceived, and its proper relation to Philosophy becomes evident.

Ponder, for example, the positivistic view of Medicine as merely empirical fact-finding and ask how far it is genuinely adequate, and it will be discovered that, where Medicine has dispensed with explicit philosophizing, it has been able to do so only through its implicit prior allegiance to a particular philosophy. One inevitably has a philosophy. The only question is whether that philosophy is consciously thought out, is coherent and has some measure of soundness, or whether it has been unconsciously adopted or surreptitiously smuggled in and is likely, therefore, in the words of Bertrand Russell, to be "vague, cocksure and self-contradictory." As we have some choice of the kind of air we shall breathe, whether that of the country or the city, of the mountains or the plains, but no choice at all as to whether we shall breathe or not, so long as we remain in life, likewise, so long as there is mental life there must be Philosophy and, while we may have some choice as between philosophies, we have not the option of choosing between Philosophy and no Philosophy.

And so it is that modern Medicine, despite its disavowals, cannot really dispense with philosophical categories and presuppositions. Both its theory and its concrete therapeutics are guided by the wider conceptions which it holds of the ultimate nature of reality and of man, and of the kind of factors which have real efficacy. The nature of the living organism, the nature of the relation between mind and body, the nature and power of man's will and of his moral conscience, man's basic needs and his ultimate satisfactions and the ultimate source of man's inquietude—these are but a few of the philosophical issues on which every doctor must have taken some stand.

Any serious discussion of the nature of disease must take place against the wider background of the controversy between realism and nominalism. Any attempt to define with precision the relation of disease and symptom will quickly bring one to the wider problem of substance and accident. Any genuine desire to understand the perplexities of the ætiology of disease will involve one in a consideration of the general metaphysical problem of causality. The basic ideas of health and disease are not simple descriptive or empirical concepts; they have a normative component and cannot be defined save in the light of a normative frame of reference. Illness or bad health connotes deviation from a standard to which man is expected to conform. To pronounce an individual unhealthy is to judge that he is not as he ought to be, and that inevitably prompts the questions—"How ought he to be?" "Whence do you derive the standards in the light of which you judge of his condition?" "Are these standards arbitrary, as the Nominalists would maintain, or have they real intrinsic validity?"

A purely empirical definition of health presents similar difficulties. It obvi-

ously will not do to define health negatively as freedom from disease, or even as freedom from pain. Shall we then define it quantitatively and make longevity the criterion? Obviously, quality is at least as important as quantity, but what qualities are relevant? Let us say: "Those which enable a man to live a full life and to discharge the tasks of a human being." Yes, but what constitutes a full life, and what precisely is a man's mission in life, failing to discharge which he is pronounced unhealthy?

There is no replying to this question save on the basis of same conception of life's total significance. Here is one who is fit only for sleeping. His vegetative functions are unimpaired, but we shall hardly call him healthy, for evidently man is not meant for passing his days in stupor. Here is another who is able to lead a vigorous animal life but has no capacity for anything more. Shall we regard him as of sound health? Here is a man endowed with perfect sight and hearing but wholly lacking in æsthetic discrimination. Does he require treatment? And what of the person who is deficient in the sense of moral responsibility?

We should agree to judge him to be in poor health who is unable to enjoy some of the simple creature comforts; can we similarly agree that he is not in sound health who has no capacity for religious experience? Shall we show the same concern over spiritual anæsthesia as over tactual anæsthesia? If human life is an affair of more than one level, then fullness of life will mean adequacy on all its levels, and in that case our concept of illness must be widened to include the idea of impairment of function on any level.

I would call attention also to the difficulties in which Psychiatry is today entangled in its efforts at defining such key concepts as normality, adjustment and integration. These difficulties arise from attempting what is inherently impossible, namely, to define normative concepts without a consideration of norms. By what final criterion can the sane be distinguished from the insane? Is it merely that we on the outside are numerically the stronger? To equate the normal with the statistical average is only to exalt the *status quo*, to lump the genius with the imbecile, the religious prophet with the paranoiac. The psychiatrist is endeavouring to remould his patients; whence come the standards in conformity with which he would shape his charges? Are these standards arbitrary or real, *i.e.*, in accordance with the nature of things? Are they his private predilections or those of his patient or of society? Because of its failure to face such questions modern Psychiatry must be charged with concentration on technique with no attention to final goals, in other words, with concern with the proximate to the neglect of the ultimate.

Again, the psychiatrist aims at turning out well-integrated persons, but what are the constituents of human nature that are to be composed into a harmonious unity? Is man an affair of molecules only and is the problem of achieving inner balance in the last analysis a problem of attaining physico-chemical equilibrium? Is the problem largely one of bringing instinctive urges into harmony with society's dictates, as the Freudians would insist, or of making peace between reason and the passions? Are man's deepest needs

exclusively biological and are his higher activities but sublimations of these, or does he have profound needs unconnected with the preservation and enhancement of his bodily life, *e.g.*, ethical, æsthetic, spiritual needs. Is it possible that one may be suffering from spiritual as well as from vitamin deficiency, or may we neglect spiritual factors as *unreal* and regard only the physico-biological factors as ætiologically significant ?

The psychiatrist seeks to produce a man who is well adjusted—but to what ? What is man's ultimate environment, to which he is called upon to adjust himself ? Is it to the world of matter alone, or the world of life, of mind, of society—or are there also spiritual realities of which he must take account and to which he must adjust himself if he would be whole and healthy ? These are questions which few if any psychiatrists today are asking themselves. One has only to raise these questions to realize how lacking in subtlety is the approach of the majority of them to the human situation.

These questions, and many others like them, depend for their answers on one's antecedent metaphysical principles. What is believed to be finally *real?* Every attempt to specify the *real* involves one inexorably in metaphysics, and every doctor, every psychiatrist, makes some assumptions in regard to what is finally real and effective in human life and what factors, in the last analysis, are responsible for health and disease.

Judgements of physical or mental health can be made only in the light of a criterion of what is real. Physical and mental abnormality can be defined properly only in relation to the capacity to respond to the demands which the real world makes upon us. For ordinary purposes it is not necessary to be very subtle about such matters ; we customarily regard a man as being of sound health if he conducts himself with a fair degree of competence in relation to the tangibles of life. But such rough and ready criteria will not provide us with any systematic principles or be of much use in relation to the subtler problems that are bound to arise.

Thus, for example, in ordinary life we should judge as insane a man who made repeated efforts to walk through a stone-wall. If challenged to defend the charge we should point to his failure to recognize and to respond to what is really there. Similarly we should regard as mentally unhinged a person who lived as though he were in the presence of elves and fairies and, in this instance, we should base our judgment on the fact of his responding to the unreal as though it were real. Sanity consists, then, in being in touch with reality ; insanity consists of a condition in which the unreal is taken to be real or *vice versa.*

We experience little difficulty in applying this criterion so long as we are dealing with stone-walls, elves or fairies. But suppose we are confronted with a man who has oriented his life in accordance with his belief that there is a Divine Consciousness at the heart of things. Shall we, in the light of our criterion, pronounce him sane or insane ? Freud would have no hesitation in calling the religious man a kind of psychoneurotic. His book, *The Future of an Illusion,* is designed to prove that religion is an illusion and

that it has no future. I have no desire to argue this question here but it is relevant to note that Freud begs the fundamental question at issue. Whether the religious man is sane or insane depends on whether the Divine does or does not exist, in other words, on the nature of ultimate reality, and this is a question of fact, to determine which is not within the province of Psychiatry. It is only by begging the question in favour of a crude philosophical naturalism that Freud can get his argument under way at all. In the light of the criterion of sanity as the capacity for response to the real, however, we see that matters are not quite so simple as Freud would have them. If God does not exist, then we must concede that the spiritual seeker is running after unrealities. But if there is an ultimate reality, a realm of spirit, then what shall we have to say of the individual who tries to live as though there were none? Shall we not have to admit him to the class of those who are unable or unwilling to recognize the reality of a stone-wall?

In the next place, we may note that the hitherto widely prevailing mechanistic materialism which we noted as characteristic of a good deal of modern Medicine is now being subverted from within the field itself. The progress of Psycho-somatic Medicine has shown incontrovertibly, not only that many illnesses previously deemed to be of a purely physical ætiology are in fact of psychological origin, but also, and more generally, that all disease has an important psychological component. When it is demonstrated that worry or suppressed anger can eventuate in symptoms so "physical" as a stomach ulcer or high blood pressure, then it is hardly possible to go on considering a human being as essentially a physico-chemical system and claiming that mind or personality is merely an epiphenomenal execrescence which does not affect the laws of physiological chemistry.

To regard man in his psycho-somatic integrity is to realize that the so-called "laws" of physiology and of physiological chemistry represent abstractions from a concrete totality. They describe the processes in the body when these are not being affected by intervention from the personality, but they cannot tell you what will happen when the personality does intervene. The laws of chemistry hold good on the chemical level but, when other dimensions of man's being exert their force, then the final resultant is not the product of the chemical processes alone.

Thus, purely from the point of view of physiological chemistry, morphine operates sedatively. But let a man in a hypnotic condition be given a dose of morphine, with the suggestion that he is being given a strong laxative, and the morphine will have a laxative and not a sedative effect upon his physical constitution. Are we to conclude that the laws of chemistry have been suspended or the chemical properties of morphine metamorphosed? Not at all. Morphine has its chemical properties but now, instead of operating as the sole factor, they are to be taken in conjunction with a mental suggestion which, in this case, is able to neutralize those properties. It seems, then, that, while there is an undeniable physico-chemical factor in life, there is also another factor of quite a different order which Medicine needs to consider, namely, the influence of the psyche.

It may be true that, so far as we are creatures of mechanism and habit, we do not enter actively into the workings of our bodies; still there is abundant evidence of the power of the psyche to intervene, and it is not unreasonable to hope that our lives may come increasingly to be governed more by the psyche than by the physico-chemical.

The psycho-somatic emphasis in Medicine has two other corollaries of particular interest in this context. If the condition of the personality is recognized as a crucial factor in health and disease, then we shall have to admit that education, which in the broadest sense is the shaping of personality, is a form of preventive medicine. What goes into the mind is, in the long run, of as great importance as what goes into the body and the building up of a sound sense of values is as important to the individual's health as the building up of strong bones and muscles. Man acts in accordance with the conceptions of his own nature which he entertains and a man's philosophy must count as a factor relevant to his health. If this seems fanciful, it is only because of the continuing bondage to materialistic categories in Medicine and failure to take seriously the implications of the psycho-somatic approach.

This approach, which deals with persons and not with diseases, makes it plain also that the specialist is dealing with fragments and not with the whole, with abstractions and not with concrete totalities. Necessary and valuable as may be his contributions, they cannot be guiding principles. Man is not a mere assemblage of parts, and hence the conclusions of the specialist are generally liable to correction when viewed in the light of the whole person. Thus, for instance, from a purely optical point of view a defect in vision may be correctable through the use of spectacles, which the ordinary eye-specialist would generally prescribe. But suppose the defect in vision comes from muscular tension of the eye-ball, due ultimately to an improper mode of life or frame of mind? In that case, prescribing glasses might transform a temporary and curable impairment of vision into a permanent disability.

Physical symptoms often being, as the psychiatrist tells us, a kind of language of the body, the specialist's endeavour to suppress the local symptom does nothing to remedy the real internal situation, which is trying to express itself through the symptoms. The less we emphasize the physical as such, the less applicable is the specialist's analytical approach. The more concerned we are with organic wholes, with living human beings, the more necessary is the synoptic and integrative approach—the greater, in other words, is the need to view matters philosophically. It is perhaps something of this sort that Whitehead had in mind when he referred to Philosophy as the welding of imagination and common-sense into a restraint upon specialists.

This insistence on the inseparability of vision and technique is, I believe, fully in line with traditional wisdom and the spirit of the *shastras*, of both East and West. It is a *leitmotif* in Charaka who says:—

> A physician who does not enter into the inner soul of man cannot diagnose and treat disease of the person.

Similarly Plato puts into the mouth of Socrates in *The Charmides*:—

> For this is the great mistake of the physicians of our day, that they treat the body without treating the soul.

(To be Concluded)

ENDS AND SAYINGS

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

Sir Mirza Ismail, who left a distinguished record of public service behind him when he went from India to Indonesia as the Resident Technical Assistance Representative of the United Nations, inaugurated in Bali on July 26th a Regional nine-nation Conference of Non-Governmental Organizations. The Indian Institute of Culture was invited to be represented at that Conference, but could not, unfortunately do so. Sir Mirza brought out in his address not only the vast field covered by the United Nations Technical Assistance Programme, from the promotion of economic development and social welfare to the provision of expert guidance in economic, industrial and financial problems; he also indicated the need for a corresponding effort on the part of the countries benefited. The evidence of a change of orientation from one of every nation for itself to one of shared responsibility for equality of opportunity, is most encouraging; real friendship and co-operation have indeed been given, but efforts *for* must be matched by efforts *of* the beneficiaries. Helping people to help themselves is the soundest policy for international assistance as for private charity, lest the withdrawal of assistance leave the protégé, nation or individual, with weakened stamina for meeting the difficulties only too likely to arise again.

Especially important was Sir Mirza's stress on the need for strengthening the United Nations to make it the powerful body that it needs to be for the adequate discharge of the duties expected of it. This demands, as he showed, educating the people of each country in what the United Nations is and seeks to do.

The United Nations and its Specialized Agencies are committed to the task defined by Sir Mirza, on July 25th in his address of welcome at the United Nations Exhibition at Bandung, Indonesia, as "building a richer life in a better world." Part of that effort involves promoting the tolerance without which a united and peaceful world cannot exist. Letting different peoples make their own experiments in the business of living, as Sir Mirza brought out at Bali, is conducive to discoveries that might benefit all.

> The world . . . is wide enough for communism and capitalism, socialism or any other brand of ideology to exist side by side without mutual antipathy. The world will accept all or any of these so long as they do not imperil the existence of those who take a different view, and so long as they do not interfere with one another's way of life.

Nothing could strengthen more the hands of the United Nations than the general acceptance of that point of view.

In his forthright volume, *Peace Can Be Won* (Doubleday and Co., Inc., Garden City, N. Y.), Mr. Paul G. Hoffman, former Administrator of the Economic Co-operation Administration and now Director of the Ford Foundation, addresses primarily his countrymen. Much of what he writes, however, is of significance for all believers

in democracy who recognize the necessity of "waging the peace" with vigour on all fronts if totalitarian propaganda and tactics are to be effectively met. A concern with peace today, he believes, is not wishful thinking but something requiring to be worked at day in and day out, on the economic and psychological fronts as well as on the political and, if necessary, the military ones. But it is heartening to read this great American leader's proclamation of loyalty to the moral law:—

> ...to begin a preventive war, no matter the provocation, is an act of aggression; and if aggression is morally wrong for everybody else, it is also morally wrong for us. We cannot afford a double standard of morality in peace or in war....we can retain our own moral self-respect only so long as what we do can be approved by our own conscience and that of mankind.

He is convinced that "the only way to make democracy work is through the ways of democracy." But a campaign of accurate information and promulgation of the principles of democracy he sees as indispensable to counteract Marxist propaganda. The clearly defined, however much distorted interpretation of history by Marx and Engels, though denied by Communists in practice, serves them well for propaganda purposes. The democracies require, Mr. Hoffman writes, the crystallization of "a free world doctrine which reflects the ideals and strivings of free men around the globe." Then, he says, it has to be expressed, in "words that will, as Kipling put it, 'walk up and down in the hearts of men.'"

A valuable and timely recent publication of Unesco is *Vagrant Children*, which analyzes the problem, its causes and extent, and suggests tried methods of social rehabilitation of maladjusted children. It was reviewed by Dr. M. V. Govindaswamy at a meeting of the Book Discussion Group of the Indian Institute of Culture at Bangalore on the 26th of July. The reports cover five countries, Austria, France, Germany, Greece and Italy, but the problem is almost world-wide. The dislocation and distress incident to war and its aftermath have intensified the problem in many countries, but, in practically all, the vagrant child, eking out a wretched existence on the streets, is a standing witness to the failure of family and society to furnish the background of stability and harmony so necessary for individual adjustment to environment.

In Germany, the problem was rendered more acute by the crash of all that Nazi-dominated children had believed in. The "adolescent romanticism" fostered by Nazism was in many cases transformed into vagrancy and an antisocial attitude, but in a country like India, the wide-spread poverty must doubtless bear a large share of the blame.

A particularly valuable feature of this brochure is the recommendations of the International Conference of Experts and Directors of Children's Communities, which was held at Charleroi under Unesco auspices in 1949. These emphasize, among preventive measures, not only education and apprenticeship opportunities, but the improving of the family background through general social and economic amelioration of conditions; and also that self-discipline and normal development of the vagrant children be fostered by re-education in a happy emotional environment. A world movement of "Friends of Childhood in Danger" is also recommended, to bring together professional workers and people of good-will in all countries, so that adults may be made aware of their educational responsibilities towards the child and so that close cooperation of government in preventive and educational work may be obtained.

The maladjusted child of today is the potential antisocial man or woman of tomorrow; any country which does not face this problem squarely is not only evading its obvious responsibility but is asking for the trouble in the future which, in a universe of law, it is certain to receive.

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THE ARYAN PATH

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

—The Voice of the Silence

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"THUS HAVE I HEARD"—

Gandhiji's Birthday on the 2nd of this month will be celebrated by his true friends in heart-silence. Therein alone real memory of the real Gandhiji can be evoked.

Memory and the loss of memory come from the Divinity who overbroods the thinking man. Oriental Psychology teaches the art of conserving memories pleasing to the higher man; at the same time it teaches how to destroy the memory of past experiences which might drag the embodied soul to acts of destruction. "Look not behind or thou art lost." The *Dhammapada* advocates abandonment of sensuous living:—"Retire, *with no backward glance*, leaving behind the pleasures of sense, leaving all sorrow behind." The backward glance of memory may prove a treacherous snare dragging us back to the backward life.

As we contemplate the saddening events occurring in India and the ominous ones precipitating themselves in the world, we mourn for "the sound of a voice that is still." But is the voice of Gandhiji so inaudible as we fancy? There is feverish activity in many quarters to collect, collate and comment upon his written and spoken words. That is not altogether a bad sign; it will be even better, however, if a little more deliberate and systematic effort is made to attempt the application of his ideas and teachings. In our personal lives as in the public service a definite attempt at applying his doctrines would benefit the practitioner and the country alike.

Fear and courage form a pair. These two emotions stir the blood and impel to action. Fearlessness is named as the first of the virtues of the Divine Nature described in the 16th Chapter of the *Gita*. Mortal man can gain real Courage only from his immortal Spirit-Soul. To gain that Courage the mortal man has to begin by developing that "fear of the Lord [which] is the beginning of wisdom." Fear of enemies, of strong friends, of overpowering events, of

sundry forces which attack us from without, these make cowards of us all—almost all of us. To acquire Courage we have to turn the force of fear within us, to that deeper layer of consciousness where the Fearless Warrior abides. There we learn of the root of our many fears.

The soul's natural fear is of the likelihood of its separation from the God and Gods of living Nature. The neglect of the fear of the Law and of Those who are the Perfect Servants of the Law causes the spread of fears, like the "black and soundless wings of midnight bat." The root of our mundane fears is that false spirit of independence of the mortal who in arrogance fancies that he can manipulate and conquer the sources of all opposing and fearful forces. Hitler's fearlessness was of this type. He died a coward's death, committing suicide, unable to face the undoing of his pride.

Gandhiji's courage was rooted in the fear of God, the Fearless Warrior in us, to whom pain and pleasure alike are avenues of experience. Hitler's courage was shot through and through with mundane fears and it killed his will while it strengthened his obstinacy. Gandhiji was fearless in facing mundane obstacles and mortal weaknesses, the wrath of an Empire as well as that of his countrymen, because he feared the Law of Justice, and so honoured the Law of Mercy. He followed the Law of Divine Fear which brings to birth in man Divine Courage.

Who is there who today is not enveloped by mundane fears—fear of starvation, of nakedness, of poverty; fear of myriad possessions, of plenty, of prosperity which may be lost; everyone's life is permeated with insecurity and security is sought through armies and aircraft, and in other dubious ways. Courage alone feels security, for through it a man gains his own Soul by losing the whole world. This courage alone is the help of the helpless and in dire calamity it stands its possessor in good stead. Did it not enable Gandhiji to die with understanding in his heart, love in his mind, forgiveness on his lips?

Our civilization is in great danger: will it die as Hitler died or will it live through sacrifices leading perhaps to martyrdom—as Gandhiji still lives?

Shakespeare's advice holds good:—

'Tis true that we are in great danger;
The greater therefore should our courage be.

Let us reflect upon this martyrdom and memorize by heart its great lessons. That would be the best way of celebrating Gandhiji's birthday.

SHRAVAKA

GANDHIJI'S METHOD FOR ATTAINING WORLD PEACE

[In this essay **Miss Vera Brittain**, the author of many thoughtful books, a firm believer in human brotherhood and a well-known pacifist, contrasts with the Western devices to establish world unity Gandhiji's inner approach to the problem of world peace which, she says, "has been that of every great religious teacher who has perceived that political, legal and economic systems must remain unworkable until men have learned to love one another.—ED.]

The subject on which the Editor of THE ARYAN PATH has asked me to write is a somewhat intimidating assignment for a British author who has visited India only once, and knows the work of Gandhiji solely through his writings and the teaching of his disciples. I can tackle it only by endeavouring to show how his methods for attaining world peace differ fundamentally from those usually pursued by the West.

E. S. Marvin writes in *The Evolution of World Peace*:—

The transition from the individual to society, and from the particular society to mankind as a whole, is a long and difficult step, and we do not find the idea of natural causation, or necessary sequence, in social evolution till late in the history of thought.

From the time that the thinking of mankind became articulate, a conflict has existed between affirmation and negation, creation and destruction. The negative, self-absorbed mentality has seen world problems as mere contributions or impediments to its own interests; the constructive mind has regarded itself as a mirror of the hopes, needs and powers of all humanity.

There have always been idealists —more numerous in the East than in the West—who have believed that man is born to unity with his fellows in a spirit of co-operation. At the great reception given for the delegates to the World Pacifist Conference in December, 1949, by the Jain community, in the gardens surrounding their red temple outside Calcutta, Dr. Kalidas Nag reminded his audience that the first All-India Jain Congress had been held in that temple garden in 1944 to commemorate the 2,500th anniversary of "the first sermon on *Ahimsa* delivered by Lord Mahavir." For millennia the doctrine of non-violence has been part of Indian culture. This historic fact explains why the pacifism of India, which is taken for granted by millions of her people, is free from the self-conscious minoritarianism so often characteristic of Pacifist movements in the West.

Western peace-making cannot boast of so long a history, or so fundamental and religious an approach. It is true that a limited amount of Western Pacifism has

assumed a religious character owing to the writings and teachings of Christian Pacifists, whose convictions, being the deepest-rooted, have shown themselves through two world wars to be the most impervious to abuse and intimidation. But Christianity itself is an Eastern religion, adapted by means of complex ecclesiastical organizations to the needs and practices of the West. Those parts of its teaching which are the least understood and the most blatantly ignored occur in the Sermon on the Mount, so deeply admired by Gandhiji himself. Here the precepts of Christ come closest to the doctrine of non-violence which inspired the philosophy of Gandhi's predecessors and was the essence of his own thinking.

Soon after I reached India in 1949, I found the Western failure to accept the basic tenets of Christianity implicitly recognized in a question put to me by a Santiniketan student.

"How is it," he asked, "that England, which professes to be a Christian country, treats the Sermon on the Mount as a dead letter?"

The attempts made by the West to organize world peace have been mainly political and legal in character; their roots have lain in practical expediency rather than in spiritual idealism. Greece, though her influence was largely exercised through intellectual permeation, imposed a progressive society upon the Middle East by force of arms, under the leadership of Alexander the Great. The Romans, another community of self-conscious citizens concerned to dominate a barbarian environment, brought the primitive societies for which they had become responsible under the control of a mature legal system. A new meaning was given to civilization by the *Pax Romana*, which gathered the Mediterranean peoples into a vast, self-sufficient economic organization, controlled by law and united by justice.

When the *Pax Romana* gave way to the leadership of the Christian Church, the ideal of a universal faith replaced the conception of an all-powerful Empire enforcing peace. The cynical comment of Voltaire in his *Essay on the Morals of the Holy Empire of the Hapsburgs*—that it was neither holy nor Roman nor an Empire—has become a *cliché* beloved by students of history, but the European States which composed the Holy Roman Empire were at least regarded by their inhabitants as members of a more comprehensive community, the Christian Commonwealth.

Though this mediæval concept of a spiritual sovereignty was doomed to failure, the experiment gave some semblance of reality to St. Augustine's great book *De Civitate Dei*. In its pages originated that long series of speculations which began with the ideal of a World State as a righteous community ruled by God, and developed through various stages to the modern and more characteristically Western objective of World Government. The legal interpreta-

tion of World Peace came back when the Dutch jurist, Hugo Grotius, produced his *De Jure Belli et Pacis* (*The Right of War and Peace*) to counter the atrocities of the Thirty Years War.

Thenceforth the idea of a law of nations dominated the thinking of Western peacemakers. While a few dreamers, such as William Blake, evolved the ideal of a mystical Jerusalem in a spiritual and material isolation which too often ended, as it ended for Blake himself, in a pauper's grave, Europe plunged into a long era of treaties and congresses. By means of these political instruments, the statesmen of the West tried to work out the rules of an international law which would produce unity among nations devastated by war and revolution. Amid the intellectual ferment and economic discontent which produced the French, the American, and eventually the Russian Revolutions, the conception of a *jus gentium* survived, to take shape after the first World War in the League of Nations, and after the Second in the United Nations Organization.

Gandhiji's prescription for attaining world peace differed fundamentally from this confused welter of political, legal and economic principles, in which the struggling flame of religious idealism was, and still is, quenched by the cold douches of practical expediency poured upon it by political "realists." Heir to the long ages of Indian tradition, with his guiding principles woven from the fabric of India's past, Gandhiji looked from the inchoate systems of the world planners into the soul of man, where alone he found the roots of the faith, hope and love without which political planning is as sterile as human relationships without them are. It is doubtful whether Gandhiji's deliberately limited reading included the poetical works of Alfred, Lord Tennyson, but he would have agreed with the well-known lines from the prologue to *In Memoriam*:—

> Our little systems have their day;
> They have their day and cease to be;
> They are but broken lights of Thee,
> And Thou, O Lord, art more than they.

To Gandhiji it was always clear that peace would not come to the world until the soul of man could be remodelled in God's image; the God who revealed Himself to different ages and peoples through the poetry of the *Bhagavad-Gita*, the preaching of the Buddha, the sayings of Jesus, and the writings of Mahomet. Acharya J. B. Kripalani told the World Pacifist delegates at Santiniketan that Gandhiji

> thought of God in a queer way, sometimes as a principle, sometimes as Truth, sometimes as a person, sometimes as an impersonal person.

The approximation of man to God appears to have been the purpose which lay behind Gandhiji's endeavours to transform India and, through India, all the races of mankind. For him the attainment of world peace was one consequence, inevitable though distant, of the

spiritual evolution of the human soul. He wrote :—

We have to make truth and non-violence matters not for mere individual practice but for practice by groups and communities and nations. That at any rate is my dream. I shall live and die in trying to realize it. My faith helps me to discover new truths every day. *Ahimsa* is the attribute of the soul and therefore to be practised by everybody in all the affairs of life. If it cannot be practised in all departments it has no practical value.[1]

Thus it was that Gandhiji's method for attaining world peace began with *Nai Talim*, or "Education for Life," a definition which referred not merely to the length of life, but also to the substance and depth of the educational process. It implied that education should be both for life and through it, covering every field of human endeavour from the elementary principles of sanitation to the elimination of communal and international strife. It meant the creation of a balanced and harmonious individual who would become an organic unit in a balanced and harmonious society; a society in which there would be no unnatural division between "Haves" and "Have-nots"; no great wealth and no real poverty; no distinctions of class, caste, or creed. All religions in such a society would be equally honoured, and man, both as individual and as social unit, respected as man.

Such a training, Gandhiji knew, could not be given theoretically, through books and lectures. It had to be worked out in the living experience of the student who, through childhood, youth and manhood or womanhood, endeavoured to practise the principle of non-violence and to find God in his search for Truth.

Gandhiji's method for attaining world peace has been that of every great religious teacher who has perceived that political, legal and economic systems must remain unworkable until men have learned to love one another. He was unique because he carried this message, not only into the market-place where some of his greatest predecessors had already taken it, but also into the council chambers of statesmen and the arid programmes of international assemblies. The greatest of his many legacies to mankind has been the demonstration that each human being has a direct responsibility for world peace, not through the vicarious debates of sceptical politicians endeavouring to make words do the work of deeds, but by the progressive day-by-day transformation of the individual soul.

VERA BRITTAIN

[1] *Selections from Gandhi.* (1948) Quoted by NIRMAL KUMAR BOSE in *Satya and Ahimsa* (1949).

MY FIRST INTERVIEW WITH GANDHIJI

[We publish here the first chapter of a forthcoming book, *My Days with Gandhi*, by **Prof. Nirmal Kumar Bose** of the University of Calcutta, who has for many years been a student of Gandhiji's writings. He mentions in this article an earlier volume of his entitled *Studies in Gandhism*. It is good that those who have been privileged to know India's great and wise leader at first hand should record their memories for the benefit, not only of their contemporaries, but also of those who come after. It is a saddening reflection that is suggested by Professor Bose's first sentence. That one who contributed so signally to India's freedom struggle as did Khan Abdul Ghaffar Khan, " The Frontier Gandhi, " should after all these months still be in prison, in one of the two countries which his sacrifices helped to bring into being, is an anomaly which many find impossible to reconcile with common gratitude, to say nothing of justice.—ED.]

When I come to think of it, it appears strange that the two friends who were instrumental in introducing me to Gandhiji are both now languishing in jail, while the third, who brought me into closer contact with him later on, has herself left the fold of politics and has gone back to what was her primary interest in life, *viz.*, Art.

In 1934, Khan Abdul Ghaffar Khan of the North-West Frontier Province was in jail when his son Khan Abdul Ghani Khan returned from America after training in sugar manufacture. Ghani did not know where to go, for the house of the Khans at Utmanzai had been taken possession of by the British Government. So he sought refuge in Santiniketan, where he enrolled himself a student under Principal Nandalal Bose in the Kalabhavan or Art School, and lived under the guardianship of my friend Prof. K. R. Kripalani. It was in Kirpalani's hostel that I often used to meet Ghani; and, later on, when the senior Khan Sahib came to Bolpur in the last week of August 1934, in order to meet his son, I had a chance of coming into close contact with this celebrated leader of the Pathans.

The Congress session was to take place about two months later in Bombay and Abdul Ghaffar Khan extended to Professor Kripalani an invitation to be his guest on the occasion. I went with Kripalani to Bombay and then left for a few weeks of photographing temples in the south of the Province. Then I joined Kripalani again and together we proceeded to Wardha on the 8th of November 1934. The Khan family had already left for Wardha in company with Gandhiji. We reached the place on the 9th of November, and were accommodated as guests in Seth Jamnalal Bajaj's house, which is not very far from the railway station.

That same day Khan Sahib had an appointment with Gandhiji in the afternoon; and he very kindly asked me to go with him to meet Mahatmaji, with whom I had never had the opportunity of coming into personal contact before. While at Santiniketan, Khan Sahib had occasion to visit a small school in the untouchables' quarters at Bolpur where I used to live; and in introducing me he said that I was a Congress worker engaged in constructive work among the untouchable castes.

It was about half-past four when we were ushered into a room at the top of the Mahila Ashram in Wardha, where Gandhiji had taken up his residence since his abandonment of Sabarmati Ashram. Sevagram had not yet come into being, and he occupied a clean and spacious room with a broad terrace in front in the upper storey of a brick building.

When we entered the room, we found Gandhiji seated behind a small desk near the southern end of the room, close to a door which opened on to the terrace. A spotlessly clean white sheet of hand-spun and hand-woven *khadi* was spread over a *durrie* which covered almost the whole floor. The small desk in front had some paper and writing materials neatly arranged upon it. There did not seem to be many men about. Pyarelal, his secretary, was there, and a few women workers were also in attendance. What impressed me at the first glance was the perfect cleanliness and the almost ascetic simplicity of the furnishings in the room.

The time of the interview had been fixed outside the usual hours reserved for that purpose. When all of us had seated ourselves in a semicircle, Gandhiji opened the conversation. It appeared that there had arisen some difference between Ghani and his father. Abdul Ghaffar Khan had recently started a political journal in the Pushtu language which was his mother-tongue. He was naturally anxious to enlist Ghani's active support in the new enterprise, for his son had already earned a reputation as a writer in Pushtu, and educated men were very rare in the Frontier Province. While stating his case, the elder Khan Saheb said that he did not expect his son to serve as a soldier, but why should he not employ such talents as he had in the service of his uneducated countrymen? Ghani was, however, not agreeable to this and frankly confessed he had no interest in politics and preferred to work in a factory, be independent, and spend his leisure time in the pursuit of Art.

Gandhiji sat listening in silence, and when the two had finished, he turned to Kripalani and asked him what opinion Ghani's Principal had about him. Kripalani reported that the former had a favourable opinion of his talents but that Ghani was very erratic in practice. This might lead to a waste of any gifts which he might have at present. Kripalani also added that Ghani was never serious in his work but flirted with it.

Gandhiji broke into a merry laugh and said, "Ha! Ha! See that he does not flirt with anything else." I never imagined Gandhiji could joke in this manner; but when he did, all of us joined in the laughter and the serious atmosphere of the room was appreciably dispelled.

Gandhiji now turned towards Abdul Ghaffar Khan and spoke in a more serious vein. He was of opinion that when God had endowed Ghani with talents in art, we had no right to harness him to any other purpose. All we could do was to help him in his own growth; and therefore, if Ghani promised to spend some time every year in Santiniketan, he would gladly find work for him in a factory. Kripalani now added that the Principal had also said that Ghani had a special talent for sculpture and, as he personally knew nothing of carving, Ghani could more profitably seek instruction elsewhere. Gandhiji, however, broke in and said, "No, no, Nandalal knows the poetry of sculpture, and Ghani must imbibe it from him."

Abdul Ghaffar Khan sat listening in silence and when Gandhiji pronounced his final judgment he took it with calmness, like the good soldier that he ever has been. What, however, appeared surprising to me was the tenderness with which Gandhiji treated the case of an artist in trouble. In the midst of the political tension through which the country was passing in 1934, he had perhaps the right to call even an artist to soldier's duty. For had he not once written to the poet Rabindranath Tagore many years ago that a poet should lay down his lyre when the house was in flames and associate himself *in work* with the famishing millions of his countrymen ?

When Ghani's case was thus over, Gandhiji turned to me and asked me to say something about myself. It was an embarrassing question, but I succeeded in briefly recounting my antecedents. Then he said that Khan Saheb had informed him that I wanted to discuss a few questions with him. I then handed over to him four questions which I had brought in writing. He went through them carefully, and as none of the questions was of a private nature, asked me if he could discuss them in the present company. Of course, there was no reason for me to object, so he started his discourse. The report of the interview was later on sent to him and published after correction in *The Modern Review* of October 1935. It was subsequently reprinted with some notes in my *Studies in Gandhism*.

There is only one point which should be noted in this connection. Perhaps it is legitimate to point out that the answer on trusteeship and private property did not entirely satisfy me. For he did not stand solidly against private ownership of land or factories at the moment. But from his answer one could infer that if the question was pursued further, it would not be impossible to convince Gandhiji that a more

radical attitude was not inconsistent with his non-violent position. But of this more later.

That same evening, we went out for a walk with Gandhiji. In spite of the fact that he was slightly bent with age, and put loose sandals on his feet, Gandhiji could walk very fast. We accompanied him across the dark-coloured, bare fields for over a mile, when he turned back home. But, as he did so, we noticed that he picked up a few pieces of stone which lay strewn in the midst of the fields. Khan Sahib and others also did the same, and, on his advice, I also picked up as big a block as I could comfortably carry. When we reached the Mahila Ashram, every one of us deposited his load on a heap which had already grown to a respectable size at a certain spot in the garden.

The fact was, the Ashram was a little way off from the main metalled road, and one had to walk along a sticky, muddy path in the rains to reach it. Some engineer had been called, but his estimate had been too high for the Ashram. So Gandhiji had proceeded in his own direct manner to deal with the problem of road-building. He had promised to collect all the necessary road-metal in the course of a few months and this, he expected, would reduce the cost of the road to a considerable extent. Thus, every morning and evening walk was meant not only for keeping the inmates of the Ashram fit but it was also to add to the "wealth" of the establishment, in a very different way.

In Gandhiji's opinion, there seemed to be no problem, however great, to whose solution the smallest individual could not contribute his mite. Indeed, he had the genius of discovering individual solutions in the most ingenious ways. His idea was, if we could multiply the number of dutiful individuals by many, that would lead to the solution of problems, however massive they might appear at first sight.

NIRMAL KUMAR BOSE

"AIDS TO REFLECTION"

There can be few more rewarding hobbies than keeping a "Book of Gleanings," into which one copies passages, come across in one's reading, that experience has shown to have the power to lift the consciousness above the humdrum level, to give the impetus to abstract thinking, and even, in some cases, to awaken aspiration. More people keep such books than feel the urge to share their treasures. *Aids to Reflection*, a volume of 170 pages recently published at Re. 1/4 by Shri N. Seetharamayya, 191 Second Road, Visveswarapuram Extension, Bangalore 2, invites others to share the compiler's harvest, in English and in Sanskrit, from wide gleaning in ancient, mediæval and modern literary fields. Full citations are not given, but the authors are named and the "Aids," many of which will be found enriching, are appropriately grouped.

ALEXANDER CSOMA DE KOROS

c. 1790—1842

[**Mrs. Elizabeth Preston,** now retired after a long career as an educationist, writes here of the trials and remarkable achievements of the pioneer Hungarian Orientalist, Csoma de Körös, to whose selfless devotion to learning and patient endurance of hardships in its pursuit we owe the first Tibetan-English dictionary and grammar and other works which gave a priceless clue to the philologists besides facilitating greatly the research of later scholars in both Buddhistic and linguistic fields. Although he had never met the Gelukpa "Yellow Cap" sect, representing the highest and most orthodox Buddhism of Tibet, depending for his information on the "Red-Cap" lamas of the border country, he conceived a profound admiration for Buddhism, as Mrs. Preston brings out here. She quotes part of Madame Blavatsky's tribute to Csoma de Körös, in the omitted portion of which she brought out other interesting points, such as that his translations showed a common ideological source for Zoroastrianism, Buddhism and Brahmanism, in addition to the linguistic similarities of their scriptures, and some of the difficulties which he had to suffer.—ED.]

In the early days of the last World War, I came across a pamphlet, *The Teaching of the Buddha* by Edmond Székely[1] who, it appeared, was a direct descendant of Csoma de Körös, Transylvanian philologist and traveller.

I found that this wonderful man, Csoma de Körös, started out from his home in 1820 to go to Tibet in search of the origin of the Magyars. He was too poor to fit himself out adequately for such a journey, but a friend promised him an annuity of 100 florins (about £10. in value at that time). With a staff in one hand to support his weary body (as he said), and the Gospels in his pocket to support his Soul, he began his journey on foot.

In spite of hardships of every kind—hunger, cold, bandits, wars, he passed through Greece, Asia Minor, Persia, Mesopotamia, over the Pamirs to India and Tibet.

From 1821 to 1831 he studied in various Buddhist monasteries. At first he was treated with suspicion, but when the lamas saw how he pored over old leaves of manuscript by the light of the sun during the day and the light of the moon and the stars by night, suffering from both cold and hunger, they learnt to respect him and finally helped him to accomplish his purpose, which then was to master the Tibetan language. In one Buddhist monastery he stayed four years, in another, one year. Before he left for India he had compiled the first Tibetan-English dictionary, the first and only Grammar

[1] Bureau of Cosmotherapy, Lawrence House, Leatherhead, Surrey, England.

of the Tibetan language and a third book, *Asiatic Researches*. Edmond Székely says: "On these fundamental works are based all the researches made about the Buddha and about the Tibetan language."

With his precious manuscripts, Csoma de Körös travelled to Bengal where, because of his knowledge of Tibetan, he obtained employment in the Library of the Asiatic Society of Bengal, which contained more than a thousand volumes in that language.

The Society published both his Tibetan-English Dictionary and his Tibetan Grammar in Calcutta in 1834. They also published his analysis of the *Kanjur*, an important collection of the Buddhist sacred books of Tibet[1]; and several articles of his appeared in the Society's *Journal*.

Later, he received recognition from his own country, and a pension which he devoted to buying books for Indian libraries.

Early in 1842 he made another attempt to get to Tibet to follow his quest of the origin of the Magyars, but he died of fever on April 11th, 1842, at Darjeeling, where a monument was erected to his memory and work by the Asiatic Society.

Edmond Székely, in his pamphlet, *The Teachings of the Buddha*, gives interesting information from his family's archives pertaining to Csoma de Körös. They possess his correspondence and letters written during his travels to his family in Transylvania. Those show that he was a deep student of Buddhism, and Edmond Székely says that all he knows of the Buddha's essential teachings he got from those letters. Instead of mentioning the pessimism with which Gautama the Buddha is so often charged, he says: "Buddhism is a rich living truth, rich in thoughts, rich in colour, rich in vitality; it is life itself."

In one of his letters Csoma de Körös writes:—

> I am afraid that the true teachings of the Buddha will not be understood in Europe; those who understand them will live them and not write about them. For the truth of Buddha is life and not writing and is only intensive living which no one can express in writing.

Certainly the author of the pamphlet conveys the Buddha's message with fine vitality; and when we know that Gautama preceded the incarnation of Jesus by 500 years we wonder at the blindness of men who cannot recognize the Spiritual Grace of Gautama the Buddha and Jesus the Christ as having come from the same spiritual source.

During the last war I was prevented from finding out any other particulars about Csoma de Körös than those given in the pamphlet and a short account in *The Encyclopædia Britannica*, but I felt that there was more to be found.

[1] According to *The Encyclopædia Britannica*, this authoritative analysis of the *Kanjur* by Csoma de Körös has been translated into French by M. Leon Feer with complete indexes and notes.—ED.

In 1943 was published *Both Ends of the Candle* by Sir E. Denison Ross, who had died in Istanbul in 1940. This posthumous autobiography, arranged for publication by his nephew and some friends, covers a life of rare achievement as a brilliant linguist and Orientalist. After holding many important posts in London, he was appointed to an important work in India, where he spent 13 years. During the last of this period Denison Ross was appointed to the Keepership of the Records of the Government of India.

In his autobiography, published a century after the death of Csoma de Körös, Dr. Ross pays a tribute that should keep the Hungarian scholar's memory green.

One day he found by chance a large folio volume in the Asiatic Society's Library, which proved to be an unpublished work by Csoma de Körös. It was the *Mahayut-patti*, the Sanskrit vocabulary of all the technical terms of Buddhism with a Tibetan translation and English renderings added by Csoma de Körös. Dr. Ross was so perturbed to think that it had been neglected since Csoma had lived there, that he urged the Asiatic Society to publish this important work.

With his wife Dr. Ross visited the grave of Csoma de Körös at Darjeeling in 1910. He found the monument had suffered from adverse climatic conditions, and at his suggestion the Asiatic Society arranged for a new tablet of good white marble to be freshly inscribed to replace the first one.

At a lecture given by Dr. Denison Ross to the Asiatic Society on Csoma de Körös, two Hungarian gentlemen (one an artist, the other a journalist) were present. So impressed were they, that after thanking him for the tribute paid to their countryman, they wrote home to Budapest all about it. Dr. Ross later received a grateful acknowledgment from the ladies of Budapest; the Hungarian Academy of Sciences honoured him and also sent to the Asiatic Society of Bengal a bronze bust of the Hungarian scholar.

Dr. Ross mentions in his autobiography the *Life of Csoma de Körös* by Duka.

At my request a Theosophical friend searched the publications of H. P. Blavatsky, and in her book, *From the Caves and Jungles of Hindostan*, which is out of print and difficult to procure, found the following tribute from H. P. B. :—

Let everyone try to remember, as we ourselves remember, that not very long ago a poor Hungarian, who not only had no means of any kind but was almost a beggar, travelled on foot to Tibet through unknown and dangerous countries, led only by the love of learning and the eager wish to pour light on the historical origin of his nation. The result was that inexhaustible mines of literary treasures were discovered. Philology, which till then had wandered in the Egyptian darkness of etymological labyrinths, and was about to ask the sanction of the scientific world to one of the wildest of

theories, suddenly stumbled on the clue of Ariadne. Philology discovered, at last, that the Sanskrit language is, if not the forefather, at least—to use the language of Max Müller—"the elder brother" of all classical languages. Thanks to the extraordinary zeal of Alexander Csoma de Körös, Tibet yielded a language the literature of which was totally unknown. He partly translated it and partly analyzed and explained it. His translations have shown the scientific world that (1) the originals of the *Zend-Avesta*, the sacred scriptures of the sun-worshippers, of *Tripitaka*, that of the Buddhists, and of *Aytareya-Brahmanam*, that of the Brahmans, were written in one and the same Sanskrit language.... One cannot help feeling ashamed of humanity and science when one thinks that he whose labours first gave to science such precious results, he who was the first sower of such an abundant harvest, remained, almost until the day of his death, a poor and obscure worker.

E. PRESTON

ETERNALLY YOUNG ASIA

In an article entitled "Rome and Eastern Asia" in the July issue of *East and West*, the English quarterly review of the Istituto Italiano per il Medio ed Estremo Oriente at Rome, Signor Luciano Petech examines the historical evidence for commercial relations between the Roman Empire at its height and China in the later Han Period, as well as between Rome and the Northern India of the Kushans and the Southern India of the Satavahanas and their successors. The rather scanty literary records have recently been supplemented by the evidence adduced by archæology. Not only have hoards of Roman coins been found in Afghanistan and North-West India as well as in the Far South; the shards of broken amphoræ, resin-incrusted, which once had held Greek wine, have been found in the ruins of brick godowns at Podouke (modern Virapatnam, near Pondichéri). In the 1st and 2nd centuries, A. D., however, Muziris (near modern Cranganore, on the south-western coast) and Barygaza (modern Broach) were the great ports for commerce. Some of the bolder spirits among the Western traders travelled further, to Malaya, to the southern gates of China, even penetrating to the Chinese capital as pretended ambassadors bearing tribute.

The cultural and artistic relations which followed in the wake of commerce are of even greater interest than the exchange of curios and other wares. From that point of view, Signor Petech says, the overland routes were of greater importance. Moreover, though Chinese silk and bronze and earthenware penetrated far into the Roman Empire, India exerted the greater influence on Western thought, as the West is claimed to have done upon Indian art. Signor Petech writes :—

> The most beautiful thing India could ever export was her own spiritual achievements. Indian philosophy, Indian religions deeply impressed the decadent society of Imperial Rome of the 2nd and 3rd centuries;... Apollonious of Tyana travelled to India to find enlightenment at the pure source of Indian thought....There were some circles at Rome, who had a good knowledge of Indian thought, fairly pure and unadulterated....and through these circles...this spiritual trend percolated into Plotinus' philosophy.

Signor Petech suggests that, now that Asia and Europe are again on equal terms, there may be another period "fruitful interchange, cultural and commercial, between the heirs of old Rome in Italy and Europe, and the old and eternally young Asia, now awakening from her long slumber."

THE CHARACTERISTICS OF INDIAN CULTURE

[In this study **Rao Bahadur Professor D. S. Sarma, M. A.,** the author of *The Gandhi Sutras* and several other books, offers in this essay an interesting analysis of what he considers to be the characteristic features of Indian culture, bringing into his analysis a consideration of its several contributory elements, Hinduism, Jainism and Islam.—ED.]

The culture of a nation is based on its faith. Indian culture has, therefore, for its basis Indian metaphysics. India has always believed in the ultimate reality of the changeless, absolute and homogeneous spirit. According to her philosophy, time is but a ripple on the surface of eternity. The universe, with its multiplicity and change, belongs to a lower order of reality than the absolute spirit, but is as intimately connected with it as the waves are connected with the sea.

In this universe we see an incessant conflict between spirit and matter, giving rise to different orders of beings. At the highest level we have Deity—all spirit; at the lowest we have objects of gross matter. Man is the highest visible product of spiritual evolution on earth. He is obviously nearer God than any animal, as an animal is nearer God than a plant, as a plant is nearer than a stone. And among men again a saint is nearer God than a sinner.

We have thus a hierarchy of beings representing a hierarchy of values. On the lowest level we have material values, like mass, weight and volume. Higher than these there are organic values, like growth, health and strength. Higher still there are biological values like swiftness and cunning. And above these there are intellectual values like reason, understanding and the power of generalization. Finally, at the highest level, we have spiritual values like goodness, truth, beauty and so on.

From all this, it is obvious that there is a law of spiritual progression at work and that Man can achieve his end only when he acts in accordance with this mighty cosmic law. His ultimate aim is the absolute freedom of spirit. But he has a long way to go in traversing some of the intermediate values mentioned above —slowly reaching them and transcending them. Moreover, he has always to travel in company. For he belongs to a particular group, a particular community and a particular nation as much as he belongs to himself. So he has to see that the law is followed not only by himself but also by the society to which he belongs.

Nay more; he has resolutely to judge all civilizations by the level of values they have reached—putting

those that have achieved material prosperity, military power and technical efficiency below those that have achieved the higher values of beauty, truth and non-violence. He has to look upon all political, economic, social and religious organizations in the world not as ends in themselves, but only as the means to the happiness, spiritual growth and ultimate self-realization of the individual.

So long as this spiritual emancipation of the individual is kept in view the different organizations in different countries should be regarded as allies in a common cause and the friendliest relations should prevail among them. The law of spiritual progression thus constitutes a holy tradition, to be faithfully followed in all the departments of a nation's activity—in politics and economics, in religion and art and in customs and manners.

Indian culture at its best is based on the reasoning sketched above, and so it has the following characteristic features:—

First of all, it believes that all the nations form one joint family and that the trials and the tribulations of each should be the concern of all. It believes that all the great religions are branches of the same tree, being partial revelations of the same divine spirit. The adherents of each religion can gain a good deal from the study of other religions in the same reverent spirit in which they study their own. While it is open to every man to persuade others to accept his belief, aggressive proselytizing on behalf of any particular religion should be condemned as indecent and vulgar.

Indian civilization is pacific. It hates all forms of aggression, exploitation and militarism. Its fundamental principles of truth and non-violence were adequately emphasized by Mahatma Gandhi, and India is bound to follow these principles, both at home and abroad, as far as the circumstances of the world and conditions of security allow. As a result of her culture India passionately believes in international peace and justice and would do her utmost to strengthen all international bodies which will secure these benefits for mankind.

Moreover, India believes that, while all citizens have to obey the law of the land, there must be in every state some individuals who are in advance of the law and who are free to criticize it and point to a better state of things. So she can never accept the doctrine of the absolute national state formulated by some Western countries.

In Indian culture, quantity has always been made to give precedence to quality. While all men are equal under the law and should have equal opportunities in the State, the talented, wherever found, should be encouraged to occupy positions of responsibility. The ideal society is that in which every man is assigned the duties for which he is best fitted by both nature and nurture. India's cherished ideal has always been a

co-operative society. She cannot accept the idea of a competitive one.

The greatest danger to our culture is the onrush of modern industrialism with its cut-throat competition, its mass production, its mechanization of men and its separation of capital and labour into hostile groups. Ananda Coomaraswamy rightly says:—

> If we are to weather the storm of the world's flow, we must stand our ground, above all, in this matter of the relation of man's life to his life work.

The conversion of millions of human beings into soulless machines, producing monotonously day in and day out things for a market at the antipodes is a crime against humanity. Our aim should, therefore, be to decentralize industry as far as possible, to encourage cottage industries and to make our villages self-sufficient, according to Gandhiji's constructive programme. We should see to it that every worker enjoys his work.

Education, according to our ideals, consists in being well grounded in the moral and spiritual ideals of our society, not simply in ability to read and write. Many an illiterate peasant who listens eagerly to stories from our Epics has a more adequate philosophy of life than many a graduate of our Universities who devours modern detective stories. The ultimate aim of education is not mere humanism or scientific knowledge or citizenship but self-realization in relation to a particular social *milieu*.

Indian art at its best was never satisfied with mere naturalism, which represents beautiful forms of nature like flowers, fruits and birds, or with portraiture. The best Indian artists were more concerned with the invisible things of the spirit. Steeped in the spiritual traditions of their race, they endeavoured to reveal to the eye of the flesh what already lay revealed to the eye of faith. Their art was not therefore imitative or pretty; it was not realistic or naturalistic; nor was it individualistic. Individuality and self-assertion, according to us, are sins of immaturity. The best Indian art, on the other hand, is traditional, and idealistic. It serves a religious purpose. This applies to all our fine arts—sculpture and painting, music, poetry and drama.

In the culture of India respect for womanhood is different from the corresponding Western sentiment, which is based on the code of chivalry of mediæval romance. The nature of our sentiment may be understood from the philosophy of Devi-worship, according to which every woman is to be considered an image of the Divine Mother, and from the Rajput custom, according to which a lady in distress could send a consecrated ribbon to a knight who, accepting it, became her sworn brother and fought for her cause. It is thus a purer sentiment than the one based on romantic love.

India is a land of charity. It is sometimes described as the paradise of beggars and *sanyasins*. Hinduism

inculcates hospitality as a virtue essential for every householder. It enjoins treating a guest as a god. It is well known what an important place charity occupies in Islam. Care of the poor and the destitute, the old and the infirm should, therefore, be a conspicuous feature of India's composite culture. Also our private charities should be better organized so that idle beggars are not encouraged.

Kindness to animals is another characteristic of the culture of India. For us, as Gandhiji said, the cow stands as the representative of all dumb animals. The worship of the cow is a symbol of our pacific and agricultural civilization and this sentiment goes back to the very beginnings of our history in Vedic times. Apart from religion and sentiment, the protection of the cattle wealth of the country is an essential condition of our food-production. It is to be hoped that very soon cow-slaughter will be banned by law.

The doctrine of *ahimsa* was carried in India to its logical conclusion by Jainism. It is mainly to the Jains that we owe the prevalence of vegetarianism among large sections of the Hindu population. Even Hindus who are not vegetarians look upon vegetarianism as a higher way of life, for they do not take meat on holy days or when religious ceremonies are to be performed. It is a pity that the nation's progress towards this higher way of life was checked and even reversed by the foreign conquest. It may, however, still be considered an ideal, forming an integral part of our culture.

Fortunately, total prohibition is fast becoming the law. There is no difference of opinion here between Hindus and Muslims. Before the British conquest, drinking prevailed mostly among the lowest strata, but the example of the British ruling class was soon followed, especially in the circles depending on their patronage, and drinking ceased to be disreputable. Now that the British rulers have left India it is hoped that drinking will once again be regarded as a vulgar vice.

The culture of a land shows itself not only in the thought and art of its people but also in their language and dress and even in their gait and gestures. Our culture at its best has endowed all these with the qualities of gentleness, simplicity, dignity and grace—qualities characteristic of a civilization which has a long tradition behind it, and which is well anchored in the spirit and full of mature but silent wisdom.

D. S. SARMA

THE RELATIONSHIP OF BROTHERHOOD TO PEACE

[A number of interesting facets of this subject have been brought together here by **Dr. Irene Bastow Hudson** of Victoria, British Columbia, a medical practitioner of wide interests, the author of many essays, some of which have appeared in our pages, and of a book on *Heredity in the Light of Esoteric Philosophy*.—ED.]

It might seem that a vivid imagination is required to see much connection between the ceremonies of puberty among little "African niggers," as some people like to call them, and the peace of the world. That will be the opinion of many white men, who have watched the dancing and dramas in parts of Africa, and even of some of those who have taken part in Brotherhood ceremonies. To study the religious customs of ancient and primitive races, whose language even we do not know, is no light task; and the inferences drawn can often be based only on the law of analogy, and the Platonic method of arguing from the universal to the particular. The Hermetic saying: "As above, so below," contains a wealth of wisdom, and is specially applicable when we are searching for the hidden meaning of an outer and degenerate form.

If Christianity and Buddhism have become debased and degenerate to suit the tastes of materialistic peoples, we cannot be really surprised that the religions of still older civilizations, such as the Egyptian, the Central African and the Central and South American should also have lost much of their purity and that the memory of their deeper spiritual meanings should have faded out. To people all of whose habits and customs were ordained by their religion; to whom reincarnation was a fact; for whom Blood was a living being and contained the soul (or was itself the soul), it seemed natural that they should undergo severe disciplines and pains in order to enter the brotherhood of their tribe. Unpleasant though some of their customs seem to us, it is possible that they might have regarded a modern wrestling match, or even a football scrimmage, with as much aversion as we do some of their temple sacrifices. Certainly there is no historical evidence or prehistoric tradition of anything so entirely vile and horrible as what is now perpetrated, by the professed followers of the Buddha and of Jesus of Nazareth, under the name of civilized warfare.

Out of the Blood Brotherhoods, with their far-reaching effects on the members of the same tribe, came opportunities for farming and agriculture, for the establishing of villages and a peaceful community life.

The fact that these Brotherhoods and religious customs decided the intermarriages with neighbouring tribes enlarged their influence and also the boundaries of the peaceful areas in their neighbourhoods. Serious conflicts in the district were thus prevented, unless there was invasion from a distance. And this advantage was merely on the outer plane, whereas we are told by all observers that the inner, spiritual meaning of these pacts was, even until quite recently, held in high esteem.

A few hundred years ago, the greater number of civilizations were held together by their religious observances. Now that aeroplane service has brought people and places nearer, so that thousands of miles are covered in a few days or hours, it would be impossible to segregate ourselves into small tribes and clans once more. To withdraw to our own hills and fields to carry on our peaceful pursuits has become merely a dream. The car of Juggernaut of modern progress rides over our dreams, and brings modern education, speedy transport—and the tax-gatherers—to the most retired and exclusive communities. What seems to us a far worse thing is the development of governmental activities quite apart from and in opposition to the religions and traditions of the people to be governed.

Religious superstitions may be very regrettable, but such, and even a belief in Magic and Medicine-men, may suit the state of development of the people amongst whom they are found far better than would the present-day administration amongst Western races. Bali, "the magic Isle," is an example of this.

More than 300 years ago, the Iroquois League was formed by the Five Nations of American Indians who dwelt in the interior of what is now New York State. It maintained its importance and wide influence until towards the end of the 18th century. These Five Nations were independent, and yet formed a kind of Federal Union and had a League Council. That is the political side of it. Owing to the symbols and totems of each tribe, of which there were eight, each divided about equally among the Five Nations, another aspect of the case is even more important. The members of each tribe, *e.g.*, of the Heron, Hawk, or Bear, etc., were blood brothers and sisters; they could not intermarry. Hence, there were members from two tribes in each household; the Council consisted of members elected from every tribe. Descent being reckoned through the female line, the women of these tribes occupied an important position. This League existed for some hundreds of years, and it might have extended over a very wide area of the continent, but that the United States became a nation and took over the Indian lands. The peace among these Five Nations with their tribes was not merely a political pact, nor did it depend on mutual commercial interests. It depended

for its value and its sanctity on the fundamental religious and spiritual principle—the Blood Brotherhood of man.

If we searched historical records with sufficient zeal, it might be possible to find that other ancient peoples besides the Iroquois Indians were able to turn a group of warlike tribes into a community of peaceful nations. Who knows?

The peace and brotherhood that we are seeking in the world today can never come entirely from without. Recognition of the union of all things does not emanate from the brain-mind of present day humanity; rather is it an inherent attribute of the complete septenary MAN, when he has perfected his individuality, and, through his Higher Mind, attained Union of Soul and Spirit. We can only reach towards such a desirable end by a revival of spiritual values.

Religious laws and philosophies have preached rules of non-violence, as in India; quietism, as in China; "Thou shalt do no murder," amongst the Jews; "Take no life," which is the same for both Christians and Buddhists, if they accept the teaching of the Gospels and the *Dhammapada*. Repudiation or non-observance of these rules of life has not brought peace to the world; perhaps the ancient Pagans were wiser when they signed and sealed their treaties with blood-drinking and blood-mingling. The treaties could not have been *less* valid than those of more recent times.

Some of the codes of religious laws forbade or limited meat-eating, and there appears to have been a ban on the drinking of blood except on ceremonial occasions. Apart from the objectionable trades and the cruelty to animals that we find connected with the prevalent custom of meat-eating, it also seems to encourage warlike ideas, to injure the physique, and to have a detrimental effect on spiritual progress. Though meat-eaters are usually more quarrelsome than vegetarians, there is no evidence that the former have any greater physical resistance or endurance. We are considering races, of course, and not individuals, as personal matters such as health or heredity need not be considered when stating general deductions.

Blood-feuds and blood-vengeance have their influence in preserving or disrupting the peace of a community. Owing to the bonds of brotherhood of ancient tribes, it was unusual to have killings among the adult males within the villages. When such did occur it was the next of kin who demanded the death of the slayer, except amongst those people who definitely considered that the compensation must be made to the Chief, as head of the Clan, and Father of his people. In the latter case the Blood belonged to the Chief, because he was a deputy of the gods who had given Blood and Life to mankind.

During later years, it appears that compensation in money or cattle may sometimes be accepted in place

of the blood of the slayer. Yet there are still tribes in Africa who regard blood-vengeance as a sacred duty; and do not feel that money wipes out the debt. The Jews had the idea of blood-vengeance well developed, and it is not until we come to the New Testament that we get away entirely from: "An eye for an eye and a tooth for a tooth."

The Blood Feud is still found among certain of the Chinese, and is, to them, an easier way of settling serious differences than applying to a court of law. Sometimes suicide takes the place of homicide to wipe out the feud between a group, but, in none of these cases, is it regarded as an infringement of the peace but merely as the carrying out of a public duty. When Blood Feuds were under the religious law and custom of a tribe, they did not cause warfare or involve the neighbours or friends. In fact, the united front shown against any malefactor or murderer by the Chief and the Assembly tended to keep the peace in the land.

In parts of Africa the Blood Feud was a main feature in the lives of the males of many tribes, and there the survival of this disastrous custom continues secretly to some extent.

In both Central and North America, it was once thought that the drunken man was possessed by the god of the vine, and so he was frequently absolved from evil deeds committed while under that influence. He who drank blood was supposedly inspired by the soul of the animal whose blood he had taken; so he who drank wine was said to drink the blood and receive into himself the soul of the god of the vine. This would seem to account for the licence allowed in bacchanalian orgies and, to a lesser degree, for the excuses so often made for the acts of men or women when under the influence of liquor.

Modern peoples have certainly reached a stage where it is impossible for them to go back to the conditions usual to small groups or even to tribal life. Individuality has been too strongly developed, and diffuseness has inevitably followed speed and easy transport. Discipline is not the chief quality of our age.

Life works in spirals and cycles and the leaven works from within outwards. No mechanism for peace preservation can be superimposed from without; no outer ceremony, sacrifice or blood-mingling will make a vital Brotherhood, however grand the ritual or enthralling the service, unless there is an inner meaning binding the hearts of men together. Belief in an invisible, spiritual fraternity, as the Divine prototype of that relationship formed by the blood-mingling and other ceremonies among uneducated and primitive races, may help to show the way.

The two great teachers best known to the West who both lived and taught this doctrine of Universal Brotherhood were Gautama Buddha, about 2,500 years ago, and Jesus of Nazereth, about 2,000 years ago.

The former was definitely a historical person: as to the latter we cannot be so sure. Both taught peace among men and universal brotherhood; and both taught to the uneducated masses a simple doctrine, and to their disciples the sacred mysteries. Since then, there have been many religious teachers, some of them probably reincarnations of the great Rishis of the past, bringing the message most needed by the world, at a special crisis. Many of these have been repudiated by the public as magicians and frauds, etc. The ignorant are ready critics of that which they do not understand.

During the last quarter of the 19th century, Helena Petrovna Blavatsky proved herself the accredited messenger of the present period. She taught once again the fundamentals of the ancient Wisdom of the East, which include the Brotherhood of man, without consideration of creed, caste or colour; and with that teaching she combined as much of Natural Science and Ethics as was thought suitable for the times. Her greatest work, *The Secret Doctrine* traces the evolution of mankind, showing his physical, mental and spiritual development, and also describes the evolution of the world. During her lifetime, her teaching was rejected by most and misinterpreted by many even of her zealous followers, few indeed, have tried to keep her teaching free from the sticky accretions of misunderstanding.

Since her death in 1891, nations of educated, civilized and religious peoples have been engaged in warfare of every kind, and with each year scientific knowledge has provided more wholesale and horrible forms of slaughter. We have knowledge, but no wisdom. Where is the Brotherhood of Man—either physical or spiritual? The Communists have not shown it to us; the Democrats do not know of it nor do the Fascists. It cannot be found in Politics.

The professed followers of Jesus, the so-called Christians, are in a worse position than most of the followers of Buddha, for they have not adhered to the teachings or ethics they profess. Is it too late or can they get back to real Brotherhood, that which does not require the mingling of physical blood? It would necessitate belief in the soul and the finding of the Divine Ray, or the Kingdom of God in each one of us, that which establishes for us universal relationship. It would require the Ethics of the Ancient Wisdom.

Laws imposed from without by governmental authority and established religions can insure no lasting peace throughout the world. The Law of Divine Compassion, when found in Man's heart and conscience may yet build up a Universal Brotherhood, if we so will.

An important cycle closed at the end of the 19th century; enormous upheavals and wars followed—in Europe, in Africa and in Asia. Such was our reaction to the ancient Wis-

dom of the East. Every century has been granted a great teacher, teaching during the last quarter of the period. Mankind appears to have refused the ethics of the professed religions; to have rejected the doctrine of Universal Brotherhood; to have repudiated the Heart Doctrine of Divine Compassion, which was taught as part of the Wisdom Religion. Whither then do we go? And where do we expect to find PEACE?

Our varied instruments of war have so disturbed our surroundings that volcanic eruptions, earthquakes, floods, etc., come upon us with unusual frequency. Has the destructive "instinct" of the white man assumed such huge proportions that he is now prepared to destroy his civilization, his countries and even himself? That is the prospect now darkening the horizon. If body alone perished, there might still be survival for the race, but with the assault also upon soul and mind, there enters a suggestion of finality.

IRENE BASTOW HUDSON

EDUCATING THE CITIZEN

An American woman jurist of distinction, Florence Ellinwood Allen, Judge of the United States Circuit Court of Appeals, has thought to good purpose on democratic values and how to guard and strengthen them. One suggestion which she brought forward two years ago in *The Educational Forum* has such a practical value for a new democracy like India that we bring it forward here. A democracy is strong in proportion to the moral stature of its citizens and their sense of responsible participation in its working. Voting on election day is only a part of such participation. The forming and expressing of intelligent opinion on public issues is also necessary. Without awareness of the problems and informed opinion on means to solve them, as well as knowledge of the attitude of the respective candidates or parties towards their solution, how can the vote give an intelligible mandate?

Judge Allen describes the vital part played by the spontaneous development of the Committees of Correspondence in the American Colonies in the pre-Revolutionary days, which were not only channels for public opinion but created it. They were formed to state the people's rights and to spread their views on them. They helped to make unity of purpose a reality. The proposal of Judge Allen is that "Committees of Correspondence" be reconstituted, through which information on pressing matters could be sent out to the people and their action secured.

India could profit greatly through the establishment of such a voluntary, genuinely "non-partisan national, full-time committee of public-spirited men and women to point out to the public at large the measures upon which they should express themselves," with due stress upon ethical standards. Radio could play an especially prominent part, in a country so largely illiterate, to educate the electorate. Judge Allen suggests debates on important questions, with the co-operation of schools and libraries, and a provision for a direct vote, in the usual polling places, on national issues, a form of referendum which could be provided for by statute without involving amendment of the Constitution. Such an expression of opinion would not, as in Switzerland, carry a mandate, but it could powerfully strengthen the hands of the administrators and, almost equally important, would increase the sense of civic obligations on the part of the people and educate and mobilize public opinion.

NEW BOOKS AND OLD

ROBERT INGERSOLL[1]

BORN 11th AUGUST 1833

[We regret that such a fine Humanist as Robert Ingersoll should have condemned Theosophy as "unadulterated nonsense" and we can only conclude that like many other rationalists he did not look into the teachings of Theosophy, but judged of it from the controversies and attacks against the Movement going on at the time. Theosophy is the rational explanation of all things and as such does not believe in "miracles" or the "supernatural." On the other hand, it is not a materialistic system of thought and so cannot expect any sympathy from rank materialists.

To show how far Theosophy is from blind belief, dogmas, and religious superstition and how strongly it encourages freedom of thought we give below two pertinent extracts from letters written in the eighties of the last century by Mahatma K. H. to Mr. A. O. Hume, the then Secretary to the Government of India and the chief inspirer of the Indian National Congress, and also two citations from H. P. Blavatsky. We ask our readers to peruse them in the light of the review of Ingersoll's *Letters*:—

"The era of blind faith is gone; that of inquiry is here. Inquiry that only unmasks error, without discovering anything upon which the soul can build, will but make iconoclasts. Iconoclasm, from its very destructiveness, can give nothing; it can only raze. But man cannot rest satisfied with bare negation. Agnosticism is but a temporary halt."

"I will point out the greatest, the chief cause of nearly two thirds of the evils that pursue humanity ever since that cause became a power. It is religion under whatever form and in whatsoever nation. It is the sacerdotal caste, the priesthood and the churches; it is in those illusions that man looks upon as sacred, that he has to search out the source of that multitude of evils which is the great curse of humanity and that almost overwhelms mankind. Ignorance created Gods and cunning took advantage of the opportunity. Look at India and look at Christendom and Islam, at Judaism and Fetichism. It is priestly imposture that rendered these Gods so terrible to man; it is religion that makes of him the selfish bigot, the fanatic that hates all mankind out of his own sect without rendering him any better or more moral for it."

"A proper and sane system of education should produce the most vigorous and liberal mind, strictly trained in *logical* and *accurate thought*, and not blind faith."

"Children should above all be taught *self-reliance*, love for all men, altruism, mutual charity, and more than anything else, to *think and reason for* themselves."—ED.]

Two American names, Paine and Ingersoll, stand out prominently in the long and distinguished catalogue of persons in all parts of the world who, during over 2000 years, have struggled valiantly in the cause of the supremacy of human reason and have fought against intolerance, superstition and religious persecution. Paine played a prominent part in the French Revolution and narrowly escaped the guillotine; his *Age of Reason* is a Rationalist classic. Ingersoll's lot was much happier, and his Rationalism only came

[1] *The Letters of Robert G. Ingersoll.* Edited by EVA INGERSOLL WAKEFIELD. (Philosophical Library, New York. 1951. 747 pp. $7.50.)

in the way of his attaining a higher place in public life in the U.S.A. This need not, perhaps, be regretted, as he was by universal consent the most eloquent non-official champion of liberty, Humanism, justice and truth. Those who do not play a major part on the political stage are often forgotten by future generations, and Ingersoll may share this fate, but this book will help to keep his memory green for many a year. It discloses a lovable personality, almost without a flaw, one which will command the admiration of every reader.

The letters have been edited by Ingersoll's granddaughter who has added to them an instructive biographical introduction and a running account of his life and career, which account occupies approximately a third of this massive volume. His correspondents include members of his family (his two daughters, two brothers and others) and various men and women in all walks of life. But there is a singular omission—that of most of his letters to his wife. The reason given for this is that Maud Ingersoll (Robert Ingersoll's younger daughter)

felt very strongly that these letters were too intimate for publication, while her sister, Eva Ingersoll Brown, believed that their father and all his thoughts and works belonged not only to the family, but to the world. As for Mrs. Ingersoll's attitude, her death occurred before the question was raised.

It is to be hoped that these letters to his wife will see the light of day at some future time, for they are sure to be very interesting. Ingersoll and his wife were a most devoted couple and each shared fully the other's thoughts, joys and occasional anxieties.

We may start with two small criticisms. There are too many letters to his daughters and his brothers which, though naturally very welcome to the recipients, contain little but tender sentiments. The editor herself appears to be conscious of this, for she asks in her Foreword :—

Is the Ingersollian capacity for love to be considered undesirable and outmoded in the present world, or is not precisely this capacity for love what is most needed today?

While we are ready to answer these questions as she expects, the continual repetition of these sentiments palls on the reader who is ready to take them for granted once he has realized the supremely happy atmosphere of the Ingersoll family.

The other criticism is of the heavy price of the book (about £3/- or Rs. 40/-) which may be reasonable enough by American standards but will come in the way of the wide sales, in England and especially in India, which we should very much like this book to achieve. May we express the hope that the publishers will consider the possibility of an abridged edition containing most of the account of Ingersoll's life and only such of his letters as bear upon his outlook on life and his public career? It may also be suggested that, in a book of this character—a few pictures of Ingersoll's family and friends and a succinct bibliography of works by and about him would have been very welcome.

Now that we have got these little matters of complaint off our mind, we have no hesitation in saying that we have perused the book with very great pleasure; the impression that it gives of a great personality will long remain with us.

Robert Green Ingersoll, the son of a Congregational clergyman, was born

on August 11th, 1833. His mother died when he was two years old, and he loved his elder sister almost like a mother. His father was a strong opponent of slavery and had therefore frequently to change his parish and was generally in straitened circumstances. Robert, after trying teaching, entered the legal profession, the conditions for entry into which appear to have been not very onerous. His eldest brother was a doctor, though apparently he was not very successful. His other brother, Clark, was also a lawyer and played a fairly prominent part in public life.

Robert Ingersoll began early to hold agnostic opinions, the initial reason being his intense aversion to the Christian doctrine of eternal damnation. Once, when some Baptist revivalists who met him at a roadside hotel insisted upon his giving his opinion on baptism, he is reported to have said: "With soap, baptism is a good thing."

Of his attitude to the legal profession it has been written:—

> The fundamental principles of law and equity fascinated his mind; but for the befogging technicalities, sophistries and perversions of law he felt nothing but impatience and disgust.... He wanted to be free to decide for himself in the law, no less than in religion, and in all other realms of thought and action.

His oratorical powers were extraordinary, and he was always ready with an apt retort. He was very successful in the profession, his yearly income often amounting to over $100,000. Ingersoll's oratory, his granddaughter writes, was

> a perfect harmony of thought, feeling and expression; his words welled out of the deep, pure inner springs of his mind and heart with joyous spontaneity and unstudied art....He maintained that burning vital convictions will find appropriate expression almost automatically; and conversely, that in the absence of sincere, passionate thought and emotion, there can be no great oratory.

This is how his oratory is described by one who heard him:—

> His intonations were varied, now soft and gentle as if he were in conversation, with many a bit of pleasantry; then straining himself up to his full height, he gave such a burst that the thousands who heard him trembled at the thunder of his voice. Such rhetorical efforts are like great symphonies, which ring through the arches of cathedrals, or rather, like the sound of distant thunder coming nearer and nearer till there is one last tremendous peal, that rolls majestically away.

Ingersoll's heterodox views on religion do not appear to have caused any estrangement between him and his father. They talked freely on these subjects and the elder was obviously influenced by the younger. His father on his death-bed asked him to read to him from Plato instead of from the Bible. Other members of his family fully shared Ingersoll's views.

Ingersoll had been appointed Attorney-General of Illinois in 1867, but in 1869, before the term ended he was asked to become a candidate for the Governorship of the State. His heterodox religious opinions were, however, well-known throughout Illinois and his opponents were capitalizing this fact to defeat him, so his backers thought it desirable to secure from him a pledge that he would remain silent on the subject of religion. His reply deserves to be quoted:—

> Gentlemen, I am not asking to be Governor of Illinois, and it is a grave question with me whether I would accept this nomination if offered. I have in my composition that which I have declared to the world as my views on religion. My position I would not, under any circumstances, not even for my life, seem to renounce. I would rather refuse to be President of the United States than do so. My religious belief is my own. It belongs to me, not to the State of Illinois. While I believe

in the right of every man to think as he pleases, yet I have the moral honesty to declare from the house tops my convictions .... I renounce nothing, I promise nothing, I ask nothing of the Convention.

Thus ended for him any prospect of greatness as a politician, but his stand enormously increased in the public mind his stature as an honest man.

He rejected all the prevailing religious beliefs and, instead of seeking salvation in the next world, pinned his faith to improving the lot of man in this. The existence of evil in the world, he held, deprives of all validity the theory of design on the part of an all-knowing, all-powerful and all-beneficent God. When asked how he would improve the scheme of the world he replied that he would for instance, make health catching rather than disease.

About myths and miracles he said:

A myth is the idealization of a fact; a miracle is a counterfeit of a fact.

But, as a complete Humanist, he recognized that brain without heart is far more dangerous than heart without brain. The idea of God has been developed by man, and paraphrasing Pope's well-known line, he said that an honest God was the noblest work of man. He did not believe in the current creeds; he said his short creed was:—

Happiness is the only good. The way to be happy is to make others so. The time to be happy is now.

As a thoroughgoing Rationalist he had an intense faith in the continued progress of science, saying:—

A few years ago, Science endeavoured to show that it was not inconsistent with the Bible; now Religion is endeavouring to prove that the Bible is not inconsistent with science.

The agnostic, he said had one faith; *faith in man* and his unmeasured potentialities.

Theology is a superstition, humanity, a religion.

He wrote to a young man:—

Nothing pleases me more than to receive letters from young men who have made up their minds to do their own thinking and to break the fetters of custom and superstition.

He wrote to Charles Watts:—

Nothing should be asserted that is not known; nothing should be denied, the falsity of which has not been, or cannot be demonstrated.... Upon the great questions of origin, of destiny, of immortality, of punishment and rewards in other worlds, every honest man must say "I do not know."... Nothing is harder to bear than the egotism of ignorance, and the arrogance of superstition.

His granddaughter writes:—

He held that we should endeavour to ascertain moral laws and principles in precisely the same scientific spirit in which we seek to discover the facts and truths of chemistry or astronomy.

He quoted Thomas Paine's saying:—

To argue with a man who has renounced his reason, is like giving medicine to the dead.

As a man interested in all current questions he expressed many opinions with which advanced thinkers of the present day would in general agree. He strongly protested against some action proposed to be taken at San Francisco against some Chinese resident in that city because it was contended that the Chinese "bring our 'holy religion' into disgust and contempt" by their religious practices. He inquired:—

Why should we send missionaries to China if we cannot convert the heathen when they come here?

He was in favour of suicide in cases of incurable and painful diseases like cancer. As regards prohibition he said:—

Few people understand the restraining influence of liberty. Moderation walks hand

in hand with freedom.

He was an ardent champion of the rights of women and was entirely opposed to the corporal punishment of children. He declared:—

I would rather die than strike my child, even with my hand, much less with whip or rod. My children never had from me an unkind word and they never gave me an unkind word.

He was not in favour of the legal and legislative panaceas advocated by the Socialists, but at the same time he expressed the broadly Socialist view that

when those who do the work own the machines, when those who toil control the inventions, then, and not till then, can the world be civilized or free.

Theosophy he regarded as "unadulterated nonsense" and he says that it resembled what was called Esoteric Buddhism.

When Mrs. Besant's child had been taken away from her on the ground of her Atheistic and Malthusian views, he had written sympathizing with her, saying

You have been true to yourself, and your country has been false to you.

Ingersoll was a great admirer of Shakespeare, Burns, Shelley, Byron and Walt Whitman. He was fond of good living, if not of "high living." His Humanism, with its scepticism concerning a future life in another world, caused him to make the most of life in this. He had a particularly happy home, to which fact his letters bear continual testimony. Max O'Rell wrote:—

Ingersoll is not only America's greatest living orator, he is a great writer and a great thinker; an infusion, as it were, of Johnson, Voltaire and Milton. He possesses the logic of the first, the persiflage of the second, and some of the sublimity of the third....What makes this man so formidable is not so much his eloquence, his quick repartee, his sarcasm, his pathos, his humour, it is above all the life he leads, the example he sets of all the domestic virtues....His house is the home of the purest joys; it holds four hearts that beat as one.

Mark Twain knew him for 20 years and had held him, he wrote, in as high honour as he had held any man.

Contrary to the common idea about Rationalists giving up their agnostic opinions when old age brings them nearer death, Ingersoll continued steadfast in his views. To a report that he had expressed regret for his assaults on Christianity he indignantly replied:—

If I have any regret at all, it is that I have not said more against the superstition called Christianity. I believe that religion, so called, is the greatest curse and blight that ever fell upon the hearts of men. It has shed more blood, caused more grief, than all other things combined. It has not only made a hell of this world, but predicted another in the next.

R. P. PARANJPYE

Problems of Educational Reconstruction. By K. G. SAIYIDAIN. (Asia Publishing House, Bombay 1. 366 pp. 1950. Library Edition, Rs. 7/-.)

The educational problems of this ancient land of culture and learning have reached a stage which arrests the attention of every citizen, be he a patriot or a thinker or a humble parent, a young student or a toiling teacher. In a country "where 85% of our people can neither read a printed page nor put marks intelligently on a ballot paper, nor carry out simple everyday calculations," where technical and scientific education is so back-

ward, where industrial self-sufficiency of either rural or urban areas is far from being realized and where Army, Navy and Air Force have to depend on outside help for their equipment and training the stupendousness of our educational problems can better be imagined rather than described.

Yet Shri Saiyidain has succeeded in bringing before us on a single canvas the problems of literacy and of primary and secondary education. Fortified with teaching and administrative experience on a high level, Shri Saiyidain brings a mature and trained mind to bear on the most important educational problems of the country. The author of several books and a frequent speaker at conferences and annual functions, he has presented a thoughtful and inspiring book which everyone interested in the problems of primary and secondary education should read and possess.

He is not a dry-as-dust administrator but is rightly impatient with files and red-tape and with the timidity which either converts the brilliant aspirant in a Government Department into a machine or drives him out in despair. A firm believer not only in New Education but in Newer Education, he would not be content with stereotyped instruction in the three R's but would spare no cost to prevent primary education from being cut off from the realities of community life. Even in rural areas he would insist on close contact with the community's normal interests and preoccupations. He is a firm believer in Mahatma Gandhi's conception of basic education.

Shri Saiyidain has devoted deep thought to other problems besides those of primary education. His views on the reconstruction of secondary education and on vitalizing it through work, as also his views on education through camps, excursions, etc., are sound. As a practical administrator he has not forgotten the problems of the teacher, especially when primary education is to be craft-centred or correlated with a craft, when secondary education is to be given largely through technical high schools and when adult education is to be social education, to fit men and women for democratic citizenship. His views on each of these questions are given with wisdom and grace. In a country with low educational, cultural and economic standards, he aspires to build one nation of over 300 million persons belonging to different races, religions and cultural levels. He expects teachers to be reoriented to impart an education "which shall weld the various elements of our people into a unity without dragooning them into a rigid uniformity."

The author is not afraid of calling a spade a spade, and his criticism is offered with the freedom from fear which he considers the birthright of a modern citizen. Thus be criticizes literature as commonly taught:

> Literature does not humanize or awaken social sense or quicken æsthetic sensibility—it is usually a study of words, phrases, facts about authors' lives and an unassimilated jargon of literary criticism.

His ideal of education "for happiness" is

> one that will create a healthy interest in work and leisure and will link up the life of the individual with great and worthy purposes which transcend his own ego and bring him into unison with the larger life of mankind; that will banish fear as a normal attitude of mind, and thus eradicate, as far as possible, the repressions and emotional conflicts which

"social coercion" engenders, and that which, in close co-operation with a humanized industrial system, will train each individual for some work that is congenial to his nature and in which, so far as possible, all his distinctive powers and aptitudes can find full play and satisfaction.

Shri Saiyidain has now joined the Indian Ministry of Education and every well-wisher of India would desire for him larger opportunities for bringing about the realization of his high ideals in practice.

P. G. SHAH

Archæology, and the After-Life in Pagan and Christian Imagery. University of Durham Riddell Memorial Lectures. By I. A. RICHMOND, M.A., LL.D., F.B.A. (Geoffrey Cumberlege, Oxford University Press, London. 57 pp. ix Plates. 1950. 5s.)

The author's chief purpose in this Memorial Lecture, given at the University of Durham, is, I gather, to show us how Christian symbolism concerning the survival of the soul derived largely from the symbolism of Greek and Roman beliefs. At the end of the book there are photographs, very finely reproduced, of coins and beautifully carven monuments, both Pagan and early Christian. Mr. Richmond is a learned writer and not many of his readers are likely to share his wide remembrance of ancient history.

With reference to Cicero he says that

the Roman tradition of personal survival... was already very ancient....This tradition is early and vividly expressed in the paintings and sculptures of Etruscan tombs. These brilliant scenes, composed for aristocratic and sensitive patrons, depict the blessed dead spending blissful days in never-ending rounds of feasting or uninterrupted enjoyment of shows or games.

Again, speaking of the worship of Mother Earth, he quotes some touching epitaphs: for example, "Fertile earth, lie light above my bones," "I pray that my ashes may be violets and roses," and "May the passer-by who has seen these flowers and read this epitaph say to himself 'This flower is Flavia's body.'" He tells us also that Virgil emphasized the continuation of bodily form in human shape. The astral conception finds no place in his view of after-life. True, the bodily forms have become ethereal, impossible to hold or to feel, but they are otherwise completely recongnizable.

Turning to Christian doctrine, Mr. Richmond says:—

There is no doubt that the question of a state in after-life between death and the general resurrection was not an urgent question for early Christians, who believed that the day of the Lord was imminent or not likely to be long postponed. It was not until later that the question became of everyday importance and was answered by the promulgation of the doctrine of purgatory.

At the end of his treatise we find an interesting and unusual suggestion. He recognizes that many historians attribute the rapid spread of Christianity to the fact that the Romans had for some centuries accustomed themselves to a belief in survival and also to the fact that the very vastness of the Empire enabled Christian ideas to travel quickly over the known world. Some theologians, he observes, have regarded the choice of this favourite period as evidence of a Divine Purpose; and he adds that the Divine Purpose might also be detected in the long preparation of the Roman mind for accepting the doctrine of personal immortality.

CLIFFORD BAX

Stolen Fire : A Study of Genius. By DALLAS KENMARE. (Williams and Norgate Ltd., London. 152 pp. 1951. 8*s.* 6*d.*)

In this book Miss Kenmare continues the exploration of human personality which she has pursued so fruitfully in previous volumes. Here she devotes herself exclusively to the problem of genius. Since genius is, in her own words " essentially supra-mundane, " it cannot be " defined or confined in any ordinary terms, " still less adequately explained by the psycho-analyst. Yet an imaginative psychology, of which she is herself well-informed, can throw much light on it. Genius for her is a Prometheus who brings down fire from heaven and " carries Life to higher levels. " As such the mind of genius differs, in her view, not merely in degree, but also in kind from the average mind. A genius is " supra-human " or "extra-human," a spiritual sport, fated to suffer grievously in the world of the ordinary. She develops the implications of this cogently, finding, as always, frequent confirmation for her own thought in the utterance of others and citing many illuminating examples among romantic writers or musicians of genius.

But in her concern to defend men and women of genius from ignorant judgment and to stress their unique creative vocation, she tends to dig a rather inhuman gulf between them and the rest of mankind. She writes with particular insight of the difficulties of a woman of genius, but it is questionable whether genius and motherhood are quite so incompatible as she suggests. Nor surely need " humble tasks " be for men of genius merely " a sad waste of time. " They may well, in moderation, be just what the genius needs to counter the Luciferian pride to which he, as Light-bringer, is especially prone. For the sacred fire needs " earthing " to become really fruitful in existence. The more supra-human genius is, the more it needs to acknowledge its common humanity. This acknowledgment is just as necessary as the reverence which she so emphatically claims as the due of genius from the ordinary.

She might, too, have considered more fully the relation between genius and art. For it is in the perfect accord between inspiration and artistry that the greatest genius consists. Through art, which is both skill and relationship, whether in life or in a poem, genius as supra-human spirit is wed to human soul and sensibility. This is its true humbling and true exaltation. But much of this is implied in Miss Kenmare's forthright and searching study. Her book should help towards an understanding of those who are especially strangers and pilgrims on the earth.

H. I'A. FAUSSET

Sūtrārthāmṛta Laharī. Edited by R. NAGARAJA SARMA. (Government Oriental Manuscripts Library, Madras. xxv + 82 pp. 1951. Rs. 3/4).

The *Sūtrārthāmṛta Laharī* of Kṛṣṇa-Avadhūta-Paṇḍita is a brief explanation of the meaning and significance of the *Vedānta Sūtras* of Bādarāyaṇa in the light of the dualistic school of Madhvācārya. Dr. Sarma's learned Introduction points out, among other things, the main features of the original contribution made by Madhvācārya in interpreting the *Vedānta Sūtras.* A useful glossary explains in English the technical terms used in the work.

N. A. GORE

Three Icelandic Sagas: Gunnlaugs saga ormstungu. Translated by M. H. SCARGILL; *Bandamanna saga; Droplaugarsona saga.* Translated by MARGARET SCHLAUCH. (Princeton University Press, Princeton, New Jersey, for The American-Scandinavian Foundation, New York; Geoffrey Cumberlege, Oxford University Press, London. 150 pp. Illustrated. 1950. $3.00 or 20s.)

These three Sagas from the late 10th and early 11th centuries must be numbered with the great treasures of the literature of medieval Europe. They are in a new and strange dress, but the measure of the achievement of the translators is the fact that these old tales are given to us as they must have been given to their first hearers, without loss or addition. The translators have done magnificent work for they have each given to us a piece of English literature of high quality and preserved for us the spirit of the old Icelandic and the beating of the pulses of the old Icelanders.

Whoever gave to the tales their written form were artists of great power and skill. Harmony and proportion in the marshalling of material and the utmost economy of means in presenting it; a clarity of language which compels immediacy between the reader and what he reads and to such a degree that he is torn away from his chimney-corner to participate in the events which are spoken of, to be the fast friend or the unrelenting foe of the actors; the assured control of the swift dialogue which, at times in no more than a brief phrase, carries us, without the shock of interruption, from one emotion to its opposite, from cruelty to kindness, from betrayal to trust, from the basest of human motives to the most sublime, these technical excellences of artistic skill are not less in the translated text than in the original. And yet there is more. The characters are so clearly seen and so simply and firmly drawn that they are a living people in whose presence we are.

The first tale, *The Saga of Gunnlaug and Hrafn,* tells of the tragic love of these rival poets for Helga, "the loveliest woman that has ever been in Iceland." The passages which speak of the fatal fight between the poets and the betrayal of Gunnlaug, and of the quiet dignity of Helga, are superb.

The second, *The Saga of the Eight Confederates,* tells of a lawsuit. Odd speaks to his father: "I want to go away from here. As things are you don't esteem me much, and I am of no use to your household." Odd makes good and becomes a powerful chieftain, but through his association with an unscrupulous upstart, he is faced with a lawsuit brought against him by eight district leaders, which threatens him with ruin. From this he is saved by his forgotten father, who appears at the right moment to play with cunning skill upon the individual weaknesses of the eight men and split up the confederation. No more penetrating insight into the motives of human action than this is to be found in any literature.

The third, *The Saga of Droplaug's Sons,* tells of a feud between two men because of unsavory gossip about Droplaug, the mother of one of them. There are two outstanding scenes: a combat fought to the death on a frozen waste, and the private revenge which followed from this. This is a masterpiece of character drawing.

E. F. F. HILL

Language and Intelligence. By JOHN HOLLOWAY. (Macmillan and Co., Ltd., London. 192 pp. 1951. 12*s.* 6*d.*)

"You taught me language," Caliban taunts Prospero, and adds that the profit he has derived from the gift is that he knows how to curse. This may be an extreme case, but it shows at any rate that proficiency in language is not always, or necessarily, a sign of culture or of character. Nor is linguistic facility a real index to intelligence. Children, and even grown-ups, master a language in the course of two or three years merely by living in its life-ways, but they may still have no idea of its structure; they may be unable to give formal definitions of particular words; and they may be quite ignorant of its grammar and syntax.

Speech is one thing, formal language is another; yet the relation between them is fairly obvious. Life is not static; it is a perpetual becoming; hence language, which is but one of the modes of human behaviour, also participates in the becoming. A "living" language is a dying language, ever dying and ever being reborn, but a "dead" language, like Sanskrit or Latin is, in another sense, an unchanging and hence undying language. Yet such language is unequal to the task of describing adequately the efflorescence of new thoughts, new experiences, new disciplines.

The "dead" classical languages have an important place in our house of culture, but the "living" languages are none-the-less our main support. And here we are faced by a very real dilemma. Words which we freely use are often apt to be vague, confusing and misleading, because we do not ordinarily bother about their precise connotations; on the other hand, the attempt to evolve a highly formalized, exact, almost mathematical language is foredoomed to failure. Within limits a systematized language can be formulated, but it will function much as an attentuated "dead" language.

If we try to make the marriage of logic and language absolute, life will give us the slip; the magic and mystery of existence will resolutely defy the crude grasp of the logician and the mathematician.

Any serious study of language and of its place in our life is valid; and any help that is offered by logicians like Thouless and Susan Stebbing to enable us to avoid crooked thinking or to think to some purpose is welcome; but the exhaustive systematization of language is both impossible and undesirable.

Mr. Holloway concludes his brilliant thesis with the words:—

> There could no more be a perfectly precise and systematized language than there could be a repertoire of rituals comprehensive enough to handle every human situation.... using language is a part of behaviour in general, and has the character appropriate to its origin.

Language and Intelligence is packed with scholarship and thought and the argument is carefully sustained. The criticism of currently held theories of language is delivered with admirable sobriety. Dogmatism is avoided, and a spirit of genuine inquiry prevails throughout. It is a book for the scholar, but the general drift can be seen even by the lay reader.

K. R. SRINIVASA IYENGAR

Human Law and the Laws of Nature in China and the West. By JOSEPH NEEDHAM. L. T. Hobhouse Memorial Trust Lecture No. 20. (Geoffrey Cumberlege, Oxford University Press, London. 44 pp. 1951. 2*s.* 6*d.*)

The main purpose of this brochure, which was delivered as a lecture last year, is to give some idea of the development of Chinese law, to which end it is compared with the different direction taken by the concepts of law in the countries of the West.

Primitive law was based on customary usages, and there was little in the way of sanction except the moral disapproval of society if these were transgressed. Then a distinction arose between what the Romans called "natural law" (that which it is natural for all men to obey) and "positive law" (imposed by the command of an earthly ruler). Both of these are also to be distinguished from what are known as the laws of Nature—"the divine legislation which all matter, including animal life, obeys."

Positive law corresponds to the Chinese *fa*, while the customs of society based on ethics are represented by the term *li*—in its derivative sense, as originally it included all kinds of ceremonial observances. By the Chinese throughout their history, except during short periods when the Legalists were in power, the supple and personal relations of *li* were felt to be preferable to the rigidity of *fa*. It is clear that they never reached the conception of a personal God as a law-giver, imposing ordinances on non-human nature. Of the ancient Taoist thinkers, with their appreciation of relativism and the immensity of the universe, we are told, in a striking phrase, that they were "groping after an Einsteinian world-picture without having laid the foundation for a Newtonian one." It is remarkable that modern science has, in a sense, returned to the Taoist outlook in that it regards the laws of nature as statistical regularities, without any reference to the existence of an omnipotent Deity.

This brilliant little treatise contains the Chinese characters for a few technical terms at the end, but more might have been given with advantage. The system of romanization is the well-tested one of Wade. But why make an exception in substituting the letter *h* for the simple apostrophe indicating an aspirate?

LIONEL GILES

Ratna-dīpikā and *Ratna-śāstram.* Both edited by P. S. RAMA SASTRI. (Government Oriental Manuscripts Library, Madras. 51 pp. 1951. Rs. 2/4).

These two small works on the subject of gems and pearls are ascribed to Caṇḍeśvara and Buddhabhaṭa, respectively. The latter author, being quoted by the celebrated commentator Mallinātha, can be assigned to a period earlier than the 14th century A.D. But we have no means of deciding even tentatively the date of Caṇḍeśvara. These works deal with the varieties of gems, the places where they are found, the tests for distinguishing a genuine gem or a pearl from an artificial one, the basis of fixing their prices and their efficacy from the astrological point of view. Though the manuscript material was defective, the editor has done his best to present a readable text.

N. A. GORE

Gandhi's Letters to a Disciple. With an Introduction by JOHN HAYNES HOLMES. (Victor Gollancz Ltd., London. 234 pp. 1951. 12*s.* 6*d.*)

The story of how Madeleine Slade, the daughter of an English admiral, became Gandhi's follower, left her country and parents for ever, changed her name to Mirabehn, and took upon herself the weight of discipleship without flinching, is well known. She also belongs to history, for she did things thoroughly, she had enough spirit to be lifted up spiritually by the master and thus, though her yoke was heavy, her burden was light.

Here then are the letters which Gandhi wrote to her when they were separated, as they often were. The letters run from the end of 1924 till eleven days before his assassination in 1948. It is never a good plan to dip into any book, least of all into letters, which may seem to excuse it. Certainly not into this book—it should be read through consecutively. If the reader will do this, then he also will be lifted up and, as he reads, may enter into a higher plane of thought and of living.

The Western reader would be well advised to lay aside for the occasion his prejudices, his traditions and even his convictions, and quite simply surrender to Gandhi's point of view. The fact that it is not the only view possible in this world, and that the path of the Mahatma could never be everybody's way of life, should not be considered. For the point is—here is a great man, one of the strongest, who ever lived, pursuing his enormous destiny with unexampled concentration on as lofty a level of spiritual endeavour as any Saviour of mankind. We do not feel inclined to question the principles or the acts of such a one. He belongs to another order. We are content to stand afar off, rejoicing in the spectacle of a man who has overcome the world.

JOHN STEWART COLLIS

The Vedanta Philosophy. By F. MAX MULLER. (Susil Gupta (India), Ltd., Calcutta. 109 pp. 1950. Re. 1/8)

There could hardly be a more striking proof of the change which, in the last half century, has come about in the Western attitude towards ancient Eastern thought than the shocked amazement with which any educated Westerner will read this reprint of lectures delivered at the Royal Institution in 1894 by a leading Orientalist of the day. The "fragments of pure gold" which he recognized in the Sacred Books of the East, amidst the "rubbish" of which he found them full, drew the Oxford Professor like a magnet. He was, however, so blinded by the arrogance of modernity that he dismissed as "mere twaddle" much of the ancient Indians' profoundest thought. The great philologist nevertheless, for all his apologetic and confusing interpretation of Indian philosophy, did render a service to the West by helping to draw attention to the Sanskrit heritage. Mercy to his memory would have dictated leaving in deserved oblivion alike his strictures upon what he could not understand and his condescending praise.

E. M. H.

The Commonwealth in Asia. By SIR IVOR JENNINGS, K. C. Waynflete Lectures 1949. (Oxford University Press, London. 124 pp. 1951. 10*s.* 6*d.*)

The extent to which parliamentary democracy is adapted by the Asian countries of the Commonwealth to suit their own peculiar needs will have a decisive influence on the great conflict of the 20th century between Totalitarianism and Responsible Government. Of the total population of the Commonwealth over half is in India, and India, Pakistan and Ceylon together make up 420 millions, or nearly 75 per cent of it. If these millions were to walk the totalitarian path, the repercussions on Western society, which has already fought one world war to protect itself from dictatorship, would be serious.

What are the prospects that Western democracy will be assimilated into the social, political, religious and cultural blood streams of the new Asian members of the Commonwealth? This was the question that Sir Ivor Jennings, K. C. Vice-Chancellor of the University of Ceylon, took as the subject of the Waynflete Lectures which he delivered at Oxford in 1949 and which have now been brought out in book-form.

The two main factors inimical to the strengthening of democratic forms in India and the other independent Asian countries, according to Sir Ivor, are communalism and the class divisions brought about by Westernization. Communalism in India was felt by Sir Ivor to be on the wane even two years ago, and, on the whole, it seemed to him "unlikely to obstruct the smooth operation of responsible government." But, while communalism could not be ignored, a much greater danger in his view was how the economic class struggle might develop.

In countries like India, with their abject poverty on the one hand and ostentatious wealth on the other,

there is material for revolutionary Communism. Its followers have as much understanding of Marxism as they have of the Gold Standard; but they do understand that it is against the landlords and the bosses and that it seeks to abase the pretensions of the mighty.

Governments in the Asian nations inherited a legacy of poverty and passion which would have intimidated some of the greatest administrators of Western society. If their efforts to lay the foundations of economic justice are thwarted, the alternative is not merely a general election and a change of government, but the strengthening of the forces of social unrest and revolution.

In a chapter on Asian Commonwealth relations, Sir Ivor sketched the economic, cultural and religious influences which could make either for unity or for independence of outlook and action. He listed the advantages and disadvantages of adhesion to the Commonwealth as seen in India. The disadvantages—racialism in South Africa, association with an "Imperialist" power, the danger of getting involved in the world power conflict were counterbalanced—for the time being at any rate—by the fact that India, Pakistan and Ceylon are "intellectually dependent on the United Kingdom." By "intellectually" he meant that "science, technology, and professional and academic experience reach them through the English language and, for the most part, through the United Kingdom." But this factor, as he pointed out, would become much less important when Hindi became the professional language of India.

SUNDER KABADI

The Voice of Poetry (1930-1950): An Anthology. Edited by HERMANN PESCHMANN. (Evans Brothers, Ltd., London. 249 pp. 1950. 8*s.* 6*d.*)

The first part of Mr. Peschmann's Introduction, "The Poetic Landscape," might have been more aptly entitled "The Poetic Panorama," so wide, within the limitations of its 19 pages, is its coverage of individuals and trends. The general drift from the intense social consciousness of the earlier decade to the more personal note now predominant may well represent a retreat "within the carapace of selfhood" by sensitive souls overwhelmed by the forces let loose by the Second World War and the miseries which they saw no way to alleviate. One cannot but feel, however, that poetry is the gainer from its emancipation from economic preoccupation and machine imagery.

The scope of the anthology, justified in the Introduction under the heading "Making the Pattern" is wide and some of the poems included are memorable. One would be hard to please who could not find several to his taste among the contributions of over a hundred poets brought together here, with biographical notes on their authors. W. H. Auden's terrible poem, "O What is that Sound which so Thrills the Ear" holds all the terror of ruthless enemy occupation. Against it stands Laurence Binyon's bequest of faith that, in spite of "all the torment, all the waste,"

> Beyond the raging of the powers of night
> What form of old stood, still was dear, was true.
> Far in the East the sky to glory grew,
> And slowly earth rolled onward into light.

There are notable poems by some of the less known writers as well as by the veteran poets. John Betjeman's "To My Son," with its first line and its last, "Oh little body, do not die" is as moving as John Manifold's "The Griesly Wife" is eerie; "The Vigil" by James Kirkup is particularly fine.

E. M. H.

Nothing Dies. By J. W. DUNNE. New and Revised Edition. (Faber and Faber Ltd., London. 86 pp. 1951. 6*s.*)

This new edition of the outline of Dunne's "Time" theory is most welcome. It amends the earlier "inadequate explanation" of dream-intensity and, though not definitive, is a real stimulus to a new mode of thought for everyman. By a kind of intuitional, common-sense logic and the use of vivid analogies for practical experiment, it throws light on fundamental concepts usually associated only with abstract philosophy or mysticism. The energizing thought of the book leaps along the scale of the larger view, indicating infinite possibilities in man's nature. Probably quite unrecognized by the author, it illumines "ideas" from many sources—the Indian philosophical concept of the Eternal Witness or Spectator, or that of *Devachan*, the self-created, after-death heaven. It correlates with H. P. Blavatsky's significant definition of "Time" in her epoch-making work, *The Secret Doctrine*, and links up with the statement of Kernning, the German mystic that "Dreams and voluntary seership are the two poles of spiritual activity" on which are founded all teachings of immortality. Undoubtedly a book "to be chewed and digested."

E. W.

THE INDIAN INSTITUTE OF CULTURE

[Several interesting meetings have been held in recent weeks at the Indian Institute of Culture, Basavangudi, Bangalore, which celebrated on August 13th the sixth anniversary of its founding. On that occasion a lecture was given by Shri K. Guru Dutt, Director of Public Instruction in Mysore State, on "Aspects of Culture." Two other Special Meetings were held in August, in celebration of World Peace Day and Independence Day, respectively. The lecture delivered by Shri Chandrasekharan on August 7th, on "World Peace and Rabindranath Tagore," is being published as the Institute's Transaction No. 8. On Independence day three addresses were given, by Lt.-Col. S. V. Chari, Mr. Lawrence De Souza and Shri P. R. Ramiah, under the chairmanship of Shri K. Sampathgiri Rao, Principal of the National College, Bangalore. There were also recently two lectures by Dr. B. Ch. Chhabra, Government Epigraphist, on "Royal Charters in Ancient India" and "Little Known Poets in the Sanskrit World"; one by Shri K. S. Dharanendraiya on "Jainism: A Universal Religion"; and one by Shrimati Ragini Devi on "Phases of Indian Dancing," with practical demonstrations. At recent Book Discussion Group Meetings Mr. Philip Spratt reviewed *The Twenty-fifth Hour*, by Virgil Gheorghiu; and Dr. B. K. Kottar reviewed *The Way of Deliverance* by Shinsho Hanayama. In a Discussion Meeting to consider a paper prepared by Dr. Bhagavan Das on "Instruction in Religion" there was lively participation.

We publish here the conclusion of the paper by **Dr. Bernard Phillips,** Head of the Department of Philosophy of the State University at Newark, Delaware, U.S.A., the first part of which appeared in our September issue. Dr. Phillips lectured at the Institute on this topic of practical importance on May 28th, 1951. He has revised his thoughtful and suggestive lecture and expanded it somewhat in this paper.—ED.]

PHILOSOPHY AND MEDICINE

II

I should be the last to claim radical originality for my thesis for, as our American philosopher Charles Peirce has pointed out, "In regard to fundamental conceptions, originality is the least of recommendations." It will seem revolutionary only against the background of a widely prevailing modern attitude towards life and in the eyes of persons whose acquaintance with the traditional heritage is but slight, for undoubtedly the most powerful currents of modern life seem to proceed in quite a contrary direction. But, as we are all living in the world, we all feel the pull of these currents, and therefore it is most necessary not only that we constantly bring to mind these ancient truths, but also that we restate them in terms which will be meaningful and persuasive to the modern mind. It is with this in mind that I shall now venture to put before you a few suggestions towards a holistic or integral philosophy of Medicine.

I. An adequate system of Medicine will not merely be a *Science of Medicine.* It will be an *Ayurveda*—literally, a wisdom of life. It will base itself on man in his organic wholeness, and thus its theory as well as its therapy will reflect an adequately comprehensive view of human life and not merely the partial view-point of this or that speciality. Its concern will be with persons and not simply with diseases. It will recognize that as man is a whole, whose constituents are all interconnected,

stresses or deficiencies in any part of man's total nature may produce dislocations in any other part. The ideal doctor must be able truthfully to say with the Humanist: "Nothing human is alien to me." The doctor who would make wisdom his goal will not put his trust merely in the refinement and elaboration of technique; he will regard the diet of the mind as of no less importance than the nourishment of the body; he will show the same concern for the education of the emotions and the sensibilities as for the development of muscular control; he will speak not only of the "integrative action of the nervous system" but also of the integrating function of a set of values or of the religious experience.

Not only the doctor, but the patient also, must be taught to recover that "natural piety" which sees that a successful and wholesome life cannot be lived in disconnected segments, and that reaping has an inevitable connection with sowing. The fundamental philosophy of life which is everywhere so much required today is finely illustrated by this little story about Prof. George Lyman Kittredge, who was not only a world authority on Shakespeare but also one of the finest teachers that America has produced. At the end of a lecture which had been exceptionally inspiring a visitor to his class inquired, "Professor Kittredge, I am most curious to know how long it took you to prepare that lecture."

Kittredge replied, "It has taken me my whole life."

It is this deep inner realization, that the whole of life is relevant to whatever we do and are, that must form the permanent background of all medical thinking; and it is the attitude to life which doctors must unrelentingly work to inspire in the minds of their patients. What needs to be vigorously combated is the easy and wide-spread assumption that disease is something localized and largely accidental, that it has no intrinsic connection with one's entire mode of life, and that it is curable by the application of a particular remedy.

As Medicine strives to balance technique with wisdom it will progressively replace its divisive habits of thought with organic and synoptic thinking. The technician is naturally an isolationist in his thinking, and, useful as his approach may be for some purposes, it is disastrous when it becomes the generalized pattern of thinking of an age. The "engineering" approach to human life invariably results in diminished capacity for seeing things in their interrelations. When sensitivity to the subtler, the less tangible aspects of human life begins to atrophy, then men of vision are followed by that dangerous breed whom Jacob Burckhardt has aptly labelled "the terrible simplifiers." It is under the domination of such men and their thinking that human life has become increasingly fractionated. This is a state of affairs from which we shall recover in Medicine, as in life generally, only as we resist the inordinate fascination of what Pascal has called "*l'esprit géométrique*" and begin to cultivate "*l'esprit de finesse.*"

II. A system of Medicine which would deal with man in his wholeness will be ever mindful of the multidimensionality of human life. As man is a creature of many aspects and levels, diagnoses should reflect and therapies minister to the various levels of his being. In the history of Medicine

we see that, at various times and places, the level on which man is approached has differed with the prevailing philosophy of human nature. At the lowest level we have the approach of the specialist to the local physical symptom. This approach has the advantage of being the most tangible, but it is also the most abstract because the farthest removed from the concrete totality. At a higher level we meet with the general practitioner in the best sense of that term. He is aware of the general systematic background and, though he operates largely with the body, it is the whole body which he keeps in view and not merely the local symptom. Still more adequate is the psycho-somatic approach, for here there is a full awareness that even the body taken as a whole does not exhaust the reality of a human being, and that *psyche* must be considered along with *soma*. But, even with these three levels, we have not yet reached the ideal of integral or total Medicine. That ideal is approached by the all-too-rare doctor who recognizes a spiritual dimension in man and who is himself sufficiently developed spiritually to be able to minister to his patients on that level.

May I illustrate these different approaches by an imaginary tale? A man has a pain in his eyes and so he goes to an eye specialist. The latter prescribes glasses to correct what he believes to be a local impairment of vision. At that moment, along comes the general practitioner who taps the specialist on the shoulder and says, "My good sir, you are treating only the symptoms and not the cause. The condition of his eyes is due to high blood pressure. Let me have him."

So the patient turns to the general physician who is about to prescribe a salt-free diet for reducing the blood pressure when he in turn is tapped on the shoulder by the psychiatrist who says to him, "My friend, you are dealing only with symptoms, not with root causes. This man's high blood pressure is only the reflection of certain personality disorders. He worries too much. Let me re-educate his personality."

At this point there intervenes that doctor who is also a sage and a philosopher and he says to the psychiatrist, "You are quite right in pointing out that this man has deep-seated worries. But can you supply him with that confidence which shall free him from worry? Can you supply him with that philosophy of life and those spiritual resources which shall render him immune, not only to this worry, but to all worry? If you are honest with yourself you are bound to admit that Psychiatry as such is non-constructive. What it lacks, so long as it remains on its level, is the power of giving the patient something to live for. I suggest, therefore, that you let me have a look at the man."

In speaking of a "multiplicity of levels" we must not allow ourselves to be misled by what is only a manner of speaking. Man is not the juxtaposition of a number of levels; he is a unity expressing itself on different levels. Perhaps it would be wiser to drop altogether the terminology of "levels" and to speak only of the "dimensions" of man's existence or, in this particular case, of the dimensions of a disease. Just as every concrete physical object has three dimensions and none consists exclusively of length or of breadth, so

we ought to view every disease as reflecting in some degree all the dimensions of man's complex nature. From this point of view we should never ask whether a disease is physical or mental, but rather in what measure it is one or the other. We may safely suppose that even a pin prick has some effects on the psyche, though in most cases we need not bother about treating the psychological concomitants of a prick. Ordinarily, should a man cut himself it would be proper to treat the wound only in its physical aspect but should the wound be a dangerous one it might be most important that a proper psychological attitude be induced in the patient, for the proper inner attitude may accelerate healing and tissue growth. In still another case, a doctor who was perceptive might recognize that the man's cutting himself was not merely an accident but was an unconscious atonement for deep guilt feelings which chiefly demand attention. If we would deal successfully with man as a whole, then our approach must match in subtlety the intricate complexity of his nature.

III. An adequate system of Medicine will be one which tries to cooperate with nature, not one which tries to out-smart nature. It will recognize with proper humility that it is the *vis medicatrix naturæ* which is the healing agent and that the doctor is nature's assistant and not her master. It will not succumb to the conceit, prompted in modern man by his immense achievements in technology, which deems itself able to defy nature. It will know that the attempt to defy nature will always fail. It will try to restore in man that *rapport* with nature which he has lost through the artificial complexities of a technological civilization. It will not expend itself in devising increasingly complicated and expensive cures for diseases produced by an unnatural mode of life, nor will it think its chief task to be that of keeping men supplied with nostrums so that they may escape the penalties of their own folly.

Such a system of Medicine will not yield to the impatient demand for quick and automatic remedies, for it will be aware of the fact that nature has her tempos and her rhythms and that man must learn to abide by these. Its therapies will ever be kept as close to nature as possible, and chief among these will be the prescription of a mode of life which is in harmony with nature. It will not be guilty—as Medicine has so often been guilty in the past—of coddling disease, a circumstance which led Plato to remark that an almost infallible sign of a decadent civilization was that doctors and lawyers enjoyed high prestige. It will know that the majority of our ailments derive from a mode of life which flouts nature, and that health is to be found in discovering and adhering to what the Chinese call *Tao* and the ancient Indians called *rita*.

IV. An integral Medicine will recognize that it is at least as much an art as a science and that healing is a relationship between two living personalities. It can never, therefore, cherish the impersonal ideal of "push-button medicine" or fool-proof and automatic drugs which shall render the personality of the doctor superfluous. The personality of the doctor is of prime importance; it is well known that a drug which will produce startling results in the hands of one doctor will

not have similar effects when administered by another.

It is not merely a matter of the proper "bedside manner." Something much more profound and which is generally forgotten must be kept in mind, and that is the stature of the doctor and the level of his own subjective development. The limits of his being are the limits of his knowledge and the depth of his perceptions is an index to the depth of his personality. A doctor who is undeveloped in certain of the dimensions of his being will have but little insight into a malady which is rooted in those dimensions. This is so obvious that one blushes to mention it. Yet nothing is more frequently overlooked, as shown by the ludicrous spectacle of the fresh Ph. D. in Psychiatry who, armed with a set of statistical rules based on the examination of average men, regards himself as competent to analyze the soul of a Dostoievsky, a Shakespeare, a Buddha.

The more one insists on the importance of the personality of the doctor the more aware does one become of the radical deficiencies of what currently passes for medical education. There is little in it which is calculated to shape the personality, for it consists largely of the imparting of laboratory skills and huge masses of technical information. The little time devoted to pre-medical "cultural" subjects hardly suffices to meet the need, and in any case the effects of such subjects tend to be lost in the following four-to eight-year period of exclusively technical training. It is not thus that we shall produce doctors whose wisdom shall match their technical competence.

To understand man you must study not only his physical or even his mental constitution, but also his works,—his art, his architecture, his literature, his philosophy, his religion, in all of which man stands revealed and objectified. Whoever would be truly a student of human nature must devote himself to the study of the products of the human soul as well as to the study of human anatomy and physiology. The refinement of sensibility, the widening of sympathy, the stimulation of the imagination, the ordering of the emotions, the awakening of the soul—are these of less importance to an integral Medicine than skill in the use of the scalpel and the microscope? Listen to this complaint against the medical profession which the Swiss philosopher Amiel entered in his diary in 1873 and which Kenneth Walker has quoted in *A Doctor Digresses*:—

> The principal grievance that I have against doctors is that they neglect the real problem, which is to seize the unity of the individual who claims their care; their methods of investigation are far too elementary; a doctor who does not read you to the bottom is ignorant of essentials. To me the ideal doctor would be a man with profound knowledge of life and of the soul, intuitively divining any suffering or disorder of whatever kind and restoring peace by his mere presence. Such a doctor is possible but the greater number of them lack the higher and inner life, they know nothing of the transcendental laboratories of nature, they seem to me superficial, profane, strangers to divine things, destitute of intuition and sympathy. The model doctor should be at once a genius, a saint, a man of God.

That is perhaps too much to expect of every doctor, but it is an ideal which should be upheld. A doctor is known by the principles and ideals which he cherishes, and it makes all the difference in the world whether a doctor is guided by the ideal which Amiel sets forth or whether his allegiance is pledg-

ed to the laboratory technician.

V. An adequate system of Medicine will be more concerned with *agents* than with *patients*, and will constantly seek to eliminate from the mind that passivity which in etymology as well as generally in fact is connected with being a "patient." In so doing, it will find it necessary to oppose a widely prevalent mode of thought in the fostering of which it had hitherto played a major rôle. The externalization of life and the deterministic depreciation of individual responsibility have hardly made for the wide-spread realization that the kingdom of heaven is within. Increasing numbers of persons are oriented towards the idea that the sources of well-being are external to the individual and mostly beyond individual control.

Many are prepared to view themselves as objects and to submit their lives to the technical experts; they have forgotten that man is a subject and that subjectivity denotes the capacity to take a hand in one's own making. In contradistinction to an object which has been put together from without, a subject is never finally structured; its nature has an openness and the capacity for self-transcendence and self-creation. It is the peculiarity of a subject that it may, through ignorance or wilful blindness, come to regard itself as an object, and then it will not take its life into its own hands but will drift with the currents of circumstance. In that case, it will sink into passivity and it will then need to be reminded of its true nature and that it need not drift but may exert itself against the current.

A proper system of Medicine will play its part in overcoming the contemporary exteriorization of life by fostering the idea that health and disease depend far more on inner than on outer conditions. It will not deny the existence of microbes, but neither will it exaggerate their importance, for it will remember that their power to affect or to infect the individual is in inverse ratio to that mysterious factor which we label "immunity," the conditions of which, physical and psychological, we have hardly begun to explore. It will strive to inculcate in all what is now so generally lacking, namely, a real sense of responsibility for health and disease. It must ever combat the popular assumption that health and disease are fortuitous matters, by insisting on their intimate connection with the mode of life. It must teach that health is normal and that ill-health is most often—barring accidents—a species of failure, the result of a deliberate or ignorant flouting of nature's patterns; that doctors and drugs are to be resorted to only in the rare emergency, and that it is by co-operating with nature and returning to her ways that one may be restored to health.

A system of Medicine which is based on a just estimate of the nature of man will not content itself with purely descriptive diagnoses or prognoses based on statistical averages drawn from persons unable or unwilling to exert themselves. It will be as aware of the supernormal as it is of the normal and the subnormal. It will keep in view the promise and potentialities of human life as well as the present actualities. Its approach will be, not structural and static, but dynamic and activistic. It will encourage man to think of himself, not as something finished and forever bound by ironclad laws of

physiology, but rather as one capable of gaining increasing control over himself. It will look upon the body itself as but the most deeply engrained of our habits and not as something intrinsically outside the range of our control. The "laws" of the body it will take as matters of fact and not of necessity, as rough statistical generalizations of the average but not as precluding all possibility of transcendence.[1] It will know that no theoretical limit can be set in advance on the extent to which the personality may intervene for better or for worse in the workings of the body.

I am, of course, delineating an ideal system of Medicine, and I am not unmindful of the fact that it is not an ideal which can be put into effect tomorrow or the day after. To attempt to do so would be not merely folly; it would be murder. I merely want to insist that it is a valid ideal towards which Medicine should constantly strive and which it should encourage all persons to adopt. If you tell me that the majority of human beings cannot live on this level and that they have need of the whole complicated apparatus of modern Medicine, then I shall reply that, as we must not forget the actual, so also we should not lose sight of the ideal. Otherwise we shall forever perpetuate the actual, for it is only by keeping in mind its deficiencies as revealed in the light of the ideal that we shall seek to remove them.

If we take the actual for our ideal, we shall involve ourselves in a vicious circle or, rather, a downward spiral, in which the well-being of man is made increasingly to depend on outer factors. These, because of their increased complexity and artificiality, will further alienate him from his true nature and increase his dependence on outer circumstances. Conversely, active willingness to assume responsibility for one's own life and health in itself helps to strengthen one inwardly and to make one less dependent on outer circumstances for one's well-being. A sane system of Medicine will neither attempt to practise exclusively on the level of the ideal nor allow the actual so to fill its field of vision that sight of the ideal is lost; it will deal with the actual situation as that situation permits but at the same time strive to lift the actual toward the ideal.

VI. The discussion of the active attitude to life as against the passive attitude leads to the notion of the ideally active person, and that brings me to my last and perhaps most controversial point. I would submit for your consideration the thesis that it is the genuine mystic alone who is fully active and who has the capacity for realizing integral health. If that is correct, then both Medicine and Philosophy eventuate in Mysticism. Mysticism I would define, following Aquinas, as the "*cognitio dei experimentalis*"; the mystic, as he who has made contact with that which is ultimately real and who has thereby achieved the goal of the philosopher's quest. He is perfectly integrated because he is integrated on every level. He knows whence he comes and whither he goes and of what he is composed. He has overcome the fragmentation in his being. He is perfectly adjusted because

[1] Thus for ordinary purposes we may usefully distinguish between voluntary and involuntary muscles. By proper techniques of concentration we may learn to control our involuntary muscles, and for the yogi the distinction no longer exists.

he is in *rapport* with man's ultimate environment. He has peace of mind and is perfectly at ease, that is, he is beyond mental *dis-ease.*

He may be described perfectly by the Sanskrit term for a healthy person, namely *svasthya,* which means, literally, *established in self.* And, because he is thus established in self, he has the power and freedom to act. He is not simply at the mercy of circumstances; life proceeds from him and does not merely happen to him. He is always an *actor* and never a *patient.* He alone among us enjoys real freedom, for significant freedom on every level of life comes with knowledge of what is real on that level and knowledge of ultimate realities brings to its possessor the ultimate freedom. It is not simply by liberating oneself from the grip of the unconscious—as the psycho-analysts imagine—that one attains the highest kind of freedom, but by entering into the state of superconsciousness.

I well realize that a more elaborate and reasoned defence of these propositions is called for. I have been more concerned here with delineating a point of view than with defending it, but I hope that the little which I have said will be sufficient to suggest that, until vision and technique are *united,* until philosophers are doctors, and doctors and patients are imbued with the spirit and temper of Philosophy, there will be no end to the ills which beset mankind.

BERNARD PHILLIPS

PROHIBITION

The individual rationing of intoxicants was suggested at the Indian Institute of Culture, Basavangudi, Bangalore, in a lecture on September 6th by Shri P. Kodanda Rao of the Servants of India Society. Speaking under the title "Prohibition *versus* Excise," he developed the points which he had made in his Minority Report as a member of the Madhya Pradesh Prohibition Enquiry Committee.

Only half of that State being under Prohibition had afforded an unusual opportunity for comparison of results. There had been some consumption of illicit liquor in both areas but it speaks well for the law-abiding tendency of most Indians that, while Excise revenue from the wet half had risen to more than that from the whole State before Prohibition, a 60 to 80 per cent reduction in liquor consumption in the dry area was estimated. The drinking of intoxicants is not sanctioned by any major religion in India, nor is it a socially acceptable habit. India has therefore an initial advantage, in her effort to reduce liquor consumption, over the United States, where the fact that by many society people it was considered smart to flout the Prohibition law contributed not a little to the failure of Prohibition there.

Those who deprecate the filling of State coffers at the cost of the moral and economic degradation of the people will echo Shri Kodanda Rao's condemnation of the Excise tax on intoxicants which Gandhiji well called "a degrading tax." Shri Kodanda Rao denounced it as not only antisocial but also inequitable, taxing a minority of the poorest at the highest rate, largely for the benefit of the well-to-do. As between Excise and Prohibition he felt that Prohibition had been more successful, but believed that the individual rationing of intoxicants would better promote individual temperance. He proposed leaving the amount to medical and public health authorities and adjusting prices to compete successfully with illicit liquor.

This scheme of individual rationing deserves sympathetic consideration. It will have its own problems. Supplemented by adequate temperance education and opportunities for wholesome recreation, Shri Kodanda Rao's scheme might work very well.

ENDS AND SAYINGS

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

The excellent lecture delivered by Shri K. Chandrasekharan at the Indian Institute of Culture, Basavangudi, Bangalore, on August 7th, on " Rabindranath Tagore and World Peace " was preceded by the reading of the inspiring message sent to the Institute for the occasion by Mr. Alfred W. Parker, Executive Secretary of the World Peace Day Committee, Oakland, California. Mr. Parker stressed the need for widening the path of understanding between the Orient and the Occident, for more effective work for the benefit of all mankind. The Western idea of the East was distorted, he declared, a mosaic of picturesque and ugly details. The West, he observed was

> unable to evaluate the lofty philosophies of the Persian Sufis, the Upanishads and the *Bhagavad-Gita*, the Wisdom of Confucius and Mencius, the all-sentient-beings-embracing kindness of Buddha and Mahavira. We Westerners should not forget that the fundamentals of our own culture were created and nourished on the western shores of Asia, and it was an Oriental nation, the Arabs, who preserved in the most chaotic times of European history the eternal treasures of the Hellenic world, which have contributed essentially to our Western concept of democracy and individual freedom.

The Western horizon indeed needs widening towards Eastern cultures, as he emphasized, but the East, on its side, has more than technology to learn from the West. The East must be ready to complement its vision with the glimpses of truth caught by the great poets, philosophers and humanitarians of the West, that a true and synthetic outlook may be gained and Orient and Occident may work shoulder to shoulder in the building of the One World of aspiration, freedom, peace and plenty of which all men dream.

Steps to Peace, a report prepared for the American Friends Service Committee proposes by-passing the power struggle between the U.S.A. and Soviet Russia to explore all the possibilities of peaceful resolution of their ideological conflict. The call for America to depend on moral and spiritual values rather than force has a world-wide relevance and is so presented as to sound less impractical than the present policy which, it is suggested, while increasing armaments and seeking foreign bases, arouses suspicion and augments the insecurity of all.

With the detailed analysis of the reasons for the alleged failure of American policy to achieve the American people's international objectives we are less concerned than with the constructive proposals. Recognizing the economic appeal of Communism as a major reason for the expansion of Russian influence, the Quaker writers remark that " the real challenge is ideological, " and that ideas can be overcome, not by bullets, but " by the implementation of better ideas. "

It sees hope in persistent efforts at negotiation with a flexible attitude and an open mind, with privacy insured

during the debate and only the conclusions announced; in arms control; in strengthening the United Nations' peace-making functions; and in the development of large-scale programmes of mutual aid, internationally administered. Soviet participation in such a programme would be most hopeful for a lasting peace, but even Russia's competition in the effort to improve cultural and economic opportunities would, as the little book points out,

> be more conducive to understanding as well as to human welfare than the present competition in armaments. It would be a competition in which all, by different means, would be working toward the same ultimate goal.

"In such competition," moreover, "success does not presuppose the destruction of one of the competitors," while the demonstration of the effectiveness of democratic processes "would be more effective than the most skillful propaganda" in proving the possibility of meeting the widespread human need by other than Communist methods.

Nature Magazine has in its May issue an account by Margaret Wittemore of the "International Friendship Gardens" which owe their existence primarily to the vision and efforts of two brothers, Virgil and Joseph Stafford, by profession a musician and an engineer. They travelled widely, visiting gardens in different parts of the world, before leasing over 100 acres adjoining Michigan City, Indiana, which is only 52 miles from Chicago. Photographs show what an enchanting spot they have made, with some public assistance.

Different countries have donated plants, seeds and young shrubs, *e.g.*, over 225,000 bulbs from Holland make the May exhibition, 'Tulips on Parade" —which opens annually the International Friendship Gardens' public season—one of the best tulip displays in America. Throughout the summer there are displays of many types of flowers, ending with brilliant autumn foliage. Two outdoor theatres with charming settings, a "Theatre of Nations" and a "Little Symphony Theatre" have been made and every summer the finest operatic, choral, orchestral and legitimate stage productions attract capacity crowds of 5,000 to the Gardens.

The Gardens of the Nations are being completed one by one, each opened with a suitable dedication ceremony. Each is typical of the gardens of the country it represents, *i.e.*, the French Garden with its maze of clipped hedges and its flaming Cardinal Richelieu roses, the formal Italian garden with tall vases and statuary. Many gardens have been completed, including Swedish, Turkish, German and Polish Gardens.

From the leaders of different countries have come words of deserved praise for the Gardens and the ideal they symbolize. Thus, Mr. Peter Frazer, Prime Minister of New Zealand sent the message:—

> May International Friendship Gardens flourish as a memorial to the peace and goodwill among all peoples of the world.

THE ARYAN PATH

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

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"THUS HAVE I HEARD"—

"European psychology deals with the how of the elimination of evil. Asiatic psychology with the unfolding of moral power, leading to intellectual enlightenment, both surcharged with peace."—FROM AN UNPUBLISHED LETTER.

In the 19th century, human thought was tarnished by the coarsening effects of materialistic science. Man was asked to determine whether he was on the side of the Angels or of the ape. A large majority accepted their descent from the ape and became, at best, intelligent social animals. Those, on the other hand, who were on the side of the angels were mostly men of blind belief in one or another creed. Knowledge of their divine ancestry was made available to all, but a very small minority made use of it.

In the 20th century, technocracy has deepened the darkness of materialistic thinking; the social animal has deteriorated into a robot—speedy, automatic, mechanically efficient, turning out work, passing on from hard labour to questionable refreshment and snatched sleep and then—back to labour again. The Machine dominates everything, from the purchasing power of money to bread which must somehow be procured.

The materialistic ideas and technological applications which dominate "civilization" today have ruined the refinements which endow life with beauty, dignity and purpose.

Erich Fromm is a noted psychoanalyst whose previous books have given him the reputation of a clear and provocative thinker. His recently published *Psychoanalysis and Religion*—a small volume worth perusing—presents a true picture of the modern man and his religion.

The threat to the religious attitude lies not in science but in the predominant practices of daily life. Here man has ceased to seek in himself the supreme purpose of living and has made himself an instrument serving the economic machine his own hands have built. He is concerned with efficiency and success rather than with his happi-

ness and the growth of his soul. More specifically the orientation which most endangers the religious attitude is what I have called the "marketing orientation" of modern man.

And his definition of religion?

I want to make it clear at the outset that I understand by religion *any system of thought and action shared by a group which gives the individual a frame of orientation and an object of devotion.*

There are many good things in the volume but Dr. Fromm's practical psychoanalytic therapy will not succeed when actually applied. He has quoted from different great religions of the ancient world and his chapter on "Some Types of Religious Experience" contains valuable remarks. But his technique of adjustment will surely have to be revised as his experience grows.

Dr. Fromm's remedy of "adjustment" is a very old method, well known to ancient Oriental Psychology. The great Gurus of old were not only teachers but also healers of souls; their Compassion brought out the devotion of the disciple and then the process of chelaship, *i. e.*, psyche-adjustment, began. The Gurus had real insight and understanding and, adjusting the mind of the learners, enabled them to develop the faculty of knowing more. They did not pour information into their pupils. They helped each to free his will from the bondage of desires—the great disease. They inspired him to be an altruist, a humanist, whose relations with kin and friends, with men and beasts, were according to Divine Ethics, a science in itself.

Western psychology refers in its classifications to mental states. The psychology of the Ancient East classifies moral states, treating the mental states as mere effects produced by moral conditions. This is recognized to some extent by psychoanalysts like Dr. Fromm. But not sufficiently deeply to make their therapy very, or uniformly, successful.

Haltingly, slowly, western psychologists, psychoanalysts and psychical researchers are nearing the domain of the Wisdom of the Oriental Sages; they would learn more quickly and aid human beings more effectively and thoroughly were they to study with due humility the lore of the ancient healers of the human soul.

SHRAVAKA

GANDHIJI'S NON-VIOLENCE AND THE DOCTRINE OF LAO-TSE

[**Mr. Wu Shih-chang,** Lecturer in Chinese at Oxford University, was requested by us to write on this subject for the October number of THE ARYAN PATH. Unfortunately, his article did not come in time to accompany the articles on Gandhiji by Vera Brittain and Nirmal Kumar Bose which we published in our last issue. We print today his essay, which interestingly brings out the marked affinities between the doctrines of Lao-Tse in ancient China and of Gandhiji in modern India.—ED.]

Twice in history the Chinese people, when confronted with political disintegration, looked up to India with great admiration for her wisdom and inspiration. The first time was from the 4th to the 6th century A.D., when half of China was overrun by the nomad Tartars and her orthodox Confucianism was challenged by the revival of metaphysical Taoism, which in turn was reinforced by the introduction of Buddhism into China. There was little direct contact but the effects of Indian upon Chinese culture were none the less enormous and have yet to be adequately appraised.

The second instance arose in the years following the end of the First World War, when China, though one of the victorious Allies, was nevertheless the victim of power politics, suffering the double scourge of internal misgovernment and external invasion, military as well as economic. At the beginning of the 20th century the Chinese people still looked up to Western civilization, at least in its scientific and political achievements, but the first World War brought them more horror of than admiration for modern science, and Western political systems seemed in practice unsuited to their needs.

While thus groping in the dark, they suddenly beheld a star rising in the traditional "Western Heaven" above the poverty-stricken country which had once been their source of inspiration but was now under the yoke of a foreign power. This star, the Mahatma, was regarded by many Chinese as the incarnation of Buddha, or at any rate as a Bodhisattva. China, though independent, was wallowing in the bloody pit of interminable civil war and could see no prospect of putting her own house in order, whereas India, under foreign rule, had at last found a spiritual leader to guide her towards resurrection and independence. The rise of Gandhi filled the Chinese with a profound sense of shame coupled with hope and admiration for China's suffering neighbour.

Their admiration was based on more than mere political reasoning.

Gandhi's "non-violence, direct action" is the application of his principle of *satyagraha* which literally means "insistence on truth." Apart from the etymology of the term, the two concepts seem at the first glance to be entirely unrelated. To the followers of Gandhi, as their conduct showed, "non-violence, direct action" covered a number of activities: notably non-co-operation with the then Government in India, boycott of British goods, refusal to pay taxes and almost any measures short of actual fighting. But *satyagraha*, as the Mahatma conceived it, is essentially a moral force which implies tolerance and love not only for one's compatriots but also for their opponents and the refusal to fight or to use any form of violence; a moral force which he believed could unite the heterogeneous masses of India on a common front and bring about the end of foreign rule.

The other activities of his followers were extraneous; not all of them had his approval; and from time to time he had to curb their excesses. His own weapons for enforcing *satyagraha* were fasting and prayer; to his opponents, these were a better manifestation of *satyagraha* than the much-dreaded non-co-operation; to his compatriots, they were a source of spiritual strength. To the Mahatma, truth was love and tolerance, and therefore non-violence; by his followers, provided they refrained from violence, any form of political activity was conceived to be in conformity with the principle of insistence on truth. At this point, a national religion was successfully merged and identified with the national movement of political aspiration. Is it not true that all religions, particularly Christianity, have sprung from movements of national aspiration, conditioned by the political situation of the nations concerned? The strength of the moral force required of the individual religious leader is invariably proportional to the degree of his compatriots' sufferings, which might be measured either by the strength of their oppressors or by the extent of other causes of disaster.

Now that Gandhi has successfully united the heterogeneous masses of India into one nation by his personality and has become a martyr himself and, thanks to the far-sighted policy of the British Government, India has won her independence, we can study, from a retrospective view, more clearly, objectively and disinterestedly, the underlying principles of Gandhi's philosophy of *satyagraha*, which combines "insistence on truth" with "non-violence." In so doing, the present writer, as a Chinese, is perhaps in a slightly advantageous position in being acquainted not only with the long history of the sufferings of the Chinese people, but also with the doctrines propounded by ancient Chinese sages under analogous circumstances. It is perhaps not altogether irrelevant, as a matter of academic interest, to review some

aspects of the striking affinity between the doctrine of the Indian Mahatma and that of the founder of Taoism.

I will, however, limit the scope of my investigation to the essentials of the main theories of the two sages without going into the details of the possibility of Lao-Tse's influence on Gandhi, which is a matter of speculation. Nor, will I endeavour to illustrate the similarities or dissimilarities between the Chinese and Indian trends of philosophy except that I must say that of all the different schools of indigenous Chinese thought, Taoism is in many ways the closest to Buddhism. Moreover, as most readers are already familiar with Gandhi's doctrine, I will rather try to explain Lao-Tse's theory than to compare it in detail with that of Gandhi.

It is hardly necessary to remind the reader that Lao-Tse was born (c. 604 B.C.) in a China where the "hundred schools of philosophy" flourished while the people were suffering from incessant civil wars between the various warring States. Lao-Tse was utterly disgusted with all war and was therefore, like Mo-Ti, his fellow-countryman, an exponent of pacifism. In the 81 chapters of his *Tao Tê Ching*, there are four (30, 31, 68, 69) devoted to denouncing war and other chapters deplore the use of "sharp weapons" (Chapters 53, 57) and of "fighting steeds" (Chapter 46). In the first place, Lao-Tse is quite sure that war can never stop war; it will only produce new wars.

He who advises the ruler with Tao (truth) will not propose to use arms as demonstration of strength to the world.

For arms are often boomerangs. (Ch. 30)

In the second place, war is the chief cause of destruction and calamity :—

Where the troops are, thorns and brambles grow.

After the raising of great armies, there will be famine and disaster. (*Ibid.*)

And he concludes in the next chapter that "good weapons are none the less ill-omened things; people may hate them."

Later on he defines the true fighter :—

He who is versed in charioteering is not militant.

He who is versed in warfare does not display his wrath. (*i. e.*, is not to be easily excited and does not take warfare light-heartedly). (Ch. 68)

Therefore if swords are crossed,

He who has genuine grievance will surely win. (Ch. 69)

He declares that

he who is proud of military success is one who enjoys murdering and therefore should never be allowed to have his way in this world. (Ch. 31)

In this connection, it can be said that Lao-Tse is always on the side of the weak and the lowly. Thus he proceeds to expound the theory that

the weak are the most powerful and the lowly are the richest. This statement is not mere quibbling; nor is it, as it is often supposed to be, recondite mysticism. He illustrates this theory by quite concrete and intelligible examples. Water, for instance, is the softest, the most pliable and therefore the weakest substance in the world, "yet it can overwhelm and undermine the strongest substance," *e.g.*, rocks and mountains. (Ch. 43)

But wherein lies the strength of this most pliable substance? Lao-Tse does not say. There is, however, a well-known ancient Chinese proverb which says: "People are like water, which can support the boat but can also capsize it." The boat is of course the government, which is stronger than the individual or the people. So it is quite clear that the strength of the weak lies, in the case of water, in its magnitude and in the case of people in their multitude.

The example, which Lao-Tse gives to illustrate how the lowly are the richest is that of rivers and seas.

> The reason why rivers and seas are regarded as lords of the valleys is that they are lower than the valleys. (Ch. 66)

That is why they get more water than the valleys do. We should bear in mind that whenever Lao-Tse speaks of the strength of water, it always implies the multitude of the people. Such expressions as "people are like water" and "To stop the mouths (*i.e.*, opinion) of the people is worse than to stop the flowing of streams," had become too platitudinous in the Classical Period to merit repetition in the laconic verse of the *Tao Tê Ching*.

Lest the reader should fail to understand the metaphor of the strength of water, Lao-Tse sometimes uses "the infant" as another example of the weak and lowly. The infant is the most weak and defenceless being, yet he is always protected for the very reason of his being defenceless; and, on the other hand, the infant has more potential capacity of growing and strengthening himself than the adult.

With compassion for the people always in his mind, Lao-Tse develops the principle of Love.

> I have three treasures to offer: keep and regard them well. First, Love; second, Frugality; third, Refuse to take precedence of others. Only he who has love can be brave, only he who is frugal can be magnanimous, only he who refuses to lead will be the leader. Equipped with love, you will win in war; you will be strengthened in defence. Heaven will arm with love those whom It would save. (Ch. 67)

On the theme of frugality, Lao-Tse bases his theory on the premise that poverty of the people is the direct result of exploitation by those who are in power. Exploitation is against Heaven's way.

> Heaven takes away from those who have too much and gives to those that have not enough. But man's way is exactly the reverse. He takes away from those that have not enough and gives to those who already have too

much. Who can offer the "too much" he has to the world? He must be the one who grasps the truth. (Ch. 77)

Does this sound like Marxism or like *satyagraha?*

I trust that the reader can by now compare and appraise the striking affinities between the doctrine of the ancient Taoist and that of the modern Mahatma. Lao-Tse also advocates the principle of "Requiting resentment with kindness." (Ch. 63) Can there be any better interpretation of Gandhi's principle of tolerance than this, or *vice versa?*

To end this short article, I will quote a verse from the last chapter of the *Tao Tê Ching* with a story told by S. Goswami in a pamphlet entitled *Psychology of Gandhi.*

Tao Tê Ching:—

> The sage does not hoard,
> When he has offered what he has to others,
> He has more than before. (Ch. 81)

Goswami's story:—

Once his (Gandhi's) wife saved 300 rupees; Gandhi fasted for it and compelled his wife to give away the money and not to collect anything in the future.

Gandhi calls this practice "non-thieving"; Lao-Tse, "non-possessing."

WU SHIH-CHANG

CROSS-FERTILIZATION OF CULTURES

In the speech which Shri Vinoba Bhave gave at Warangal on May 29th, published in *Harijan* for September 22nd, he analyzed how on the soil of India the repeated meeting of diverse cultures had brought temporary difficulties but resulted in the ultimate enrichment of the composite culture of the Indian subcontinent. The meeting of the Aryans from the mountainous regions of the north with the Dravidians of the sea-lapped south was not unattended by conflict, but a gradual amalgamation of the more intellectual Aryans with the more devotional Dravidians took place, to the benefit of both groups.

Of special value is the tribute which Shri Vinoba paid to the Muslim contribution to Indian thought. Islam stressed the equality of men, which the Upanishads had proclaimed but which had been ignored as the caste system grew rigid. Before the Muslim soldier came, the Muslim saint (*fakir*) had wandered from Indian village to village with his message of the equality of men and the unity of God.

The European contact had been both bitter and sweet. India had been more prosperous than Europe when the Europeans came, and far ahead of Europe in science, industry and philosophy. But the West had introduced a new way of living and thinking. India had, however, continued to produce profoundly original teachers, thinkers and investigators, and a new compound culture would ultimately be produced.

The influence in the previous meetings of cultures upon Indian soil had been reciprocal and mutually beneficial. The influence of Indian thought upon the West has yet to bear its full fruit, but must do so in time to the enrichment of world culture.

BRITAIN'S WRITERS OF THE WORLD

[**Mr. Denys Val Baker's** editorship of the *Little Reviews Anthology*, 1948 and 1949, of *Writers of Today*, 1948, and of *The Cornish Review* has especially fitted him for this survey of the international sympathies and appeal of many of Britain's writers, especially of the younger group. He is himself a novelist and short-story writer, and world-minded. It is most encouraging for world peace and unity that so many of the writers in Britain, as well as in other war-ravaged countries of Europe, are showing awareness of the need for a united world. In another sense, as he also brings out by implication, all true art should promote world understanding, because in the measure of the artist's success in depicting the individual he presents that which is universal in its appeal.—ED.]

At a time when contacts between nations are growing ever closer, it is natural that writers of all countries should seek to stress this message in much of their work. The trend has been most pronounced among the writers of various European countries which suffered the most direct consequences of the recent war—France, Italy, Germany, Russia, Greece, Jugoslavia. An outstanding example has been Italy, a country whose peoples have experienced not only the ravages of military warfare but also all the confusion and chaos of differing governments, internal disorder, food shortage, refugee problems and so on. Out of all this has sprung a renaissance of Italian creative art, notably expressed in films by such beautiful works as *The Open City* and *Shoe Shine*, and in literature by the novels of such new writers as Alberto Moravia, author of *The Woman of Rome*.

In Britain, too, the universality of the last war's experiences has impressed itself on the people's minds, and has shaped the themes of some of our best writers. Among the older writers this ability to deal with human problems from an international aspect is brilliantly displayed by such as Graham Greene, Somerset Maugham and the late George Orwell—to pick three quite differing exponents. Greene's characters have appropriately been described as inhabitants of "Greeneland"—for invariably his books contain characters of many different nationalities, presented as all belonging to the one universe, the spiritual world. Whether or not the reader shares the author's Roman Catholic faith, he is made to feel the essential link of human suffering that binds us all, whatever our nationality. Maugham, the most cosmopolitan of British writers, paints the picture and leaves the reader to moralize—but his painting is so fine and so detailed, so subtle and so cruelly truthful, that his best books attain a universality of their own. Orwell was a more strongly British type of

writer than Maugham or Greene, a pamphleteer turned novelist, a writer in the tradition of Defoe and Fielding and Dickens—a man burning with the reformer's zeal, and equipped with the satirist's rare gift. But, unlike his predecessors, Orwell was politically conscious, internationally minded. He had had first-hand experience of working-class hunger—and hunger is international—as well as of civil war in Spain, imperial tyranny in Italy and political intrigue in Britain. In his books, *Animal Farm* and *1984*, he gives a terrifying picture of what sort of world awaits us if we do not put aside narrow nationalism for the sake of a united internationalism.

This internationalism emerges strongly in the work of some of the outstanding younger British writers, those men and women from among whom must develop the Maughams, the Greenes and the Orwells of the latter part of this eventful 20th century. In its most direct form it is expressed very well in the novels and essays of Alex Comfort who, like Maugham before him, combines the hard work of the medical profession with a prolific literary output. Comfort's feeling is for the individual man and woman, oppressed by the weight of the world's tyrannical political dictatorships, no matter of what origination. In his writing he constantly sets up the need for human values and integrity as opposed to political tactics and economic briberies. Comfort has a passion for scientific accuracy of description which, when carried to excess, sometimes leaves the reader exhausted—a wealth of powerful images overwhelming one another and blurring the desired effect. But beneath it all there burns a concern for humanity that is truly beyond frontiers.

Rex Warner is another young British writer whose work has a strong international flavour, but this is not so pronounced in any message as in its technical form. A one-time lecturer at Athens University, Warner is steeped in the Greek tradition of allegory and many of his novels—*The Aerodrome, The Professor, The Wild Goose Chase*—are presented in allegory form, wrapped up in the general appearance of contemporary realism. Perhaps for this reason his work requires a special effort from the reader; it also sometimes appears to lack the colour and warmth of human passion but it is beautiful and polished writing of a nature that must make itself felt wherever it is read.

The influence of allegory, and notably of Franz Kafka, has also been noticeable in the work of William Sansom—but it has been neither a limiting nor a lasting influence. Sansom does not adhere to technical conventions so much as Warner, and in general is a much more exciting writer—for those who appreciate his writing. I make this proviso deliberately, because Sansom relies very greatly on descriptive rather than narrative writing, and this can seem heavy going to readers who find

dialogue the easiest reading. Thus, Sansom will write a whole short story about the actual experience of a single kiss by a woman—or, to take one of his best-known war-time stories, about the moment of a bombed wall collapsing upon a fireman. Always, Sansom is questing and questioning. He begins a short story:—

> Although Broome had lived in this house for nearly fifteen years, it is to be doubted whether he ever saw it. Similarly, did Broome ever see his wife?

And at once the reader follows, with Sansom, along the line of the question—the curious finger penetrating deep and deeper, uncovering layer after layer, revealing and revealing, yet never reaching finality. It is an exciting sort of writing, not very common to British writers, and Sansom deserves study by discerning readers of other countries.

The internationalism of the younger British writers is not necessarily reflected directly, as in the writers so far mentioned. It is implied very strongly in work that at first sight may seem almost parochial, that of the regional writers—Welsh, Irish and Scottish. It is indeed a fact that the largest proportion of the best writing in Britain today comes from this source. Rhys Davies and Gwyn Jones, Fred Urquhart and Hugh MacDiarmid, Frank O'Connor and Mary Lavin—these names are nationally and internationally known, though their owners concentrate their creative faculties upon writing of confined localities, perhaps even of the people of a single village. It is of course, the same the world over. Tolstoy and Chekhov, Maupassant and Balzac—the kernel of their best work was the creation of characters out of their own familiar backgrounds.

So in Britain today, the most human and fundamental reflection of the British way of life is to be found in such literature as the slyly humorous Welsh stories of Rhys Davies, the brilliant Scottish dialect tales of Fred Urquhart, the poetic interpretations of Irish village life created by Frank O'Connor. These writers, like Thomas Hardy before them, seek to concentrate upon the narrowest circle of everyday life—the village, the row of tenement houses, the shop, the church; a miner's outing, communal clothes-washing, a wedding party. It is their, and our, reward that out of this intensity their writing emerges into something beyond its confins of subject. The people they write about are not just the humble, unimpressive inhabitants of a village or a street but something more than that, symbols of all the inhabitants of all the villages and streets of this single, all-embracing world of ours.

There are many other British writers whose work is of the highest quality and contributes to the international scene—the playwrights Ronald Duncan and Christopher Fry, such critics as V. S. Pritchett, Walter Allen, Henry Read, new and promising young novelists like Howard Winston Clewes, Jack

Clemo, P. H. Newby, Elizabeth Lake, Gwyn Thomas, short-story writers such as Diana Gardner, Angus Wilson, A. L. Barker, Tom Hopkinson, poets of the stature of Dylan Thomas, C. Day Lewis, David Gascoyne, George Barker, Vernon Watkins, Ronald Bottrall, Terence Tiller, John Heath Stubbs, Hamish Henderson. It is impossible to do more than catalogue some of the names in the space of a short article. But I should like to stress, in concluding, that today the younger British writers are as much aware of the need for a united world as their contemporaries in other countries. This awareness colours much of their work and will, I believe, give a new impetus to British writing of the future.

DENYS VAL BAKER

HINDI AND ENGLISH

The ultimate substitution of Hindi for English as India's official language is required under the Constitution which went into effect last year. For several reasons, however, it seems highly advisable that full advantage be taken of the 15-year lease of life allowed to English, at present the language of inter-provincial as of international intercourse, a language so long domiciled in India as to have become, to all intents and purposes, naturalized.

The resistance to the imposition of Hindi has been most vocal in South India, where English has become thoroughly established as the language of cultural interchange and where a working knowledge of it is common among the urban population generally, whereas Hindi is understood by relatively few. *The Hindu* of Madras, commenting editorially on August 29th on the legislation proposed in Bombay whereby the State Government might declare as soon as possible that Hindi only shall be the language of the Legislature and of correspondence on the higher administrative level, commends the decision to circulate the Bill for six months. The Editor hopes for a drastic change in its provisions before it is passed.

Not only will it take time to educate all legislators and administrators in the language, to say nothing of those with whom the latter deal, but it remains, it declares, for Hindi to develop a satisfactory scientific nomenclature and a more adequate literature. It would not substitute even the regional languages for English in schools and colleges until they have developed a competent scientific and other vocabulary and he remarks, we think wisely:—

> ...it will be short-sighted folly to thrust Hindi into our educational system merely to enjoy the sentimental pleasure of displacing a foreign language....
>
> After all, in English, we have, owing to historical circumstances, ready to hand a lively and flexible language with a great literature, which is now spoken by a large section of the human race. There will be little harm and great benefit to us in continuing to use it whenever it is necessary to do so.

THE PRESENT CRISIS IN PSYCHOLOGY

[The thoughtful essay by **Dr. J. R. Smythies, M. B., B. Ch.,** which we publish here, was read and considered at a Discussion Meeting of The Indian Institute of Culture, Basavangudi, Bangalore, on June 28th, 1951, under the chairmanship of Dr. M. V. Govindaswamy. The "crisis in psychology" to which it refers is, of course, that precipitated by the recently adduced scientific proofs of extra-sensory perception. The phenomena associated with that type of perception which is independent of the physical senses make untenable the still scientifically orthodox concept of man as a physico-chemical mechanism and of the mind as "the way the brain works." The alternative theory which Dr. Smythies offers, of a psychic intermediary between brain and Soul, is, as he mentions, closer to the constitution of man as presented in modern Theosophy, as it is also to the ancient psychology of the Orient, than to the materialistic and mechanical theories of the speculative philosophers of recent centuries.—ED.]

The present crisis in psychology has arisen owing to the results of certain experiments which have been carried out over the last 15 years or so. I refer to the findings in the new science of para-psychology. This is concerned with the study, by means of rigidly controlled techniques, of such things as telepathy, clairvoyance and precognition. It was the achievement of Prof. J. B. Rhine of Duke University in America to devise and carry out experiments which reduced the study of these phenomena to the disciplines of natural science. After 15 years' work by Rhine and others in America, and Soal, Thouless and others in England, we are, as scientists, in a position to say this:—

It has been proved beyond all reasonable doubt that man has these powers of extra-sensory perception. We have shown by careful and repeated experiments that the mind can abstract information from the physical world without using any of the five senses. These facts have thrown the scientific world into consternation. To explain why this is so entails going over the theory most generally held by scientists as to the nature of the mind and its relation to the brain.

It is simply this: The mind bears the same relation to the brain as the digestion does to the viscera—it is how the brain works—no more and no less. This idea was first put forward by Democritus in ancient Greece, and again by Hobbes in the 17th century, and by T. H. Huxley in the 19th. It is the starting-point for most of those scientists who are examining and experimenting with the brain. The theory is really very simple. Human beings are supposed to be merely complex physico-chemical mechanisms. This is the orthodox scientific opinion today. It is, of course, completely wrong. These scientists have been largely

misdirecting their energies. Instead of trying to tell us that we are merely ingenious machines, they should have been looking for the evidence which shows us something of what the soul is, and how it controls the brain.

Many scientists, brought up in their dogma of materialism, have found it most difficult to accept the results of these experiments in parapsychology. Listen to what one of them—A. M. Turing—had to say in a recent article in *Mind* on "Computing Machinery and Intelligence"—

> These phenomena seem to deny all our usual scientific ideas. How we should like to discredit them! But unfortunately the statistical evidence, at least for telepathy, is overwhelming. It is very difficult to rearrange one's ideas to fit these new facts in. The idea that our bodies move simply according to the known laws of physics, together with some others not yet discovered but somewhat similar, would be one of the first to go.

These experiments show quite clearly that the brain has another function beyond that of a calculating machine, and that is to keep contact with the soul. We must reject the present widely held concept that the psyche is merely the complex and determining electronic function of the brain, and examine again, as scientists, the concept which men of sensibility have always supported, that the psyche is in some way independent of the brain and may be capable of immortality. This other idea is usually associated with the idea of the psyche as an immaterial spirit or ghost. But I want to suggest to you something quite different from both these ideas, which I believe to be the actual nature of the psyche. It corresponds fairly closely, I think, to the Theosophical theories.

The best approach is the historical one and I shall go back to mediæval times, when the soul was believed in by all scientists. I shall trace its history since then and suggest where science has gone wrong to have got into its present soulless state.

Man, in the Middle Ages, consisted of a body, a mind and a spirit. The spirit moved the body through the mind and owned both. The exact nature, or even any idea at all, of how this was done remained a mystery. This information, it was alleged, had been granted to man by a special revelation from God.

One aspect of the progress of psychology since then has been the attempt by man to find in his experience or reason some more concrete basis for this view than faith alone. We can follow this process from the Middle Ages up to today—and as a start I should like to remind you of the prevailing world-view in the Middle Ages. Its central theme was this, as put by Professor Burtt in *The Metaphysical Foundations of Modern Science*:—

> For the Middle Ages man was in every sense the centre of the universe. The whole world of nature was believed to be teleologically subordinate to him

and his eternal destiny. Toward this conviction the two great movements which had become united in the mediæval synthesis, Greek philosophy and Judeo-Christian theology, had irresistibly led. The prevailing world-view of the period was marked by a deep and persistent assurance that man, with his hopes and ideals, was the all-important, even controlling fact in the Universe....(p. 4)

The earth was flat, a vast and immeasurable object. The rain fell for the express purpose of watering man's crops, the lightning to punish evil-doers. The sun and the stars circled round in the inverted bowl of the sky for man's enjoyment, instruction and use. Beyond the black bowl reigned God, a parochial father-figure, with his hosts of angels.

The soul was more important than the body, and kindly, reasonable and God-fearing men felt obliged to burn and torture those accused of the most deadly sin of heresy, (deadly, of course, for the future fate of the soul of the accused).

This pleasant and cosy picture of the universe was destroyed by Copernicus, Kepler and, above all, Galileo. The two former showed that in fact the earth went round the sun, and was a very small and insignificant place indeed. Galileo conceived the, for that time, stupendous idea of the universe functioning as a great self-contained mathematical machine according to certain rules called the Laws of Nature. Man was divorced from his leading rôle in the great cosmic drama, as described by Dante and Milton, and pushed into the wings; he dwindled into an accidental and quite unimportant by-product of the great machine. Man's eyes in general ceased to be turned inwardly into the soul and with telescopes, spectroscopes and microscopes he explored the nature of the Great Machine. There was never any doubt at that time that God had actually made the machine, but man's place in it became a matter for some speculation. It became necessary to account for the soul and for man's unassailable conviction that he felt something within him that knew itself to exist.

Into this breach stepped the great master of 17th century mathematics, Descartes, who exclaiming loudly and wrongly "*Cogito ergo sum*"—presented his famous dualism, which was supposed to represent, in the terms of the new science, the age-old dualism of body and soul. If, however, we examine Cartesian dualism we find that it is nothing of the sort. It lies merely between one aspect of experience and another. The theory is unworkable because of the erroneous way by which he had arrived at it.

Galileo, recognizing the treacherous nature of human sense-data, had decreed that the primary qualities—those aspects of our conscious experience which can actually be measured—were all-important, and that the other qualities, all the rest, were secondary. Descartes identified

wrongly those aspects of experience which are measurable with the physical reality for ever unknown to us; and those not so measurable he identified with the spirit. The essential point is that physical reality was supposed to be extended in space and time, and the spirit unextended. This property of extension is most important. It means that we may measure the thing we are talking about against our four dimensions of space and time, and obtain a reading of some sort. Forced to place the spirit somewhere, he put it in a convenient-looking place—the pineal gland.

Descartes actually asserted in so many words that "the mind has no relation to extension or dimensions", and that "we cannot conceive of the space it occupies," and yet he was forced to admit, by common observation, that "it is really joined to the whole body, and we cannot say that it exists in any one of its parts to the exclusion of the others."

To Hobbes and Henry More, Descartes' contemporary English philosophers, it was literally inconceivable that anything could exist without extension. If you try to imagine such a body, all you can conjure up for your trouble is a single and utterly useless geometrical point. How could the whole mind, as we know it, exercise itself in a geometrical point? Hobbes, being a practical man, abolished the spirit, and mind became precisely the physical activity of the brain. My consciousness and myself became mere functions of the internal co-ordination of the machine. His view was not very popular at the time, being deemed blasphemous, but it is very popular today; after its revival by T. H. Huxley in the Mid-Victorian era.

Men are, in short, like frogs and beetles, physico-chemical mechanisms, our bodies move according to the laws of physics, and all ideas of soul and spirit are a most regrettable lapse into superstition. Henry More, the Cambridge Platonist, suggested a sort of fourth dimension for the soul to exist in. Burtt comments on it:—

> More, however, secured no support amongst intelligent people for his attempt to assign a possible extension of the soul beyond the limits of the human body.

But both these competing theories were at that time largely ignored and Newton, accepting like most others the Cartesian dualism, placed the soul in a particular part of the brain, called, for that reason, the sensorium. Newton said:—

> The images only, carried through the organs of sense into our little sensoriums, are there seen and beheld by that which in us perceives and thinks.

As Burtt puts it:—

> In Newton, the Cartesian metaphysics, ambiguously interpreted and stripped of its distinctive claim for serious philosophical consideration, finally overthrew Aristotleanism, and became the predominant world-view of modern times.

And in this position, for all intents and purposes, we are stuck today. For the next 300 years the problem was forgotten. Men of science turned their minds to other things; there was a tremendous world outside to discover—new lands to conquer and settle, machines to invent, animals to study. The great sciences of chemistry, physics, biology, astronomy and all the others took tremendous strides, while psychology remained in the hands of ruminative philosophers arguing fiercely in University cloisters, otherwise utterly neglected. You either accepted the Hobbesian view, as did a few bold free thinkers, in which case there is no true psychology as distinct from the neuro-physiology and biophysics and biomathematics of the fore- and mid-brains, or you accepted the Cartesian dualism, hallowed by the great name of Newton, and thought no more about it, for there was no incentive to do so. The powerful religious forces of that time were thankful to have retrieved something from the wreck caused by Galileo, and their learned theological arguments could as well be based on Descartes' conception of the soul as on any other; while from the scientific aspect the problem becomes important only when you are considering what may be happening in the enormously complicated mechanism of the brain, which field of study was a long way off at that time.

Psychology was in fact moribund. It was high noon for speculative philosophy. Man attempted to solve the riddle of the universe by the exercise of pure reason. A galaxy of great minds—Kant, Spinoza, Nietzsche, Hegel and the rest—wrestled with the problem, and every conceivable scheme of philosophy was produced. It is now evident that they one and all failed in their main task. The only result of their labour today is a horrid brood of political parties based on some of the wilder and more unbalanced of these men—Nietzsche, the ancestor of National Socialism, and Marx, to mention two. The opinion of our generation was summed up, rather unkindly, by Aldous Huxley, who said that the pure reason of the philosophers seemed no more able to solve the cosmic problems than the cow's pure instinct.

In science, Victorian Materialism became more and more aggressive and the new doctrine of evolution showed that many of the cherished beliefs of the Church were no more than primitive superstition. From time to time people returned to the problem of the soul, still lurking rather uneasily in its corner of the brain. A great surgeon was moved to exclaim rather pettishly, "I have dissected the whole brain and I have not discovered the soul." The dichotomy in human belief became complete and the two streams followed quite different channels. It seemed clear to men of science that the only factor keeping the soul in the brain was the now severely damaged authority of the Church. The pale ghost faded completely

away.

But in this hard bed-rock of Materialism, psychology suddenly came again to life. The impetus oddly enough came from medicine. In the great hospital of the Salpêtrière in Paris a neurologist, Charcot, became interested in the large number of hysterical patients attending his clinic. The hunters of the psyche set out on a new path and it became a clinical problem. Since most of the practitioners of the new branch of medicine were trained as neurologists, they felt sure that the principles of reflex action, to which they were well accustomed, could be made to fit all problems of the psyche.

The great body of scientific and medical men concerned with the problem set off on this path with great practical success. Freud discovered some of the psychological mechanisms and tried to reduce psychology to sexology. The psyche turned into a battle ground of anthropomorphic forces. The hunters went underground and started rummaging about in the cellars of the human mind. They found a lot of strange things there, but I do not think the psyche was amongst them. Adolf Meyer went further and said that psychology should be regarded as a branch of biology. Professor Watson and his Behaviourists went further still. Using the methods and the techniques of the now triumphant physical sciences all tried very hard to fit Galileo's poor ghost into the machine itself. Today we have seen this process extend to electronics and cybernetics. The belief that our bodies move simply according to the known laws of physics, together with a few not yet discovered but similar, is today scientific orthodoxy. It has led to such great advances as insulin, etc., and all the physical methods of treatment in psychiatry, but it has destroyed the soul, and consequently has made psychotherapy rather difficult and religion almost impossible.

Some hunters did not keep to the main road. In Jung, who declared that the scientific method was not enough, psychology shades off into mysticism. William McDougall and Henri Bergson also felt there was something wrong with this story; apparently so does Sherrington, who said recently :—

> The physical basis of mind encroaches more and more upon the study of mind, but there remain mental events which seem to lie beyond any physiology of the brain.

And surely it is the business of psychologists to determine in what manner and to what extent consciousness, for that is what Sherrington is talking about, lies beyond physiology, and, indeed, what "beyond" means. And this is where para-psychology is of such fundamental importance, for it contains a large body of undeniable facts which cannot be fitted into the current theories of science. This can mean only one thing—these theories are *wrong*. The entire picture science presents to us of the nature of the

universe and our place in it is based upon a series of fundamental misconceptions.

I suggest that we return to Henry More in the 17th century and see if anyone followed up his suggestion that we should use a new dimension with which to describe the activities of the soul. We have to wait a long time. Sir James Jeans wondered if there might not be realities in higher-dimensional space, and suggested that consciousness might lie *outside* the physical universe but he never connected the two ideas. In recent years J. W. Dunne produced his theory of Serialism to account for some precognitive dreams that had startled him. He suggested that time had not just one dimension, but consisted of a serial regress, which was suggested to him by the serial regress present in consciousness. His theory is not workable, but he did suggest that the solution to the problem of the mind was connected in some way with higher-dimensional space.

It is impossible to imagine anything existing in a mathematical point. It is just as impossible to imagine anything existing in a line, a plane, or an instantaneous cube, because we are accustomed to seeing things as three-dimensional bodies existing in time.

So, if we are to follow up Henry More's idea, to be any better off than before we must postulate three extra dimensions of space while keeping our same dimension of time.

If we now correlate this idea with higher-dimensional geometry we may locate the psyche in higher-dimensional space. The universe has seven dimensions and not four. It has the three space dimensions of the physical world, and also three space dimensions for the psychical world. The psyche is partly an organized material mechanism lying in higher-dimensional space and reacting with the brain at a dimensional interface. Its function is to transform the electrical patterns of the brain into sense-data, presented in the familiar manner to the Self. The Self controls this mechanism and through it the brain and so orders its thoughts and actions. The brain is, as it were, a telephone exchange and the subscribers, our souls, lie in higher-dimensional space.

This psychical mechanism corresponds to that part of the human psyche which, according to Theosophical teachings, becomes a sort of empty shell after death and the Self corresponds to the immortal spirit. We experience in our consciousness, not our brain, but the interior of our psychical mechanism. Consciousness is an occult quality, not because it does not really exist, but because it lies on the farther side of a dimensional interface. It presents to our understanding a problem similar to that which a solid object would to the scientist of Flatland. Physics has borrowed the dimensions of consciousness, which belong to psychology, for its own, and psychology, reduced to a geometrical point, has languished.

Higher-dimensional space corresponds to Purgatory, to the Bardo of the Tibetans, and the Rupaloka of Theosophical teachings. We may now better understand Jacob Boehme, the 16th-century mystic, who, when asked "Where does the soul go after death?" replied "There is no need for it go anywhere."

Your consciousness is a function of your soul. Your sense data are determined, via the psychical mechanism and the brain, by the physical world. Your thoughts and your will are determined by yourself. What you have probably regarded all your life as your body, *e.g.*, your body-image in consciousness, is really a part of your soul which merely mirrors the real physical body.

Science has not been able to find the soul in the past merely because it has looked in the wrong places.

J. R. SMYTHIES

NOT "GEOGRAPHIC DESTINY" BUT "HUMAN DESTINY"

Under the title, "The Provincialism of East and West," Mr. Norman Cousins protests in his *Saturday Review of Literature* for August 4th against the prattle of "Western man" and "Eastern man," as though either were a simple type. He shows not only the vast diversity of cultures, races and political thinking in the West as well as in the East, but points to the large contribution which the cultures of one part of the world have made to the other—the impact of Aristotle upon Persia, the Confucian influence upon the Physiocrats, prominent among the makers of the French Revolution, etc.

He finds Westerners the greater offenders in equating difference from themselves with inferiority; though Eastern provincials generalize about Western materialism and impulsiveness they have abstained from endowing Eastern man "with a special claim on human destiny."

Pointing out the divergence of the determined man of action esteemed in the modern West from the gentle Christ of the Gospels, Mr. Cousins specifically repudiates the suggestion that Christian civilization is synonymous with Western man, pointing to the countless millions of *practising* Christians in India, who know nothing of Christian theology.

> They are the poor and the meek and the merciful and the pure in heart. They regard life as sacred and will not harm it in any of its forms. They practise renunciation. They believe in non-violence and they worship the memory of a human being who perhaps has come closer to enacting Christianity than anyone in modern history.

Mr. Cousins's insistence on universal values and his rejection of the popular "East" and "West" compartmentalization are salutary and timely.

LET THE LEADERS REMEMBER !

[Original thinking is today as rare as it is always stimulating. **Shri J. M. Ganguli,** whose challenging essay we publish here, has shared with our readers from time to time the fruit of his independent thought on a variety of subjects, measuring *what is* by his concept of *what ought to be.* It seems necessary that men take counsel together and share their views in a spirit of give and take, but how different would be the counsel which each would have to offer if all brought to the counsel table the results of individual, quiet thought in the light of eternal values !—ED.]

In an undecided moment and when in indifferent mood I am sometimes drawn into a public function—inside a closed pandal, under the blaze of distressing lights, in the midst of awful smoke fumes, where amplifiers bring shrill human voices from the distant platform, and a mass of unthinking, stiffly-dressed, tightly-packed human figures gaze at a raised dais, ease back at intervals and off and on produce a thunder of clapping, which pulls one's wandering thoughts back to the stern realities of one's position.

Here there are ministers; statesmen; high officials; educationists; social dignitaries; students; ladies, young and old; party-whips; journalists and who not! Verily the cream of society is present, which makes me the more uncomfortable because of my instinctive sense of being out of place.

And because of my sense of awkwardness in an association into which I do not fit, I cannot concentrate, and so I cannot closely follow the speaker on the dais. Nor can I keep up my interest in the subject of the speech or in the rather confused arguments now and then jerked out by the speaker.

Different speakers, one after another, appear and speak with different voices, different accents and different postures; but generally, each in his own way, they follow the same theme, keeping themselves in alignment with the stand taken by their predecessors. There appears to be, however, less of cool reasoning and unprejudiced clear vision than of appeal to mass sentiment in the speeches. Words and phrases flow out smoothly and even rhetorically, but they are closely knit and wound round the same point. There is no broadening out of ideas, no stretching out of the imagination. The whole thing is a laboured effort to propagate a preconceived, pre-planned policy of a certain group of people wanting to influence others and win public support. I could hardly help feeling that such a forcing on the public of a party policy could not be good for any one. The speakers were knowingly blinding themselves to other light

and were also committing the sinful wrong of directing the mass mind into a narrow groove, without letting the people come out under the white light of broad knowledge.

That is the worst of the modern ways of culture propaganda. It tramps over other fields, callously disregardful of their seeds, shoots and even standing crops, merely to show off to advantage a particular idea, a policy, a way of life, or a system of national organization, and to hold up to ridicule everything else. And such propaganda or idea propagation is carried on so subtly and skillfully that its infectious penetration into a simple and unthinking mind is hardly perceived till the mind is darkly clouded and overwhelmed by it. Man's individuality is thus killed. Partisanship, with all its faults and weaknesses, automatically follows, and men are drawn into regimented groups which unthinkingly move and act in a certain way and which are pettily jealous of others.

Every man is an individual unit, distinct from others in several ways, in spite of the many common characteristics which make us herd them all together in that species called mankind. In the wide universe there is easy accommodation for all; and there is no need for crowding, overlapping, displacing or obstructing another. Each little creature has its foothold on the huge revolving wheel of evolution. It is a mad thing to try to displace it, as thereby it is merely jostled into a confusion that brings to it suspense, unsteadiness and misery. Each creature of a great Creator has its destiny carved out by Him and is under His supervision as it moves towards its mysterious though purposeful destination. Deep in each man's heart there is that undefinable, subtle consciousness, call it conscience or intuition if you like, which gives him a strange impulse when the ways of progress and action look jammed and a flash of light when the sky appears darkly overcast. It is the artificial human operations—cutting and dissecting, pushing and dragging—which lead to evil; and much of the present-day world confusion is traceable to them.

The baby comes into the world from an ethereal realm, but before it has opened its eyes to survey and realize its fresh start in life it is made to shiver under baptismal water sprinkled on it by a zealous priest, who wants to claim it for his Order, even though he has not the eyes to see in it the Image of the One in whose name he rushes to claim it. The child is then placed on a table and various operations on him start from then. When he is only feeling and trying his limbs and looking around softly, delicately and wonderingly, he is put into a school, where a *trained* teacher *trains* and teaches him without a differentiating between him and another, lacking as he does the ability to understand the child, his sensibilities and susceptibilities. From all sides the blossoming of the flower in him

is cramped and forcibly meddled with. Thus he grows up and comes of age, having learnt only to look through glasses fixed on his nose by others and to assess things and their values according to tables taught him all those years.

And then the clever and ambitious party people come to recruit him into their fold, some preaching one ideology, some another. And, having seldom had scope or chance for thinking and judging independently, he is easily attracted into a procession, and is submerged in the moving mass, shouting a slogan or carrying a banner, as the crowd leader directs.

That is Democracy, we are told. "I stand on public support," shouts the leader. "The will of the people I follow and carry out." But how surprising that we believe him! The will of the people is generated, manufactured and patterned under the chiseling and hammering of befooling propaganda. The public have mostly become incapable of thinking, and so they flock to meetings and functions to attune themselves to a current song, which they applaud and to the music of which they dance. And, what is worse, when they meet another party with different music they create discord. "Ours is sweeter and better, and we must control the orchestra." Thus they shout and quarrel and fight. Party leadership, party power and party rule, with all their harmful potentialities, follow; and these are calculated on by the interested individuals and groups who are behind such shows and propaganda functions.

When I come out of the heat and glare inside such a function, and ease myself down on a quiet green turf, stretching out my aching legs and turning my strained eyes up to the vast, soothing blue of the sky, my reflections turn on the activities of the leaders who do the speaking from the dais, and I deeply wonder if the thought never enters their minds that perhaps they would have done themselves greater justice by withdrawing from such activities and giving themselves rest and repose, in which their talents might better develop. Rush and roar and constant hubbub cannot be conducive to the development and opening out of the fineness that may be in them. For concentration of thinking, for deep observation, for broad perspective, for penetrating insight, for unprejudiced appraisal of values, and even for developing a disinterested outlook and wide human love and sympathies, quietness and solitude are as essential as is the untramped wilderness for the profusion of Nature's beauty. How stunted in growth they become and remain—these poor, unthinking leaders! And what a pity that they delude themselves into thinking that they are doing good to others by their service. They show more vanity than wisdom when thus they think and act.

To do service to others one must know oneself well, and must well understand the implications of the

service to be rendered. For such understanding, the saints and sages of old time retreated into caves and mountain fastnesses to concentrate on themselves and on this great Creation, so as to see how the parts —the units and the individuals— played and interacted upon each other. And the more they meditated the more their vanity and spirit of self-assertion disappeared, and the less vigorous, physically and vocally, they became. "What could the tiny thing that I am do to another, when I am moving just like another, with all others, on the same plane?" That revealing thought strikes us with new significance and halts us in our dash and in our public pursuits, checks our blind assertiveness and modifies and moderates our notions, our prejudices and our stubbornness.

Indeed, if those leaders would give themselves a chance to turn and look inwards by retiring even occasionally into quiet seclusion to plume their feathers, as birds do after a storm or a flight, an unseen, infinite vista would open out before their eyes, which would give them an impulse altogether different from party forming, propaganda making or power grabbing—the vista of a wonderful, infinite realm where peace dwells and contentment reigns. Indeed, if we would only learn to leave others to themselves, as a true connoisseur leaves a flower to blossom and spread its fragrance in the garden, never thinking of plucking it and putting it in his bag, there would be more peace, harmony and beauty than there is now.

Let the leaders and the party-makers, if they feel that they have to give their goodness and their wisdom to others, remember that they do not have to push and pull and run about for that purpose. A flower stays on its slender stem and its fragrance spreads far and wide; and so the wisdom of man also spreads out and benefits others without his engaging in a propaganda campaign. Wisdom does not keep company with vanity and assertiveness, which give the impetus to propaganda. It does not thrust itself on another, but only smiles in its own meditation. And when it grasps another's hand it does not squeeze or press it, but only gives the warmth of love and fellowship, the imparting of which warmth accomplishes infinitely more and better results than table-thumping and loud-speaking in a meeting or the elaborate preparations and decorations at a function.

Those who flock to such functions are indeed as much to be pitied as those who conduct them, for they all do their true selves wrong by wasting time and energy there; by thus engaging in childish trivialities they miss the greater significances of life and the world.

J. M. GANGULI

THE FEAR OF BEING RIDICULOUS

[The thoughtful English novelist and writer of revealing short stories, **Mr. Claude Houghton,** here brings his unusual insight into human nature to bear upon the very common dread of ridicule, the most cruel of weapons.—ED.]

The emphasis with which most people assert that they "don't care what others think" makes one wonder whether the extent to which human behaviour is conditioned by the fear of seeming ridiculous has ever been fully recognized.

This fear is so general that it is seldom admitted as a fear, yet every man with any self-knowledge knows that he has a ridiculous aspect—and usually takes elaborate precautions to hide it from others. He *does* care what others think; he would rather be feared than laughed at; he would rather seem an ogre than a clown. At the other extreme, there is the contortionist act performed by one who knows that others find him ridiculous, and who cannot evolve a technique to mask his absurdity. He deliberately becomes a buffoon. He parades what he cannot hide, in the pathetic hope that he will seem less ridiculous if he flaunts his fatuity. The laughter he consciously invites may hurt less than the laughter he involuntarily evokes.

But the paradoxical fact is that the aspect of a man which he fears others will find ridiculous probably does not seem in the least ridiculous to him. On the contrary, he may regard it as an inalienable part of himself, an inevitable idiosyncrasy, and he is consequently unlikely to be ashamed of it. It may even be precious—it may be the child in him which has, miraculously, survived. But—others! What about others? If they were to see this aspect of him, they might laugh—and, for some cowardly reason, he would regard their laughter as a major calamity.

This really is extremely odd, because, presumably, to the Creator, everything about us, except possibly the child-like aspect, if it survives, is—at the best—ridiculous. In fact, the only non-ridiculous persons are the completely "grown-up," the logically consistent—the frigid formalists—and they are usually horrors. But most of us are much more concerned with what others think than we are with what the Creator knows.

Many readers will remember H. G. Wells's short story, "The Vision of Judgment," which makes it clear, in a most masterly manner, that the fear of seeming ridiculous, which haunts us in this world, pursues us into the next.

It is the Day of Judgment.

A trumpet sounds.

The dead shoot out of their graves.

("There's Darwin! *He'll* catch it.")

Then, one after another, every human being stands on God's hand.

One of them boasts of his iniquities—glories in his infamies—but, eventually, God turns to the Recording Angel and asks :—

"*Did* he do all this ?"

"In a way," says the Recording Angel carelessly.

Then the Recording Angel relates all the *ridiculous* things the man had done during his life, until—unable to bear this revelation of his littleness—the man hides himself in God's sleeve.

One after another, every human being is compelled to hide himself in God's sleeve.

Then God says to them all :—

"Now that you understand me and each other a little better...try again."

He shakes them all out of His sleeve upon the planet He has given them to live upon—the planet that whirls about green Sirius for a sun.

Wells's story also illustrates how deeply rooted is the fear of seeming ridiculous in pedestal people—people who have an idealized conception of themselves which they want others to regard as reality. The tension must be terrific—so terrific that, if the pose is held long enough, it will produce physical disease. These buttoned-up people with their rigid features, calculated gestures, thin voices, accusative eyes and aura of spiritual superiority—dread the possibility that something verging on the ridiculous might be discerned behind their pseudo-dignity. And rightly dread it. After all, most of us stake only a little on our pretensions, but pedestal people stake everything on theirs. Our pretensions have not taken us a great distance from humanity—but pedestal people are remote in frozen isolation. They might not be able to find their way back.

It must not be inferred, however, that the fear of being ridiculous is operative exclusively in pedestal people. It creates problems too for those whose highest ideal is to be classed as normal—and, notably, one intricate problem, for which an ingenious solution has been found.

For some reason which is far from obvious, it is commonly believed that the vast majority of people sooner or later "fall in love." There seems to be no doubt whatever about that, and few are perturbed by the question why, if this is so, humanity as a whole presents a somewhat loveless spectacle. Possibly the answer is that, although many *fall* in love, few *rise* to love—but those who wish to be regarded as normal are not concerned with subtleties of that kind.

Nevertheless, they have a problem. Most people fall in love—and lovers are ridiculous. The problem is a serious one because, if it is not solved, hosts of normal people must, sooner or later, appear ridiculous. So a simple solution has been evolved : Lovers are ridiculous, but it is not ridiculous to be ridiculous if you are in love.

Much the same "rule" applies to women's fashions. However absurd they may be, it is essential that they

should be adopted by the majority. Those who do not instantly fall into line automatically become ridiculous. It is permissible to rock with laughter at the fashions of 20 years ago, but the fashion of today is sacrosanct—until the back-room-boys evolve a new one.

Laughter—or, rather, what is regarded as laughter—is very revealing if one notes the manner in which people laugh, and the kind of persons or things at which they laugh. To isolate the "ridiculous" in another, and to guffaw at it, is certainly a violation of the golden rule. One should remember that a "ridiculous" person can suffer—and it is probable that the more absurd he seems, the greater is his capacity for suffering.

To laugh at an unfortunate is to advertise that we are not in the least like him, and could, never, therefore, find ourselves in his predicament. It is our way of asserting our "normality" and the desire to appear "normal" is deep in everyone who is afraid of the fact that he is unique. Probably the loudest laughter at a husband, henpecked in public, comes from a husband who is henpecked in private.

But the laughter which a henpecked husband invites is nothing compared with the delirious delight evoked, age after age, by the stock ridiculous figure—the deceived husband. The cuckold ! The wearer of horns ! What the Elizabethan and Jacobean dramatists would have done without this "sure-fire" figure of fun is impossible to imagine. Think, too, of the Himalayan pile of French farces—and imitations of French farces—which would be lost to posterity if the deceived husband ceased to be regarded as the supreme creator of side-splitting mirth. Any idea that such a creature could suffer is invariably ignored. It is his destiny to be deceived—to be ridiculous. The box-office demands it.

But (so paradoxical is human perversity) if a deceived husband does *not* suffer, universal fury is unleashed. And, if he unblushingly accepts the situation, he ceases to be ridiculous and becomes a monster of immorality. The word used is "complaisant." It seems mild enough, but emphasis makes it hiss like a snake.

The unreasoning anger against the "complaisant" husband is not far removed from the unreasoning admiration accorded to those persons who are *not* regarded as ridiculous. (This is a fertile field for research.) An example is the "he-man male." One might think that there is something absurd in this atavistic figure—but not a bit of it. On the contrary, he rouses a yearning for the primitive—an ardent desire to return, not to the land, but to the jungle. This fact is given full recognition in certain films and certain novels. No—although the masochist is supremely ridiculous, the sadist is not. "This was sometime a paradox, but the time gives it proof."

Probably the only genius in the ranks of the ridiculous is a great

clown; for a great clown takes all absurdity for his province—he makes everyone and everything more ridiculous than himself. He makes us recognize our irrationality—and makes the rational seem hatter-mad. He compels us to love absurdity. He makes us laugh with the whole of our being. We become children again.

After all, what does it really matter if we sometimes seem ridiculous to others—or whether they sometimes seem ridiculous to us? It is cheap to laugh at the vice you haven't got: it is human to remember that, as you are not always virtue incarnate, a certain amount of imaginative give-and-take is essential.

Mutual forgiveness of each vice,
Such are the gates of Paradise.

If we evoke ridicule in the unimaginative, we certainly suffer in eminent company. How many of the great poets, artists, philosophers, scientists were ridiculed by their contemporaries? Is it not common for Ignorance to laugh at everything it cannot understand? Everyone who challenges Inertia seems absurd to the inert. One must learn not to fear laughter:

The laughter, the terrible laughter of the world; a thing more tragic than all the tears the world has ever shed.

Was not Shelley a target for ridicule? And Blake? And Booth? And Galileo? And Copernicus? The list is almost endless.

But, it might well be argued, these choice and master spirits had an inner assurance of vocation—a certitude of destiny—whereas we, little people, have no such assurance, no such certitude.

Even so—even if we are foolish, weak, base, despised—even if our inner emptiness is such that we seem to be nothing—we need not despair.

For behold your calling, brethren, how that not many wise after the flesh, not many mighty, not many noble, have part therein: but God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are strong; and the base things of the world, and the things that are despised, did God choose, yea, and the things that are not, that he might bring to nought the things that are.

CLAUDE HOUGHTON

THE LITERATURE OF ABSORPTION

In "The Anglo-Indian Chapter" (*The Times Literary Supplement*, 24th August 1951) the literary effects of the English impact upon India are analyzed. They include a great increase in output, both good and mediocre, the introduction of prose, the freeing of poetry to explore new techniques, and a weakened dominance of religious themes. There has been much imitation, but the best writing, like Tagore's devotional songs, are Indian in spirit and character but European in form. The Western influence has been fruitful but must weaken as Hindi, not yet fully developed as a literary language, replaces English.

EMERSON AND EASTERN VALUES

[In this article **Chidambaram Swami** demonstrates once more that "there is but one eternal verity and, in pursuit of that, thought is forced to travel along one road," the measure of enlightenment depending on the approach to *rapport* with the Universal Mind.—ED.]

Man in every age and clime has been aware of ultimates in his own way. Hence the fundamentals of men's faith more or less agree, all the world over and throughout history. The difference, if any, is not in the ultimates, but in man's view of them and in the values that he gives to them, and in this he appears to be very largely influenced by heredity, tradition, environment and history. Views and values, in fact, imply an object or an ultimate. The East, particularly India, has been friendly to the ultimates. Hence the East became the cradle of religion and philosophy.

There seems to be an incompatibility between values of the ultimate, viewed mainly from the superficial or materialistic angle, and from the substantial or spiritual angle. Hence the difference, that has now become popular, between views or values, Oriental and Occidental. The ruthless use of the analytical scalpel is partly responsible for the creation of what seems like a permanent abyss between the two. But in a world of impermanence, how can there be anything like a permanent barrier or abyss? What, then, are the Eastern values, and how does Emerson stand in relation to them? Where do we find him on the Aryan Path?

Emerson's life proves beyond doubt that he was not a slave to convention or tradition, pelf or self, cult or system.

He had a passion for the examination of ethical and metaphysical systems which is very like Franklin's zest for peering into the secrets of Nature.... Everything that the world's philosophy can offer emerges in Emerson's pages.[1]

He was influenced, as Swami Nikhilananda pointed out in a recent address, by the philosophy of Greece, the ethics of China, the poetry of the Sufis, and the mystical ideas of India. Consequently he was viewed in different ways: by Oliver Wendell Holmes as "Buddha of the West," by the New Englander as a "New England Brahmin," by Allan Nevins as the "Mahomet of the Mecca of Concord," by Max Müller as "Amarasunu," by Maeterlinck as "the sage of ordinary days," by Frederick Harrison as "the unfathomable prophet of the eternal silences," by Conan Doyle as one as "truly inspired as the ancient prophets," by the most reactionary and powerful of Russian statesmen as

[1] *The American Democracy*. By HAROLD LASKI.

"an oracle." Emerson had a great attraction to the Orient. He sings of "Zion or Meru," of "Bethlehem's Heart," of "The Free Arab," of "The Pandit of the East," of "Good Saadi" and "Wise Ali," of "the Brahmin and the Sacred Seven," of "The Worth of Omar's Pearls," of "Alcoran and Its Meanings Sweet," and of "Ali Ben Abu Taleb and Hafiz,"

> Who know every temple and Kiosk,
> Out from Mecca to Ispahan,

of "Beggars in Iran and Araby," of the Bible, the sacred writings of the Hindus, the Persians and the Greeks, "the alphabet of the nations," Socrates, Manu, Mencius, Confucius and Zartusht.

Value implies an object and one who evaluates. The essence of value lies perhaps in the experiencing subject. It depends on the interaction of subjective and objective factors. There are competing values hard to decide between. One feels very often the need for a standard of value and this presupposes a central or supreme value which will harmonize and complete the values of experience. Values can be known only through experience, lower or higher. "The ideal of value is harmonious living.[1] Harmony itself is life. Life's value is Harmony. It is here that we find the heart of Eastern values. The legacy which the East has bequeathed to the world is the concept that Life is harmony and that harmony can be attained by actually living the Light that streams through us, we know not whence. True harmony, Concord, *Shanti*, consists in seeing in Matter, Spirit; in Jeevatma, the projection of the Paramatma. This is the Sanatanic harmony. Its substitutes will pass away. It is this harmony that has blossomed in the Eastern culture, described by Pandit Nehru in an address at Nagpur on 1st January 1950 as "a culture deep, abiding, and subsisting and carrying on in spite of terrible disasters through thousands of years." The same strain is heard from Concord: "The central intention of Nature is harmony and joy." The real value of this highest teaching of the East can be enjoyed and demonstrated only by a man's "becoming the embodiment of what he believes in," as the Prime Minister observed in that speech, and making it as far as practicable the basis of human activity in all departments.

Emerson's attraction to the East, more inherent than induced, showed itself even in his teens. He found himself at home with Oriental thought. Born in 1803, as early as 1822 he wrote to his aunt:

> I am curious to read your Hindu Mythologies. One is apt to lament over indolence and ignorance, when he reads some of those sanguine students of the Eastern antiquities, who seem to think that all the books of knowledge and all the wisdom of Europe twice told lie hid in the treasures of the Brahmins and the volumes of Zoroaster.

[1] *The Philosophy of Religion*. By GEORGE GALLOWAY.

We shall now deal with certain characteristic parallels between Emerson and the Sages of the East.

He who works, having given up attachment, resigning his actions to God, is not touched by sin, even as a lotus leaf is untouched by water. (*Gita*, V. 10)

Teach me your mood, O patient stars! who climb each night the ancient sky, leaving on space no shade, no scars, no trace of age, no fear to die. (EMERSON)

He who thinks that this slays and he who thinks that this is slain; both of them fail to perceive the truth; this one neither slays nor is slain. (*Gita*, II. 19)

If the red slayer think he slays,
Or if the slain think he is slain,
They know not well the subtle ways
I keep, and pass, and turn again.
(EMERSON)

Swami Paramananda in *Emerson and Vedanta* draws other illuminating parallels between Emerson and certain scenes familiar to the Pilgrims on the Aryan Path:—

"*Ekam evadwitiyam.*" Spirit is one without a second. The Absolute though One is conceived as many; countless luminaries become one in Him; all sacred rites become one in Him. He abides equally in the Soul of all existing things; He is the Inner Self of all creatures, and all beings become one in Him. (*Yajur Veda*)

There is One Mind common to all individual men. Every man is an inlet to the same and to all of the same.... Who hath access to this universal mind is a party to all that is or can be done, for this is the only and sovereign agent ....Of the Universal Mind each individual man is one more incarnation. (EMERSON)

In the nature of the soul is the compensation for the inequalities of condition. The radical tragedy seems to be the distinction of More and Less....It seems a great injustice. But see the facts nearly and these inequalities vanish....The heart and soul of all being one, this bitterness of His and Mine ceases. His is mine, I am my brother, and my brother is me. (EMERSON)

The Atman cannot be attained by the mere study of the Scriptures, nor by intellectual perception, nor by frequent hearing of it; he whom the Self chooses, by him alone is It attained. To him the Self reveals Its true nature. But he who has not turned away from evil conduct, whose senses are uncontrolled, who is not tranquil, whose mind is not at rest, he can never attain this Self, even by knowledge. (*Kathopanishad*)

Every man's word, who speaks from that life must sound vain to those who do not dwell in the same thought on their own part. I dare not speak for It. My words do not carry Its august sense; they fall short and cold. Only Itself can inspire whom It will, and behold! Their speech shall be lyrical and sweet, and universal as the rising of the wind. Before we can define our relation with the world, we must discover our relation with its source. That is, we must project our mind beyond this little span of self-consciousness and learn to know our real Self. (EMERSON)

When the light of the Atman or Self has risen, there is no day, no night, neither existence nor non-existence. For the Sun does not shine there, nor the moon nor the stars, nor these lightnings, and much less this fire.

When He shines, everything shines after Him; by His Light all this is lighted. He makes all. He knows all, the Self-caused, the Knower, the Time of time. (*Svetasvataropanishad*)

The emphasis of facts and persons in my thought has nothing to do with time. And so always the soul's scale is one; the scale of the senses and the understanding is another. Before the revelation of the Soul, Time, Space, and Nature shrink away. (EMERSON)

Truth is not the exclusive property of any one group of people, but is the common property of the whole human race and equally open to all who can claim it. Whoever is open to truth does not care from what source it comes. It is Truth, that is sufficient. Lofty spiritual truth exists, irrespective of time or place. When people are ready to receive It, It unfolds Itself to them. (*Vedic Teaching*)

The mind is one, and the best minds, who love Truth for its own sake, think much less of property in Truth. They accept it thankfully everywhere and do not label or stamp it with any man's name, for it is theirs, long beforehand, and from eternity. The learned and the studious of thought have no monopoly of wisdom. Their violence of direction in some degree disqualifies them to think truly. We owe many valuable observations to people who are not very acute or profound, and who say the thing without effort, which we want, and have long been hunting in vain. The action of the soul is oftener in that which is felt and left unsaid, than in that which is said in any conversation. (EMERSON)

The Self-existent created the senses out-going; for this reason man sees the external world, not the inner Atman or Self. Some wise men, however, desiring immortality, with eyes turned away from the external, see the Great Self within. (*Vedic Scriptures*)

The great difference between teachers, sacred or literary, is that one class speak *from within* or from experience, as parties and possessors of the fact; and the other class *from without* as spectators merely, or perhaps as acquainted with the fact on the evidence of third persons. (EMERSON)

The knower of Brahman (the Supreme) becomes like unto Brahman ....Rejoices, because he has obtained that which is the cause of all true joy. (*Kathopanishad*)

Ineffable is the union of man and God in every act of the Soul. The simplest person, who in his integrity worships God, becomes God: yet for ever and ever the influx of this better and universal Self is new and unsearchable. (EMERSON)

Let us see further Emerson's wonderful agreement with other Eastern concepts:—

Transmigration:—

It is the secret of the world that all things subsist and do not die, but only retire a little from sight, and afterwards return again.

Fate:—

When I was born,
From all the seas of strength fate filled a chalice,
Saying, "This be thy portion, child; this chalice,
Less than a lily's; thou shalt daily draw
From my great arteries,—nor less, nor more."

Maya:—

The rushing metamorphosis,
Dissolving all that fixture is,
Melt things that be to things that seem,
And solid Nature to a dream.

Do we not find here clear accents of a kindred inspiration and reminiscence of the Aryan Path of life?

CHIDAMBARAM SWAMI

NEW BOOKS AND OLD

PHILOSOPHY IN PHYSICS *

This is an eminently readable book. It deals essentially with the philosophy of physics. Modern discoveries in physics have become an important and vital part of civilization. The study and the means of application of atomic energy are as vigorously pursued in peace time as during a war. Men should demand of physicists as much of moral as of physical power, for whether the world stands or falls today greatly depends on how modern physics is employed.

It is no wonder, therefore, that some philosophers have cast suspicious eyes on modern physics. They have designated it "empiriological physics" and have brought forward much evidence in support of this statement, for both theory and experiment are included under this head. Empiriological physics is contrasted with philosophical physics, the latter being defined by the author as:—

> the science, elaborated by reason alone, of the material, causes and principles of mobile being, in what makes it mobile being.

The first impression one gets from this book is that the author is unjustly critical of empiriological physics. Further careful reading, however, dispels this idea. Empiriological physics deals essentially with measurement, considers only one portion of human experience and shows a strong tendency to reduce itself to a mathematical exercise. Philosophical physics does not aim chiefly at quantity; it is claimed that it seeks causes and principles and takes its stand on "full" experience. Both empiriological and philosophical physics study mobile material objects; but, while the former is concerned with motion and its measurement, the latter considers mobile being and rises from the concrete individual in the sense-world to principles and causes.

Philosophical physicists claim that experiment, on which empiriological physics is based, is essentially *controlled* experience; therefore that experiment does not get at things as they are because it disturbs them. With similar effect, mathematics presupposes certain axioms and assumptions. There is no doubt much force in this argument, particularly since many empiriologists believe that mathematics can tell us everything about reality. But when these differences in approach are made the basis for calling empiriological physics and philosophical physics rival schools of thought, one hesitates to accept the statement.

Many other interesting revelations are made concerning empiriological physics. We are told that it is not strictly a science; we gather that it is primarily an art. Also, in the quest of causes, the empiriological method, taken in its purity, everywhere falls short of scientific rigour because it implies undefined terms. More thought-provoking is the contention that em-

* *Philosophical Physics.* By VINCENT EDWARD SMITH. (Harper and Brothers, New York. 472 pp. 1950. $4.00)

piriological physics frees man from nature, in the sense that he is no longer a slave to nature in the way of travel, farming, disease, etc.

With many of these contentions, one may differ. How can man, who is a part of nature, free himself from nature either wholly or partly ? If he can increase the speed of his locomotion, it is only by bringing nature to his aid. It is, therefore, a relief to find that the author, after pointing out these differences, stresses the idea that there is essentially no more conflict between empiriological and philosophical physics than between man the thinker and man the maker. Both thinking and working are necessary, in different ways and in different proportions, to ensure the greatest happiness to mankind. This correct perspective forms the central idea of the book and from various points of view this approach has been considered.

The book is divided into two parts. The first one deals with motion in its general aspects. The broad principles are examined without reference to experiment or to the details of modern physics. Human experience reveals the perpetual motion in nature. The philosopher's concept of motion is then examined as distinguished from that of the empiriologist, whose traditional concept is based on Newton's celebrated laws. Aristotle declares that the fulfilment of what exists potentially is through motion. Actually, motion is partly in act and partly in potency; it is somewhere midway between the one and the other. The philosophical science of nature is interested in natural motion and a distinction is sought between art and nature.

Three principles of motion are then analyzed. First, natural motion involves Matter; secondly it involves Form, which denotes not merely the shape or figure but that which is suggested by biological or chemical transformations. The third principle of motion is what is called Privation, which means the exclusion of certain possibilities from the subject: When matter has one particular form, it is deprived of another, since it can have only one form at a time. Matter and Form are two aspects corresponding to atomism and dynamism in modern philosophy.

Motion, its origin and its ends are then examined: First, there must be a mover, because self-motion is absurd. Next, the motor cause and the moved effect must be in contact. Further, a thing moves to a fixed end and not merely to an indifferent fate. On this basis, the philosophical science of nature leads to determinism. The next step is obviously a study of *chance*, which plays a large part in empiriological physics. Chance is usually defined as a rare and unexpected variation in the sequence of cosmic events. Though a chance event may happen rarely, rarity is not its main quality. For rare things happen in an ordered system. Chance events do not endure. The causes that give rise to the disordering influence are overruled by nature.

An interesting chapter is devoted to the study of motion and the infinite. Infinity in nature has been a live issue from the days of pre-Aristotelean Greece. It was recognized very early that matter is made up of an infinity of atoms alike in quality and forming distinct objects of experience through geometry alone. Newton's universe

was finite but his principle of inertia must lead to an infinite structure, for Aristotle has shown that, if we consider the several components of a physical body, one cannot be infinite while the others are finite. If, for example, a proton is formed from an infinite number of subdivisions, it cannot unite with an electron which is assumed to be finite. An infinite series of divisions, consequently, would leave matters indeterminate and definite objects could not be fashioned. An absolutely indeterminable particle would be wholly potential and nothing could ever move it. This probably is the central theme of philosophical physics.

Can we, then, deny that matter is infinite ? Here the philosophical physicist has an answer. He states that matter is potentially, not actually, infinite. An electron, for example, is potentially divisible but is not actually divided and hence it is indeterminate. This concept is true also in the physical and mathematical order. The indeterminate cannot account for motion because of its chaotic nature. These are some of the ideas developed to show that empiriological physics has many contradictory conclusions.

The second part of the book deals in detail with the above general conclusions. Dr. Smith clearly maintains that the apparent conflict between modern experimental facts and genuine philosophical principles is nothing but a "paper war." His deep knowledge of the history and philosophy of science enables him to present a cogent and reasonable picture of the controversy. A large amount of space is justly devoted to modern atomic physics the conclusion being drawn that modern atomic studies have not contradicted, but have actually reinforced genuine philosophical science.

It would have greatly helped the reader if the author had been more terse. In his effort to make complicated ideas simple, he has adopted the descriptive method. In the multiplicity of examples, the central ideas are likely to be overlooked, even by readers whose knowledge of modern physics is quite respectable. The reviewer, however, is not unaware of the difficulties of writing a multi-purpose book of this kind. The author has undertaken the difficult task of educating the philosopher and the physicist, each in the other's point of view; and in this laudable task he has undoubtedly won the gratitude of both philosophical and empiriological physicists.

S. RAMACHANDRA RAO

AN EXPRESSION OF THE CHRIST SPIRIT *

After the lapse of nearly a quarter of a century the details given in this book may be somewhat "scrambled" but the picture as a whole is quite clear. It describes the hero of perhaps the most outstanding week-end in the life of a Cambridge undergraduate. On Saturday afternoon he was invited to the house of Prof. F. C. Burkitt to meet a great New Testament scholar who continued, in general conversation over tea, the argument begun that

* *Albert Schweitzer: Genius in the Jungle.* By JOSEPH GOLLOMB. (Vanguard Press. Inc., New York; Peter Nevill, Ltd., London. 249 pp. Illustrated. 1951. 10s.6d. and $2.75)

morning at a seminar of the Faculty of Theology. He thrilled to see the face and hear the voice of the writer of books which had begun to stir his imagination. The same evening he attended a crowded meeting in the Town Hall to hear a world-famous philosopher discourse on the meaning of civilization and outline a thesis later to be developed in a series of notable lectures. On Sunday morning, the sermon in the University Church was preached by a medical missionary whose pioneer work in the Belgian Congo had won the heart of a large part of the world. Later in the day he sat in extreme discomfort on the stone floor of Trinity College Chapel, one of a vast, rapt audience come to hear an organ recital by the leading exponent of Bach. The significance of all this is, of course, that the theologian, the doctor, the philosopher and the musician are all the *one man*, who is the hero of this book.

Clearly, the life story of a man who has played so "many parts," in a manner even transcending what Shakespeare meant, is a congenial theme for any author; and there can be no doubt that Mr. Joseph Gollomb has warmed to his task and produced a story worthy, within its self-set limits, of the great person whom it celebrates.

Mr. Gollomb has wisely limited himself to telling the story of the actual facts of Schweitzer's career. He does not analyze motives or seek to epitomize the many-sided contribution of his hero to the world of thought and the art of living. Others have attempted this with a varying degree of success and it is likely that the reading of Schweitzer's interpreters and of his own many volumes will be helped by the preliminary reading of this simple, vivid and, to a large degree, sufficient account of the man himself.

Mr. Gollomb writes excellent prose, somewhat staccato, in the modern American style, making whole paragraphs of single short sentences, and cleverly varying narrative with direct speech. The enthralling story is certainly not depreciated by the manner of the telling and many may find, as has the reviewer, that this is a book which calls for a single sitting.

The story begins with the birth of a puny baby in the home of a pastor in Alsace. It tells of the upbringing in a godly environment and sensitively relates certain incidents which, as Schweitzer later said, "gave my childhood religion a distinctive touch." It goes on to describe the career of the gifted and brilliant young student up to that critical Whitsunday morning when, at the age of 21,

> he came to his decision. He would devote the next nine years to music and to science, to teaching and to preaching, and to other "necessities of my being." Then he would put it all behind him and seek out some benighted area where he could be of direct service "man to man" to those who had so much less than he.

It is one of the first features of this book that in describing incidents and experience which could be treated in a merely sentimental and even mawkish manner, Mr. Gollomb writes as if they were the most natural things in the world; *e.g.*, for a man at the dawn of adult life to resolve to turn his back on a career such as most men dream of and few achieve.

So the story goes on, success crowning promise and the pledged word not forgotten, till Schweitzer and his brave

wife set out for a new beginning in Equatorial Africa. Here awaited them much toil, often including the hardest manual labour; also many disappointments, not the least of which was the interruption caused by the First World War; and the seemingly impossible task of persuading the crude humanity of the jungle to accept their proffered ministrations. Yet Schweitzer learned that there is a power greater than the constraint of adverse circumstances and the spirit which ennobled and glorified his task is illustrated by the story, in Schweitzer's own words, of the first major operation he performed. There are many who regard this as the most significant and revealing incident of his life.

When the poor moaning creature came, I laid my hand on his forehead and said, "Don't be afraid. You will go to sleep, and when you wake up you will feel no more pain....."

The operation was over, and in the dimly lighted interior I watched the man's awakening. Scarcely had he recovered consciousness when he stared about him and cried out again and again, "I've no more pain! I've no more pain!" His hand felt for mine and would not let go....The African sun shone in though the coffee bushes, as we, black and white, side by side, felt that we knew by experience the meaning of the words, "And all ye are brethren."

So the story goes on with the steady growth of the hospital at Lambarene, interrupted at intervals by Schweitzer's visits to the outer world, bringing new treasures of understanding and wisdom. And, each time, the many who saw only the outer brilliance and failed to see the real man beneath, asked: "To what purpose this waste?"

Mr. Gollomb does not give an explicit answer to this question, nor does he examine the content or basis of Schweitzer's religious beliefs. He is content to tell the story; yet so well has he done his work that the reader has no difficulty in discerning that Schweitzer, who has written so ably concerning the life and teaching of Jesus, has also learned the mind of Christ more deeply, and exemplified His way more fully, than almost any of Jesus' disciples in the 20th century.

MARCUS WARD

Architect and Architecture Then and Now: An Essay on Human Planning. By SRIS CHANDRA CHATTERJEE, C.E. (University of Calcutta. viii + 37 pp. 1948).

The author, who has long been agitating for the adaptation of the country's architectural heritage to modern Indian needs, traces the architectural glories of ancient India to the same spiritual fervour that inspired the symbolism of the classic dances. Surely only the arousing of such fervour in its practitioners can free modern architecture from the profit motive, which he implies should be renounced! Understanding of the symbolic and spiritual character of ancient Indian architecture would no doubt be furthered by the inclusion in the training course, as proposed, of "the Theory of Knowledge, Metaphysics and Mysticism, the living soul of all religions." The *Vastu-sastra*, the canon of Indian architecture, offers practical directions, but a broad cultural background also is necessary for learning the secrets of Nature, "the greatest architect of all." The architects are not the only ones whom this thoughtful study will interest.

E. M. H.

The Universe Is My Hobby. By DUDLEY ZUVER. (The Bond Wheelwright Co., New York. 248 pp. 1950. $3.00).

The Universe Is My Hobby is a collection of reflections on life and the universe expressed in an attractive manner and with arresting illustrations of the author's points.

The most powerful contemporary movement on the Continent is Existentialism. This school of thought claims an impressive array of thinkers and a spectacular ancestry going back to Socrates. There are two large divisions among the Existentialists: (1) the Theistic branch, represented by Kierkegaard; (2) the Atheistic branch represented by Heidegger and Jean Paul Sartre, the great literary figure of France. They are all agreed on man's importance and freedom. "Existence precedes essence." Man is not determined in any way. He is free.

The author insists that the essential nature of man is his Will. Besides the will in man, there is another faculty called Imagination. Imagination by itself is not good. It can be perverted by cutting it off from its roots. "It sometimes deploys spiritually in the realm of essence." When it runs riot, it wrenches us from our normal instincts and functions and glorifies our aberrations.

Mr. Zuver is distrustful of imagination and inveighs heavily against the false antithesis set up by various philosophical idealisms in the past. All of them, he charges, run away from the Universe and fly into some unreal region such as "Play or Mysticism." How wide of the mark this charge in certain cases is, is illustrated by the author's specific implication that Theosophy encourages separateness and the evasion of social obligations, which proves either prejudice or ignorance upon his part. Universal unity, embracing not only all human beings but all things and creatures, being a basic teaching of Theosophy, the flippant remark that "whenever a friend of yours takes suddenly to dabbling in theosophy, you can safely guess that he is having trouble with his wife" is worse than in bad taste. It is misleading and absurd. The Existentialist regards the Universe as of supreme importance.

> What is irrelevant to actuality is no concern of living man. Playing with moral concepts does not result in the creation of a moral personality....Existence is a maze of actions and reactions and whatever touches man belongs to him. No activity is cultivated for its own sake. To seek freedom outside existence is to be put off with an empty illusion.

The real man is ever free to decide what he shall do. The real man lives in a world of tensions and his resolution of them is at once his responsibility and his deed. The plea of the Existentialists is:

> to restore the Universe to its rightful status as the handiwork of God and the helpful environment of man.

Religion is not so much an interpretation of the Universe as the right manner of living. In order to make the real rational, the actual must be put through the mill. But Indian philosophies taught that decades ago. And current systems of Idealism in India have asserted the material reality and the moral significance of the Universe and have described the world in glowing terms. The world is looked upon as the place where we learn "the art of Soul-making." It is the training ground and *Sadhana bhumi* for the soul of man. The Kingdom of Heaven is to be established here.

P. NAGARAJA RAO

The Science of Humanity. By K. G. COLLIER. (Thomas Nelson and Sons Ltd., London. 339 pp. 1950. 12*s.* 6*d.*)

This is a difficult book to review. The title is intriguing and whets one's curiosity. The table of contents indicates that the book is divided essentially into two parts, one dealing with "The Science of Human Nature" and the other with "The Science of Human Society." There is also a third part entitled "Studying a Community in Action," meant as a guide for field-work in different sociological services.

In his Foreword, Sir Fred Clarke describes the book as courageous and says that Mr. Collier has set himself to correct our perspective and make sure of our criteria. The author in his Preface terms the book frankly experimental, and writes that it is meant for a wide range of readers, and particularly for systematic use in Teachers' Training Colleges and the Sixth Forms of Grammar Schools. The publishers advertise it as a book about human beings and their nature, stating that the material is drawn from a wide range of the sciences and that Mr. Collier has performed the service of assembling a compact body of knowledge about the problems of man as an individual and as a member of a community.

A glance at the references and suggestions for additional reading indicates the wide range of human activities covered. Biology, Mathematics, Statistics, Physiology, Evolution, Social Psychology, Intelligence, Freud, McDougall, Myers, and Lord Boyd Orr are some of the subjects and authors drawn upon.

Hence, my remark that it is a difficult book to review. When one begins to read the book, however, this diffidence disappears. It is written in a very simple manner. There are elementary accounts of heredity, evolution, psychology, the brain and the senses, the instincts in man, simple problems of the unconscious and an indication of the contributions made to our knowledge of man and society by the anthropologist, the sociologist and the economist. Personally I feel that the chapters on the anthropologist's contribution, on social development and on the social evils of economic origin, are the best part of the book. The author is deeply religious, and he feels that the development of an ideal and a moral sense is essential for self-respect, dignity and a happy and useful life.

The different chapters, as is to be expected are not of the same standard. A greater defect is, one does not sense the continuity that one looks for in a work of this type. The chapters on economics and social development are the dominant parts of the book, and everything else seems to be only a background for them. The treatment of economics and sociology is elementary and the section on "The Science of Human Nature" does not blend itself well with the rest of the book.

It is a good book for high school students, well printed and otherwise well-produced, but the title and the table of contents could well have been a little less pretentious.

M. V. GOVINDASWAMY

The Life and Soul of Paracelsus. By JOHN HARGRAVE. (Victor Gollancz Ltd., London. 253 pp. 1951. 16s.)

It is a rather difficult task to review Mr. Hargrave's new book. From what point of view should this be done? One cannot consider it to be a novel for, apart from some very much Americanized "talking scenes," it purports quite seriously to be: "the life story of a most extraordinary and (some will think) outrageous man, Paracelsus." Again, there are certain biographical fragments worthy of being read and studied by every earnest Paracelsist; but these are followed often by some really "outrageous" invention or fantastic statement of the author. This is a liberty which could well be accepted in a novel but hardly in a serious attempt to give us a "life story" of the great Master.

As a matter of fact, having read conscientiously this quite long "story," one comes involuntarily to the conclusion that the author's main purpose has been to create *a series of dramatic situations*, alternating with a few comic scenes—to write, perhaps unconsciously, a kind of lengthy script for an American type of documentary film. No doubt, the publisher himself had this, or some similar idea, in mind when he wrote in his "flattering" description of Mr. Hargrave's work: "Anyhow, an extraordinary life" of Paracelsus.

> Few readers will forget the climax: the attempted poisoning—the hired assassins—the fractured skull—the making of his will—his last alchemical experiment: the gruesome decision to get a young doctor friend of his to promise to hack his dead body to pieces and lock the remains in an oak chest—his later decision to totter out of bed and attempt to administer a dose of the Elixir of Life to himself, and so "cheat the worms" and restore his health and youth—the horrifying situation that then arises—and then: his death—and (perhaps) his reappearance.

I have quoted at length this fragment from, one would be inclined to say, a skilful film advertisement, since it describes exactly what the author seems to wish to convey to us, only with the addition of many details—and the dialogues invented by his fertile imagination.

It would seem, however, that Mr. Hargrave had some pricks of conscience while writing down "things said merely because they were said;" anyhow, he offers a sort of apology for his many transgressions and, in fact openly acknowledges them. Thus, on page 222:—

> ....Some maintain that this story of the poisoning is quite worthless—no more than an old wives' tale. It may be so, but we know that Paracelsus himself always took care to listen to such tales.

Really? This story refers to a supposed attempt to poison Paracelsus during the famous banquet at Pressburg (Hungary) when Paracelsus, under the influence of alcohol, according to the author's suggestion, was nearing "the point when one's senses topple headlong into the pit of befuddled stupidity" and did not mind much what he drank (pp. 221-2). Poor Theophrastus!

Still better, we find on page 240 (referring to the previous chapter entitled "Gruesome Request," which narrates the dying Theophrastus' instructions to a young doctor to have his "dead body dismembered and hacked to pieces," an "alchemical operation of the utmost importance" to follow—see p. 237), the following candid statement:—

The whole thing is a fantastic story? Of course it is. [!!] The same may be said of Aladdin, or Little Two-Eyes, or Beauty and the Beast—or Wayland Smith, or King Arthur, or the real-life legendary giant Tom Hickathrift. Legends are as much a part of history—in the sense that they are, in themselves, facts—as any other part....If you want the real Paracelsus, you must swallow the legends as well as the other facts; if the legends produce indigestion there's always bicarbonate of soda, and possibly a Paracelsian recipe to relieve chronic mental fact-fetishism.

Well might a sceptical reader ask the author: *What* is the truth about Paracelsus? Alas! the answer does not seem to be forthcoming. Of course, it is possible that Mr. Hargrave knows the answer but is keeping it to himself; it is possible that he had been asked to write his "story" for a special kind of public—for those who enjoy sensational American films and similar stuff in books. Who knows? But just read that pearl of a chapter heading (Chapter XI, page 84): "How Froben's Foot Kicked Paracelsus to the Top of the Tree." (!!) Also, the dialogue —pp. 127-8, in Chapter XVII, entitled: "Always Drunk, Always Lucid,"—which is similar in style and bold invention to several others. Paracelsus is feasting with his student friends in Zurich, Mr. Hargrave comments: "Disgusting, eh? A drink-sodden Paracelsus." We quite agree. This *is* digusting.

BASILIO DE TELEPNEF

An Introduction to Modern Psychology. By O. L. ZANGWILL. (Home Study Books, Methuen and Co. Ltd., London. 227 pp. 1950. 5*s*.)

The existence of rival schools of psychology augurs ill for the future of the science of human nature. I have always held that unity must be brought about among the opposing schools, if psychology is to fulfil its mission as the healer of the ills of mankind.

Several attempts at unity have already been made, and here is another by Professor Zangwill. The refreshing feature of this book is that it attempts a reconciliation of experimental psychology with psycho-analysis on a biological foundation.

We have here a bold attempt at a synthetic approach to the study of human behaviour. Professor Zangwill presses into service the evidence from the fields of purely empirical analysis of the components of the human personality. The result is nine compact chapters which constitute a valuable introduction, for the layman and the scholar alike, to what is of permanent value in modern psychology.

Science has run the world into difficulties and the world looks to us as psychologists for another dose of science to run us out of them.

Here is a challenge to psychologists. If they are to meet it successfully, their *science* has to develop along lines very different from those of the contemporary schools. What the right lines are, may be discovered from a study of this book by Professor Zangwill, which I whole-heartedly recommend to those who have faith in psychology.

P. S. NAIDU

Avicenna on Theology. By ARTHUR J. ARBERRY. Wisdom of the East Series. (John Murray, London. 82 pp. 1951. 4*s*. 6*d*.)

We have come to expect from time to time little books of wisdom from Professor Arberry, for he has made known to us, regularly and faithfully and with his customary erudition, much of the loftier thought of mediæval Persia. This second title of his in The Wisdom of the East Series is no exception to his happy rule of saying something pertinent in a handy form. *Avicenna on Theology* is particularly welcome at this time because 1951 is the millenary year of the great Persian genius whose thought represents the highest achievement in mediæval philosophy.

The tremendous influence of Avicenna, like that of Aristotle, was so overwhelming that it came to paralyze subsequent inquiry, tending as it did to be synthetic and universal; in medicine alone the "Canon" of Avicenna, a treatise of a million words, influenced the instruction in the European medical schools till the time of the Renaissance. But in this little book Professor Arberry has chosen to write about Avicenna's theology, an aspect of his thought which is often lost sight of alongside the magnitude of the *Qānūn* and *Kitāb al Shifā*. Yet we shall find in Avicenna a courageous thinker in this field also, and one who advances a monotheism based upon reason, a statement of immortality, and his own fusion of Greek philosophy with Islamic doctrine.

The selections in the book comprise a logical exposition concerning the Nature of God, an explanation of Predestination, statements on Prophecy and on Prayer, and Avicenna's views on the After-Life; whilst there is a useful introduction, a brief autobiography of the master—followed by a biography of him penned by his favourite disciple Al-Juzjani, and a terminal "Poem of the Soul." There are several passages in Avicenna which might well be quoted as apt commentary upon the "tortuous and ungodly jumble" in which we find ourselves today, nearly a thousand years later. This little book is another worthy addition to a Series which has spread enlightenment and tolerance since the beginning of the century.

H. J. J. WINTER

Evolution in Outline. By T. NEVILLE GEORGE. (126 pp. 1951); *Theatregoing*. By HAROLD DOWNS. (126 pp. 1951); *What's All This About Genetics?* By RONA HURST. (124 pp. 1951); *The Ladder of Life: From Molecule to Mind*. By A. GOWANS WHYTE. (120 pp. 1951). (Thrift Books, Nos. 1—4, C. A. Watts and Co., Ltd., London. Each 1*s*.)

At a time when publishers are uneasily counting their rapidly rising costs, it is a courageous venture to bring out these shilling Thrift Books (a companion series to the Thinker's Library), giving a reasonably simple summing-up of subjects, in terms of the Rationalist philosophy.

Professor George takes up *Evolution in Outline*, with emphasis on the fossil records, as befits a geological expert. He surveys the rôle of heredity, of variations, adaptations and natural selection, in the transformation of species in space and time, and concludes that evolution is due solely to "a

happy but quite fortuitous association of the right genes and the appropriate environment of selection." No one can deny their importance, but, surely, to label the *deus ex machina* as "chance" still begs the question, as much as naming it God or Nature!

A. Gowans Whyte, in *The Ladder of Life*, considers the evolution of the mysterious "accompaniment of mental activity in the higher ranks of brain development," but without any idea of Mind as a "unit-being" employing the mind as a "thinking principle" or instrument—a concept so real to some, so hazy to others. Perhaps the clue lies in the last quotation given, that man is understandable if we "disentangle the threads of our ancestry." The book deals very usefully with our line of physical heredity, but another approach is required for deciphering our spiritual lineage.

In *What's All This About Genetics?* Mrs. Rona Hurst follows the historical aspect of the subject with an explanation of chromosomes and genes as the "mechanism" of evolution, and of the viruses with similar make-up and mutations. The study of the complexities of the individual cell, of environmental influence, of the "extraordinarily difficult" problems of human heredity, completed by a survey of modern genetics, gives an excellent picture of the scientific position to date. She concludes :—

> The ultimate questions still remain, even though they have been pushed farther back.

Theatregoing traces the historical aspect and examines playgoers' expectations from the theatre. The main theme is a study of contemporary drama in terms of Bernard Shaw's definition of what the theatre should be :—

> A factory of thought, a prompter of conscience, an elucidator of social conduct, an armory against despair and dulness, and a temple of the Ascent of Man.

W. E. W.

Ārogya-cintāmaṇi of Dāmodarabhaṭṭācārya. Edited by S. VISWANATHA SARMA. (Government Oriental Manuscripts Library, Madras. 240 pp. 1951. Rs. 9/-)

The importance of the ancient science of Āyurveda, consisting of the eight main divisions beginning with *Śalya* or surgery and ending with *Vājīkaraṇa* or the strengthening of virile power, is being more and more realized by the people and has received some State recognition. The time is thus propitious for undertaking research into the Āyurvedic system of medicine and the publication of important works hitherto unpublished is the first step. Pandit S. V. Sarma deserves congratulations for editing this work ascribed to Pandit Dāmodarabhaṭṭa. Unhappily nothing more is known about the author than that he was the son of one Viṣṇubhaṭṭa. The work consists of 30 chapters with seven supplementary sections on diagnosis and the prescription of medicines. The work does not appear to be complete, as it ends abruptly with a word which is not expected at the conclusion of a work. Though the editor has done his best, the edition cannot be called a critical one and no attempt is made to bring out the special contribution of the author to the science.

N. A. GORE

Killers of the Dream. By LILLIAN SMITH. (The Cresset Press Ltd., London. 239 pp. 1950. 12*s.* 6*d.*)

This book is an attempt to answer the question "Why has the white man so often tried to kill his dream of freedom and human dignity?" It is based on written sources as well as on the author's personal experience of Negro-White relations in the Southern States of the U. S. A.

The author has shown that, woven into this complex social pattern, are the inseparable factors of race, sex, religion, money, tradition and dreams. A struggle between custom and conscience results—a conflict of ideals and of personal relationships which are perpetuated by training and tradition. The child is confused by being taught to love God and his white skin, and to avoid sin and sex and coloured people. The adult is faced with the dilemma of reconciling white supremacy and democracy, brotherhood and segregation, love and lynching.

Distance and darkness in the South have given rise to isolation and ignorance, and these have been exploited by those desirous of economic and political power. The rich bargain with the poor whites to co-operate in "keeping the Negro in his place," to the detriment of the economic and social advancement of poor whites and coloured alike. The result is an appalling waste of Southern talent and integrity and the exercise of restrictions which lead to frustration and a shattered culture. But forces of local and of world significance are effecting changes and achieving triumphs. The concept of the white man's burden is redefined as a minority problem.

The last chapter deals with a simple picture of man and his world. Stress is laid on the urgency for decision on what are our wants, our need for survival and our belief as to what is right.

The book contributes no new facts to the problem of race relations and is too subjective in parts. A general conflict and frustration among Southern whites, arising from the race situation, is a debatable assumption. *Killers of the Dream,* however, is written with sincerity and intimacy and has a freshness and a lucidity of style which will commend it to the general reader. It is a valuable and stimulating book.

SYDNEY F. COLLINS

CORRESPONDENCE

"A HISTORY OF THE POLITICAL PHILOSOPHERS"

[THE ARYAN PATH allows free expression of opinion to reviewers as well as to other writers in its pages, but it is always glad to give space to a protest from any author who feels that justice has not been done to his work. We publish here a letter from the distinguished author and educationist, Prof. George Catlin, whose *History of the Political Philosophers* was reviewed by Mr. F. A. Lea in our August 1951 issue.—ED.]

Your Mr. Lea's review of my book, which has now run into seven editions in three languages, perhaps does not merit further comment except to point out that Mencius and Mahatma Gandhi are both surely rather later than Confucius. If Mr. Lea makes this error in 300 words, how many would he make in 800 pages?

GEORGE CATLIN

THE BRITISH ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE

ANNUAL MEETING: EDINBURGH, 1951

[**Prof. A. M. Low,** British research physicist and consulting engineer who has contributed frequently to our pages, has reported at our request on the recent Annual Meeting of the British Association for the Advancement of Science. It may be mentioned that Professor Low is one of the most prolific writers on popular science in England. His latest book, *Bound to Happen*, has been published both in England and in America. The spectacular advances in applied science seem to have held the field at this session. Except for H. R. H. The Duke of Edinburgh's mentioning that for the ushering in of an Age of Plenty it would be necessary for the nations to forget their squabbles and to dedicate their scientific discoveries to the cause of peace, little concern seems to have been expressed for humanity's moral lag or for the responsibility of scientists who devote their energies to destructive ends. Sinister possibilities were implicit in more than one suggestion for future lines of research, *e. g.*, in Sir Cyril Hinshelwood's address and in the paper of Dr. A. S. Parkes, as brought out in Professor Low's closing paragraph. Lord Samuel's paper on the problem of an ether suggests, on the other hand, a turning of modern physics, perhaps unwittingly, towards the solutions of the ancient scientists.—ED.]

The main theme running through every section of the British Association's Meeting this Festival year was the contribution of British Science and Technology to social progress during the past century.

The opening speech of this year's President, H. R. H. The Duke of Edinburgh, the Presidential Addresses to the various sections and the communications by eminent scientists reviewed in the main the development of British science since the Great Victorian Exhibition, but the discussions that followed covered a wide range of subjects of immense topical interest, bearing on our everyday life.

Ours is, indeed, an Age of Marvels, many of them undreamed of by Victorian men of science. In the Hyde Park Exhibition there were no wireless sets, no television, no telecinema. We had then no atomic piles, no atom bombs. Today we can travel faster than sound, ascend to the stratosphere or explore the bottom of the sea. The benefits of atomic energy far outweigh its evils and there is little doubt that a Golden Age of plenty lies before the world if only nations will forget their squabbles and dedicate their scientific discoveries to the cause of peace. It is not true to say that otherwise we are doomed, but some may echo the words of the President when he said: "Of what use is science if human life ceases to exist?"

A fact, stressed by the Duke of Edinburgh also, was that too often in this country we fail to help our inventors to develop their work. In consequence, many vital discoveries are offered to other nations for development. As a nation we set far too little store on brains, and pay far too little for them.

The sectional meetings of the Association dealt with varied subjects: mathematics, chemistry, geology, zo-

ology, geography, economics, engineering, anthropology, archæology, physiology, botany, psychology, education and agriculture.

In the Presidential Address to the Mathematics and Physics Section Professor Sir David Brunt, Secretary to the Royal Society, reviewed a century of meteorology. Two world wars, he pointed out, the rapid development of aircraft and their use for artillery-fire control made regular wind observations imperative, and weather forecasting of the greatest importance. The cost of our official Meteorological Service today, *i. e.*, nearly two million pounds as compared with ten thousand pounds in 1867, is some indication of its value to the community.

Lord Samuel, in a paper on the problem of an ether, provoked controversy by his statement that present-day physics cannot tell us what it is that carries radiation and accounts for momentum and the continuous "creation" of particles. He suggested that, as an alternative to the 19th-century ether theories, the sole physical constituent of the universe is an Energy continuum; energy existing in two states, quiescent and active, and that all physical phenomena arise from processes of activation of quiescent Ether and relapse.

Chemistry at the mid-century was the subject of Sir Cyril Hinshelwood's opening address to the Chemistry Section. He foresaw that

> the knowledge now possessed by chemists regarding evolution of atoms and molecules, and discoveries regarding the properties of the living cell might one day make the conscious moulding of individuals and even of races present problems of fearful fascination.

Prof. W. B. R. King, O.B.E., F.R.S., speaking to the Geological Section, indicated how geology had influenced military campaigns in North-west Europe since the days of Marlborough's campaign up to World War Two. Points from his address were: The geological make-up of certain areas has governed the strategy of armies and actually repeated a pattern; arms may and do change and with their change certain adjustments are necessary, but the basic pattern remains constant; geological research on the Normandy beaches resulted in the success of Mulberry Harbour.

Under the heading of Zoology Dr. C. F. A. Pantin, F.R.S., reviewed the contributions of British scientists during the past hundred years, and dealt with organic design and its significance. Other papers covered recent research in marine biology, which revealed that the high survival or destruction of baby fish in certain areas might depend upon the strength and direction of wind; studies in animal learning; modern insecticides and the balance of nature; abnormal behaviour in animals.

The establishment of geography as a subject of instruction in schools and universities was said by Dr. O. J. R. Howarth, O.B.E., in his Presidential Address to the Geographical Section to be one of the major achievements of the century. Mr. T. H. Whitehead alarmed Scottish listeners by his statement that Scotland's coal reserves would last only about 250 years at the present rate of consumption. Other communications included land-settlement problems in under-developed tropical areas, and population problems in Fiji.

Prof. R. G. Hawtrey, C.B., spoke in the Economics Section on the nature of profits; and Sir Claude Gibb, O.B.E.,

F.R.S., in his Presidential Address to the Engineering Section concluded that there was little doubt that within the next 50 years the jet or gas-turbine-*cum*-jet would be used to the exclusion of all other means of propulsion for all types of aircraft. Supersonic frequency and electronically produced vibrations, he stated, would become an everyday thing in our industrial, medical and domestic life. The large-scale use of electricity for pump-produced rain and soil heating would also, he said, help us to fight weather vagaries and to overcome food shortages. In the same section hydro-electric development in Scotland was discussed among many other topics.

In the Anthropology and Archæological Section Sir Cyril Fox, President, described early Celtic metalwork in Britain; there were papers on the South African apemen; on the coven* as a royal institution, and a century of physical anthropology.

Prof. H. P. Gilding tackled the physiology of the capillaries in the Physiology Section which also discussed the effect of lighting on health, the growth of hormones, cell water, and the relationship between physique and physical attainments.

The subject of Prof. C. A. Mace's discourse to the Psychology Section was "Psychology and the Laity," in which he pointed out that in the years between the two Exhibitions of 1851 and 1951 a new profession had arisen, that of Psychology. This section had papers of great topical interest: "Why We Act as We Do"; "Have Country Children a Higher Intelligence Quotient Than Those Born in Cities?" and a report on a new operation on the brain as a possible cure for epilepsy and other mental diseases in children.

The address given to the Botany Section by Prof. W. Brown, F.R.S., dealt with Mycology over a century. Sir Hector Hetherington, K.B.E., spoke on Education under the title of "Mid-century, Retrospect and Prospect." The problems of rural education and the impact of religion on secondary schools were among other matters under discussion.

Dr. E. M. Crowther spoke on the development of experimental agriculture in the Experimental Agriculture Section. In an extremely interesting paper Dr. A. S. Parkes, F.R.S. described methods of preserving germ cells at low temperatures. In experiments with fowls, after freezing spermatozoa at 79° C. in the presence of 15% glycerol, the germs were thawed and resulted in production of offspring. This new knowledge should be of value to breeders of pedigree stock. Animal sperm stored at low temperatures might survive the individual animal which would therefore be able to beget progeny long after its death. One day this method may be applied to human beings; man may become a "mere germ plasm container."

A. M. Low

* Coven—popularly applied to a gathering of witches, but considered by Dr. Margaret Murray to be an association of worshippers of the primitive religion, which comprised 12 persons the 13th representing God, meeting in secret because of persecution. Members of the Royal Family are said to have belonged to such secret covens in earlier centuries.

ENDS AND SAYINGS

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

The critical nature of humanity's present situation was recognized by Pandit Nehru, in his address at Ludhiana on September 30th. He said:

Remember that the world today is a cruel world, a revolutionary world which can hardly run on slogans. Strength and sacrifices are needed today to solve big problems. Nations which do not have them will be just wiped out.

Disunity among the nations is an almost insurmountable obstacle to world unity and peace, but its evils are perhaps best seen on the smaller stage of a single country, whose history, like that of India, reveals, as Pandit Nehru well brought out, the major rôle which divisive forces, separating the people, have played in precipitating the periods of degradation and slavery which contrast so painfully with the country's past glorious periods of freedom and progress. The barriers of caste had to be destroyed, he declared, and provincialism had to be fought as well as the communal forces which were the country's greatest enemies today.

It was not to derogate from the valued place which Hindu culture properly held in India to condemn as Pandit Nehru did, the forces which had in effect reduced the Hindu religion to a matter of formal regulations, of dietary and inter-dining restrictions.

In the name of Hindu religion and culture the spirit of fanaticism is raising the evil cry of Hindu Raj! Instead of learning from the bad example of Pakistan's Muslim state-building and discarding that policy, certain Hindu communal organizations want to copy it. Pandit Nehru defended the true and lofty Hindu Religion, Civilization and Culture, while rightly condemning communalism which tried to exploit the people. He said:—

Hindu culture has its own valued place in India and has to be accorded its proper place. But communal forces have reduced Hindu religion to a kitchen religion. For them religion means what one should eat and what not and where and how. India must destroy all caste-barriers, fight communalism and provincialism.

On another occasion at Delhi Pandit Nehru explained his view:—

It would warp people's minds and reduce their way of thinking to that of the frog in a well. India prospered in old days only when people kept their minds open. All breezes from all lands wafted into India and came in contact with Indian ideas and thought. Their interaction enriched Indian culture. It was because of that attitude that Indian scholars and seers went to other lands and spread the message of India and left an indelible mark on the life of the country and the people there. Our present day champions of Hindu religion, with the mind of a frog, bent upon keeping all doors and windows of their minds shut to outside influences, cannot do what earlier Indian seers did. These supporters of the Hindu Rashtra slogan are themselves incapable of understanding the real greatness of Hindu religion, past traditions of India and the vital need of always keeping a broad open mind.

The call which he sounded, "to work in cohesion for not individual good alone but for the good of all," offers a formula for world unity no less than for national integrity. In the clash of

special interests, the underlying fact of human brotherhood has almost been forgotten. And yet the peaceful progress of mankind depends upon its acceptance and on living up to its implications by individuals, communities and nations.

In " God's Fools, " the opening editorial in *Asia* (Saigon, Viêtnam) for September 1951, M. René de Berval deplores attempts to assign priority to the doctrines and life incidents of great teachers, tracing borrowings by Jesus from Buddha, by Buddha from Zoroaster, etc. Great similarities there are, though also wide divergences in the later development of the different religions.

The final synthesis can only be achieved in the realm where Laotse and Eckhart, Chuangtse and Boehme, Isaiah and Diogenes, Rabia of Basra and al-Ghazzali, in all their unutterable moments convey to us their vision of the world that was, is now around us, and is yet to be.

The end product of rationalism, M. de Berval writes, is an all-annihilating world war. Hope lies in turning from the lawyer to the poet for salvation, and in looking to " the prophet sitting at the outer gate of cities to do what our scientists have failed to do."

Around Christ and Buddha we hear the chorus of all those fools who were wiser than the philosophers, pointing to the elemental, the primitive and the simple, as prime exemplars of the living truth....In Islam not the expounder of the law, but the mendicant in a patched cloak; in Christianity not the doctor of divinity but God's fool who addressed the birds; in Judaism not the Talmudic scholar heavy with phylacteries, but the voice crying in the wilderness; and in the religion of Buddha not the scholar of the sacred books but a small, sincere voice saying, " All things, O bhikkus, are on fire. "

For truth, M. de Berval declares, is not clothed in scholastic doctrine but is " of the spirit which giveth life and transcends the limitations of creed and formula and takes the final leap, into the limpid realms of inspiration, intuition, poetry and prophecy. "

A long step forward will have been taken with the completion of the projected exhaustive English-Sanskrit-Hindi Dictionary in 10 volumes, which is being published by the International Academy of Indian Culture at Nagpur and prepared by its Director, Dr. Raghu Vira, with the collaboration of other scholars and scientists.

It was a vast project when it was proposed only to make it an English-Sanskrit Dictionary. The decision to widen its scope to include Hindi means a tremendous added outlay in energy and money, but will greatly increase its value to many readers. It is still hoped to bring the last volume out by the end of 1954.

The specimen of 60 pages, printed before the decision to include Hindi was taken, encourages the confident expectation of a scholarly work of great value which not only will raise the standing of Indian lexicography among Orientalists generally but should also help to bridge the gap between the " know-how " of the modern West and the " see-why " of ancient India.

THE ARYAN PATH

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

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"THUS HAVE I HEARD"—

"Vishwakarma, son of Bhuvana, first of all offered up all worlds in a Serva-Medha (general sacrifice of all) and ended by sacrificing himself."

The closing month of the year. The festival of the Winter Solstice. The Sun begins to move northwards. The international world's calendar proclaims that 1951 will die and that the new year will be born.

The world *is* becoming one. Along many lines the pattern of Unity is being drawn. It is but meet, therefore, that it begin to learn about the real origin of related creedal festivals, like the Christmas of the Christians and Makara-Sankranti of the Hindus. They are creedal expressions, in which truth and falsehood mingle, of the Festival of Nature. From a contemplation of Nature the human mind proceeds to the contemplation of Nature's God; so also comparative study of different creedal festivals, prosecuted with an open mind, will enable us all to arrive at the universal truth underlying them. The Festival of the Winter Solstice is, in its turn, but a material expression of psychical truths. Seasons have their psychic natures and their souls. The poets' intuition has felt that truth; saints and sages have used it for their own beneficent purposes. Our humanity, growing into a cosmopolitan unit, will need to sustain its own psychic and spiritual nature by an appreciation of what is Good and True behind the beauty of the Seasons.

Whence the burgeoning beauty of Spring? Why the luscious largesse of Summer? What say the tints of Autumn? Whither wends hoary Winter, if not to the paradise of Spring? The Gods and Devas function as the Myths proclaim; the Myths are truer than is man-made history.

The One World will need the unifying power of one true religion in which different creeds will find each

its accommodating niche. Religion, which should be a truly binding force for the whole of the human race, should be ensouled by Wisdom. The rhythm of individual life depends on the person's Wisdom leading him to be sincere and true to the highest he perceives within himself. A man enriches his life in following the truth he knows, not in blindly believing that which he is told by priest or politician.

The enrichment of humanity in the coming years will depend fundamentally on its moral stamina to live and labour by the Law of Love. Moral stamina needs intellectual nourishment—universal Wisdom, which will enable each community and each nation to rise above the separative forces of creedalism in religion and of dogmatism about the type of political structure for a new social order.

In the season of the Winter Solstice the Law of Sacrifice takes on a deeper significance for the reflecting mind: Crucifixion is the Christian version of the ancient myth of Vishwakarma. He is the Architect of the Universe and is called Deva-Vardhika, "the builder of the Gods." Man, or Humanity, like that Ancient Carpenter Takshaka, has to sacrifice himself to himself to resurrect the many lives into the One Life—Omnificence. Duty, *Dharma,* is the Law of human life through which man feels his own divinity; but it is through the higher Law of Sacrifice, *Yagna,* that he realizes his brotherhood with humanity and his oneness with all Nature.

To attain such Nobility man has to follow the injunction to "become as the ripe mango fruit as soft and sweet as its bright golden pulp for others' woes, as hard as that fruit's stone for thine own throes and sorrows."

SHRAVAKA

Bangalore,
9th November, 1951.

I saw the Son of God go by
Crowned with the crown of thorn.
'Was it not finished, Lord?' I said,
'And all the anguish borne?'

He turned on me His awful eyes:
'Hast thou not understood?
Lo! Every soul is Calvary,
And every sin a Rood.'

—RACHEL TAYLOR

THE PRESERVATION OF ANIMAL LIFE IN INDIA

AS RECORDED BY EARLY EUROPEAN TRAVELLERS

1500—1750 A.D.

[A student of the art, culture, philosophies and embroideries of India, where she spent three years, having come in connection with hospital welfare service, **Miss E. Pauline Quigly,** who is a member of the Society of Authors, writes here of the reverence for life which early travellers found among certain classes of Indians. Exaggerated, even fantastic, as were some of the forms into which orthodox scrupulosity guided innate sensitiveness to misery and need, it can hardly be denied that the pendulum has swung today at least as far in the opposite direction, indifference manifesting in the vivisection laboratory, for example, in a callousness to animal suffering that bodes ill for tenderness and mercy to fellow human beings. The author and ourselves acknowledge with thanks the permission of the publishers to quote from the books cited in the foot-notes.—ED.]

The Mauryan Emperor Asoka is presumed to be the founder of the first animal hospitals in India. In the early years of his reign, Asoka had delighted in the Royal Hunt and partaken of many sumptuous banquets, to provide which thousands of animals were slain at a time; but, as he came more and more under the influence of the Buddhist teaching regarding the sanctity of animal life, he issued edicts forbidding the wanton killing of animals. Asoka abolished the Royal Hunt, and in a pillar edict of 243 B.C. he forbade the slaughter of animals for food on specified days in the year; severe penalties were to be enforced if the rule was broken; by these means he hoped to induce his subjects to give up flesh eating. Such animal hospitals as those which Asoka founded in all parts of his kingdom later became known as *pinjrapols* (literally, "cages for the sacred bull"), and it was these *pinjrapols*, maintained from generation to generation, which aroused the interest of the early European travellers to India.

The *pinjrapols* at Cambay, Surat and Ahmedabad were the best preserved, due, no doubt, to the prevalence of the Jain community in these areas, as it was the Jains who were mainly responsible for the care of these hospitals. The Jain community was indiscriminately called "The Banians" by the early travellers, in the same manner as the collective term for the Hindus was "The Gentiles" or "The Heathen,"

and for the Muslims, "The Moors" or "The Saracens." The Jains' extreme attitude regarding preservation of animal life in any form sometimes aroused the scorn of the Europeans, and sometimes led to exploitation of their sensibility in this respect by both Europeans and the Muslim community, as will be seen in some of the records.

The hospitals were large pieces of ground, enclosed by high walls and subdivided into wards and courts to accommodate animals. The animals were tended with great care and the aged ones were given a peaceful asylum. The Jains received any sick animal or bird, irrespective of the caste or creed of its owner. Vermin, too, were cared for and suitable food provided!

Duarte Barbosa, a Portuguese, in the year 1500 started on a period of government service which lasted for 17 years in India. During his time of office he became intensely interested in the peoples of India, studying their customs and languages. He had acute powers of observation and left vivid descriptions of the many new customs he encountered in India. Perhaps Barbosa is responsible for one of the earliest known descriptions of a lamp-shade, which is recorded in the following extract from his *Book*: —

In this kingdom of Guzerate is another sort of Gentile whom they call Banians. This people eats neither flesh nor fish, nor anything subject to death; they slay nothing, nor are they willing even to see the slaughter of any animal; and thus they maintain their idolatry and hold it so firmly that it is a terrible thing. For often it is so that the Moors take to them live insects or small birds, and make as though to kill them in their presence and the Banians buy these and ransom them, paying much more than they are worth, so that they may save their lives and let them go.

When these Banians meet with a swarm of ants on the road they shrink back and seek for some way to pass without crushing them And in their houses they sup by daylight, for neither by night nor by day will they light a lamp, by reason of certain little flies which perish in the flame thereof; and if there is any great need of a light by night they have a lantern of varnished paper or cloth, so that no living thing may find its way in, and die in the flame. And if these men breed many lice they kill them not, but when they trouble them too much they send for certain men, also Heathen, who live among them and whom they hold to be men of a holy life they are like hermits with great abstinence through devotion to their gods. These men louse them, and as many lice as they catch they place on their own heads and breed them on their own flesh. Thus one and all they say they do great service to their Idol and maintain with great self-restraint their law of not killing.[1]

John Linschoten, a Dutch adventurer and traveller, was in India in 1583 and in his journal he describes fully the customs of the Jains of Cambay. Probably Linschoten was

[1] *The Book of Duarte Barbosa.* Edited by MANSEL LONGWORTH DAMES. (The Hakluyt Society, London. 1918)

one of the first of the European travellers to assume that the doctrine of the sanctity of animal life among the Hindus was due to the teachings of Pythagoras and, perhaps to please him, the Jains agreed that they were followers of Pythagoras. Although such beliefs were prevalent in India before the time of Pythagoras, most European travellers assumed that the Hindus had adopted the Pythagorean doctrine of metempsychosis.

The Banians eat not anything that hath life or blood in it, neither would they kill it for all the goods in the world, how small or unnecessary soever it were, for that they steadfastly believe that every living thing hath a soul, and are next after men to be accounted of, according to Pythagoras' law, and know it must die: and sometimes they do buy certain fowls or other beasts of the Christians or Portingals, which they meant to have killed, and when they have bought them, they let them flee away. They have a custom in Cambay, in the highways and woods to set pots with water and to cast corn and other grain upon the ground to feed birds and beasts; and throughout Cambay they have hospitals to cure and heal all manner of beasts and birds therein whatsoever they ail, and receive them thither as if they were men, and when they are healed, they let them fly or run away whither they will, which among them is a work of great charity, saying, it is done to their even neighbours. And if they take a flea or louse, they will not kill it, but take or put it into some hole or corner in the wall and so let it go, and you can do them no greater injury than to kill it in their presence, for they will never leave intreating and desiring with all courtesy not to kill it, and that man should not seem to commit so great a sin as to take away the life of that to whom God hath given both soul and body: yea, and they will offer much money to a man to let it live and go away.[2]

Sir Thomas Herbert was an Englishman who travelled through Africa and Asia and reached India in 1627, and of the Jains he says:—

They are indeed merciful, grieving to see other people so hard-hearted as to feed on Fish, Flesh, Raddish, Onions, Garlick, and such things as either have life or resemble blood. They for themselves will not kill so much as a Louse, a Flea, a Cockroach, or the like, but contrariwise buy their liberty of such Sailors, and others, as of necessity must crush them: yea, they have hospitals for old, lame, sick or starved creatures, birds, beasts or the like. They are of Pythagoras his doctrinating, believing the Metempsychosis or transanimation or passage of Souls into Beasts, as for example: the souls of drunkards or epicures into swine; the wrathful into tigers; but the souls of good men into Buffaloes, Storkes, Doves, etc.[3]

Jean de Thévenot, a young traveller of independent means from Paris, was in Ahmedabad in 1666 and says of the *pinjrapol*:—

[2] *The Voyage of John Huyghen Van Linschoten.* Edited by A. C. BURNELL and P. A. TIELE. (The Hakluyt Society, London. 1884)

[3] *Some Years Travels in Africa and Asia.* By SIR THOMAS HERBERT. (London. 1677)

In this town there is a hospital for birds. The Gentiles lodge therein all the sick birds they find, and feed them as long as they live if they be indisposed. Four-footed beasts have theirs also: I saw in it several oxen, camels, horses and other wounded beasts, who are looked after and well fed, and which these Idolaters buy from Christians and Moors, that they may deliver them (as they say) from the cruelty of the Infidels; and there they continue if they be incurable, but if they recover, they sell them to Gentiles and to none else. [4]

Of the hospital at Cambay, Thévenot says:—

Heretofore there was in Cambay an Hospital for Sick Beasts, but it hath been neglected and is fallen to ruin. [4]

Niccolo Manucci, a Venetian, was a traveller and physician who spent 54 years in the Empire of the Mogul during the latter part of the 17th century. He observed the extreme care shown to animal life by the Jains, mentioning that their homes were built with alcoves in which the birds could nest, and that those in charge of a bird hospital were horrified to find that a wounded falcon, as soon as it was cured, set upon the other inmates, and they had to turn it out, saying it must have been a "*Farenghi.*"

John Fryer, the East India Company surgeon at Surat in 1674, mentions an animal hospital in Malabar:—

They have hospitals here for cows, and are charitable to Dogs, providing for them abroad, but not suffer them within doors; being more merciful to beasts than men. [5]

And of the Jains at Surat he says:—

It is some pastime to see what the Banians resort to when being bit by a sand flea, they dare not kill them, for fear of unhousing a soul, according to their notion of transmigration; but giving them a sever pinch will put them to fend for themselves in a nest of cotton-wool. [5]

Jean Tavernier, the French merchant-traveller, writing of India in 1676 says of the Jains:—

They never fight nor go to war; neither will they eat or drink in the house of a Rajput, because they kill the victuals they eat, all but cows, which the Rajputs never touch. [6]

Tavernier also speaks of the animal hospital at Ahmedabad and describes the special feasts prepared on Tuesdays and Fridays for monkeys, when they were regaled with rice, millet or sugar-cane.

The observations of John Ovington, the chaplain to the East India Company at Surat in 1686, are some of the most interesting because he recounts the reaction of the Hindus to European customs.

India, of all the regions of the earth, is the only public theatre of justice and

[4] *Indian Travels of Thevenot and Careri.* Edited by SURENDRANATH SEN. (National Archives of India, Indian Records Series. New Delhi. 1949)

[5] *New Account of East India and Persia by John Fryer*; edited by WILLIAM CROOKE. (The Hakluyt Society, London. 1909)

[6] *Tavernier's Travels in India.* (Bangabasi, Calcutta. 1905)

tenderness to brutes and all living creatures; for not confining murder to the killing of a man, they religiously abstain from taking away the life of the meanest animal, mite or flea; any of which if they chance wilfully to destroy, nothing less than a very considerable expiation must atone for the offence. That which most of all amuses and disturbs the Banians is our destruction of living creatures in their growing years; for in this they condemn us of folly, as well as cruelty, in preventing that greater advantage which we might promise ourselves by their increase in bulk and age. Therefore they mightily decry our inhumanity and inveigh severely against our imprudence in slaughtering kids, lambs and chicken. They never taste the flesh of anything that has breathed the common air, nor pollute themselves with feeding on anything endued with life; and are struck with astonishment at the voracious appetites of the Christians, who heap whole soups of fish upon their tables, and sacrifice hecatombs of animals in their gluttony. They cannot be tempted, either by the delicacy of the food, or for prevention of either sickness or death, to so enormous an offence as tasting of flesh.[7]

Ovington mentions the *pinjrapol* at Surat and a nearby hospital for bugs, fleas and other vermin where to maintain them with that choice diet to which they are used and to feed them with their proper fare, a poor man is hired now and then to rest all night upon the cot or bed where the vermin are put so they nourish themselves by sucking his blood and feeding on his carcase.[7]

The Jains of Surat also showed special charity towards flies and ants:—

Once a year the charitable Banian prepares a set banquet for all the flies that are in his house, and sets down before them, upon the floor or table, large shallow dishes of sweet milk and sugar mixed together, the most delicious fare for that dainty little creature. At other times he extends his liberality to the ants, and walks with a bag of rice under his arm, two or three miles forward into the country, and stops as he proceeds at each ant-hill to leave behind him his benevolence, a handful or two of rice strawed upon the ground, which is the beloved dainty on which the hungry ants feed and their best reserve and store in time of need.[7]

Ovington also comments on the methods of the young Englishmen employed in the East India Company's factories in Surat in imposing on the Jains by going with a gun or fowling-piece close to their dwellings and

making a show of shooting sparrows, or other small birds among the trees, which when the Banian observes (as it is designed that he should) he runs in haste as it were for life to bribe the fowler, not only with courteous expressions and fair speeches, but with ready money, not to persist in his diversion; and drops in his hand a rupee or two to be gone and not defile the ground with the effusion of any blood upon it.[7]

The Abbé Guyon, writing in the middle of the 18th century, carefully describes the customs of the Jains:—

[7] *A Voyage to Surat in the year 1689 by John Ovington.* Edited by H. G. RAWLINSON. (Oxford University Press, London. 1929)

Because of the reverence with which they regard all life and the extreme to which they go to prevent taking it away, they always carry a little broom in their hands to clear the place where they walk or are about to sit, for fear of crushing any insect, in which might be the soul of a parent, a friend or a good man. It is for the same reason that there is never a fire in their houses, which they do not light even with candles. They do not dare to drink cold water for fear of killing some animal, but without scruple they will boil it in a neighbour's house.[8]

In conclusion, the observation on Hinduism made by Sir Thomas Herbert in 1626 embodies precisely this principle of the regard in early India for the sanctity of animal life, He says :—

The first of the eight precepts of the Moral Law taught by Brahma out of the Sastras was "Thou shalt not destroy any living creature; for thou and it are both my creatures."[3]

E. PAULINE QUIGLY

PSYCHICAL MECHANISM

The popular materialistic theory that the mind bears "the same relation to the brain as the digestion does to the viscera" is strongly contested by Dr. J. R. Smythies in the leading article in the September-October *Journal of the Society for Psychical Research:* "The Extension of Mind: A New Theoretical Basis for Psi Phenomena." Apart from the inability of that theory to accommodate the phenomena of parapsychology, it would, as he brings out, involve a complexity of sending and receiving mechanisms in the brain that staggers the imagination.

Dr. Smythies denies that we see physical objects directly. For us these are only hypotheses, since what we see is only "the objects as observed," which cannot be identified with the actual physical objects. He takes a step towards the psychology of the ancient East when he suggests that the world of observation "may be made not of brain stuff...but of organized mind-stuff (or psychical mechanism)." This, according to his theory, is intermediate between the brain and the Self, playing a part in transmitting both sense impressions to the Self and the motor impulses from the Self which "may order its thoughts and actions."

"The nature of the Self remains inexplicable," he writes, but "psyches may be *real* machines" and not immaterial. He posits their extension in higher-dimensional space which he suggests might give not only a wide spatial range but also bring the future within their perception, making precognition explicable. Clairvoyance and action at a distance (the ESP and PK of parapsychology) might, under his theory, be "incidental side-effects of the normal psyche-brain relationship."

It has been fashionable to compare the brain with a computing machine. According to Dr. Smythies it is "but a station on the way to the soul."

We do not need any longer to ask how the machine can appreciate beauty, write a symphony, and undergo a mystical experience. The soul does these things; the brain is merely part of the control panel for the observing and executive instrument, which is the body. The universe may be both larger and more wonderful than we have supposed.

[8] *Histoire des Indes Orientales par M. l'Abbe Guyon.* (Paris. 1744)

THE ARYAN IDEAL

[The traditional Indian preoccupation with the things of the Spirit is a matter of common knowledge. **Shri S. K. Ramachandra Rao,** Research Assistant in the Department of Social Sciences of the Indian Institute of Science, Bangalore, analyzes here the ideal which from ancient times has sustained many in this country in the spiritual life, in the attempt to gain the "Something More" than the best gifts of the phenomenal world. In our troubled times, the attainment of the inner equilibrium which nothing can disturb is an ideal that makes a powerful appeal to many in the West as well as in the East. How greatly does the world need integrated individuals, calm, balanced, poised, clear-sighted, above all prejudice and predilection and devoted to the highest interests of all mankind !—ED.]

When at the dawn of Indian history the early Aryan visitors camped on the banks of the mighty rivers, the Sindhū, the Yamunā and the Gangā, the first flush of their experience was a prosperity unexperienced hitherto. But, with their active spirits, they did not stop therewith but yearned for something more. This idea of Something More has persisted throughout our thought and life as a nation as the *summum bonum*, as the consummate ideal, worthy of the constant and ceaseless pursuit of man. The search for it has enlisted many heroes, all alike distinguished by a certain unimpeachable nobility of character and a sincerity of purpose, but each carving out a route in his own individual fashion. The goal, however, is one ; the throbbing purpose is one.

The Something More as the ideal has undergone steady and progressive change during the intellectual history of our people, getting consistently better and worthier. From the Vedic bard who aspired only for plenty, for the fulfilment of all wishes, to Gotama the Buddha who strove to extinguish the candle of worldly longing altogether, to impoverish himself of his very selfhood, is a long stride indeed, but a legitimate one. This continuum of philosophic discipline is often lost sight of in the historical perspective ; the apparent disparities are thrust to the fore, pushing the essential unity aside and thereby causing confusion and arousing enmity in the minds of those who are denied the original experience, but have to content themselves with it at second hand. The continuity of Indian thought is a significant fact, although often elusive.

The Something More was a something beyond. The discontent that the human heart feels even in the midst of plenty ; the anxiety that one evinces before the dark obscurity that yawns inexorably after death ; the sad realization of the inconclusiveness of human life here ; the

suspicion that there may be, behind and beyond all this, something that is more important; these have shaken man from the earliest dawn of human intelligence down to this day. Under the pressure of all these subterraneous but furious currents of thought and emotion, it did not take long to construct the "ideal," which was the Real of all reals (*satyasya satyam*), which was utterly free from mundane limitations of every type, and which would be the most excellent state of affairs to which a wise individual could ever aspire.

When such an ideal was formed, it was but logical and proper that man should attempt to walk in its shadow, in order to bring down the ideal to the actual. The Indian term for this human endeavour is *Brahmacarya* (Brahma-faring) a course of strenuous discipline, after which one becomes *Brahmabhūta* (Brahma-become): that course of discipline is the technique of making the ideal actual. It is a piece of impertinence to imagine that any religious discipline in India—orthodox or heterodox—deviates from this norm of religious life. The goal of actualizing the ideal is the bond of unity that fundamentally knits all schools, all philosophies and all thought.

The actual is incomplete, it is not the final word; there is a Beyond (*Samparāya*), which, however, does not present itself before us ordinarily. It has to be sought after, striven for, achieved. The actual comes to us, but we must *go* to the Beyond. The majority of men are content to walk along this edge of the river (*tīragāmino*); but few are bold enough to try to cross over to the farther shore (*pāragāmino*). The former are ordinary men, leading quite an ordinary life, having their share of joys and woes, now elated and now depressed, falling prey to the pranks of fortune, wedded to worldly goods and asleep to the deeper truths and the profounder facts.

The latter are, by implication, a better stock of people, more courageous in disposition and more optimistic in outlook; they look forward to experiencing the hitherto inexperienced, to venturing into *terra incognita*, to bringing a superior significance into everyday life. These are the people who have wrought a revolution in their lives, rising above ordinary limitations, directing their energy into strange channels, and developing new faculties and a searching insight. They enroll themselves as labourers (*śramaṇas*) in the new field which yields the crop that savours of the Beyond. The harvest that they reap concerns the deeper and nobler factors in life and by virtue of this fact they become *arahats* (worthy ones); they have done something which an ordinary man has not done and does not seek to do; they move along the noble path (*ariye pathe kamamānam*), and they live in the light which they have lit by their earnest toil; it is their own light (*attadīpa*).

In short, the former are children (*bāla*), while the latter are elders

(thera); the former are mean *(anariya)* while the latter are noble *(ariya)*.

What is the incentive that stirs the earnest to such activity, by no means pleasant or easy? The *will* to achieve the Ideal. This will is aroused by a certain disillusionment concerning the satisfactoriness of this worldly existence. Gotama who became the Buddha relates how unbearable life had become to him with all the woes, horrors and pain due to it, until he beheld what it was in the human heart that was the real root of all worldly trouble—and renounced. (*Sutta Nipāta* 4-15-1 ff.) In agitation (*saṁvega*) of mind and being, he went forth with a resolve to discover the "architect" of all this mundane structure; when his search was over, he had attained the Ideal, he had become awake (*buddha*) from life's ignoble slumber; he had discovered the principle (*dhamma*) that carried him across (*pārāyaṇa*) to the farthest shore of *Nirvāṇa* from this worldly existence with its sorrow and pain.

It was no easy thing for him to do this. The Upaniṣads speak of such a course as "sharp like a razor's edge,...a path extremely exhausting *(durgam pathah)*." It is invariably described as a dangerous journey. In proportion to its difficulty, the incentive must be equally strong: not even a fool would do a thing were he to gain nothing from it. The tales of countless men and women, who have turned to the noble ideal and attained it, exhibit a veritable array of profound emotional disturbances; the impulse springs from a deeply agitated state of mind, the stark realization of the principle of pain in existence and unshaken confidence in the possibility of attaining the ideal.

What then is the noble ideal which prompts this religious life? The *Cchāndogya Upaniṣad* (8-4-1-3) promises *brahmaloka* as the reward for *brahmacarya;* and *brahmaloka* knows no decay, no death, no sorrow, no good, no ill, and no evil of any description. The *Kaṭha Upaniṣad* (2, 15) calls it the monosyllabic *Aum*, the best support and the most excellent, the imperishable, to gain which is to gain all that one needs. The early notions of this ideal as a country inhabited by departed souls changed in course of time into that of a state of ultimate existence (*Paramaṃ padam*); anthropomorphic imputations gradually came to be shed till we reach the Vedāntic conception of Brahman and the Buddhist concept of Nirvāṇa. The Upaniṣads advocate the negation of all imaginable attributes and present Brahman as beyond the possibility of description, of demonstration, aye, even of thought. When one is really serious, one becomes silent.

Gotama the Buddha treats the Ideal as the positive denial of every detail of this phenomenal world. It is no longer the consummation of pleasure, as the early Vedic notion had it, but essentially a relief from life's anguish, an escape from the

tortuous whirl of *samsāra*. The ideal is unmoored from all material considerations and mundane requirements, and held out as extremely abstract. The centre of gravity is shifted from instinctual gratifications to the whole being's fundamental urge—the urge for rest.

To live is to move away from equilibrium, and the unequilibrized state is both unstable and unreal, because it is constantly changing, depending on the force acting upon it. As such it is painful, since it is not *rest*. Everything in the universe evinces an unmistakable urge to regain the disturbed equilibrium, to achieve poise, to get back to rest. A human being strives towards this end; but in his ignorance he does things which only move him farther away from the rest. Hence all this misery, strife and passion. It has been the task of saints and seers to remind men of the real ideal, to prescribe a way of life which will lead to rest. The ideal of Moksha, of Brahmajñana, of Yoga, of Nirvāṇa, of the Jain Kaivalya, is the same ideal of everlasting rest—where there is no more disturbance. This is the urge to do away with samsāra, so to reduce the disturbing forces that enduring equilibrium is gained, never to be lost again; to put a final stop to the series of individual existences or births and deaths. One who recognizes this urge undertakes to fulfil it and does achieve the goal that rids him of all needs and stresses—he is worthy (*arahat*), because he is emancipated from what binds all others. He has "rolled back the veil of passion."

For the one that has attained to this Ideal of ideals (*param'attha*) there is a new vision. There is at once a feeling of utter relief and supreme satisfaction. As the *Gīta* puts it, no gain is greater than gaining that; it is for that that all religious discipline is suggested. Now an individual is awake, while the rest of creatures are dead in slumber; he is dead to all the ordinary pursuits which keep all others alive and active. In the words of Gotama, he has formed an island (*dīpa*) for himself, which no flood of worldly anxiety touches. He has ascended the mountain-top of wisdom and looks on life with detachment. He has eliminated his selfhood from the scheme of things; he has escaped from the clutches of name and form. In short, he has lost the identity, by which we ordinarily know persons; he moves about as nobody (*agottako*). In this sense he is extinguished (*nibbuta*), his fever of life has cooled (*sītibhūto*), he has become the Brahmā, the highest ideal the *āryan* speculation has evolved. Done for him is what is to be done. "No barren pilgrimage is his who lives that life persistently."

S. K. RAMACHANDRA RAO

RELIGION AND EVOLUTION

[The plea for spiritual values which we publish here is from the pen of **Mrs. Esme Wynne-Tyson,** collaborator with the late English novelist J. D. Beresford as well as a novelist in her own right, besides being the author of *Prelude to Peace* and other serious works. Her *Unity of Being* was reviewed in our pages in April 1950. The distinction which she draws here between the message of all the great Teachers and the organized religions of their professed followers is a valid one; and her reminder that human progress can be only by self-effort is timely.—ED.]

The materialist's gibe at Religion as being " the opium of the people " could be met by the student of comparative religion, or by the practising mystic, with a pitying smile for the ignorance of the speaker, were it not for the tragic fact that, as a description of *organized* religion, which has so successfully veiled the whole meaning of religion itself, the criticism is all too true.

And, as the majority of religionists make the same mistake as the materialists in confusing their particular Church-organization with religion in its essence, there is the acute danger that, with the inevitable showing up of the fallacies and superstitions of priestcraft, spiritual life and spiritual values will be discredited with the institutions that have betrayed them. It is, therefore, of vital importance that the true meaning of religion should be clearly defined to the world at large.

We cannot deny that in the West organized religion has degenerated into being a mere aid and tool of national government. In its essential purity Religion remains the most important factor in the world, for not only is it the sole way by which the individual finds peace of mind and his relationship to That Which IS, but it is also the only means whereby the next step forward in the evolution of mankind can be taken.

The Darwinians have done us the same disservice as the Christian priests who have taught the doctrine of vicarious atonement (giving the totally false impression that men can be saved " automatically " by belief instead of by individual regeneration), for the materialistic evolutionists also create the false impression of the " inevitability " of evolution, and the majority of people appear to believe that a better and finer humanity will evolve " naturally, " through the impetus of some external life-force, which, either blindly or voluntarily, is bent on improving the Universe. Both these theories are as untrue as they are perilous.

All the World-Teachers, from whose teachings the major world-religions stem, have come to show humanity, by precept and example, the only way to achieve salvation.

In other words, how to rise from a lower condition to a higher one, which is the meaning of evolution. In each case, they have taught the "noughting" of the animal or fleshly concept of man by rising to a new and purified consciousness as the means whereby all men can learn to live the same sort of life as those who taught the Way, and so take the next step forward in evolution.

It is a fantastic delusion of superficial thinking that this change can ever come about "automatically," without the integrated effort of the individual. It is equally deluded thinking to imagine that the world can ever be better than it is without spiritual evolution.

The materialists, with the amazing credulity born of their blind worship of mechanism, are content to believe in the automatic nature of evolution. Believing, as they do, in matter as a power in itself, they see no reason why their external God of blind force should not get on with its evolutionary work without any co-operation from them. Their part, they imagine, is to do the best that they can with the material at hand: with human nature at its present stage of development, and the universe as they understand it. And, for them, the *best* is to get as many material benefits and advantages as possible for the majority of people in the short life-span which they naturally believe is all the essentially matter-man can expect to enjoy.

In order to accomplish this, each man must be prepared to accept the materialistic hypothesis, and so be willing to give the whole of his thought, time and labour to the material betterment of the world. He must gain the goods of the whole world by giving up all belief in anything so dangerous to the philosophy of dialectical materialism as the concept of a soul.

Without in the least realizing the fact, the materialists are not, as they think, merely advocating a fairer and more practical form of government; they are actually endeavouring to perform the cosmic task of putting a stop to human evolution. And if they could persuade every thinking being in the world to subscribe to their theories they could, indeed, as far as this earth is concerned, prevent the evolution of mankind from going further than it has at present.

What they could not prevent is movement, for that is inherent in the cosmic laws over which the human mind has no control. And if, by universal consent, humanity put a stop to further spiritual development, it would not remain static, but would immediately begin to evolve—in the reverse direction. In other words, a process of *devolution* would set in which would result in the sort of civilization that J. D. Beresford and I visualized in our book, *The Riddle of the Tower*, and there would be established the complete termitary life of ants, where all spiritual values were abandoned to utilitarianism.

This is the logical and inevitable outcome of the present teachings of Totalitarian Church and State. And mankind can only be aroused from the hypnotic condition induced by the propaganda of both these institutions by the call and philosophy of true religion—that which is *essentially* Christianity, Hinduism, Buddhism, Sufism, Zoroastrianism; all of which teach that man can become like God, at one with the highest idea of perfection of which he is at present capable.

Only by acceptance of such teaching, and by striving to attain to the model of perfection presented by the great World-Teachers, can evolution—in the sense of progressive improvement—ever be brought about.

Change is not necessarily evolution; *devolution* also manifests as change. What we commonly mean by evolution is the perfecting either of a machine or a human being or a universe. And no man has ever yet been perfected by adding to his material possessions and comforts. If improvement of the species really came about by this means, our millionaires would all have been super-saints; whereas the fact is that no one can ever be really saintly without non-attachment to material conditions. Scientifically, mankind has been misled by the implication that betterment was an external inevitability instead of a matter of improved consciousness in the individual. Theologically it has been led astray by the doctrine that belief in an external Teacher, rather than the acceptance of the Christ within which the Teacher came to reveal, will ensure salvation. Both these false teachings must be replaced by a clear understanding of what the highest examples of *homo sapiens*, such as Gautama, Jesus, Paul, Socrates, Plotinus, and so on, really taught that mankind must do in order to evolve in obedience to the Law of Progress.

Organized religion has done its best to veil these teachings, not only with its materialization of spiritual truths, its literalism and its symbology, but also with its jealous preference for the Founder of its own particular Faith, which has too often taken the form of misrepresenting and discrediting the teachings of the Founders of other Faiths. This has made for divergence instead of the all-essential Unity, and has weakened the case of every Faith, for the chief criterion of a spiritual Truth is its universality.

The Christian priest, for instance, has always insisted that the aims of Jesus, Buddha and Krishna were at variance, whereas the one certain sign of a World-Teacher is that his teachings have always the same goal as those of all other World-Teachers, *i.e.*, to bring men to lose the false concept of self in finding the real Selfhood, or to put off all the limitations of materialism (the world, the flesh and the devil), in order to know and enjoy the true and eternal Ego.

In order to deny that the teaching of Christ includes the philosophy of the Upanishads, one must discredit practically the whole Gospel of John and the persistent affirmations of Jesus that he was one with the Father, that he came to do His will, that he did nothing that the Father did not do, and that all men should follow him, and so be like him and therefore like the Father: "Be ye therefore perfect even as your Father in heaven is perfect." This is the Nirvāṇic state in practice of the kind to which Gautama Buddha referred when he said:—

> I have obtained deliverance by extinction of self....I have obtained Nirvāṇa, and that is the reason why my countenance is serene and my eyes are bright. I now desire to found the Kingdom of Truth on earth, to give light to those who are enshrouded in darkness, and to open the gates of immortality to men.

The difference between Gautama and Jesus and the men of their day is precisely the difference between them and the men of *our* day—a difference in the level of consciousness.

The way of evolution was clearly indicated by Paul when he exhorted all men to put on the Mind of Christ, which was essentially the Mind of the greatest Seers of all races and ages.

When Jesus said to his followers—those who had learnt to think as he did about the Fatherhood of God and the brotherhood of man: "Lo! I am with you always," it was this Mind speaking. Had this been perceived, and the fact realized that an idea may abide always in the consciousness that receives it, all the obstructing, superstitious beliefs of the physical presence or Second Advent of a personal saviour would have been avoided, and the impersonal, eternal Christ-idea could long ago have performed its evolutionary work. For Jesus's statement obviously implied that the higher Christ-consciousness will always abide with us so long as we bring our every thought into obedience to the Mind of Christ. The same is true of Buddha and his Noble Eightfold Path, or of Krishna and teachings of the *Bhagavad-Gita* and the Upanishads. If we think like these great Masters we shall live the lives that they lived, and so will have taken the next evolutionary step forward. This action mankind has been resisting for millennia, which is why it is now faced by the dark pit of materialistic devolution.

The materialists with their wisdom of this world, and their short-term policies based on lack and limitation of vision, have always been the blind leading the blind. But, owing to inertia and apathy, the blind masses have always been willing to be led by these false guides rather than make the effort for themselves to find a true sense of direction.

It is much easier, and more pleasant, for instance, to believe that we shall evolve automatically, whatever we think or do (the work being done

for us), than to face the challenging fact that we cannot evolve or progress so much as an inch until we ourselves make the necessary effort to achieve a higher consciousness. That is why Church and State have so easily gained ascendency over the human mind. It is also the fundamental reason for the condition of the world today. And unless we awaken, unless we perceive and accept the fact that the evolution of our kind is dependent on the individual effort of each one of us, we shall continue to lack the sense of the importance of the individual, and therefore of the sanctity of life, and so inevitably sink back into the horrors of devolution, the first intimations of which have been seen in Total Warfare, Hiroshima and Belsen Camp, and which can only lead ever downward to the slavery and nescience of termitary life.

Let us make no mistake about it, the choice between evolution and devolution, primitively described as Heaven or Hell, must be made, here and now, by the human race, by such people as *you* and *me*.

ESME WYNNE-TYSON

DISCIPLINE OF CITIZENS

Two points brought up by Sir M. Visvesvaraya, President of the All-India Manufacturers' Organization, in addressing the second quarterly meeting of its Central Committee on October 14th, seem to have a closer mutual relationship than might appear on the surface. He was especially dealing with the need for a concerted attack upon the country's problems, in which not only the Government and organized industry had a co-operative part to play. The people of the country also, particularly in the rural areas, had, he said, to be induced to contribute their appropriate quota of work to India's total output.

Leaving out of account the question, though it will sooner or later have to be answered, of the masses' appropriate quota of returns from the joint effort, Sir M. Visvesvaraya's proposition is incontestable. For, as he recognized, the outlook of the people has to be changed. Their "lack of disciplined habits, harmony, courtesy and unity," of which he complained, may be laid in large part at the door of their economic handicaps and social disabilities, the overcrowding, deprivation and discomfort which they suffer, but a low standard of life does not necessarily go with a low standard of living in the technical sense. Help must be given them, by education and otherwise, in raising both.

Experience has amply proved that, as the standard of living rises, the size of families falls, without resort to degrading and dangerous "birth-control." Sound economic measures which will put the people in a position to help themselves, coupled with education which shall prepare them for full and responsible living, will take care of what Sir Visvesvaraya named as one of the threats to national security, "the growth of population without a corresponding growth of income or food supply." May there not be a closer connection, perhaps, than is dreamt by those who do not take into account the ancient teaching of reincarnation, between the quality of the experience offered by a given environment, and the quality as well as the number of the souls attracted to it for their next term in the school of life?

MAHARSHI RAMANA'S LIGHT ON THE PATH

[**Dr. M. Hafiz Syed, M. A., Ph.D., D. Litt.,** long a Professor in the University of Allahabad, but now retired, writes here of one of the most widely known of the sincere mystics of modern India, Sri Ramana Maharshi, as he was generally known. Dr. Syed has been living for several years past at the Ashram of Ramana Maharshi and writes from the experience of personal contact with his teacher.—ED.]

It is only the sage who has realized the Truth Eternal who keeps the flame of spiritual wisdom alive; he is the perennial source of inspiration to the earnest aspirant on the path of spiritual development; but for him the world would not have had the light of the spirit to dispel the darkness of material existence.

Of such wisdom was the late sage, Sri Ramana, who embodied in himself the Truth that is beyond time and space, who stood supreme in the realm of spiritual attainment and who was the true benefactor of the whole human race. In him we see that Glorious Realization which at once includes and transcends all religions through the Revelation that the only true religion is the Religion of the Heart. His teachings give the clearest expression to that one, inexpressible, universal, spiritual experience, seeking which every aspirant treads the path of inward spiritual development. To such an aspirant the Maharshi's teachings are a revelation of that Truth Eternal which ever abides as one and identical with himself.

The Maharshi's method of approach to the Truth was essentially logical and rational. In his teachings we find nothing that occasions doubt, and he never gave evasive answers. No mystery shrouds his teachings, nor did he claim any divine authority for his utterances. He was, and he expected every aspirant to be, his own authority; that is, to have full, deep and unshakable faith in his own inner Self which is Divinity itself. What stands between man's divine nature and his lower self is his ignorance.

In order to drive home to erring humanity this essential truth, which for the time being is unrealized, the Maharshi usually condescended to answer questions put to him by his numerous admirers and by the still more numerous visitors to his Ashram. The beauty of his answers was that they were invariably direct, concise, to the point and, in most cases, sufficiently convincing. I say most, because some of the enquirers who visited him went there out of sheer curiosity and not in response to some inner urge and were not sufficiently well-versed in the philosophy of life taught by the ancient

Rishis.

The Maharshi's method of approach to the Truth, the Reality, was all his own. He did not call on people to have faith in this, that or the other creed and refused to sermonize, but he appealed to people to realize their own higher natures and enjoined them to analyze the content of their own minds, to search their own hearts and to dive deep into their own Self. In short, he expected his devotees to enquire within themselves who they were and what it was in them that was the source of consciousness. This was the self-dependent and direct method of his teachings. To quote his own words :—

That Bliss of the Self is always with you, and you will find it for yourself if you seek it earnestly.

Missing this inherent Bliss within we seek it without, where it is not, with the result that we feel miserable and frustrated in a life of endless toil. The cause of all this misery and frustration, the Maharshi pointed out, is not in the life without, but is in ourselves as the ego. We impose limitations on ourselves and then make a vain struggle to transcend them. All unhappiness is due to the ego-sense; from it comes all our trouble. What happiness can we get from things extraneous to ourselves and how long will such happiness as we may get from them last ? If we deny this ego and starve it by ignoring it we shall be free. To be the Self that we really are is the only means to be happy.

Nor did the Maharshi prescribe a long course of *Sadhana*, beginning with initiation and running through successive stages of practice. No, his was the direct method, whether it was God or the Self that was sought.

The God we seek is verily the Self, ever present in us. Because we give precedence to worldly things, God appears to be far away, somewhere in Heaven. If all else we give up and seek Him alone, He alone will remain as the I, the Self.

The Maharshi did not approve of one who indulges in mere speculation, for it is to the search for the Truth that is ever within us that we should devote ourselves here and now.

The nature of worldly reality, whatever it be, is a question which forms no obstacle to one who follows the path pointed out by the Maharshi. His insistence was not so much on deciding about the unreality of the world as on discovering the Self. In one of the books recently published by his Ashram, we find the Maharshi's point of view lucidly expressed. This was his reply to a question whether the objectivity of the world was not an indisputable fact of sense-perception and whether his objectivity was not itself proof positive of the world's reality :—

The world which you say is real is really mocking at you for seeking to prove its reality while of your own Reality you are ignorant.

In one's own Reality the world exists and is present.

Even if people were of the world, the Maharshi wanted them to see things in proper perspective. The decision about the reality or otherwise of the world, etc., is of secondary importance to the earnest seeker, whose one aim should be to seek the Self, the "I," of which he cannot have the least doubt and the quest of which only can lead him to the One which alone is real. That Reality requires no proof, for it is self-evident (*savasamvedya*); it requires no support, for it is self-existing (*svatasiddhe*); it requires no scholarly exposition, for it is self-luminous (*svaprakasa*). What is required is not the proof or refutation of anything, but the *poise* in and the realization of the ever-existent, unchanging Self, or that Atman.

One of the Maharshi's most outstanding and, one may say, unique teachings was that the spiritual Heart-centre is not an organ of the body. The Maharshi said:—

All that one can say of the Heart is that it is the very core of our Being: That with which we are really identical whether we are awake, asleep or dreaming, whether we are engaged in work or immersed in Samadhi....This pure Consciousness is indivisible; it is without parts; it has no form and shape, no "within" and "without." There is no "right" or "left" for it. Pure Consciousness which is the Heart includes all; nothing is outside or apart from it. That is the ultimate Truth.

It would be interesting to note in this connection what the Maharshi said regarding the true nature of sleep, for that will give us an idea as to what the State of Pure Consciousness would be in relation to life as we know it. One was not really enveloped in ignorance, said the Maharshi, when one was actually asleep. Sleep was not a state of non-existence or mere blankness as we suppose it to be. It was a pure state. And what we call the waking consciousness does not necessarily contribute to true knowledge. It was really a state of ignorance, because as a rule we are forgetful or unaware of our real natures. The Maharshi used a striking paradox to impress on us the all comprehensive nature of Pure Consciousness. He said:—

There is full awareness in sleep and total ignorance in the waking state.... The Self is beyond both knowledge and ignorance.

To put it briefly, the Sleeping, Dreaming and Waking States are only different modes of our Higher Consciousness.

What, then, is Realization? What is the relation between our life experience of ignorant existence and the state of Realization which is all-embracing? The Maharshi's exposition on this point is most illuminating:—

Realization is here and now, it is nothing to be gained afresh. The Self is not "reached," you are the Self.

Most of us are prone to think we have not yet realized the Self, that we are *ajnanis*; but the Maharshi reminded us that this was merely our own thought about ourselves, which

was the real obstacle in our way. It is not some objectified Self that is declared to be eternal; our awareness of that Self is equally eternal. In the words of the Maharshi, there has never been a time when we have not been aware of That, the Self. It is the never-ending, timeless state and it is in It that we live, move and have our being.

Elucidating further the same point, the Maharshi said that the Happiness which the mind felt when agreeable things were presented to it was nothing but the Happiness inherent in the Self. On these occasions it was verily into the Self that one dived. But the association of ideas was responsible for foisting the inherent bliss in us on things extraneous, because the plunging into the Self was unconsciously done.

If you do so consciously, with the conviction that comes of experience that you are identical with that happiness which is verily the Self, the only Reality, you call it Realization.

That is the most realistic definition of self-realization, and, shorn of all mystery, it is the clearest one can have on the subject.

On matters of *Sadhana* the Maharshi expressed himself in the simplest and most familiar terms, even as he did on the nature of the highest spiritual Attainment. There is a curious notion prevailing among seekers of a certain type, both in the East and in the West, that the spiritual life can be led only in seclusion and more particularly by severing all connection with the outer world. It was with some such wrong notion that an enquirer asked the Maharshi whether it would be possible for a married man to realize the Self. The Maharshi answered :—

A man can realize the Self, because that is here and now. If it were not so, but attainable by some effort at some time, and if it were new and had to be acquired afresh, it would not be worth our pursuit. Because what is got afresh will also be lost and cannot be permanent.

According to the Maharshi the search for the Self is not a plunge into the Unknown and Unattainable. As each is truly and essentially the Self and completely identical with it, it is within each one's power to dive deep into it and realize it, whether one is a man or woman, married or unmarried. Whatever kind of outer life we may lead, that does not touch the core of our Being. Many a great sage in Ancient India realized the Self in the midst of worldly life. What is called renunciation is concerned more with one's inner being, one's mental attitude, than with the external circumstances of life. Renunciation is certainly not the desire to keep away from the difficulties and responsibilities of outer life.

Then, what should be the attitude of the aspirant towards the discharge of his daily duties? We have to consider this question in its dual aspects, the general and the particular. Viewing life in general, the Maharshi thought that work so ordained by nature would run its

full course whether one willed it or not. He who attuned his mind to his inner Being, the Self, did his work more efficiently than he whose mind had lost its inner poise and got tossed amidst the currents and cross-currents of life.

The fundamental teaching of the Maharshi was that the Self was all in all and that no work could go on without the Self. Life's actions would go on whether we strained ourselves to engage in them or not. As an example he quoted Sri Krishna, who told Arjuna that the latter need not be troubled while slaying the Kauravas. Under the ordinance of God they had already been slain.

All that we have to do is to allow our nature to carry out the will of the Higher Power. We need not worry ourselves with or be afraid of the work; nor will the work have to suffer for want of attention from us. He who attends to the Self, attends equally to work that the Lord has ordained for him to do. We identify ourselves with the body and we think that the work is done by us, altogether forgetting that the body and its activity as well as the work on hand are not apart from the Self.

M. HAFIZ SYED

RELIGION AND THE ELECTIONS

The Pilgrim, the quarterly magazine of the Christian Society for the Study of Hinduism, edited by Shri P. Chenchiah, Retired Chief Judge of Pudukottah, a Christian layman of broad views, publishes as its leading editorial for September, "Elections and the Call for a Religious Front." The title has a rather ominous ring, the content of the editorial is reassuring.

Religion has a vital rôle in civic as well as in personal conduct, considering religion as the sense of unity with the Divine within and therefore with all beings, in which also the Divine is enshrined; as an elevating influence compounded of aspiration and the sense of individual responsibility. But *religions* have no part or place in politics. They may with profit hold aloft the light by which men can see better to guide their steps aright, but it must be a diffused light that they shed, not spot-lighting favoured candidates or parties. If they do more than that, they may sway elections, but only at the cost of sacrificing long-term values to short-term objectives.

The editorial does well to insist on moral qualifications in the candidates, and to call for national welfare as the criterion, and the abjuring of personal and communal considerations. Its call for voting in the consciousness of Gandhiji's teachings, and for judging political aspirants not by their profession of loyalty to those teachings but by their performance, is commendable. The fact that the Sarvodaya group, who have taken Gandhiji seriously, will not contest the elections, is deplored in the editorial. Perhaps this group, with their essentially religious inspiration, will retain, by refraining from contesting the elections, the moral influence which the organized religions will forfeit if they attempt to enter the political arena.

OUR BRAVE NEW SCHOOLS

[It is a practical problem in connection with the great increase in educational expenditure in Britain which an experienced teacher analyzes anonymously here. **"A Teacher,"** is a Briton with varied professional experience and writes with first-hand knowledge of Boarding and other schools and is concerned that the best returns shall result from the expenditure on new school buildings and equipment, in connection with which she has several suggestions to offer. —ED.]

An enormous amount of money has been spent on new school buildings in England and an enormous amount more is about to be spent; and yet many thoughtful people are of the opinion that the quality of education is getting worse instead of better. This may or may not be true—it is too large a question to go into here, but what is certain is that in spite of all the money that has been lavished on education most teachers are dissatisfied with the way it has been spent. Even those who inhabit the "brave new schools" seem to feel that the butter is spread too thick.

Even the authorities have been obliged to cut down and make certain economies, and here again most teachers are unlikely to agree with the nature of the economies. For instance, it is said that there are to be no more separate cloak-rooms (places where the children hang their outdoor clothes, change their shoes, etc.) but that pegs are to be placed in the corridors and that these will constitute the cloak-room. Most of us feel that this is an unnecessary and backward step, especially in schools for the younger children. Young children need all the room we can give them, and we already make full use of all school corridors, when they are wide enough, by using them for handwork space, for play with wheeled toys, for nature tables and tanks for studying fish and other water creatures. Our corridors are never empty, but are busy with groups of children drawing, reading, playing with number apparatus and so on. This would not be possible if the corridors were already partly occupied with coats (often damp), boots, towels and so on. To say the least, it would be unhygienic.

But, to revert to the main problem, there seems to be a fundamental divergence of outlook between the folk who plan the schools and the teachers who have to run them. The authorities seem to pin their faith on spending large sums on specimen schools—for instance, about £24,000 on a school containing three class rooms, an assembly hall and a fine kitchen; later this building is to be enlarged by three more class-rooms at a cost of £13,000. Altogether this means accommodation for 240 children at a total of £37,000 somewhat excessive for these hard times! It also means that these children are still herded into

classes of 40 each, (not more than one teacher being allowed to 40 children). Now the ingenuity of teachers has to be seen to be believed, so these children will have a happy time, and will learn as much as they are capable of learning.

Most teachers, however, feel that less elaborate buildings, even less equipment, would be acceptable if only the classes could be smaller. It is of no help to the harassed guardian of 40 little ones to be presented with pale blue tables and chairs for them. She would far rather have 20 children and the plainest of furniture (she would be sure to decorate it for them herself, as all teachers spend their own money on their children). It is no comfort to have a beautiful wireless and a marvellous school hall when she has to lead the little ones down miles of corridor to get there. She could sing them nursery rhymes in her own room, and they would like it just as well!

All this sounds very ungrateful, but it merely illustrates a basic attitude. The powers-that-be may be idealists in their own way. They obviously want the best of everything for the children, patent floors, windows that open in the latest fashion, complicated knobs to push when you want a drink of water. What they do not or will not realize is that teachers are idealists too, but in *their* own way. Teachers, through bitter experience, have found that you can teach quite successfully in almost any sort of building, however unsuitable. But they have also found that the two most urgent necessities for a success are a room to oneself (with as few interruptions as possible) and a smallish class. In fact, the National Union of Teachers has made the strongest demand possible for classes to be limited to 30. They feel that this is urgent. But what have we? In the fine new schools as well as the overcrowded old ones, classes of 40, 50 and even more. In fact, some Head-mistresses have had to adopt a shift system, or to raise the age of entry. So we proudly extend the school-leaving age by a year, and certain children wait impatiently, in schools unprepared for 15-year-olds, for their release into the world, and other children wait outside to come in!

We have a grave shortage of teachers, and this will grow rather than diminish as newcomers arrive, less thoroughly trained than their predecessors, less patient, less long-suffering; who will take a look round and go out again. The intelligent young men and women of today are willing to become teachers, but few are willing to put up with impossible teaching conditions. There are plenty of other jobs to be had, so they give the schools a trial and, unless they are extremely fond of children, they soon leave. Even if they *are* fond of children they may go, because there is lots of other child-care work to be had which is far less harassing than coping with groups of 40.

What teachers feel is that they should be consulted more in the

design and planning of the schools. They would, no doubt, be willing to work under more austere conditions in the new schools if they felt that the money so freed went to provide more rooms, and to improve the old schools. We feel that there should be a better apportionment of the money allocated for building—that something less expensive than the traditional red-brick ones will do very well. Those many thousands spent on one school might be better spent in bringing piped water to the hundreds of country schools with none, or in providing better playgrounds, proper sanitary facilities and so on.

What is more, it is clear that there is often very grave muddling when the preliminary plans are being made. Just one example, of a new school built to serve a new housing estate: this estate was, obviously, to be occupied by families with young children; that was why the houses were allocated to those people. Yet the school was found, almost at once, to be too small. The children kept on coming for admittance—by law they had to come in when they were five. But a compromise had to be made—no admittance until the term after they were five. Even that didn't stop the rush, so the assembly-hall has had to be used as a class-room. This hall is used for the school dinner too. Thus one set of 40 has to spend most of its time travelling from room to room; as one class comes in for music or exercises, the "hall class" has to go out to that class's room. A difficult job with older children, but even more so with six-year-olds! When the time comes to lay dinner for nearly a hundred, then the "hall class" must go and sit in the corridor for their scripture lesson. When the corridor is filled with children coming to see the school nurse, etc., then the "hall class" must sit in the cloak-room. Well, their teacher is patient, the children have learnt to move about in an orderly manner, but it wastes a shocking lot of time.

Finally there is another reform that many teachers would appreciate, and that is a more flexible allocation of staff, and the provision of more non-teaching helpers. For instance, most schools are staffed on the basis of their total number of pupils. That is to say, if a Primary School numbers 120 it will have three teachers. It may well be, however, that the school contains a very large number of five and six-year-olds, and few sevens (including many sevens whose mental age is low). This means overcrowding in the bottom classes, and yet the top-class teacher, with her small number, can do little to help, as she is fully engaged with her age group. It would be a help to have an extra girl provided, say, one who is planning to work with children, or someone older who wishes experience, and let her aid the bottom-group teachers by taking care of some groups at their handwork play, helping at milk-time and at play-time, helping with the changing of shoes, and so

on. Such "nursery helpers" are provided in some schools, but in far too few. Also, they are paid at so low a rate that there are not many people who can afford to take the job.

At the moment there is too great a gap between those who plan and those who have to carry out the plans. This gap is likely to continue until there is some alteration in the general status of teachers, and until there is a greater interchange between administrative departments and the actual schools. Far too many education officials have done little or no actual teaching and so are out of touch with the real problems of school life. At the moment there is a fine crowd of "organizers" and inspectors and what-have-you, dishing out advice and reminders and organizing refresher courses to and for the few harassed teachers, whose real idea of "refreshment" is a good long, dreamless sleep! (with no forms to fill up)!

A TEACHER

INTERNATIONALISM

Dr. Hans Kohn, Professor of History in the City College of New York, argues in a paper (read and considered on October 25th at a Discussion Meeting of the Indian Institute of Culture, Bangalore), on "Freedom and Authority in International Relations" and calls for restricting authority in international relations to resistance to aggression, by whomsoever committed, but applying it resolutely there. This, he believes, will lead to relief of international tension and in the resulting growing feeling of security solutions of agreement and compromise, the only enduring solutions, may become possible.

This may be the utmost that is practicable in the present state of ideological tension, which every move threatens to exacerbate. The rub, of course, comes in the fact that liberty and justice are today differently viewed, and allowing each civilization and group freely to develope its own concepts implies that the eyes of outside countries must be resolutely turned from other nations' internal policies, however gross their infractions of human rights might seem to other nations to be.

It is obviously impossible to restrain individual champions of the oppressed from taking a hand in developments beyond their country's borders; and is there not a danger that collective condonation of cruelty and injustice beyond the national borders may be at the cost of denying the sense of universal brotherhood which is the world's best hope of lasting peace?

Interference in the duty of another is fraught with danger, as the *Bhagavad-Gita* affirms, but, as one of Mr. Claude Houghton's characters puts it, "Injustice is everybody's business," and justice for all must be the goal, however full of thorns the way that leads towards it. Resolute action to check aggression must be paralleled with the utmost effort to spread among all peoples the ideas of justice and of the dignity of the individual on which the enlightened have everywhere agreed.

THE POETRY OF THE RIGVEDA

[**Dr. Matilal Das**, the author of this study of the poetry of the oldest Aryan work, is at present Additional District and Sessions Judge of Malda and West Dinajpur in West Bengal. He is the author of many books in English and Bengali. Some years ago he took up the translation of the *Rigveda* into Bengali, the first two volumes of his translation having appeared so far. The reverence of his approach to this ancient work, the production of some of the greatest minds which the race of men has produced—mystics and something more than ordinary mystics—is evident from this appreciative article.—ED.]

The *Rigveda* is the earliest book of humanity, held for long centuries in the highest esteem by the scholars of India. Our task here is not to explore the religious or mystic symbolism of the Vedic singers, whose revelations were the fountain source of the elevated Upanishads, but merely to discuss the richness, the beauty, the depth and the fervour of the Vedic hymns as poems. The strength of these lyrics and verses arises equally from an inward profundity and a generous sensuousness.

The poet is a seer, perceiving the beauty and the truth which lie hidden from ordinary sight. The rhythm that vibrates around us, the sweetness that pervades the most commonplace things of life are not felt by us, but a poet sings of his joy in communion with the worlds of mind and of matter. But the mystic has a gift rare even among poets. He sees into the inmost soul of life and nature, not by æsthetic sensibility alone, but by developing his inner consciousness by some mysterious power—an illumination which can be felt, but defies analysis and explanation. The taste of sugar has a special quality which can be perceived only by tasting sugar. It is so with mystic perception. Unless the mind is attuned to this outlook it is not possible to grasp the mystic idea. This is in essence a training of the heart, by which the ultimate truths flash upon the pure mind like the sudden flash of the dawn. The mystic feels them though he may not be in a position to make them pass the test of reason. Mysticism is thus a particular method of the search for truth by which, through intuition, we arrive at fundamental verities.

The Vedic poets are essentially mystics. Produced in an atmosphere surcharged with ritual, their poetical images, their idioms and the form and colouring of their poems are different and a modern man may find it difficult to go below the surface to understand the inner meaning. But the difficulty is not insurmountable for one who seeks to penetrate the Vedic poems' inward depths of harmony. We must, however, bear in mind that the *Rigveda* is not the work of a single poet. It is an

anthology and its verses represent different strata of thought, though there is an underlying unity of purpose and of outlook.

It will not be possible to deal adequately with the varied beauties of the hymns. I shall give a few examples only. In the famous "creation" hymn, lofty and grand in conception, rich in idealism, deep submission to the mystery is felt expanding into prophetic utterance.

There was no life then, nor what is non-being. There was no atmosphere or sky beyond. What covered all? What sheltered? What concealed? Did it lie in the deep abyss of the waters?

Neither death was there nor immortality. Neither the light of day was, nor the night. The One breathed by its inner power without breath; Other than It there was nothing....

Desire arose in the beginning in That; it was the primal germ of spirit.

The sages searched in their hearts and found by wisdom the root of being in non-being.

There are few poems in world literature which can stand comparison with the original for its superb glory, its matchless diction and its philosophic depth. The Absolute Reality which is behind phenomena is beyond all human categories. It is only possible to explain reality to the uninitiated in terms which are vague. The word-music of the poem, its imaginative fervour, its sheer beauty and sweetness are lost in translation. The sob and surge of the eternal sea weave a charm round this poem, unique in its lonely grandeur.

For inner light the grand Prajapati hymn, which we shall quote in part, is no less important. In its elevating tone it outdistances all rivals in the whole Vedic literature. The accent is one of experience and wisdom. It is at once human, happy and powerful.

A golden germ arose in the beginning. He was born, the only Lord of creatures. He established the earth and the firmament: What god shall we adore with our oblation?

He gives the vital breath. He gives power and vigour. He whose behests all gods acknowledge—the shadow of whom is life immortal as well as death: What god shall we adore with our oblation?...

Who is looked up to for help by the trembling earth while battle rages over it between the powers of evil and of good; when over it the risen sun shines in splendour: What god shall we adore with our oblation?...

The poem inspires awe and that sense of mystery which arouses insistent questioning. The mystical experience of the poet is felt in its subtle depth and poignancy by even the most casual reader.

Let us turn from these songs of profound philosophy to some simple poems of everyday life, where the poets feel the beauty and the joy of nature. The poems on the dawn are remarkable for fine imagery and pleasing technique. I select for its brevity this poem on the dawn:—

O thou beautiful dawn, come hither by auspicious ways, from above the

golden realm of the bright sky....

O thou bright dawn, when thy hour comes, men and cattle stir in joy.

And from all quarters flock together the winged birds.

Thou, when thou comest with thy golden beams, fillest the world with radiance and splendour.

The sons of Kanva invoke thee for glory and joy and pour forth their fervour in sacred songs.

Like children we travel into fairy-land with the poet, who is a poet of imagination but also a poet of innocence. Like all fine poetry, it is a union of images and music. We escape from the four walls which confine us and travel forth into a world of beauty and rhythm. Those who want to enjoy the superb skill of the Vedic poets should read the longer poems on the dawn which reach the height of poetical fancy by a realization of the unearthly which is yet earth-entwined and remarkably concrete.

The hymn on night from which we quote the following few lines, is equally beautiful in its symbolism and imaginative sensuousness:—

With her shining eyes the Goddess night looks forth and moves in many places. The void she fills, she fills height and depth—the immortal Goddess. Her splendour covers the darkness. When she comes she places her sister the dawn in her place and so the darkness smiles on her. Just as birds rest on the tree, we tread on her pathways. O thou Goddess, give us shelter this night....

The description is vivid. The starlit night, the magic and music of the incoming dawn and the departing night are put forth in images which are obvious but none the less delightful for that.

The hymn to the forest is marvellous for its grace and beauty:—

O thou wild forest, wild art thou, pathless thou roamest. Why dost thou not seek the village? Art thou not afraid? The bull roars somewhere; the cricket chirps. Thou, lady of the forest, playest as it were on a harp. The cattle graze yonder—there shines what seems to be a dwelling-house.

At eve one hears the rattling sounds of carts. Here one calls his cow—there someone has felled a tree. A dweller at eve fancies that a cry rings somewhere. She does not slay unless one goes with evil intent. One can have sweet fruits and then can rest where he wills.

O thou lady of the forest, accept my songs—thou sweet-scented queen, redolent of balm. Thou art the mother of fawns. Thou hast a rich store of food though thou hast no tilling.

It is a pure nature-poem, its bare simplicity and sensuous appeal wedded to imaginative power; the poem stands the test of true creative art.

The hymn to Mother Earth which we have not space to quote, makes the reader feel that he is looking at our well-known globe for the first time, with the wonder and joy of the first child on the face of the earth. The poet extends the boundaries of reality and reveals the significance of the known in words of music that are true and sincere. The naturalistic impressionism of the poem is interwoven with human emotions.

The vital energy finds soft and lucid expression even in its brevity.

There are some ballads in the *Rigveda* which cannot but fascinate even the most acute critics. Rich and sensuous, they inspire us with their beautiful strength, their terse and tense dialogues and their overwhelming human sympathy.

I shall conclude with a quotation from the last hymn of the *Rigveda*, which is a clarion call to universal unity and should have, in these days of world-planning and internationalism, a universal appeal :—

...Let us assemble together, speak together, let us have one mind, just as the mighty forces of nature move and act under law. Let our goal be common, common the parliament, common our desires, so will our efforts be joint.

A common ideal is before us all for one acceptance and let us fulfil it with common sacrifice.

Let our resolve be one and let our hearts be together. Let us bring happiness and joy by uniting our thoughts and deeds.

The *Rigvedic* poems have a reserve of power and a depth of poetic radiance which, being inward, penetrate to the dynamic centre of life. Picturesque many of them are; some seem wild and rugged; but there is something organic in the spirit and atmosphere of the poems which gives them a perfect poise and a noble suavity. There are endless repetitions but this is obviously inevitable, if we bear in mind the background of the poems. A sanctity pervades them all. They draw our attention to the vast cosmic whole. It is idle to criticize the poems from our modern stand-point; we should, on the contrary, try with humility to understand them. To realize their import fully, we must revive the passionate devotion and wonder of those days.

The images and symbols of the Vedic hymns are symbols of far-off days but they are full of ever-widening sense and harmony. They have a white purity round about them. They spring forth with superb ease from the hearts of the mystic bards. The diction is sometimes archaic, the meaning is at places obscure, but there is the joy of the creative urge in all of them, a vigour, a dynamic force, a buoyant optimism. They are the expressions of men to whom life was bright and joyous, who loved life in its fullness. Morbid pessimism is conspicuous by its absence.

Modern man may not enter into the keen religious fervency that expresses itself in the poems but he can recognize the burning sincerity of the utterance and can appreciate not only their grandeur and the profoundly penetrating insight of the mighty singers but also the supreme beauty of the poetry as such. The study of these hymns will help to open the intuition to a new world of beauty and of joy; they lead us towards the realm of the eternal and the infinite.

MATILAL DAS

NEW BOOKS AND OLD

The Mystery of Being: *II—Faith and Reality*. By GABRIEL MARCEL. (The Harvill Press, Ltd., London. 188 pp. 1951. 16*s*.)

This second volume of Gabriel Marcel's Gifford Lectures carries us into the heart of the mystery which has been his theme throughout, the mystery of being or, in philosophical language, the ontological experience, the reality in which all our strivings are rooted and in which we seek in all our activities to find rest. In his first series of lectures, he approached it through the channel of reflection. Here his centre of reference is faith and the religious consciousness. But in such a thinker faith and thought are inseparable.

Anyone who has studied Marcel's earlier work and, in particular, his *Metaphysical Journal* will acknowledge the truth of his assertion that ever since he accepted philosophy as his vocation, he has been at pains to keep clear of abstractions and that the problems which first engaged him more than 30 years ago are still those which he is pondering and which seem to him today to be the most important. Indeed during those 30 years man has been swept so much further from his spiritual moorings that a philosophy such as his, which seeks to mend the almost broken rope which should tie our human and temporal existence to the eternal depths of being, is seen now to be essential if we are to avoid an appalling catastrophe. Idealism in opposition to realism cannot mend the breach, since both are self-centred.

Equally as philosopher and dramatist, M. Marcel has laboured to exorcise the ego-centric spirit, to place himself, in his own words, "on this side of the insularity of the ego." What he has tried to maintain is a concrete, personalized, thought. And for this two things in his view are necessary:—

to think *sub specie aeterni*, and to understand my own life as fully as possible.

But his own life, as he repeatedly insists, is only understandable in relation both to God and to his fellow-beings. What he calls "inter-subjectivity," or, more simply, Christian "charity" or, we might add, Buddhist "compassion," is for him the element from which the ego "seems to emerge like an island rising from the waves," it is the sea of being, part of that "beyond" without which the "here and now" wilts and withers, consuming itself.

But this intensely personal metaphysic "of *we are* as opposed to a metaphysic of *I think*" is, it must be admitted, much harder to articulate than those pure abstractions of idealist philosophy of which he has such an invincible distrust. And in this second volume his thought is more tortuous, its central thread is more frequently enveloped, if not entangled, in revolving digressions, than in the first. The impatient reader, agog to arrive at some clear goal, will be severely tested. For truth to M. Marcel is a never-ending journey. He is a traveller, a pilgrim whose thought re-creates around itself the meaning he seeks through relations which, he confesses, are sometimes very difficult to trace. "I fear," he says at one point, "that we may seem to

be getting more and more befogged." And the reader may well agree or might do so, were it not for the concrete illustrations, the suggestive metaphors, with which at the critical moment he brings his thought into clear and human forms.

The themes (and the word is particularly apt for one who often uses suggestive musical comparisons) through which he develops his enquiry into the nature of being are "opinion and faith," "prayer and humility," "freedom and grace," "testimony," by which he means *living* our witness to a truth within and outside ourselves, and "death and hope." Each of these themes is meditated with the patience of a creative artist who recognizes that thought, so far as it is truly a free act, is "a sort of creation of myself by myself," and involves what Kierkegaard called immediacy after reflection. There is, in fact, nothing second-hand in M. Marcel's thinking. It is in every nuance his own, as when, for example, he writes, of death and sin:—

> We must not follow the catechism class and say that death is the wages of sin. Its implications are infinitely more complex and obscure. Let it be enough for us to acknowledge that the world of sin is a world in which death is in some way *at home*. That slight phrase is the most precise expression we can give to the connection which we must trace.

The phrase is characteristic and revealing. M. Marcel is a Catholic who claims that

> even if we were to find in pre-christian or extra-christian history some example of paternal love as it shines through the parable (of the Prodigal Son), we should have to see in it only glimmerings through space and time of the pure light which lies at the heart of the gospel.

But his Catholicism is, for the most part, pure of the spirit of exclusion, still more of ostracism. He well describes the universality to which he is faithful as "a kind of spiritual welcoming." He is as unconcerned with dogma as with a system. And if reincarnation is for him no more than a possible hypothesis, he sees its import. But his hospitality to life and thought and to the religious experience at its heart is too singular and personal ever to be diffuse. It is a finely concentrated reflection of the eternal Light without whose guidance, he remarks at the end of this difficult but absorbing volume, we should never have started our journey.

HUGH I'A. FAUSSET

The Hindu-Muslim Question. By NURSINGDAS AGARWALLA. (Union Society, 176 Muktaram Babu Street, Calcutta 7. 80 pp. 1951. Rs. 2/-)

The hope expressed by Gandhiji on July 20th, 1946, that "Hindus and Muslims would live as brothers, even though in two dominions" should be brought nearer realization by this small book. Shri Agarwalla, maintaining that the spirit of religion *per se* is the spirit of unity, calls for dwelling on the essential oneness and seeing the differences as complementary. Reviewing the trend towards Hindu-Muslim unity before it was deflected in the political interest of the foreign rulers, he shows the increasing *rapprochement* during Muslim rule between Hindu and Muslim neighbours, with joint celebration of festivals, etc., while noted mediæval saints like Kabir rose above religious distinctions and artists helped to harmonize the Hindu and Muslim cultures. This book, dedicated to the youth of India and Pakistan, deserves wide circulation.

E. M. H.

Walt Whitman—Poet of Science. By JOSEPH BEAVER. (King's Crown Press, New York: Geoffrey Cumberlege, Oxford University Press, London. 178 pp. 1951. 18*s.*)

"The world," says Charles Morgan, "is dying of blurred thought, and blurred language is an aggravation of the disease."—"We live in an age," writes Richard Capell, "when popular music has descended into a baseness no other age or civilization ever dreamed of."—"We seem threatened with a new Dark Age," wrote Thomas Hardy in 1928, before it arrived; and it was this that called into being the Poetry Lovers' Fellowship, for he spoke of "a forlorn hope" that poetry—

the breath and finer spirit of all Knowledge, the impassioned expression that is in the countenance of all science

—might save the world from complete perdition by its cementing of unevasive spiritual and emotional faith with spiritual and intellectual reason.

By "science" in this oft-quoted but disregarded phrase, Wordsworth was but repeating "Knowledge" synonymously and antiphonally in neo-Scriptural paraphrase. No capital S! What other word has ever been so notoriously abused?—except, perhaps, "poetry"!

A poet is a journeyman in his art who has moments of success so supreme that there is "a sudden splendour." ("Some said that it thundered.") A poet of conduct is a Knight; a poet of Science is a Hooke or a Rutherford. When the term is applied to *belles-lettres*, the poet is a prince of diction, a prophet like Hardy, an orator like Shelley or Wells or Whitman, a cunning contriver of chiming mosaic like Tennyson, or a dear wizard—like de la Mare, a sheer magician though in this category where are the others?

But the foot-hills of the literary landscape are pocked with mole-hills and ant-hills; and, alas! the function of an ant-hill is but to produce more ants. Such are the thesis exigencies of the multifarious M.A.'s and the innumerable PH.D.'s! Industry is commendable, and Solomon commended it; but are its products read, even by the fee'd "externals"? Instead of perusing a regressive series of discussions, is not the reader to be praised who prefers to go straight to Whitman?

Every real poet philosophizes over the roots of what we know, what we think we may know, what we know cannot be known. Such a poet, essentially a scientist, will recognize that beyond the scope of our senses, even beyond the reach of our instruments, there are present happenings of which we must at present remain in ignorance, though some of us have areas of sensibility that exceed the normal. He recognizes the visible presence of lower dimensions and supposes the possible invisible presence of higher ones. To sprinkle verse with little arcane minutiæ of little-known branches of Knowledge does not make a poet of Science; but having adopted this false basis, it is surprising that the author should believe that Venus in her glory is seen as a disc; the shape is crescent.

The author knows Whitman as the Covenanter knew his Bible: indeed the exegesis is somewhat similar: and the book is written in good easy American English (*could* for *might*, *today* for *to-day*, *-or* for *-our* etc.); but let me tell him that Ellis—like that—must never be allowed to mean Havelock Ellis. Of all the famous Ellises on

either side of Ellis Island, the unsupported surname is reserved among *literati* for the great Sir Henry.

OLIVER C. DE C. ELLIS

The Poetry and Career of Li Po: 701-762 A. D. By ARTHUR WALEY. (George Allen and Unwin, Ltd., London. x+123 pp. 1950. 8*s.* 6*d.*)

It is surprising that until now there has been no substantial biography in English of this, the most famous, and perhaps even the greatest of Chinese poets. Dr. Waley, who has recently given us the life-story of a later T'ang poet, was obviously the man to fill this gap. Although Li Po, unlike Po Chü-i, failed to pass any of the public examinations, and consequently never held a regular official post, he belonged to the scholarly class and was intimate with many influential persons. Thus we find him summoned to the Imperial Court through the favour of a princess, and joining a "pool" of poets who were kept at the Han-lin Academy for occasional employment. He had begun writing poems very early in life (a charming little specimen composed at the age of ten is still extant), and this accomplishment, combined with a fascinating personality and an insatiable love of wine, appears to have made him an ideal boon companion, the life and soul of the two hard-drinking coteries to which he is known to have belonged, the Six Idlers of the Bamboo Brook and the Eight Immortals of the Wine-cup. He was also a great traveller—perhaps "wanderer" would be a more suitable word—and this restlessness, leading to contacts with all sorts of people, may give rise to some confusion in the minds of readers; for instance, no fewer than 21 different persons with the surname Li will be found in the index to this small-sized book.

Of his poems, many of which are sprinkled throughout these pages, Po Chü-i says that "they show unparalleled talent and originality, but not one in ten contains any moral reflection or deeper meaning. And Wang An-shih of the 11th century also qualifies his praise of Li Po by adding that "his intellectual outlook was low and sordid, being chiefly concerned with wine and women." Dr. Waley is probably right in thinking that he was above a song-writer, and that his strength lay not in the content but in the form of his poetry. To this, of course, must be added an eye for all manifestations of natural beauty and a wonderful gift for expressing them in verse.

On the whole, Li Po must be esteemed a fortunate man. He was able to live the sort of life that suited him best, and generally managed to enjoy himself to the full. His later years were engulfed in revolution, and at one time he was arrested as a traitor, yet escaped all personal harm. After an interval he was condemned once more and banished to a remote city in Yunnan; but before he had got halfway on the journey he received a full pardon and was able to return home to die some three years later.

LIONEL GILES

Hume: Theory of Knowledge. Edited by D. C. YALDEN-THOMSON. (XXVII+265 pp.); *Hume: Theory of Politics.* Edited by FREDERICK WATKINS, with Appendix by R. KLIBANSKY (XXXV+244 pp.). The Nelson Philosophical Texts. (Thomas Nelson and Sons, Ltd., Edinburgh. 1951. Each: 7*s.* 6*d.*)

These two attractively produced little volumes will be welcomed by students of Hume, and especially by those approaching his work for the first time. The *Theory of Knowledge* volume contains the whole of *An Enquiry Concerning Human Understanding* plus a judicious selection of passages from the larger *Treatise of Human Nature.* The valuable *Abstract of the Treatise* is also here printed in full. Professor Yalden-Thomson's concise introduction gives the main facts about Hume's life and work, a clear statement of the purpose of these selections and some interesting comments on Hume's central contribution to epistemology.

Hume, of course, speaks very well for himself, and it will be a real convenience to the student to have the *Enquiry* in one volume with the most relevant supplements from the *Treatise.* It is to be hoped, however, that students will not be satisfied with reading this volume as a substitute for tackling the *Treatise* itself. In spite of his own depreciation of it in favour of the *Enquiry,* it is the earlier and longer work that remains as Hume's greatest and most characteristic philosophical effort. Space does not permit me to enter here into a discussion of Hume's philosophy. I can only note that Professor Yalden-Thomson's selections confirm the central importance in it of the "sceptical" treatment of causality.

Professor Watkins gives us Book III, Parts I and II of the *Treatise,* "the most important systematic exposition of (Hume's) political doctrine," and 13 of his most interesting *Essays, Moral, Political and Literary.* It is a great advantage to have these essays, particularly, in such a convenient form; and Professor Watkin's introduction is a short but valuable contribution to the exposition of Hume's political theory. He gives an admirable account of the relationship between Hume's empiricism and his political conservatism, and points the way to fruitful lines of investigation. There is an interesting Appendix and list of variants contributed by Prof. Raymond Klibansky.

The publishers are to be congratulated on this venture. If forthcoming titles in the Nelson Philosophical Texts maintain the high standard of these two volumes they will be eagerly welcomed by students and teachers of philosophy. It is especially gratifying to note that an Ockham volume is promised.

D. J. MCCRACKEN

The Individual and His Religion: A Psychological Interpretation. Based on the Lowell Lectures. By GORDON W. ALLPORT. (Constable and Co., Ltd., London. 159 pp. 1951. 12*s.* 6*d.*)

The divorce of applied psychology from religion is a disturbing feature of the present day. It is true that clergymen in increasing numbers study psychological methods and seek to apply them in their dealings with their fellows but, unless this application is skilled, it may end in disaster. Dr. Allport, a Professor of Psychology at Harvard, in

his new book, *The Individual and His Religion,* shows the need for religion, its value in the building up of personality, the necessity for psychological understanding, and the importance of faith in the development of character. It is an interesting and useful book, a little repetitive perhaps in the chapter on "Conscience and Mental Health," but elsewhere very stimulating in its setting out of important truths, the dynamic power of religion and the possibility of new insight into, and interpretation of old beliefs, and in stating a new stand-point on science in relation to religion.

His work among college students has given him the opportunity to investigate the place of religion in the life of modern youth, with reasons for its adoption or rejection. He is perhaps most interesting in the later chapters where he advances the theory that, since science is now often learnt before religion, we arrive at a new situation in which, released from the religious domination of earlier periods, the present generation, scientifically and logically trained, begins to wonder whether the scientific explanation of the universe is adequate and arrives at a religious outlook in that way, giving what the author describes as

> the fresh and sparkling insight, needed to supplement and correct the lifeless and devalued ground of science.

In an atomic age, which rouses grave moral problems in the minds of intelligent people, this may well be true.

The author's outlook is refreshingly optimistic. In the final chapter he examines the nature of faith, the diversity of its appeal to different temperaments, and the consequent necessity for toleration. Each individual arrives at his personal belief in his own way, a solitary road, but the effect on each is a marked integration of personality. There is nothing new in this finding—it is known to the religious of all ages—but placed in its present psychological and scientific context, and freshly stated in an age of doubt, it has a tonic effect.

G. E. PEARSALL

Immediate Knowledge and Happiness. By JOHN LEVY (PREMANANDANATH). (John Lloyd, Abingdon-on-Thames, England. 149 pp. 1951. 12*s.* 6*d.*)

The author subtitles his book "Non-Dualistic Vedanta, its doctrine, practice, and some General Applications." The part of the book to which the title belongs is made up of a series of broadcast talks given in 1946 "over the Army Signals Station at Madras Area Headquarters as a part of the Forces' Educational Programme." Mr. Levy was at that time serving in the British Army.

The essays are clearly written but, doubtless because they were originally radio-talks, they contain much repetition. A theosophist will be familiar with Mr. Levy's exposition of the Vedanta philosophy. Thus, we have here an attempt to prove that a man is not his body, which operates in Space, nor his mind, which operates in Time, but is in essence identical with Universal Consciousness—that is to say, with God or Brahm. Many listeners must have found this philosophy extremely baffling, as when they heard that nothing exists until we think about it, and Mr. Levy even goes so far as to say that in this sense man creates God. It is,

of course, the old Berkeleyan standpoint, but most thinkers probably agree that a thing certainly exists to itself but has no existence for a particular being until he thinks of it.

Mr. Levy also seems to be at one with Kant in regarding Time and Space as modes of the mind. He accepts the twin-conceptions of Karma and rebirth, and in consequence would not admit that we are entirely ruled by our heredity. At the base of his philosophy we find the notion of "Atma," the unchanging and real Self; and here we come up against the Buddha's "Anatta" doctrine,—that there is no permanent self, no centre to an onion! I suspect that there is no discrepancy between the Buddha's doctrine and the Vedantist conception of the *Atma* They are probably two ways of looking at the same state or idea. When we have lost all egotism we cannot be said to be a self any longer but it is clear that the Buddha taught that at such a height of consciousness we should become something far mightier and more vibrant than any one self could be. He did not think of Nirvana as annihilation (as the early Christian missionaries supposed), but perhaps as a vast expansion of consciousness which caused all sense of separateness to be extinguished or "blown out" and this might well be the *Atma's* state of existence.

CLIFFORD BAX

Goethe: The Thinker. By KARL VIETOR. (Harvard University Press, Cambridge, Mass., U.S.A.; Geoffrey Cumberlege. The Oxford University Press, London. 212 pp. 1950. $4.00 or 25*s.*)

At the end of his comprehensive study of all the branches of the tree of Goethe's thought Mr. Viëtor remarks that Goethe was the last of the universal minds which emerged one by one in the leading nations of Europe after the Renaissance and that in him, for the last time before the disintegration of the modern world began, all the creative forces in Europe, favourable to life and culture, were united and magnificently embodied. This is a large claim and those who find in Goethe more of a remarkable synthesis of life and intelligence than a convincing unity of being, will want to qualify some of Mr. Viëtor's conclusions. Yet as a patient record of Goethe's achievement in so many fields his book could hardly be bettered.

It is divided into two parts, the first of which treats of Goethe's scientific discoveries, as a "student of Nature," and his original contributions to Morphology, Anatomy, Botany, Optics, Geology and Meteorology. The second and longer part is concerned with him as a thinker and with his views on God and Christianity, on the Demonic and on Life and Death, on History and Man and Aesthetics. Yet convenient as this division is, what emerges from the whole detailed examination of Goethe's mind and the noble range of his knowledge is the consistency with which he combined observation and reflection in his study of all the phenomena of life. Abstract speculation was as alien to him in the sphere of philosophy as mere analysis of single objects was in the sphere of science. Contemplation for him, as Mr. Viëtor repeatedly points out, was always a "looking" which was at once sensory, in grasping the phenomenon, and spiritual, in perceiving the idea which mani-

fested in the phenomenon. To think was not to "form the world according to an idea," but "to subject one's ideas to actual things." Yet for him these "actual things" were experienced as parts of a living whole, as expressions of "ever-creating Nature," of which he himself was an eye and a mind, a sensory eye and an intuitive mind, working together in beautiful agreement and reconciling the inner and the outer world.

For Goethe there was never any antagonism between the natural and the spiritual. He affirmed the polarity of life in which the negative pole was as necessary and beneficent as the positive. Mr. Viëtor does not measure critically the depth of his affirmation or the quality of his organic naturalism. But he is as expert a guide as could be desired to the many and diverse insights which sprang from it.

HUGH I'A. FAUSSET

Marcus Aurelius: His Life and His World. By A. S. L. FARQUHARSON. Edited by D. A. REES. (Basil Blackwell, Oxford. 154 pp. 1951. 8*s.* 6*d.*)

Towards the end of last century there was a certain tendency to set up the philosophic Emperor, Marcus Aurelius, as a sort of "lay" saint whose virtues showed that a man could reach the highest level of goodness without accepting the teachings of Christianity. It was a pity to convert so serene a figure into a controversial mask. Marcus Aurelius, as the late Mr. A. S. L. Farquharson shows in this posthumous and unfinished work, was by no means inclined to look down self-righteously from a pinnacle of pure thought upon the creeds that sustained the moral fervour of the multitude; and if he inflexibly applied the existing laws of the Empire against Christianity and its professors, it was because he never knew that faith except in the caricature of it that was generally held by the intellectuals of his time.

In a very able Appendix Mr. Farquharson explains how it had come about that the Christians were so much misunderstood, and how far they had by ill-judged language contributed to this misunderstanding. There is nothing essentially at odds between the Christian gospel, spiritually interpreted, and the mystical Stoicism of Aurelius. To quote this book:—

> The Stoics are often accused of materialism, but the charge is mistaken. It is force or energy which is the essence of their system, and the grandeur of their solution of the problem of Man and Nature and God lies in its unity.

When we couple this with the saintly Emperor's conviction that the individual will must be harmonized with "something higher than itself" which is in reality "the god in the breast, the guiding principle, a spark from the seminal fire which is the life of the Universe" we are not far from that strain of Christian philosophy which, beginning with the Fourth Gospel, has laid stress on the doctrine of Divine Immanence.

The present study is avowedly incomplete. Important sides of the Emperor's life and work, which formed part of the plan, were never written owing to the author's death. But there is a brilliant account of the Emperor's education (not unlike the old English public school education in its emphasis on literature, grammar and the development of critical intelligence) on his charming home life and on the literature of the age, that happy period of the Antonine dynasty when, as was said, every man could travel in safety whithersoever he would and fear was "banished from the world."

D. L. MURRAY

Social Evolution. By V. GORDON CHILDE, D.LITT., D.SC. (Watts and Co. Ltd., London. 184 pp. 1951. 10*s.* 6*d.*); *The Great Migration: The Origin of the Jewish People and Materials towards the Solution of a World Problem.* By the late J. FITZ GERALD-LEE, L.L.D., M.A. PH.D., Second Edition, Revised and Enlarged. By G. FITZ GERALD-LEE, (Skeffington and Son Ltd., London. 212 pp. 1951. 8*s.*6*d.*); *The Far Lands.* By JAMES NORMAN HALL. (Faber and Faber Ltd., London. 310 pp. 1951. 12*s.*6*d.*); *Readings From World Religions.* Compiled by SELWYN GURNEY CHAMPION, M.D., and DOROTHY SHORT. (Watts and Co. Ltd., London. 336 pp. 1951. 18*s.*)

These books all portray man's eternal urge forward, both inward quest and outward search. *Social Evolution* has the approach of an objective reference book in its survey of various prehistoric cultures in different world areas. Professor Childe finds evidence that the stages of evolution—savagery, barbarism, civilization—are universal, though not simultaneous, but that the sub-stages are quite individual. His examination of previous classifications indicates that they do not always give a true picture.

The Great Migration gathers interesting evidence to show that the Bible story of the flight of the Jews from Egypt has no reference to North Africa and the Red Sea as we know it, but depicts in reality the long exodus of refugees from Peru, up the coast of the Americas, over the Bhering Strait, across Asia and eventually down to Asia Minor. A map illustrates the suggested trail.

The novel *The Far Lands*, based on research in the folk-songs and legends of the Tongan islanders of Polynesia, brings to life their long voyages for freedom from the domination of Koro, God of War, seeking the Far Lands of Maui. Any one stirred by the story of the voyage of the *Kon-tiki* (one of today's best-sellers) will respond to this Polynesian Odyssey.

In *Readings From the World Religions* we come to the inner search for divine truth. The selections were made and arranged by the late Dr. Champion, while Mrs Dorothy Short has written the objectively sympathetic introductions, giving the main tenets and systems of the eleven living religions, and biographies of the founders (if any). The selections bring out excellently the fundamental ethical likenesses.

Certain questions are raised by all the books, since the human tendency is to draw conclusions from incomplete facts and examination. Do these authors make *a priori* assumptions? Has the evolution of man, material and spiritual, really proceeded upwards in a direct line from savagery? Does the proven existence of prehistoric savages in certain areas invalidate the possibility of civilizations elsewhere, especially when so many ancient legends record the destruction of past continents and races? If, as suggested, "Egypt" in the Bible story is not Egypt, are we justified in assuming that it is *Jewish* national history that is related? The evidence is even more significant if applied to an exodus of peoples from the fabled Atlantis. The Jews of history might well be only a later small offshoot, copying the racial records in national terms. One would also like to question the assumption in the Epilogue of *The Far Lands* about the Easter Island statues, though it does

not affect the novel as such. And, as regards religions, why must we assume that the later systems were purer, more advanced? Were the early concepts only "childish" attempts at explanation?

It may well be that criticism stated thus baldly appears dogmatic, but lack of space makes it necessary to leave any weighing of evidence to interested readers themselves.

E. W.

Man or Matter. By ERNST LEHRS. (Faber and Faber, Ltd., London. 378 pp. 1951. 30s.)

Here for the first time in English is an exposition of Goethe's system of thought, as systematized and expanded by Rudolf Steiner. Goethe's scientific attitude, expressed in his theory of the metamorphosis of plants, in his observations on cloud-forms and in his theories about light and colour, taken in its entirety offers an alternative to the stock scientific way of regarding nature. The radical difference between his stand-point and the "one-eyed, colour-blind approach"—as Dr. Lehrs calls it—of Newtonian science is that Goethe aims at wakening in the observer, faculties both perceptual and conceptual, which generally lie dormant; whereas, by his standards, the scientist when he reads his instruments takes up the position of an entirely fictitious onlooker capable of relating phenomena on any scale and mistakenly certain that they will behave in exactly the same way outside his laboratory as in it.

Fundamentally, the contradiction is one between a development of Platonic idealism and 18th-century rationalism. But it is at the same time one between a traditional and God-centred view of life, and one in the middle of which Man stands, arrogantly relying on his reason alone. Dr. Lehrs does not examine the sources of Goethe's ideas, the basis of which he probably acquired through his early friend Fräulein von Klettenberg from the surviving traditions of the Rosicrucians or the alchemists. There is a passage in *Dichtung und Wahrheit* which speaks of alchemical experiments made under her guidance.

Dr. Lehrs' book comes at a moment when, under the impact of Whitehead and Eddington, science is growing less happy about its rationalist basis. There has been a general refusal amongst scientists, however, to take seriously the theories of a poet as elaborated by the founder of a sect. Perhaps trade-union solidarity has had something to do with this. But the real difficulty is that the Goethe method challenges not findings so much as axioms. The idea of levity as a polar opposite to gravity, and of electricity as a form of disintegrating matter, demand such fundamental revisions of current notions that no professional scientist is willing to examine them.

Dr. Lehrs' exposition is not easy. The terminology he uses is unfamiliar because translated literally from the German, and his argument at times assumes an acquaintance with ideas strange to those who know nothing of Anthroposophy. It should, however, be read by any scientist sufficiently open-minded to examine a very comprehensive theory of nature.

J. M. COHEN

Man in Ebony. By DENYS CRAIG. (Victor Gollancz, Ltd., London. 159 pp. 1950. 8*s*. 6*d*.)

This is a remarkable book for a number of reasons. It has a provocative and most unusual theme; it is artistically completely satisfying, and its author, Mr. Denys Craig, has a prose style of power and beauty. I know of no other book by him, nor is any other listed here. If I have missed other work equal to this, the loss is mine.

Mr. Craig has imaginative understanding and so puts before the reader a group of primitive African types, not as curiosities for our patronizing smiles, but as human beings in the round, basically like ourselves.

The theme is the impact on an African mind of a more sophisticated form of religion. The traditional Juju of the tribe is replaced by the complexities and theological maze of Catholic doctrine. We are ultimately faced with the question of whether this latter is, fundamentally, so different from the practices of Juju, in which trans-substantiation, in cruder form, plays a part comparable to that of the Eucharist in Catholic ritual.

The central figure, the sympathetically drawn ebony priest N'Ganté, returning to his native village after 15 years of the sophistication of Paris and Rome, a priest and a doctor, faces the unequal contest of Juju *vs*. Christianity; of modern medicine *vs*. witch-doctoring. And, because his blood is in opposition to his thin veneer of White Man's teaching, N'Ganté loses his faith. The White Man has taken what would have served him well in exchange for a precarious hold upon what could never go deeper than the dark African skin.

Mr. Craig has the visual imagination of a poet, and there are in his book passages of many-coloured splendour. He can evoke the African forest with a power equal to that of Conrad, and the images crowd his pages, making them glow, communicating that excitement which only outstanding writing can achieve.

N'Ganté is returning after his 15 years of exile among the White Man. He sits in an over-crowded train filled by naked, sweating Africans. It is night. The magic of Africa is enfolding the black priest in ebony arms. This is how Mr. Craig paints this scene:—

> He has a vision soaked in Africa's mysticism, like an insight into primordial darkness. Cloisters of trees drooped visibly steaming about the railway line, sombrely brooding over the sleeping Negroes in the carriages. Were these the original dank labyrinths from which God had created the earth and rain? he wondered. Was eternal life itself sweating out its sap in the hot swollen African forest? Everywhere about him life presses abundantly, worshipping God in a cathedral of thick primeval architecture of sable black, relieved only by a few jagged window-cracks dripping starglow from the heat-soaked sky above.

How many established writers today can write like that? Not many, I think. Though the comparison may seem odd, as I put this fine book down I was reminded of Thomas Mann's *Death in Venice*. There the theme is completely different, it is true; but both books in their power of evocation of a personal tragedy, dignified and pitiable, resemble one another.

If Mr. Craig is a young writer he should go very far. If I should know of him, then I apologize for my ignorance. At a time when we are Negro-conscious, following our contemptible

handling of the Bamangwato dispute, this book should help the many who, I hope, will read it, to come a little nearer in sympathy and understanding and, indeed, in love, to the "men in ebony." There is an introduction by Mr. Joyce Cary.

GEORGE GODWIN

Profile of Science. By RITCHIE CALDER. (George Allen and Unwin, Ltd., London. 326 pp. 1951. 16s.)

Two world wars have done much to make us "science conscious." The least intelligent newspaper reader today recognizes such terms as radar, television, atom bombs and jet-fighters as applying to certain phases of modern living even if he has not the faintest idea how they are produced or how they work. It is easy to talk glibly of these "wonders," and quite another thing to try to inform ourselves of the story behind their development or their far-reaching effects on our everyday life.

From the point of view of the layman most books on scientific subjects are far too technical. The very word "science" acts as a kind of mental deterrent and, for the expert, writing so-called popular science is no easy matter.

Scientists like Eddington and Jeans were successful in writing "best sellers," and *The Nature of the Physical World* and *The Mysterious Universe* remain classics, setting a high standard for others to follow.

As Science Editor of the *News Chronicle* and Council Member of the British Association, Ritchie Calder has interviewed many world-famous scientists and with the expert touch of the "newsman" has brought their work to the notice of thousands of readers. In *Profile of Science* Calder deals with four outstanding scientific achievements of modern times; the atom, radar, penicillin, vitamins—these terms covering nuclear physics, electronics, chemotherapy and the life-saving drugs, and biochemistry.

They are presented to the reader through the medium of conversations with the men who are known as their "discoverers," and in these days when British achievements and inventions are so frequently belittled it is a matter of some pride to find five British scientists identified with major scientific developments.

Calder introduces us to Fleming who gave the world penicillin; Rutherford, protagonist of atomic power; Watson Watt, pioneer of radar; Nobel prize-winner, Frederick Gowland Hopkins who established vitamins, and Scottish medico Boyd-Orr, one-time Director of the Food and Agriculture Organization and campaigner for a World Food Board.

There is no doubt as to the interest of this book, its clarity and accuracy, but we feel that the journalist has, so to speak, elbowed the author out of the way, and in his enthusiasm for the personalities concerned, much more that the reader would like to learn of their work has been omitted. Everyone, however, we are sure will endorse the author's belief that no citizen of the civilized world should be allowed to boast of an ignorance of science. Calder has given us a fine book of real value.

A. M. LOW

Truth in Masquerade: A Study of Fashions in Fact. By ESME WINGFIELD-STRATFORD, D.SC. (Williams and Norgate Ltd., London. 208 pp. 1951. 15*s.*)

"History," writes Dr. Wingfield-Stratford in his Foreword, "—the only history that matters—is in the fullest sense the history of us all. It is, about us all, and in us all, and belongs to us all." It is, in short, the human memory, and without memory, as Bergson argued, the growth of consciousness is inconceivable. To history, too, we owe much of our sense of community. It is the mortar which binds past and present together and helps to shape the future. For real history "makes history." "When is history not history?" asks Dr. Wingfield-Stratford, and he answers "When it is dead history,"—the work often produced today, for example, by painstaking but unimaginative dons who are as expert in writing down the past as journalists are in writing it up. For to be exclusively wedded to fact is as fatal as to be professionally addicted to fiction. Yet Dr. Wingfield-Stratford has to admit that history is not history when it ceases to be an objective record of the facts, and takes bias and colour from the preconceptions or passions of its writer. This is just what history has done from the earliest times, as he goes on to demonstrate in a series of caustic and entertaining essays, in which he demolishes one legend after another. In every age the ruling powers of a nation or a community need a version of the past which will reinforce their own convictions and prejudices. So the builders of the Pyramids became vulgar tyrants, Christ was a fanatic or a pacifist, a warrior Son of God or a pacifist, Henry VIII was merely a Royal Bluebeard, Cæsar, Alexander or Napoleon were heroes or scourges, John Hampden was the ideal patriot, Frederick the Great and Bismarck were mystical men of destiny. Dr. Wingfield-Stratford examines each of these legends in the light of our present knowledge and in his last chapters he concentrates on the worship of the super-man and the "little man," on the false inflation of human greatness and its false deflation by such pseudo-historians as H. G. Wells whom he calls "the escaped shop-boy." He is too severe in his criticism of Lytton Strachey's æsthetic irony, while overvaluing his literary style. Yet, when he has done his best and his worst with the lies of past historians, the problem of reconciling life and truth, myth and history still remains a baffling one. He is all for truth but recognizes the validity of Pilate's question. He himself however, has succeeded in being both truthful and entertaining.

HUGH I'. A. FAUSSET

Buddhism. By CHRISTMAS HUMPHREYS. (Pelican Books A 228, Penguin Books, Harmondsworth, Middlesex. 256 pp. Illustrated. 1951. 1*s.* 6*d.*)

This lucid treatment of the widely branched religion which has grown out of the teachings of that man among men, Gautama Buddha, is dedicated by the author to the Buddhist Society, London, which he founded in 1924. Its appearance in the Pelican Series proves the growing interest in the subject in the West. This religion of tolerance and gentleness, with its inspiration to

spiritual striving has a message for the troubled modern world.

Besides a brief life of the Buddha, Mr. Humphreys has given a conspectus of the superficially divergent development of Buddhism in different countries and, in his "Twelve Principles," offered a way to the synthesis of the different schools. His travels in Buddhist countries have been helpful, though his presentation of the Buddhist movement in India seems over-optimistic. He pays a tribute to the brilliant light thrown on the Mahayana teachings by Madame Blavatsky in *The Secret Doctrine*, written at the direction of her Arhat Teachers, and quotes repeatedly from that and other books of hers. In his presentation of the principles of the spiritual philosophy of Buddhism Mr. Humphreys has included many inspiring quotations from the Buddhist scriptures, particulars of which are given in an informative appendix.

E. M. H.

Islam: Belief and Practices. By A. S. TRITTON. (Hutchinson's University Library, Hutchinson and Co. (Publishers), Ltd., London. 200 pp. 1951. *7s. 6d.*)

To write a brief but comprehensive account of Islam is no easy matter. The most obvious method would be to restrict oneself to generalities, suitably qualified, and to omit most matters of detail. Professor Tritton, however, has chosen to avoid general statements for the most part and to include a great wealth of detail, succinctly expressed. The method is unusual and unexpected, but it must be confessed that the result is an eminently readable book which ought to suggest something of the complexity and variety of Islam without false emphasis in any major respect. One of the distinctive features of Professor Tritton's account is his attention to Islam in India.

The problem of distinguishing the strictly religious aspects of Islam from its political and cultural manifestations is one which admits of no easy solution. According to the sub-title this volume is to deal with "beliefs and practices," but in the Middle East it is impossible to separate these from politics and from the cultural setting, and Professor Tritton in fact does not merely deal with such subjects as—to quote some of his chapter-headings: "Muhammed and the Koran," the "Pillars of Islam," "Beliefs," "Sects," "Mysticism," "Modern Movements"; he also turns his attention to "Law," "State," and "Social Life and Popular Ideas." Whether it is logical to stop here is doubtful. An understanding of some of the matters dealt with presupposes at least a rudimentary knowledge of Islamic history and of the geographical expansion of Islam—though Professor Lewis's excellent volume on *The Arabs in History* in the same series is perhaps intended to provide much of the former. Such considerations, however, do not detract from the solid merits of the book.

W. MONTGOMERY WATT

ENDS AND SAYINGS

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

Shri Vinoba Bhave's Land-Gifts Mission is as challenging to accepted economic values as *ahimsa* was to political power, bringing equally the power of the spirit to bear upon entrenched privilege. Many of Gandhiji's prominent followers have laid aside that tried and proven weapon, like an old sword fit only for a museum, but some of his disciples, like Shri Vinoba, have kept their faith in it, as in Gandhiji's formulæ for educational, social and economic reform, as witness Shri Vinoba Bhave's criticisms of the Planning Commission, summarized in *Harijan* for October 13th.

The revolutionary factor in his campaign to persuade the owners of surplus lands to give them to the landless cultivators is, as Shri Kaka Kalelkar well brings out in *Harijan* for October 20th, his challenge to the sovereignty of Money, the symbol of possession, which to our purse-proud modern world must seem lese majesty indeed. He has not only renounced the earning of money but refused money gifts and would free the villages once more from a money economy by having land revenue collected in kind and village labour paid in food.

The response to his call to the landed proprietors to free themselves from the pride of ownership has been astonishing, not only in Communist-harried Telangana but elsewhere. Shri Kaka Kalelkar sees in this the evidence that the men and women of India are people of faith, in whom the fire of *dharma* (duty) can be kindled. The predisposition to renunciation and faith in the power of the spirit may be particularly strong in India, due to its ancient heritage, but the call to sacrifice has nowhere been sounded in vain; there is that in every man which responds to an appeal to his innate nobility.

The appeal of Shri Kaka Kalelkar that *aparigraha* (non-possession) and *asteya* (non-stealing), demanding curtailment of the possession of wealth and the abjuring of exploitation, enter the arena beside truth and non-violence, may be heeded today chiefly in India, but the example, even on a small scale, of raising peacefully the dignity of labour above the prestige of wealth may have great liberating repercussions.

China with its "democratic centralism," described by Sardar K. M. Panikkar at New Delhi on October 28th, has effected land redistribution by expropriation. India's way may be "the way of gifts" by voluntary sacrifice of the power which wealth confers.

His Excellency Dr. Arnin Daeniker, the Swiss Minister to India, lecturing before the Indian Institute of Culture, Basavangudi, Bangalore, on October 13th, described his country's political and cultural patrimony. The fact that Swiss unity has, as he explained, never rested on a common creed or language, or even on racial unity, and yet has been so strong and so enduring is full

of hope for other countries of heterogeneous composition, like India.

The main factor in this unity, he brought out, had been the common will to live in peace and harmony. The national temperament was traditionally opposed to centralization of power; the Cantons had insisted on retaining a large measure of independence; local autonomy, with its training in citizenship and mutual tolerance, was, indeed, the basis of Swiss democracy, which, as Dr. Daeniker put it,

> lays greatest stress upon the citizen, his human personality, his political rights within the State and his individual rights against the State.

Switzerland's political theory and practice were diametrically opposed to totalitarian ideology; and the country with its self-won prosperity and high educational and civic standards did not offer a favourable soil for Communist propaganda.

Small as Switzerland is, about the size of the old State of Jaipur, it has, Dr. Daeniker explained, four chief languages and at least 40 dialects. Language bonds with the neighbouring countries, far from endangering national unity, had widened the cultural horizon, besides affording a larger public to Swiss writers. The fact that the Swiss have "always endeavoured to keep their doors and windows wide open in all directions," coupled with its permanent policy of neutrality, has doubtless played its part in attracting so many international bodies which have set up headquarters in Switzerland, from the former League of Nations and the European Division of UNO, and some of the specialized agencies of that Organization, to the International Committee of the Red Cross and the YMCA.

Switzerland has made notable contributions to culture in various fields, including both science and the arts as well as pedagogical theory, but perhaps its greatest contribution is its demonstration of the possibility of achieving unity without the sacrifice of diversity, even Swiss architecture, no less than its folklore, reflecting what Dr. Daeniker well called "the ineradicable localism."

Dr. Daeniker's lecture, illustrated by beautiful films, was most informative and the large audience listened to it with enthusiastic interest.

Unesco has brought out, as its fifth Monograph on Fundamental Education, *The Healthy Village: An Experiment in Visual Education in West China*, priced at 2*s.* 6*d.*, and profusely illustrated. It tells the interesting story of an experimental health education campaign sponsored by Unesco in co-operation with the Chinese National Association of the Mass Education Movement, and carried out by a mixed team of Chinese and foreign educators and artists. Conditions were too unsettled to permit accurate evaluation, but certainly the people contacted were made more health-conscious and the project having been carried on in the face of all difficulties points to the possibility of applying the audio-visual technique devised to a variety of educational problems elsewhere, from demonstrating the advantages of better agricultural practices to suggesting improvements in the home.

In this campaign vaccination was urged with a confidence in its efficacy as a smallpox preventive which its record does not justify. There can, however, be no two opinions on the

value of the effort to treat trachoma and to show how not only these diseases but also dysentery, cholera, typhoid fever, tetanus, etc., are contracted, as well as the principles of sanitary living.

The wealth of material here assembled will be of value to those conducting future projects, showing as it does how the required audio-visual aids were produced and pointing to the demonstrated superiority of filmstrips to posters and other visual aids.

Many and some highly important suggestions were made by Dr. Clifford C. Taylor, Agricultural Counselor of the American Embassy, New Delhi, who lectured at the Indian Institute of Culture, Basavangudi, Bangalore, on October 11th. His subject was "Measures to Increase Food Production in India" and his lecture contained many practical suggestions as to how the cultivators could, with education in improved methods, themselves help to increase crop yields, irrespective of the great irrigation projects which would obviously be very effective. Not only could they conserve much of the available moisture which was now lost, by contour bunding for other crops besides rice and by restoring tanks, but also dry-farming techniques could be utilized in areas of insufficient rainfall, such methods as had helped to reclaim the American "Dust Bowl." The digging of wells and the sinking of tube-wells were very valuable and adequate fertilization of the soil and improved seeds and implements were also important factors.

For all this, however, education of the cultivators is essential. Such trained service units as Dr. Taylor suggested for carrying the gospel of better farming to the villages are obviously highly desirable. So is the making available to the cultivators of tractors and threshing-machines, to save valuable time in planting and harvesting, which he also proposed. The technical assistance available to India from foreign countries and from UNO might very fruitfully be applied in part in this direction. The objective of such assistance is, naturally, to help technically underdeveloped countries to become independent of outside aid, and where could such assistance be more profitably applied than to the country's basic and most vital industry?

Presiding at the 18th Conference of the Mysore State Education League, held at Mandya on September 22nd, Shri K. Guru Dutt, Director of Public Education in that State, recalled the statement in the recent Report of the Universities Commission that the ideals of Indian culture were recognized as "living truths, capable of satisfying the spiritual needs of humanity." The remark of Prof. C. G. Jung in a recent work, that Western psychology was only beginning to advance "to fill the void which hitherto has marked the psychic insufficiency of Western culture as compared with that of the East," shows a growing appreciation of what ancient Indian thought has to offer to the world.

Shri Guru Dutt named as the first among educational principles due recognition of fitness, in order that the type of education might be suited to the individual. This principle, accepted in ancient India, had a direct bearing on the training of gifted individuals for the leadership so necessary in a

democracy. Genius had there not been left to chance manifestation; it had been deliberately fostered, the prerequisite having been "orderliness of life," including

the attainment of that composure which is the preliminary for the control of the restless mind, and is the condition precedent—*sine qua non*—to all higher development.

The leader of the Indian ideal is "the sage—the Rishi whose silent effectiveness is such that he is content to leave the kingship to others."

The restoration of harmony between the contending parties was described by Dr. Dorothy M. Spencer, Research Attaché of the American Embassy, New Delhi, in her lecture at the Indian Institute of Culture, Bangalore, on October 29th, as a major objective of customary law among the Mundas of the Chota Nagpur Plateau in Southern Bihar. Whether disputes are settled by relatives of the disputants, informally, or by the village headman, the Munda, or the village sacrificer, acting as intermediaries, or by the Council or Panchayat called to consider the case, persuasion and conciliation are relied upon rather than coercion wherever possible, she explained. The removal of ill-feeling is sought as much as the fixing of blame and the imposition of punishment, which generally takes the form of a fine. The Mundas' technique of conciliation looks to the future rather than to the past. The culprit's temperament as well as his circumstances is taken into account; also, if he has already suffered for his fault, his fine is less.

Sometimes equal fines are imposed upon both parties to avoid a cause of future friction. In one case of attempted murder, the plotters were fined but their tool was let off because he was a first cousin of the victim of his attack! Strict justice from the legalistic standpoint may suffer, but in serious clashes the Mundas' system helps the disputants in many conflict situations to get off to a fresh start. The emphasis placed by this aboriginal race of agriculturists on the interdependence of the members of society and on the paramount importance of enabling opponents to live together in future peace, forgetting past grievances, has its lesson, surely, for more sophisticated groups. Dr. M. V. Govindaswamy, who presided at the lecture, brought out this point, urging that giving first consideration to human relationships instead of to proving one party completely in the wrong, offered a formula applicable to the relieving of tensions not only between other groups but also between nations.